

“SĪLA PAÑÑĀNATO JAYAM”

THE BUDDHIST

VESAK, 2496



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THE BUDDHIST

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

“*Sīla Paññānato Jayam*”

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[No. 1

A VESAK GREETING

TWO thousand five hundred and forty years ago, under a Peepul Tree in Gaya, on the night of the Full-Moon in the flowering month of May, the Lord of Beings, who later came to be known as the Sākyamuni, attained Supreme Enlightenment. Many aeons earlier, in the time of the Buddha Dīpankara, He had been the ascetic Sumedha, of great virtue and piety. Nibbāna was within His grasp, complete extinction of sorrow leading into eternal Bliss. But, when He sat in meditation, surveying the world, He saw countless beings, drifting in the Sea of Samsāra, in misery and gloom, with no one to show them the way out of their pain. Thereupon, He resolved to plunge Himself once more into the endless cycle of Birth and Death, that He might share with His fellow-beings their lot and one day take them with Him into the Haven of Nibbāna. Now, as He sat cross-legged at the foot of the Bodhi Tree, He knew He had come to the end of His quest and had fulfilled His purpose.

A few weeks later, in the Deer Park of Isipatana, near Benares, He first proclaimed His message of

comfort and good cheer to a world in travail. His human audience consisted of but five ascetics, but soon His followers swelled into hundreds and thousands, from all walks of life, kings and peasants, queens and courtesans, rich men and slaves, scholars of repute and little children. All who came to Him found a smiling face and a ready welcome. He told them of the Way of the Good Life, the Middle Way of Virtuous Conduct, Tranquillity of Mind and Enlightenment. To each He gave of His omniscient Wisdom such fragments as would comfort, strengthen or explain.

“Man is master of his own fate” was the key-note of His Teaching. He proclaimed the complete freedom of men from jealous gods and scheming devils and a scheme of salvation which would secure the highest happiness not in another world, after death, but here, on earth, in this very life.

Within a few hundred years of His passing-away, His message had spread far beyond the confines of the land of His birth, over the vast

continent of Asia, bringing to its teeming millions the doctrines of boundless Compassion, Tolerance and Enlightenment. Under their benign influence many civilisations flourished, fraught with peace and goodwill, contentment and happiness. In this fair isle of Lanka, Buddhism brought in its train untold blessings to her people.

Today, the Buddha's message has found its way into every corner of the world. Last year, when a request was made that Buddhists everywhere should celebrate the Full-Moon day of May as Buddha Day, in fifty-four countries the six-coloured flag, symbol of Enlightenment, was raised aloft and flowers and incense were offered in honour of the Teacher of gods and men. This year many more will join in the celebrations, for men and women are now to be found in every land to whom the Buddha's teaching has brought solace and guidance. The Dhamma is for all times and places, definite in its promise of happiness and inviting investigation of its efficacy. May all beings bathe in its radiance on this Vesak Day and may the world be filled with peace and happiness.

OPPOSITION TO BUDDHIST ASPIRATIONS

WHEN, after 400 years or more of foreign domination and almost complete frustration, as far as religion was concerned, Ceylon regained her independence, the Buddhists hoped that they would be able to repair the centuries of neglect and suppression and restore to Buddhism the paramount position it should occupy in this country. To unprejudiced minds this should appear a most laudable ambition

because Buddhism had been Ceylon's glory and Ceylon had for centuries been regarded as the pivotal centre of the Religion of the Sākyamuni Buddha. Buddhism's rise in Lanka would, therefore, bring immense benefit and blessing not only to this country but also to mankind at large. Buddhism has always been the religion of compassion and kindness, tolerance and enlightenment. Its career has never been

tarnished by persecutions of unbelievers or by suppression of freedom of thought. As such, one would have expected that everyone without exception would have at least sympathised with the desire of the Buddhists to rehabilitate themselves and their religion. Unfortunately, however, there are unmistakable signs of determined efforts on the part of small but very influential and rather un-

scrupulous coteries to baulk the legitimate aspirations of the Buddhists.

The reasons for this attitude on their part are varied, depending on those constituting the coterie, and the methods adopted by them, also vary accordingly. Some of them are leaders of missionary religious organisations, who, having had their own way all this time in the proselytisation of the "heathen," now find their actions challenged and impeded. In the heyday of their power they had, among other devices adopted by them, seen to it that important places in the Public Services—especially those connected with the distribution of patronage, perquisites, lands, educational, economic and social services,—were manned either by members of their own flocks or by men amenable to their suggestions. Following precedents in other lands, where these methods have been tried out with success, they planted "cells" of their own in various departments of public activity which have done, and continue to do, yeomen service on behalf of a hierarchy who are astute adepts in manoeuvre and casuistry.

Prominent among the others are those who have been brought up to hold in ridicule the culture of the land, which is distinctively Buddhist. Reared and educated in the culture of foreign rulers, they enjoyed an artificial supremacy, because they belonged to the minority which the rulers pampered and patronised in order through them to maintain their hold over the people. They naturally fear that a revival of Buddhism and Buddhist culture will mean the accession of prestige by others, because they are neither wise nor realistic enough to adapt themselves to changing circumstances. They are too puffed with a sense of their own importance to unbend themselves. They see in the prominence proposed for the languages of the country a direct position of advantage to national, *i.e.*, Buddhist, culture and the relegation of foreign languages and foreign culture to their proper, secondary place. In their lack of vision, they imagine that if English and its associated culture are deprived of the primacy which have been theirs, this country will go back to the Dark Ages, forgetting that the vast majority of mankind get on quite well without these, that many of the things associated with them are merely amenities of life

available to anyone if they can find the cash, and that this much-vaunted culture was also responsible for the atom-bomb and many of the social vices which threaten to engulf mankind and reduce men to the level of beasts. They make the unwarranted assumption that English culture is self-sufficient and that it will persist whatever else happens. Diversity of culture is essential to provide material and incentive for the Odyssey of human adventure and it would be a dull world where all communities followed the same pattern of life. Moreover, even in England the culture of Greece and Rome is known only to a minority and that, too, mostly through translations. When our own languages develop a little more—development can only come through use—they will be able to supply all our practical needs. English will then, quite fittingly, be useful chiefly for communication with the outside world, a role which it will share with Hindi and, perhaps, modernised Chinese. The culture of the whole world will be available, and much more effectively than now, through the medium of the people's tongues.

It is chiefly against Buddhist aspirations that the activities of these reactionaries—for that is what they are, in as much as they attempt to stem the tide of democratic advance—are directed and their attacks aimed. The "mild" Hindu in Ceylon has been so effectively weaned away from his ancient heritage that he is hardly expected to protest. (But there are welcome signs of awakening among Hindus, too, especially among those who have not completely lost their "soul," and we may confidently look forward to a Hindu renaissance). What makes the position most unsatisfactory from the Buddhist point of view is that these "anti-Buddhist" forces seem to enjoy the support and patronage of powerful newspapers.

These newspapers would like the public to believe that they are the watchdogs of the democratic way of life, which, if it means anything at all, must mean the culture, *i.e.*, the thoughts, emotions, actions and beliefs, favoured by the majority of the people. The truth is that newspaper proprietors are, in the first instance, directors of huge commercial enterprises and their policies are largely guided by those who can help them to rake in the shekels—liquor magnates, racketeers

in business, powerful politicians (especially the thugs among them), and leaders of totalitarian organisations who can command their faithful flocks to do their bidding. The days when our popular newspapers cherished high ideals of fairplay and scrupulous honesty, when they displayed fearless independence and exerted pressure to secure that policies were formulated not merely according to what a chosen few dictated but also in accordance with the wishes of masses of the people are, alas, no more. They have become partisans of groups and no longer provide an unbiased forum for public discussion. Many of their favoured correspondents are stooges of powerful men. They mouth phrases that savour of democracy but their chief concern has become the support of those that command money and power.

The Buddhist public have neither money nor organised power and they, therefore, do not count in the eyes of newspaper men. Vital Buddhist activities have become the target of ridicule. No better example can be chosen than the case of the temperance movement, which is almost wholly a Buddhist campaign. The innuendo is often made that the leaders of the movement are in the pay of the bootleggers and that temperance workers are agents of the illicit-trafficker. In their hurry to besmirch these men, they even forget that the late Prime Minister himself sprang into fame as a temperance stalwart. Was he also a tool of the bootleggers?

When the Buddhists protest against a sacrilege committed upon their Teacher and demand an apology, no word of rebuke is administered to the offender, while gratuitous advice is given to the Buddhists about tolerance. The offence is, apparently, not the sacrilege but the drawing attention to it. A Bishop can with impunity say that he will sleep in peace only after the 90 per cent. non-Christians are converted to his Faith, but if the Buddhists demand that hospitals, orphanages and schools subsidised by public funds should not be made agencies for conversion, they are accused of creating dissension and the Government is asked to fling such "agitators" into gaol. An Archbishop is quoted in banner headlines when he says that no child belonging to his flock shall attend any but a school of his denomination but the Buddhist who says that Buddhist

children should be educated in a Buddhist environment is branded a "fanatic."

Every prominence is given to statements calculated to bring discredit on the Buddhists but when the charges are refuted, such refutations are either completely "black-out" or relegated into insignificance. This is not the view of a few disgruntled individuals seeking publicity for themselves. If those concerned would hold a "Gallup" poll, they would discover that this is the conviction of the large majority of the Buddhists of Ceylon.

Recently, a new pest has made its appearance. A few "prominent" Buddhists, taking their cue from the newspapers and shrewdly guessing the kind of "Copy" likely to secure headlines, have taken upon themselves the task of laying the lash on the Buddhists, who listen to them out of politeness. They descant upon the "criminality" of the Buddhists, blissfully forgetting that in a country where the majority are Buddhists the largest number of offenders must inevitably be of that Faith, just as much as in Roman Catholic Spain, the greatest crimes are committed by the Roman Catholics. These "preachers" say that all the Buddhists have to do is to observe the Five Precepts, instead of talking about their rights and their grievances, and that the Sangha should worry only about their Vinaya rules! But the most abject spectacle of all is that of the Buddhist "leader" who, having been invited as chief guest to a missionary function, is so overwhelmed by the "honour" done to him that he feels he must show his gratitude by declaiming against his coreligionists and by using all the superlatives at his command to praise the work of his hosts, contrasting it with the achievements of his own religion. How his hosts must laugh in their sleeves at the success of their manoeuvre!

It is necessary to bring these unpleasant things to the notice of the Buddhists so that they may be aware of exactly how they stand. They must not allow themselves to be lulled into a false sense of security merely because freedom has been won for the country and they form the majority of the population. No advance will be possible unless they are prepared to fight for it. They must practise eternal vigilance if their rights are to be safeguarded

and their position vindicated. The followers of other religions are wide-awake about what they want and how they should secure it. The Buddhists must do more, to make up for past neglect, but they certainly cannot afford to do less. They must learn to discriminate between their friends and mere time-servers. They must have clear notions of their rights as well as their duties and not be wanting in respect of either. They must not be frightened by spectres that are raised by designing individuals to scare them. They must be alert to the advantages they possess which they can press home when the occasion arises. They must not run away from conflict when conflict is inevitable, nor forget that conflict need not involve violence. "Irritation" is a necessary concomitant of growth and vitality. Buddhists must certainly practise tolerance but they must not allow tolerance to degenerate into supine surrender of self-respect and justice. Tolerance must not be mistaken for weakness.

It has never been the Buddhist way to deprive other people of their legitimate rights or cram down the throats of others their own beliefs. The forces arrayed against us are very powerful and have great resources at their command. The Buddhists are like scattered grains of sand on the seashore, numerous but lacking in united strength. The unity we now lack can be secured by a spirit of devotion to our Faith and the high ideals of self-sacrifice and renunciation of personal advantage, of which the Buddha was the world's greatest exemplar. Each one of us has a part to play in bringing about the Buddhist revival, which we know is coming. We must have the courage of our convictions; nothing must daunt us. Abhorring violence ourselves, the violence of others should not make us afraid. "*Dhammo have rakkhati dhamma-cārim*; verily, the Dhamma will protect him who lives according to the Dhamma." So spake the Master and He never spoke an untruth.

A SPEECH AND A LETTER

Here is a copy of a signed letter, addressed by Mr. P. de S. Kularatne, General Manager of Buddhist Schools, to a morning paper which carried a report of a speech by the Archbishop of Colombo at the prize-giving of St. Anthony's College, Kandy. Mr. Kularatne's

reply, strange to say, was not published.

"DURING the last few weeks I have read in your paper reports of speeches made by Buddhists, criticising certain Buddhist leaders on the ground that their speeches and actions are creating religious rivalry and destroying the unity of the country. You have written editorials thanking such Buddhists for their timely words of warning and expressing your approval of their sentiments.

"This morning's paper contains a report of a speech by the Archbishop of Colombo. I take it that the report is correct.

"I do not want to waste my time writing a long letter to you about the speeches made by the Buddhists referred to above or by the Archbishop because I fear that you will not be willing to publish it in full. I will try to make this as short as possible.

"Therefore, I hope you will request these Buddhists and the Archbishop to tell us who those Buddhist leaders are and when and where they have committed these offences.

"I cannot deny any Ceylonese or for that matter anybody else the right to teach the sons of the soil so long as they observe the rules and regulations of the Government of Ceylon.

"A school does not become a missionary school even if the religion is a foreign one. Christian or Catholic schools for children of the particular denomination are not missionary schools, and I do not think that any reasonable person would call the Archbishop an intruder. If the Russians should come to Ceylon and start Communist Schools and later on the Communists of Ceylon run Communist Schools, they can also claim the same privileges that non-Buddhists in Ceylon now claim.

"The Archbishop asks an important question. "Have Christian Schools done harm to Ceylon?" I say, "definitely yes," and why? My answer is "because they failed to make all the children who studied in them Christians. Only a very small percentage have been converted, and most of the others have no religious convictions of any sort."

Surely the heroes of Independence must necessarily come from Denominational Schools, if the

schools in Ceylon are mostly denominational, as they have actually been in the past.

"Heroes are made by many influences and no one influence can claim them as its product.

"I am glad that the Archbishop admits that some effort was made by some one at some stage at proselytising in Ceylon. But when he says that those who proselytised in Ceylon were not missionaries but men of the State, and that the missionaries were against proselytising, the Archbishop will pardon me if I question the truth of this statement. I will not go so far as to call it a lie. That the Catholics were at one stage unfairly treated in Ceylon by the Anglican State, I have no doubt. That they fought and got freedom to establish schools also is true, but that they later joined the Anglicans and other Christians and made rules and regulations which destroyed the freedom that Buddhists should have had to establish schools anywhere they pleased, is also a fact.

"To say that all had equal rights, therefore, is not true. There were various reasons which gave a privileged position to the Catholic and other Christian denominational schools, such as the patronage of Government officials and rules and regulations of the Government made by the non-Buddhist Boards of Education.

"To say that the Buddhists did not care to use their rights and that they did not value education is an insult to the Buddhist Community.

"The Archbishop probably knows, better than I do, the history of Education in Ceylon during the last 150 years. If he will only give a little thought to the subject, he will realise that the English speaking Christian community was placed in a privileged position in matters educational by our "cultured" and English-speaking rulers.

"We Buddhists must not complain, but we cannot allow the community to be insulted. We, as a community, must be very "un-educated" because the schools in Ceylon have not been able to produce educated Buddhists in proportion to their numbers.

"Notwithstanding all our disadvantages and lack of intelligence, now that we have learnt a little

English, we are prepared to make an effort and see what we can do to look after our children, if the Government of Ceylon will give us a little encouragement as a backward community.

"I cannot advise the Archbishop or the Christians and Catholics of Ceylon to pride themselves too much, because of the advantages they enjoy today in matters of education.

"But, Sir, quite apart from all this, would it not be better if you and the Archbishop and others would tell us what you expect Buddhists to do to maintain unity in Ceylon. Do you wish us to remain inactive and let the Christians exploit our villages, taking advantage of the ignorant people, or do you wish us to fight such efforts by establishing Buddhist Schools where Christian missionaries are making inroads into our Buddhist Villages?

"In the modern state we expect the Government to look after the education of our children. But if you and the Archbishop and the Government of Ceylon think it the duty of the Buddhists to organise themselves to establish schools for their children, we will do so.

"We only ask that all restrictions which prevent us from establishing schools be removed. I have had to correspond for one whole year with the Catholic Head of the Education Department to get a Buddhist School permitted in a Buddhist village."

THE SPEECH

This is the speech of the Most Rev. Dr. Thomas Cooray, as reported in the morning paper:—

"One of the ways in which the unity of Ceylon is likely to be destroyed is the raising of the religious cry which is being brought to bear even upon education.

"We are Ceylonese ourselves: our schools are meant for the sons of the soil and we have as much right to teach them as anybody else."

"Why" asked His Grace, "are only Catholic schools called missionary schools? Is it the only religion that came to Ceylon from outside?"

"Buddhism is the religion of the country, it is true, but, it too, came from outside. So did Hinduism come from India and the

Muslim religion from Arabia—and Christianity came from Palestine.

"Why should one be called an intruder if all came from outside? These points are not clarified and the ignorant have their sentiments played upon and mischief is done"

"Have Christian schools done harm to Ceylon?" asked the Archbishop. "If Ceylon is independent today," he said, "who are those who fought for that independence? *The heroes of independence came from the denominational schools.* Prime Minister Senanayake came from a denominational school.

"We have done no harm to Ceylon. On the contrary, we have done good.

"The stigma of being alien or of being something foreign is laid upon us by people who ought to know better, and a wrong impression is being spread throughout the country and harm is done in destroying unity."

Referring to the charge of proselytising, he said that in the early days of British there were State-aided Government schools, and since there was an established religion, *viz.*, Anglicanism, the schools maintained by the State made efforts at proselytising. These were not missionaries but men of the State. It was the missionaries who had fought against this.

At the end of the last century, the great champion of education, Archbishop Bonjean, had fought against these State schools for equal treatment for all schools: and he had fought so well that *he had obtained freedom not only for the Catholics, but for the Buddhists, Hindus and Muslims as well.*

It was said that once the denominational schools were established the Catholics had been specially privileged.

"If it were not bad manners to say so," said His Grace, "I would call it a lie."

There were, he said, no privileged schools among the denominational schools. All had equal rights, but some did not care to use their rights. Others valued education and developed more schools.

It was therefore not the fault of those who had made greater efforts, but the fault of those who had made no effort.

VESAK

ON the Full Moon Day of May, 1952, the Buddhist world celebrates the triple anniversary of Prince Siddharta's birth, his attainment of Supreme Enlightenment, and the Buddha's passing-away to Parinibbana, the Deathless.

On this thrice holy day, the Buddhists of Lanka celebrate, in addition, the anniversary of the Buddha's third visit to Lanka. And all Sinhalese, whatever their creed, celebrate the anniversary of the arrival in Lanka of Prince Vijaya and his 700 followers, the first Sinhalese to step on the shores of this lovely isle, the Pearl of the Orient, and now the world's centre of Buddhism.

On this Vesak Full Moon Day, all men of understanding and goodwill are strangely moved once more in contemplation of the life and teaching of the Sakyan Prince, who, over 2,500 years ago renounced a throne to reign ever since over the majority of the mankind the world over.

It is interesting to note that this Greatest of Indian Rishis was born under a tree at *Lumbini*, attained Enlightenment under the Bodhi Tree at *Gaya*, the South branch of which still flourishes in the Maha Meghavana park at Anuradhapura, delivered His first sermon to the band of five ascetics under a tree at the Deer Park at Isipatana, *Benares*, and finally passed away under the twin Sala trees at *Kusinara* in India.

On this day, sacred to the memory of our Master, the pauper as well

as the millionaire, the ruler and the ruled, the literate and the illiterate will join together like the children of one family to celebrate this day of days. All temples will be packed with pilgrims, and the mansions of the rich as well as the cottages of the poor will be decked with lanterns, and flickering oil lamps in memory of our Lord, *the Light of the Universe*.

Vesak should be an occasion for an inquiry into our spiritual condition—a spiritual stock-taking. The joy that should characterize us on such a day as Vesak should be spiritual joy begotten of meditation on the Buddha and not of vulgar merry making.

Let us spend the day of the Vesak Full Moon according to the principles enunciated by the Buddha, more in the observance of His precepts than in only worship and talking. The day should be devoted to religious observance of the *Uposatha*,—eight precepts: not killing, not stealing, Brahmachariya or abstinence from all unchastity not speaking falsehood, vain words, harsh words and idle talk, not taking strong liquor, not eating after twelve noon, not indulging in dancing, singing, using garlands, perfumes, beauty creams and ornaments, not using luxurious or lofty beds or sheets, and in meditation.

Although the Buddha, the Master of merciful wisdom, passed away exactly 2,496 years ago, He has left a legacy to the world—His teaching, the Dhamma, which still

exists influencing the destinies of mankind. For more than 2,500 years millions of people have found inspiration and solace in the teachings and the memory of the Buddha.

Ahimsa or loving compassion is the key note of Buddhism. As the Marquis of Zetland rightly says: "It was this spirit of living kindness that touched the heart of the Emperor Asoka, with incalculable results to the history of the Eastern world. He pursued the path of *Ahimsa* with a zeal which secured for him a reputation as the greatest missionary that the world has seen. He sent forth teachers to preach the gospel of loving-kindness to three continents—Western Asia, Eastern Europe, and North Africa. And he spread the doctrine broadcast over India and Ceylon.

"The Buddha's law of piety is a code of conduct pure and simple. It is the influence of such teaching which impresses itself upon the traveller in Buddhist lands and which displays itself in a certain atmosphere of gentleness and kindness in which the people live."

May all attain the fulfilment of all their good wishes and give *Ahimsa* to and receive it from everything that lives!

May All be Well and Happy!

Sri Lankarama,
Singapore.

THE CONCEPT OF DEVOTION FROM THE BUDDHIST STAND-POINT

By BHIKKHU BUDDHARAKKHITA

THE RAVĀDA Buddhism, based on the Pali Tipitaka, is often said to be dry and intellectual, to have no devotion or emotional satisfaction in it and so forth. This allegation may be true for those who have limited themselves only to a somewhat superficial and intellectual study of it and have not tried to apply some of its tenets, even in a humble way, in their everyday life. Dhamma, said the Buddha, may be

compared to a snake which if caught by the head is brought under control but if by the tail carries death, in that, if it is rightly utilised it leads to the extinction of all suffering, and *vice versa* will cause more harm if misused. Anything one-sided cannot last long and is always harmful, often self-destructive. If we were to accept that Buddhism starves *emotion* and lays emphasis on *reason* alone, then it

would have been impossible for Buddhism to flourish 2,500 years as a "living religion," providing the spiritual and cultural requirements of millions of human beings. Countries like Burma, Siam, Ceylon, Indo-China, etc., cannot conceivably be supposed to have quenched their spiritual thirst with mere dry abstractions. Further, emotion, as a distinct mental factor, cannot be just suppressed; it is bound to

express itself. In point of fact, the balancing of these two mental faculties, emotion and reason, is considered in Buddhism most essential for a harmonious spiritual development. Harmony, moderation and steady growth are tenets that run through the entire system of Buddhism like a scarlet thread.

In the theistic religions, as in the Hindu concept of *Bhakti* or in the Christian *Fatih*, devotion is always accompanied by practices like prayers, rituals, vows and an unquestioned obedience to a creator, God, his earthly incarnation or some deity. There is fear of being punished if the command of the God is either questioned or not followed with servility. Hence, conditioned by this fear there arises blind faith, dogmatism, superstition, ritualism, intolerance and such other evil consequences, because fear restricts the function of mind and makes it insular. Prayers, rituals and vows lead man to ask and crave for worldly boons and sensual pleasures while still living, and a pleasurable state of existence, like heaven, after death. In this kind of devotion the element of love creates 'affection' (*sneha*) and a physical relationship between the devotee and his or her lord, which in most cases turns out to be carnal. Being associated with religion, such indulgences remain undetected and become a holy affair, which could be practised unhindered. Such also lead to mental impotency. One gets a free licence to roam in the wilderness of vague imaginations. One waits for the *saving grace* of the God in all activities thereby losing self-confidence and often becoming indolent and a slave to superstition. Devotion in this context, being wholly emotional, has yet another positive danger, that the devotee tends to become fanatical and is easily upset by little mishaps or gains.

Against such one-sided emphasis, the concept of devotion in Buddhism is on quite different lines. Devotion, from the Buddhist standpoint is *nānasampayutta*, i.e., accompanied by knowledge, so that it is both philosophical and emotional, in contradistinction to all other world religions which lay emphasis on emotion alone. The philosophical aspect calls into play two important mental faculties, viz., the rational and the volitional. The emotional aspect has, as it were, many facets, bringing together several mental factors, such as gratitude, rever-

ence, love, faith or confidence, and joy. For, as much as devotion is a culture of mind, it sets on foot a harmonious development of all the mental faculties, thereby bringing integrity and wholeness of character, as required for the attainment of *Nibbāna*. We shall see at a later stage, the parts played by these different faculties of reason, will and emotion, in the act of devotion.

The object of devotion is what is known as "The Triple-Gem"—*Ratanattaya*, or "The Threefold-Refuges"—*Saranattaya*, comprising the Buddha, Dhamma and Sangha; that is, the Enlightened One, His Doctrine and the Order of His Noble Disciples. And the practice of devotion consists in reflecting or meditating (*anussati*) on the qualities of these threefold Ratanas. These qualities are embodied in the most simple yet profound formulae, familiar to all Buddhists from the time they learn how to speak, and which they recite on most occasions even to the simplest form of Buddha-pūjā. For lack of space it has been considered not desirable to go into the details of this practice of *anussati*.

Buddha comes first in the Triple-Gem, worshipped and followed as the great Teacher, the spiritual Master. Buddha is an honorific expression implying the attainment of Supreme Enlightenment (*Sammā Sambodhi*) in other words, Buddha implies a state of perfection and not a person. It is an attribute of a perfect and holy guide, Who, by virtue of having discovered the Truth through long and painful struggle, guides, points out or makes known to beings, out of great compassion, the nature of Truth, known as *Ariya-Saccas*—Noble Truths, briefly embodied in these words: "*Dukkhañceva paññāpemi dukkhassa ca nirodho*." "It is this fact of suffering and the deliverance therefrom that I make known." Hence, Buddha is not a personality, a God or an *Avatāra*, i.e., an incarnation of some god, and has no command to give, which need be accepted without question. Thus, prayers to Him or rituals, vows or blind-faith in Him have no meaning whatsoever. There are many other epithets used to address the Buddha, all being attributes of high attainment, e.g., *Dasabalo*—Possessor of the Ten forces, *Sabbāññu*—The All-Knower or Omniscient, *Dhammassāmi*—The Master of the Truth, *Narasīho*—The Lion of men, *Jina*—The Conqueror, *Saccakowido*—The Knower of the Truth,

Satthā—The Supreme Teacher, *Tathāgato*—The Perfect One, etc. The same holds true in the case of Dhamma and Sangha.

Dhamma, in this context, is the transcendental Truth, i.e., *Nibbāna*; it is also the Supermundane Path—*Magga*, leading to that perfect Truth, and which has been discovered and proclaimed by the Buddha. Reflection on Dhamma means reflection on the nature of its transcendental attributes, in other words, reflection on that state of perfect Deliverance, being freed from all samsaric turmoils, and a blissful condition of Peace which has once for all done with deaths and rebirths.

Sangha is the Order of Noble Disciples who have achieved the Goal or have entered that Path which leads to the Goal, thus forming the 'living example' for those still striving.

In brief, "Buddha" is the Way-finder, the Teacher, the Guide; "Dhamma" is the Way, the Teaching; and "Sangha" refers to those who are already treading or have trod the Way, the real followers of the Teaching. In the course of the actual practice of devotion, however, these three embody and culminate in one ideal, one Truth. Hence it is said:

"Dhammakāyo yato Satthā
Dhammo Satthā tato mato,
Dhamme t̥hito so Sangha ca
Satthu sañkhañ nīgacchati.

Since the Teacher is the Truth-embodiment,

So is the Truth the very Teacher,
And the Noble Order, being established on the Truth,

Also goes by the name of the Teacher."

Thus the act of devotion is directed to one single object which forms the Guide as well as the Goal, independent of and unmixed with the notion of any personality or incarnation, a god or *paramātman*, but purely as an aspiration for an ideal of absolute perfection and purity, attainable through self-control, proper discipline and mental culture. Devotional acts, with such background, and based on the realisation of these great attributes, set going mental dispositions favourable to the attainment of similar qualities in one's own mind, in however small a degree. At first, it is a cause, but the cumulative effect of a series of them, later, grows and transforms itself until it becomes "of the same stuff"—

evam-dhammo, as these great attributes, *i.e.*, of the very Truth. Farther, this form of devotion with mental faculties well-balanced, maintains itself as a habitual frame of mind and not as an act spasmodically indulged in, thus, ensuring a steady progress. When devotion reaches a very high point, the distinction of *subject-object*, *i.e.*, the self-notion, disappears and what is realised is the very "stuff," nature or substance of the Triple-Gem. Hence, devotion is directed towards an ever-present-reality and not towards a dead teacher or empty abstractions.

As mentioned above, devotional act calls into play many forces and faculties of the mind. The most important of these, is *Saddhā*, faith or confidence in the Triple-Gem, which is associated with other factors such as gratitude, love, joy and deep reverence, forming as a whole what we have preferred to call here the emotional aspect. Even at the risk of repetition it should clearly be understood that this *saddhā* (confidence born of knowledge) is essentially different from Hindu "bhakti" or Christian "faith," since there is in it no element of affection (*sneha* or *pema*) nor any personal relationship or blind following. *Saddhā* has the background of understanding with regard to the nature of *samsāra*, and also with regard to the significance of the Triple-Gem. At the least it must be accompanied by a conviction in the operation of the 'law of Kamma' as a factor that sustains and perpetuates this endless course of life and existence. Since *saddhā* is an indispensable factor governing all spiritual growth, it is called the seed (*bīja*) from which is born the tree that bears the fruit of Deliverance. Among the five factors of spiritual powers and spiritual faculties called *Bala* and *Indriya*, *i.e.*, *Saddhā* (faith), *Viriya* (energy), *Sati* (mindfulness), *Samādhi* (concentration), *Paññā* (intuitive wisdom), the primary factor is the *saddhā*, which, if properly cultivated, conditions the development of the rest. In its highest, *i.e.*, supermundane sense *saddhā* is "*aveccappasāda*"—"unshakable faith" in the Triple-Gem, achievable through the attainment of the Noble Path (*ariya-magga*). And only in this sense is it true "self-surrender" which is the culmination of devotion. Self-surrender, in the Buddhist sense, is not "becoming one with any Paramatman or universal spirit," *i.e.*, some kind of alleged

"spiritual unification" of Vedantists, but it is the entire abandonment, down to the last vestige, of all "self-notion" and "personality belief"—(*sakkāya-ditthi*) which, if accomplished, brings to pass the overcoming of at least two other mental fetters (*saṃyojana*) called "sceptical-doubt"—(*vicikicchā*) and "clinging to rites and rituals" (*śīlabbataparāmāsa*). Lastly, as *saddhā* arouses other concomitant factors such as assurance, joy and gratitude, in that one realises the tremendous significance of the Triple-Gem as the true refuge from the toils and tumults of *samsāra*, therefore a deliberate and conscious cultivation of this one factor really means the development of the entire emotional aspect, that which forms the fount and source of all mental energy.

Thus the emotional side of devotion brings us to the philosophical side with its two faculties, the rational and the volitional. The function of this rational faculty is to investigate and probe into the true nature of existence in order to understand, at least intellectually, its reality in the proper perspective. It is the dispassionate objective study and judgment of things. When one removes the lid of "self" or "ego-centric consciousness" from the jar of life and lays it bare for objective analysis and observation only then does true understanding spring up in the mind. Here, it must be agreed that understanding is manifold and of various kinds, so that one particular object may also be explained in quite the opposite way, perhaps reasonably too! Hence, what is intended here is, understanding in terms of the Noble Truths, by means of which existence is regarded not as something permanent, pleasurable and with a "self" or ego but as an impersonal process, arising and passing away, dependent on conditions, *i.e.*, impermanent and subject to suffering. Without the slightest doubt it is a proved fact that the most primitive instinct in all beings is the search for happiness and pleasure or security and safety, against death, disease and dangers; although it is quite obvious that death is more certain than life. If life were not impermanent then there would be no need and no craving for security and protection; likewise the search after happiness and pleasure is another proof of the inherent nature of suffering. The same is true of the delusion and emptiness of self;

because, if there were such a thing as self, then it would mean we would be free from the clutches of death and of all misery. "Self" presupposes *ownership* and being the *master* or *possessor* of this life. Nobody ever wishes to suffer or die. If there were a real self then it would prevent all kinds of suffering, death, etc. But that does not happen! There is only a "self-delusion" which in reality is the root of all suffering. Conditioned through this delusion, known to Buddhists as *avijjā*, beings engage themselves in this mad bustle of activities, driven all the time by manifold cravings. Actions must produce reactions and these acts of craving that we always and almost helplessly perform, cannot escape producing effects, which means the continuity of this stream of life, of this cycle of births and deaths. But this unsatisfactory state of affairs in *samsāra* need not create any anxiety, frustration or what is called pessimism; in fact, it should be the greatest incentive to optimism, hope and assurance. These activities, although subject to suffering, certainly, are capable of producing happiness, at least, momentarily; depending, of course, on whether they are tinged with cravings. In other words, suffering as a part of existence is rooted in craving. Therefore, if this root-cause were removed then there would be no reason why lasting happiness and absolute peace should not be attained. This, a deathless state of everlasting happiness called *Nibbāna*, is the Goal of Buddhist devotion. With this background the rational faculty is not limited to a barren intellectualism; it arouses the volition to transform knowledge into a living truth, besides, causing a definite enrichment of the emotional faculty. Such understanding may arise as a result of study and hearing the Dhamma (the Doctrine) or through deep independent thinking and observation of phenomena, or again through *Bhāvanā*, meditation. Although, *saddhā* is generally supported by this factor, nevertheless, true understanding also must necessarily have the support of *saddhā* in order to free itself from the dryness of being merely theoretical. The same is true in the case of will or determination. These must likewise be based on *saddhā* in order to maintain their firmness and vigour by which theory is translated into practice.

This brings us to the function of the volitional faculty as purposive will, resoluteness or determination. It is the drive, the propulsive agency that transforms knowledge into action. It functions on the basis of understanding as a factor that harnesses mental energy for one-pointed application or singleness of aim. It frees intellect from dryness and prevents emotion from indulgence and over-activity, that is from undue dissipation of mental energy, thus mobilizing purpose and concentrated effort. Although, this faculty has been mentioned last, yet, it is equally important as the other two. It is volition which invests every action (*kamma*)

whether in body, speech or mind, with the potentiality of producing results (*vipāka*). In fact, all these three faculties are mutually complementary in the realisation of their common goal, Nibbāna.

Finally, it may not be out of place if we were to illustrate the functions of these faculties by means of a comparison with the construction of a building; for after all, devotion is also a constructive activity. Understanding is like the plan and estimate; will is the actual execution of the construction work according to the plan, and *saddhā* is like the building materials needed for the construction. Without a

proper plan a structure may prove positively dangerous and the exclusion of the other two would mean that there would be no construction whatsoever. Thus it is that in Buddhist devotion the task of building a spiritual structure is accomplished with the mutual co-operation and assistance of all the various faculties of the mind.

In conclusion it may be suggested that for a comprehensive understanding of this subject one might study the relevant portion in the *Visuddhi-magga*. One might also read with profit a treatise on this subject entitled "The Threefold Refuge" written by Ven. Nanaponika Thera, Island Hermitage, Dodanduwa.

THREE STEPS IN THE EVOLUTION OF A BUDDHIST

By R. SRI PATHMANATHAN

SILA or Right Conduct is the necessary kindergarten of the Buddhist. If a man wants to be a weight lifter he must commence by strengthening his sinews and muscles with a regular course of regimented exercise and good food. A man's mind if it is to comprehend the weighty truths of abstruse philosophy must first be strengthened by a routine of disciplined word and deed. The physics of the body must precede the metaphysics of the mind. It is only from the gymnasium of Sila that the mind emerges to wrestle with its foes in the ring of Samsara. Man's instinctive urges, like a stream of water, always flows downwards into evil. It needs the concentration of an enormous amount of men, money, materials and engineering skill to alter the waters of the river at Gal-Oya into a different course from which it has been accustomed to flow. It demands a tremendously greater effort of the human mind and will, to reverse and alter the course of human thought from the tracks and trails along which it has been used to meander. As Professor Radhakrishna says it is only when we deny the clamour of emotions, stay the stream of things, silence the appetites of the body that we begin to feel the power that is ours. We begin to grow only when we break down clinging to the envelopes of the body and the

mind. He whose life is smothered with sensuality, dark with fear and hate, lurid with anger and envy, cannot attain happiness or mental poise.

Samadhi or One-Pointedness is the next rung in the rope of progress and Pragna or Wisdom is the third. These rungs do not constitute something separate and distinct from one another like the strands of a single rope these three factors of Enlightenment are closely intertwined one with another that the climber upward cannot lay his finger on the one without touching the other. The practice of one quality buttresses and entrenches the practice of another.

The greatest of maladies of the modern world is that it suffers from too much of action. Action more action and still more action punctuates the life of man from the cradle to the grave. From early morn till late at night he spends his time talking, working, playing, dancing, singing and doing a multitude of things that seldom can he spend five minutes in a state of silent inaction or utter quiescence. Man is so busy in his working hours that sometimes he talks and walks in his sleep as well. This phenomenon of modern man like the constant roar of the machines he has invented, makes of himself a nuisance to himself as well as to his neighbours.

This frittering away of energies this dissipation of resources weakens and emaciates both body and mind. When the chord of life is stretched too far it wilts under the strain and the harmony that is life vanishes.

Strength arises from silence. The hen by continuous and silent brooding throughout a prolonged period of time hatches the egg. The scientist by laborious and silent effort in the cloisters of his laboratory produces the great invention. So also man by steady sustained and silent contemplation attains Enlightenment. You cannot solve Geometry rider amidst the disturbance of a birthday party. You cannot unravel the riddle of life amidst the simmering excitements of crowded activity.

Hence it is that the Buddha prescribes Samadhi or silent contemplation as a means of furnishing the intellectual acumen and poise to the surgeon who wishes to operate, dissect and lay upon the table the nature of Samsara. Man is a heap of dust that is scattered away in all directions by the sensual winds of lust and hate. A few drops of the cold waters of Samadhi stabilizes and coalesces this heap and renders it solid and strong. Under the interacting influence of Samadhi the antennae of the senses withdraw themselves into the shell of innocuity. It is only in a

pool of clear water undisturbed by ripples that one can best see the reflection of one's face. It is upon a mental surface tranquillised by Samadhi that one can best perceive the reflection of one's true self.

Lastly comes Panna or Intuitive Wisdom—a type of wisdom that arrives at truth without going through the channels of ratiocination and reasoning. Truths are of two kinds—those of a mathematical and scientific type which are found out as a result of a process of inference and argumentation. If $x = y$ and $y = z$, then $x = z$. There are also the truths of the intuitive type and these may be of a sensual or intellectual kind. The taste of a pineapple, the savour of an orange is not to be discovered by any process of logical

reasoning deductive or inductive. So also the Four Noble Truths which are of an intellectual and intuitive type each man must realise for himself by the acuteness of his own mental microscope. It cannot be taught or tutored to him by another.

The moment these truths are made to express themselves in words their meaning evaporates. Life cannot be explained in terms of cold intellectual propositions. All ideas cannot be imprisoned in idioms and suppressed into syllogisms. All philosophy cannot be pulped into pamphlets and synthesized into sermons. Truth must be sought outside lecture rooms and libraries in the innermost caverns of man's mind. What we need is not the broadening of life, not

the conquest of continents of knowledge and learning. We need a deepening of life, a descent into the depths of reality. To thousands who can talk only one can think. To thousands who think only one can see. And it is this perception that is the goal of a Buddhist. To the Buddhist his religion is not a police force—an external authority that controls his thought and action but it is an inner realisation in which he is so deeply soaked that he becomes incapable of doing anything but good of contemplating anything but serenity and happiness. It is the dissolution of impurities in the waters of Enlightenment. It is Intuitive Wisdom that banishes the banes of existence—that “unself” man and weaves out and loosens the threads in the fabric of Life.

THOUGHTS OF MAITRI

By D. T. DEVENDRA

THE Incomparable Teacher, the Lord Buddha, has pointed out how Maitri or Universal Love can light up dark lives and illumine the world and all of us will surely profit by a reading of the Karaneeya-Metta Sutra. There is the way of silent analysis or Meditation, the way of Ahimsa, the way of seeing only good in actions, besides many others.

But, of course, life is very complicated. So we merely read of such ways in books, or put them by for thinking over on a Sil Day, if not for a longer day when we shall have retired from active work to doze in a corner against the oncoming cold of senility. It is amazing, when you come to think of it, how many things you put aside for the day of retirement. But such a peaceful day never comes, because your life gets busy then with the lives of those of the younger generation you have called into being, and you retread, with them, the dark and difficult days which you had thought to have left behind!

Maitri can, from this very moment, be our companion in the day's work. To think otherwise, or that the practice of Buddha's teachings is for another world, is merely to admit that you are mentally lazy. What is difficult in practice?

Suppose you do not begin the day by being jumpy, at morning tea you do not grumble that

the hoppers are sticky, in the place of work you do not think your subordinates hopeless nincompoops and your colleagues and superiors secretly leagued together to do you in, but you do set about your portion of the work with equanimity, thinking evil of none else associated with it, then surely you are practising Maitri. I do not see that this is hard, or is to be put away for the Sil Day, or for retirement.

What actually happens is that we do not make the effort. We hardly give this a thought. Instead, we think of the practice of Maitri as something connected with Yoga, to be taken to in time, under a Guru, or with the reading of solemn religious texts, being preparations for the next world and not this. But every little gesture we make to spread the joy of kindness is an act of Maitri. You will see that this isn't difficult. Only, it just slips from the mind. To prevent it from so slipping we might adopt a device.

I remember one such device by a father. He told his children to run to the well the first thing in the morning. Here each was to draw a bucket, rinse out the mouth and then take three draughts. With each draught there should be one thought, Adoration of the Buddha, of the Tri-Ratna and the wish *Siyalu satvayō ni-duk vetvā, nī-rōgi vetvā, suva-pat vetvā!* meaning,

“May all beings be free from Sorrow, from Illness, and may they all enjoy Serenity of Happiness!”

Now this is a sort of catchword which helped to remember a thing and in the case I know it accompanied the children to bed. Suppose it should come to mind on more than two occasions, say when you are about to blaze into a temper, do you not see what far effect it will have? This is Maitri. And this is good in a land of quick tempers.

I do not think it is hard for us to spread thoughts of Maitri, but I do think most of us do not apply our minds to this end. That is why, on occasions, we react harshly, as when someone treads on our corn, evil springs immediately into the mind. If the offender is superior in strength, we only think evil, not daring any other thing. But actually, the thought has done all the harm and, being antecedent to outward action, it is this which has to be controlled. So, although it may appear that we have borne well the hurt, actually we have been seething within and this would have had a bad effect on us.

Suppose, as I have already said, we begin the day well and we take Kind Thought to our place of work, how much happier will we be, how much more responsive will be those with whom we work, for about—

them there would be sunshine and instead of grumbling we should have cheerfulness.

Let us take the routine of home. I shall suppose you to have begun the morning well. You do not make a fuss when you go to the wash-room and find things like soap, tooth-paste or basin misplaced. You have gone with a set resolve *not* to take note of any such misplacing. You will surely come out well of this, your day's first trial. The other acts of Maitri will appear not so difficult to do. Particularly if you are the head, your family will take note at once of your change. Perhaps they may not remark upon it at on the spot, but you may depend upon it, they will be watching you throughout the day.

You sit down to your morning tea. You may not have noticed it, but it is remarkable that there is hardly a man who does not grumble at feeding-time. He may say there isn't enough variety, this is under-done, or that has too much salt, and, anyhow, the food isn't fit even for a dog!

Suppose you sit down with thoughts of nothing ill towards the person who has done the cook's job, and do not think that the tradesman has cheated you, but you go through the meal with studied patience, eating only what is agreeable to you, and suppose you rise from the table with a kind word spoken for the dish which you found tasty, do you not see how grateful a drudge will be for one kind word from the man that matters in the house? For, when, indeed, do such words fall? But we often relish a dish only secretly; and are ever ready to pounce upon the author of the bad dish. But if a tribute can be paid where it is due, to one who slaves for you, you will, whilst collecting the fruit of better service selfishly, radiate the warmth of Maitri which will make happy a drab life. This change in a congenital grumbler, as the average man is, cannot fail to be noticed and the family will begin to feel happy at the very thought. And it will surely be your own Thoughts of Maitri which would bring about such joyful transformation.

You now experience a glow in the home. Home is now no place for you to flee from to get a little peace. If junior is noisy, you do not add to trials of the household

by yelling out: "Stop that row!" But today you have a patience which you do not remember having shown for some time, how long, you will realize only now.

May be you call out to the "boy" to fetch your smoke from some corner in the house. You are determined not to blow his head off for not obeying you immediately, or for his inability to spot out what you want, or for flustering about in his excitement over your rising temper. On the other hand, you now remember he is human and quite likely to err. You recollect that this little fellow, in his teens probably, is in your service because his family cannot do without another bread-winner. So the lad could not go long enough to school to acquire those skills which, if he had, he would not be your servant. Suddenly, too, will you realize that he likes to play, even as your own child does. It may be that your own little fellow would like him as a playmate, if only you aren't weighted with your dignity. Now perhaps you make a mental note, when the warmth of Maitri towards the lad has spread more widely within you, to give him that opportunity.

The day is now well begun and progresses even better. The world, too, appears more full of light, because a little more joy has come into it from one individual. Your mind rejoices more and more and may be you now hear outside the window the song the birds sing, that song they always sang, but which song you had never heard up to now, because your mind was heavy with temper and grumbling, with impatience and wrong vision. Today the kind thoughts have dispelled these dark clouds. They have revealed the light within you which touches everyone in the home with the radiance of Maitri.

Vesak is an appropriate day upon which to send out Thoughts of Maitri to those helpless companions of ours in this short stay on earth in the present life. Of animals we have two pictures which are fairly typical. One is that of the pariah dog. It gets from us a kick and the oath, "Chik, balla!" The other is the spectacle of dogs and cats being hugged and even being left with legacies. Not a drop of such human kindness is served to a fellow human being, however.

In Buddhism all life counts and this is shown by the First Precept. We believe that even as we want our life, so animals want theirs. I do not think any so-called scientist is filled with such conceit as to claim to know all about what some, in their pride, call lower life.

On such a day as Vesak, we should ponder upon the love each has for its own life. We have shown unusual regard for the life of animals even in distant times as is evident in the decrees of our kings who ruled the sanctity of water life in the great tanks they built. The gentle Upatissa perceived ants and other insects and so would walk slowly in the forest; he was wont to sweep the earth with a peacock's feather and he set up a feeding place for birds, getting his own food served to them. Veterinary hospitals and such animal refuges were provided in those days centuries ago. The memory of this Freedom from Fear, Abhaya Dana, survives in our day, for we have made Sanctuaries of some places. These are positive acts of Maitri. Somehow, at some time we were caught napping and we allowed wrong slogans to be shouted in our ears: "Kill that fly, or it will kill you!" The result was that it seeped in and poisoned the gentle traditions in which Buddhist Lanka had been nurtured for two milleniums. Today there are signs that the public conscience is changing for the better and we remember how it reacted to the cases of two wild elephants in recent months.

The community sometimes takes a decided attitude towards this animal world. We know how even Muslims, who are not enjoined to follow the Buddhist First Precept, show a sympathy with Buddhists and, together, the communities are responsible for stopping the sale of meat on certain days of significance to Buddhists. Buddhist fisherfolk do not put out to sea on Full Moon days and I have heard it said that in Matara there is a union of theirs which confiscates any catch made on a proscribed day. During last Vesak, when the World Fellowship of Buddhists sent out a call to the world for two minutes' silent thought on Metta, a splendid gesture was made in Penang by the pork butchers who refrained from slaughtering animals on that sacred day of Buddhists. We know of the motor car driver

who, as a certain Governor describing the Queen's House man called it "Buddhist trick," makes a point of avoiding running over animals. Such acts are called "fads" by some. These critics would not ridicule the action if it were an everyday one; that is why they probably laugh at these sporadic Thoughts of Maitri. Certainly it would be much better if we could ever behave with the fullest Thoughts of Maitri. But, if we are weak, it were much better that we show consideration once in a while, than never at all. The good is good at any time. A

virtuous action performed consciously and deliberately is also a mental spring-cleaning and you are all the better for having done it. Some there are who deliberately go vegetarian on Full Moon days and many there are who laugh at them, for what they, in their delusion, call "hypocrisy." This cruel word to use of an action in which they are too befuddled to perceive merit. To be a vegetarian on one day out of conscious regard for animal life, is better than spending everyday in the enjoyment of your senses, taking your fill of tastes and pleasures even upon the pain of others.

Here I am reminded of the subject of pets. People love pets, but on such a day as today suppose they resolve not to encourage their children to bring up any, other than dogs and cats (for a beginning) and instead put them in the way of learning about animals? I am sure, as many will testify, that out of such knowledge a kinship will arise in which man will realize the proximity of himself to the dumb world. And it will be, that then we shall fold them to our hearts with Thoughts of Maitri.

Homage to the Lord of Compassion,
the Buddha.

BUDDHISM IN KASHMIR

By T. N. KHAZANCHI

(of the Archaeological Museum, Srinagar).

THE kingdom of Kashmir appears in our ancient records as a part and parcel of Gandhara. The Buddhist texts mention Kashmir-Gandhara as one Janapada indicating thereby that the two countries formed one political unit in the pre-Asokan days. That it continued to be so is evident by the Greek records in which Kaspapyros (Kasyapapur=Kashmir) is described as a Gandharic city. In the Milindapanha, which was composed about the beginning of the Christian era, the two countries are grouped together as Kashmir-Gandhara. Buddhism lingered in Kashmir up to a very late date, and the culture and the beliefs of the ancient people of Kashmir were not very different from those of Gandhara, *i.e.*, the present Rawalpindi, Taxila, Peshawar, etc.; where Buddhism flourished in the early days, and that Buddhism may well be pointed out as one of the factors for linking the two peoples.

The earliest traditions relating to the introduction of Buddhism in Kashmir are preserved in the Ceylonese chronicle the Mahavamsa and the Tibetan Dul-va (Vinaya Pitaka of the Sarvastivadins). The former tells us that Moggaliputta Tissa, the religious adviser of Asoka, sent missionaries to different coun-

tries. Majhantika, was deputed to Kashmira-Gandhara. From that date up to the time of composition of the Mahavamsa, *i.e.*, the 5th century A.C., the author says that Kashmira-Gandhara continued to be illumined by yellow robes.

ASOKA'S PATRONAGE

Kashmir it seems, became a part of his dominions in the latter part of his life. Through the activities of Sarvastivadins, Kashmir became a centre of Buddhist philosophical studies and was, according to Taranatha also the scene of the activities of Vatsa, the propounder of the Atmaka theory (pudgalavada) and the founder of the Vatsiputriya or Sammitiya School. The Kashmirian history shows that Asoka built temples both for Siva and Buddha and since his reign, the two faiths Buddhism and Sivaism flourished side by side and even claimed at times the same patron as their devotees. Asoka also built Srinagar, although the ancient site is slightly higher up than its present location.

The lavish gifts made by the Emperor on the various religious organisations and a specially on the Buddhist Sangha met with a natural reaction in the hands of his successors. They discarded the religion and expressed their anti-

pathy by embracing and supporting Jainism, Ajivikism and Sivaism to the exclusion of Buddhism.

After the death of Asoka, Buddhism withstood several repercussions and survived in N.W. India by the patronage of Saka-Yavanas and the Kushanas. During Kanishka's rule, it once more came to the forefront of Indian religions and recovered its lost glory.

Kanishka's rule in Kashmir is noteworthy for the convening of the Fourth Council. The Buddhist Sangha was then divided into eighteen schools. Kanishka was greatly upset by the conflicting interpretations of Buddha's words as given by the adherents of different sects. The Venerable Parsva had come to Kashmir from the east, and advised Kanishka to collect all the monks at Kundalavana Vihara. Five hundred Arhats, 500 Bodhisattvas and 500 pandits took part in the Council. An attempt was made to reconcile the conflicting opinions of the different schools and settle once more the Vinaya, Sutra and Abhidharma texts. *King Kanishka, records Yuan Chwang, had all the treatises written on copper plates and had them enclosed in stone-boxes and deposited in a stupa made specially for the purpose. The spade has yet to unearth the literary labours*

that were collated under the benign rule of Kanishka.

Of the successors of Kanishka—Kalhana the historian of Kashmir who flourished in the 12th century—mentions the names of three successors, Hushka, Jushka and Kanishka. Kalhana informs us that the three kings built Hushkapura (modern Ushkur), Jushkapura (modern Zukur) and Kanishkapura (modern Kanespur). They erected Mathas and Chaityas at Suskaletra and other places and the Buddhists of that time acquired great renown as pravrajitas (recluses) and were predominant in Kashmir, defeating their opponents in disputations.

After the Kushan rule, Buddhism again fell on evil days. Nihirakula was largely responsible for the destruction of monasteries and monks. In the eighth century A.C., however, under the strong rule of Lalitaditya, Buddhism though not the predominant faith, did receive some favour and a good number of Viharas and stupas were erected. From the 9th century the Brahmanic faith became ascendant putting into shade the Buddhist religion till the reign of *Ksemagupta* (10th century) who burnt the Buddhist Viharas and utilised the brass of the images for other purposes. From now on till the advent of Muslim rule in Kashmir in the 14th century, the Buddhists fell on evil

ways and all the kings were anti-Buddhistic in spirit, except for the period covered by the reign of Jayasimha (12th century) who was not much of a fanatic.

However, Buddhism is still the predominant faith in Ladakh, the North Eastern district of Kashmir Province covering an area of 45,000 sq. miles. The mela at Himis Gumphaan important Buddhist shrine in Ladakh—still attracts thousands of people, and the various Gumphas and monasteries are still thriving with the spirit of the Buddhist creed—reminiscent of the days when Kashmir was mostly Buddhist in outlook. Several images of Buddha, Bodhisattvas, Buddhist Gods and Goddesses, fragments of stupas and railings and several earthen jars and pots, clay seals with Buddhist formula and bronze statues are on display in the Museum, portraying the heights achieved in art and sculptural work. On the architectural side, the following are noteworthy :—

(a) The temple at Pandrethan, the old capital founded by Asoka and referred to by Kalhana as Srinagari.

(b) The stupa, monastery and Chaitya at Parihasapura, the erection of which is still attributed to Lalitaditya and his minister, Cankuna.

(c) The stupa at Ushkura, the erection of which is attributed to

Huvishka (2nd century A.C.), on the ruins of which a stupa was built by Lalitaditya in the middle of the 8th century A.C.

(d) The monastery and stupa at Shandhradvana (modern Harwan). Here a stupa, bases of chapels and flights of steps connecting the stupa and the chapels, and a large number of brick-tiles have been found. The remarkable feature of the tiles is that they are prepared with a view to present Jataka scenes or certain scenes from Buddha's life, the other motifs being designs of flowers, aquatic plants, flying geese, girls, musicians, etc.

The latest and epoch-making archaeological discovery in Kashmir is the find of several manuscripts—deposited in a stupa at Gilgit, the country of the Darda and the seat of the later Shahi rulers.

“The manuscripts were written in the 5th century or 6th century A.C. and as such they are some of the earliest so far discovered in India, similar to the Bower manuscripts, and to those discovered in Central Asia and Eastern Turkistan. Most of the manuscripts were known to us only through their Chinese and Tibetan translations and no one dreamt of the discovery of their Sanskrit originals. The present manuscripts are the only Buddhist manuscripts discovered in India.”

UNIVERSAL RELIGION ENVISAGED

THE word “religion” here is to be understood not as a belief in a superhuman controlling power—of a personal god entitled to obedience which entails acts of worship on the part of the believer—but as a developed system of philosophical and ethical opinions, tenets and theories depending ultimately and essentially on a realisation of the Truth—the Universal Law.

Not a few persons, marking the radical defection of the leading luminaries from the fossil forms of religion have concluded that the future will be without a religion altogether. This is a hasty and unwarranted deduction. Why, the very scepticism is the finest proof of the fathomless depth, the ineradicableness of the religious instinct. It is but an exhibition of the sincerity of the human heart ;

its agony to find the ultimate truth, and the highest goal of thought and being. No more promising augury of the future. There is a pitiable amount of sham scepticism on the part of sciolistic popinjays who do not know enough to doubt but affect it simperingly.

By

E. T. GOONEWARDENE

Perplexed in faith, but pure in deeds,
At last he beats his music out ;
There lives more faith in honest doubt
Believe me, than in half the

creeds.
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There will be a universal religion in the future. What will it be ? 'T were an easy matter to foreshadow what it will not be, what present elements will be swept away.

The religion of the future will be a continually progressive universal religion.

The religions of the present have shut themselves up in cells and cloisters, and walk by gas-light, the rays from the Sun of Righteousness which fell upon the earth in remote antiquity, and are stored up in the literature of the period. A good thing to have : but the religion of the future will plant itself under the broad, free canopy of heaven, and drink in with widely opened eye the streaming noon-day revelations from the living God—the light which comes from nature, from science, from history, from human

souls, from every point of the universe, radiant with the divine thought and purpose. We ask, why should revelation be a something sealed and closed and finished, as if God were dead? Why should the Jew alone have a tympanum to catch the vibrations of the voice divine, or atmosphere of antiquity alone have the quality of transmitting those vibrations?

We are all aware that the Chief religion of the West is opposed in its essence to any idea of progress, inasmuch as its foundation is laid upon a revelation which is assumed to be fixed and immutable—the last and only word of God to man. The theory of a final revelation is based upon a great fact dimly seen. Man feels that there must be—*there is*—absolute Truth somewhere; and yet he cannot but be aware that what seems truth to him often fails to carry conviction to the minds of his fellow-creatures. Truth is a many-sided thing, and it is not commonly seen in all its aspects by any one man, or any one set of men; and on the lower levels its pursuit often *seems* to lead men in different directions, just as to travellers who approach a mountain from opposite sides the upward road seems to lie in one case to the north, in the other to the south, so that each might well suppose the other to be entirely wrong; yet ever as they reach the higher levels and the purer air the searchers—however unconsciously—are drawing nearer and nearer to each other, till that supreme moment arrives when they stand side by side upon the loftiest peak, and recognize at last the difference between the real and the unreal.

Now in view of this state of things few thoughtful men will be able to help speculating from time to time on the probabilities of the situation as regards the future world-religion. With an innocent confidence in their own faith that need not offend any philosophic observer, though it will not carry conviction to enlightened minds, the representations of the present Western faith conceive, of course, that in progress of time all mankind will be embraced by the Christian Church. But abstract Christianity properly understood is so unlike the perverted representative theory which passes current for it in the present day, that even if this ideal were realised it would embody a state of human thought which present day Christians would hardly

know for their own—abstract Christianity and abstract Buddhism, as well as the abstract philosophy of Brahmanism, being all pretty much the same thing, though the outward professors of these creeds have made such bitter war on one another from time to time—always to their honour and glory, excepting the Buddhists, who have never made war on any body. But a truly philosophic speculator will hardly be inclined to libel the future world-religion with any name derived from the evolution of religious thought in the past.

Two or three hundred years hence it is hardly probable, that any man belonging to the vanguard of enlightenment will call himself by the name of any creed now cut and dried for our use. On the other hand every true Buddhist will be deeply convinced that his own religion, even as now understood contains truth of imperishable value, and ideas in full and precise in accordance with the highest spiritual laws of humanity, which must be embodied in the thinking of races more advanced than our own. How then will the religious philosophers of the future fail to estimate these ideas at their proper value—how will they fail to be identified with the great name which commends them to the Buddhist world at the present day?

Perhaps the answer to this question may be found in the title of this article.

It is not to be expected for various reasons that the progress of Buddhist thought in Europe should be marked by the erection of temples in London or Berlin in which the formulating of the Buddhist faith as practised in Ceylon should be rehearsed. It is not the outer form of Buddhism or of any other non-Christian faith that will ever displace the vested interests of the predominant character in Europe. But great change in human thought is not brought about by the propagation of external form. The ideas they represent are the all-powerful forces by which changes are produced, and wherever about the world these ideas may be rooted, they will adapt themselves to external circumstances as they grow. And, little as many cultured Europeans who feel the influence may yet be aware of it, the extent to which Buddhist thought has already taken root in the Western mind is truly remarkable. Of course, the

still occupied by the hide-bound garrison of conventional orthodoxy; but literature in which the professed belief of the churches are politely ignored on all sides, is already teeming with indications that that fundamental tenets of Buddhism are commanding earnest and respectful attention.

Sir Edwin Arnold's masterful presentation of Buddhist teaching has driven a tunnel, so to speak, right through the rock of European bigotry. The abundant and manifold translations of Oriental scripture which has been furnished to European thinkers within the last fifty years and the numerous philosophical and other works that have drawn their inspiration from these have rendered the neo-Buddhism of modern West a great intellectual and spiritual fact. And on all sides now, among people who think and reason for themselves, the great principles of reincarnation and Karma are under one name or other fully on the field of discussion. This in itself is a stupendous advance on the old, blank universality of the belief that man's future life and his happiness or suffering in other states of existence were determined by considerations entirely apart from those of his own good or evil doing.

There are very unerring symptoms that Buddhist thought is already making way in the West and leavening the convictions of the classes in which the religious reforms of the future must take their rise.

The Churches may interest themselves with dogmas, but enlightened men will feel that the profound law of justice and the universality of cause and effect operating on the spiritual planes of Nature must be the underlying principles of human evolution and the current on which man moves on from life to life towards ultimate perfection. In the subordination of material to spiritual aims that law alone can work itself out successfully for each aspirant to true progress, and thus the spiritual advance of the race, whether in these regions of the earth or in the vortices of modern civilisation where climates are more temperate, but passions and the thirst for physical existence fiercer, will be identified, whether all men understand the matter or not, with the doctrines of Buddhism concerning the causes of suffering, the method of release from it, and "The Noble Paths" which lead to that final consummation.

BUDDHISM AND MODERN SCIENCE

By J. SAMARAJEEVA

MODERN science points us that we are the victims of some amazing maya or deception. As an example we notice straight lines. But Albert Einstein has pointed out unerringly that any kind of line that we draw is slanting since, space close to the surface of a rotating, gravitating, moving earth cannot be straight. Leaning on this theory parallel straight lines may not only contact each other, but they even twist themselves. Since we erroneously take a wrong conception of equality all our geometrical calculations are possible. According to Einstein what we see as real is unreal. Two travellers in two trains going on adjacent tracts with the same speed are cheated in regard to their motion. Each traveller infers that the other train is still. Abhidhamma teaches us that nama and rupa—mind and matter both vibrate, the latter lasting only “17 thought moments.”

According to the Buddha everything organic or otherwise is in a constant flux. Nothing remains the same for two consecutive moments. As an illustration we observe a child born he grows up to manhood and subsequently he dies. There is nought in the world which is not subject to change and destruction.

Everything in the universe has three phases: (1) Uppada, forming; (2) thita, surviving; and (3) bhanga, destroying. Fluctuation is so universal that in the words of Heraclitus, the illustrious Greek philosopher, we cannot say to a certainty that “a thing is or is not.” If everything is a non-entity how is the identity possible? Well, the identity is apparent due to continuity. We see a flame and a stream are not the same for two moments. But they look as such owing to their continuity. Where there is identity there is continuity. Continuity, according to Abhidhamma shows the sequential nature of things. This is, in point of fact, a delicate problem of Buddhist philosophy. It would not be improper to infer that the Buddha did never deny the individuality of conscious ego in an empirical sense. But, in an ultimate sense, He did. What the Buddha denied is the

ego-centric conception of self—which attaches importance to unsubstantial things of the world. The Buddha explains this in a striking manner:

“Impermanent are all conditioned things.

He who sees this with penetrating understanding becomes thereby free from suffering; this is the path of purity.”

The scientist, F. H. Bradley, concludes and quite correctly that self and self-consciousness are mere manifestations. Similarly, negation of a permanent ego-entity in Buddhism, does not mean nihilism as some cursory critics are apt to think.

Adverting to the analytical teaching of the Tathagatha, our mind admits of a limited view of actuality; if we exceed this, we may see deceptive things which, in fact, entertain no decision, since, they are evidently absurd. The Buddha denied to discuss such non-existent problems by maintaining silence—strict silence. The Buddha's silence cannot be interpreted as definite assertion nor positive denial.

According to the Buddha anything which is positive in one aspect is negative in its opposite aspect. Here is an illustration to make this clear: One names a solution, water; another calls H₂O; a knowing one thinks it wise to be silent since, both are wrong in one way and both are correct in another way and gives time both to study things further. Auguste Comte has struck a right note in advising the scientifically-inclined ones against looking too deep into actuality. In this connection, it should not be misunderstood that Buddhism is a positive or negative religion. On the contrary, Buddhism is a doctrine of reality, embracing both positive and negative aspects as modes.

Henry Bergson concludes that actuality is motion without a definite moving object. This is exactly what the Buddha, the peerless

philosopher taught in the Paticcā Samuppada—the doctrine of Dependent Origination.

Modern science reveals to us that atom turns itself into nothing—the material which it is made. It is nothing but motion—a highly-concentrated kind of motion. This is what the Buddha too, taught about 2,500 years ago whilst sojourning the valley of Ganges.

In Abhidhamma, the Buddha's analysis of a living entity is touching. According to Him, a living being is but a synthesis of mind and matter—nama and rupa. The mind is divisible into four component parts; feeling, vedana; sensation, sañña; volitions, sancarā; consciousness, viññana. These coupled with the matter constitute the five aggregates, Panchakkanda. The form or rupa is analysable into eight kinds. Vedana and sañña, two of the mental factors constitute two groups. The remaining fifty mental factors come under the volitional category. Viññana has been classified into 89 kinds. In the whole of analytical doctrine, we see the study of being under different permutations and combinations. There are three essential characteristics of all existence, anicca, transitoriness; dukka, suffering; and anatma, Soullessness.

Mrs. Rhys Davids has evidently thrown much light on the Buddhist attitude to the important metaphysical problem of personality. On this point—baffling point she rightly observes: “There we have a philosophy manifestly looking deeper into the mental constitution than any other in the East.”

Approximately, after 2,000 years, we find the English thinker, Hume re-echoing the Buddhist view of “entity” to a remarkable extent when he writes: “When I enter most intimately into what I call myself I always stumble on some particular perception or other, of heat or cold, light or shade, love or hatred, pain or pleasure. I never catch myself at a time without—and never can observe anything, but the perception.”

DAGOBA THE SYMBOL OF BUDDHIST SOLIDARITY

By G. R. NANAYAKKARA

SRI LANKA is spoken of as a land of Dagobas, implying thereby the fellowship, association and intimacy of its people with this majestic symbol, the CREATION of their genius, lying in the open exposed to sun and rain, solitary though but for ever in communion with its people, reminding them, exhorting them, delighting them to work out their salvation with diligence, to reach the topmost point, the pinnacle. Apart from the historical Dagobas, like Mahiyangana, Thuparama, Ruanweliseya, Kela, niya, Tissamaharama, Diga Vapi-Mirissawetiya, etc., and innumerable others in the jungles of the Dry Zone, not so far heard or seen by the civilised world, there are thousands of other modern dagobas, studded in every village, sometimes two or more in each, at almost every half mile distance. Their existence, their growth and development, and the evolution of the dagoba to its modern form, is a manifestation of intuitional wisdom, giving expression to the religious consciousness in a visible objective form, originated by the sanction given by Lord Buddha, for the worship of His bodily Relics by the many folk, for the cultivation and development of "Saddha" or faith in the "Tri Sarana" for their own welfare here and now and to everlasting benefit and good in the future. It is said, that Lord Buddha Himself, set the example and got a stupa built, enshrining the Relics of His Two Chief Disciples, Sariputta and Mahamoggallana, who predeceased Him. It is further stated in our sacred books, that Buddhas had appeared in this world of men, during periods, when human life span had been many thousands of years. As such Buddhas had sufficient time, to propagate the Dhamma as they wished to the four corners of the world, it is said that, when their remains were cremated, their body formations did not disintegrate into ash and minute relics, but adopted a cohesive, coherent form, similar to a golden statue. In pre-historic times, during the millenium of years that had passed, the relics of such Buddhas also had been enshrined, but each in their entirety in one "Chetiya" or stupa only.

The Buddha of our era, Gautama, however, appeared by His free choice at a period, when the maximum of human life span is only 120 years, and as such He was not able to propagate the "Dhamma," glorious in the beginning, glorious in the middle and glorious in the end, throughout the world, during His lifetime, "for the gain of the many, for the welfare of the many, in compassion for the world." So Gautama Buddha wished, that His bodily Relics should be disintegrated into the shape and size of mustard and green gram seeds, to help the spread of His Message by the distribution of His Relics and construction of Dagobas enshrining them for purpose of worship for the gain and welfare of the many. After the passing away of Buddha, in His 84th year at Kusinara, in the territory of the Mallas, His body remains were cremated and the Relics were equally divided amongst the kings of the eight countries that were represented. These were taken in procession, with great honour to the respective countries, Rajagaha, Visala, Kimbulwatpura, Allakappa, Rama, Vetadeepaka, Pava, and Kusinara, and were enshrined in eight dagobas. Soon after Thera Mahakasyapa, desiring that the Buddhasasana, might long endure, seeing the damage that would be caused in the future, by the "Theerthakas" requested King Ajatasattu, for their safe enshrinement in one secret chamber till the advent of King Asoka. Accordingly a secret chamber was constructed, with due precautions, and all Buddha Relics that were enshrined in seven of the eight Dagobas, were secretly brought together and enshrined therein. The relics that were enshrined in the territory of "Rama" were left, as it was seen that, these will be well protected and duly worshipped by its people, now and in the future. After King Asoka, became an ardent Buddhist, it is said that he alone constructed 84,000 dagobas, all over India, one in each city enshrining the relics found in this secret chamber. After the introduction of Buddhism to Sri Lanka, Thera Mihinda spoke to King Devanampiyatissa thus:—

"Long is the time, O Lord of men since we have seen Samma Sambuddha. We lived a life without a master. There is nothing here for us to worship." And to the question: "Yet hast thou not told me, Sir, that Sambuddha is passed into Nibbana." Thera Mihinda answered "If we behold the Relics we behold the Conqueror." Then the king replied "My intention to build a Thupa is known to you, I will build the Thupa, and do you discover the Relics." So started the first historical Dagoba "Thuparama" by King Devanampiyatissa, enshrining therein one "Patra" full of Relics sent by King Asoka supposed to be one-eighth portion of the entire Buddha Relics, followed thereafter in the construction of Dagobas, throughout the length and breadth of Sri Lanka, by successive kings, for the gain and welfare of the many. Our great chronicle, the Mahavansa, in my opinion, is essentially the history of the growth, development and the spread of this Dagoba, after which Sri Lanka, derived its name "Dhammadipa" signifying the religious and cultural development of its people by their fellowship, association and intimacy with it.

So now we understand the motive force behind the enshrinement of Relics of the worshipful-ones, like the Buddhas, Pacceka Buddhas and Arahants, in honour and gratitude besides, of the example of their noble lives, thereby inculcating besides, in the minds of the Buddhists, a "charittadharma," a cultural value as well, which will stand in good stead here and hereafter. These ancient Dagobas were constructed in four shapes namely:—Heap of Paddy, Bubble shape, Nelli-fruit shape and Bell shape. The Dagobas of Sri Lanka are supposed to have been evolved from the Stupas, such as the Amarawati in the Andhara Kingdom. In its developed form, as we see the Dagoba today, particularly in Sri Lanka, it is a sermon in brick and stone, signifying the Religious Position of Buddhism, expressing as well in its symbolic form, the solidarity of its adherents, evolved after the genius of our ancestors. Growth and develop-

ment of subjective man in relation to either, a veritable comprehensible Truth or an incomprehensible unknown idea, is a fundamental process that has given effect to objective fruition of patterns of civilisation, culture, science and art. For twenty-five centuries, the veritable Truth of Buddha Message, has guided the destinies of the Asian Peoples, and given effect to fruits most sublime, most peaceful, most beautiful and most lovely. Buddhism as a religio-philosophical and an ethico-psychological way of living for the realisation of both the conditioned and the un-conditioned, the illusion and the reality is, as such primarily subjective in character, which helps to understand things in their true perspective, towards development of wisdom. The culminating effect of the relationship and association of our ancestors with this Buddha Dhamma, was the fruition of a galaxy of Arahants—worshipful ones, who had radiated their thoughts of Compassionate love, and wandered forth into the four corners of the then known world with the Buddha Message of Truth, Freedom and Peace, “for the gain of the many, for the welfare of the many in compassion with the world,” and after they passed away their Relics as well were enshrined in Dagobas. To appreciate the full context of this essay, it will be of useful interest to know what Buddha had to say of “Loveliness and Beauty,” so that we may know the correct perspective to judge and understand their counterpart as expressed in modern art.

On one occasion Ven. Ananda came to the Exalted One, saluted Him, and seated on one side said thus: “The half of the holy life, Lord, it is friendship with what is lovely, association with what is lovely, intimacy with what is lovely.” “Say not so, Ananda? Say not so, Ananda! It is the whole, not the half of the holy life. Of a brother so blessed with fellowship with what is lovely, we may expect this—that he will develop the Ariyan Eightfold Path, that he will make much of the Ariyan Eightfold Path. And how, Ananda, does a brother so blessed develop and make much of the Ariyan Eightfold Path? Herein Ananda, he develops right view, which is based on detachment, on passionlessness, on cessation;

which is concerned with readiness for giving up. He develops, Right Aim, which is so based and concerned: Likewise Right Speech, Right Action, Right Living, Right Effort, Right Mindfulness, and Right Contemplation, which is based on detachment, on passionlessness, on cessation; which is concerned with readiness for giving up. That Ananda, is how a brother blessed with friendship with what is lovely, association with what is lovely, intimacy with what is lovely, develops and makes much of the Ariyan Eightfold Path. This is the Method, Ananda, by which you are to understand how the whole of this Holy Life consists in fellowship, association, intimacy with what is lovely. Truly, Ananda, beings liable to rebirth are liberated from rebirth, beings liable to decay, liable to death, liable to grief, woe, lamentation, and despair are liberated therefrom, because of their fellowship with what is lovely. By the Method, Ananda, you are to understand that the whole of the Holy Life consists in fellowship with what is lovely, in association with what is lovely, in intimacy with what is lovely.” On another occasion, Bhaggava, the wanderer approached the Buddha and questioned on the truth of the accusation by “Theerthakas” of having taught that the universe was of fortuitous origin, a mere sport of chance. Buddha explains “Now I, Bhaggava, have attained to the topmost knowledge. Not only do I know that, but I know it in its highest excellence. And still further, I do not misapply that knowledge. As I do not misapply it, I have seen the Calm, realising which the Thathagata, cannot fall into error. Now, Bhaggava, as I have thus declared (my knowledge) certain recluses and brahmins have abused me with groundless, empty lies that have no truth in them, saying: “Gotama, the recluse and his brethren have gone astray. For Gotama, the recluse teaches this: “When one reaches up to the Release, called the Beautiful, and having reached it abides therein, at such a time he regards the whole (Universe) as ugly.” “But I never said that, Bhaggava. This is what I do say: “Whenever one reaches up to the Release, called the Beautiful, then he knows indeed what Beauty is.”

If there is anything in the objective field of Religious Art, that Buddhism has given effect to development of the first place of

importance in my opinion should be given to the Dagoba, as it is seen by us today, particularly in Sri Lanka. Together with the original motivated spiritual emotion attached to the Dagoba, the genius of our religious ancestors, developed it with intuitional wisdom, giving it an intellectual meaning, a symbolical expression of the Religious significance of Buddhism. The Dagoba is an expression of the concentric. Buddhist way of life, the centre of the circle corresponding to the pinnacle of the Dagoba, the goal of every Buddhist, the state of an Araham, attainable here and now, by cutting off root and branch to zero point, the radius of Kammic movement of Becoming. Every individual who has taken refuge in the Buddha, Dhamma and the Sangha, under the Buddhist dispensation, is a concentric circle related to this common centre by the radius of his individual Karma. So all Buddhists in the world, are a family of concentric circles, may be one closer than the other, yet all moving and going on a well defined path to one common specific destination. If all these concentric circles are described on a flat, horizontal plane and projected upwards, towards the heavens, a beautiful and lovely picture of a majestic Dagoba could be seen, in our mind's eye. So that, in its interpretation, the globular section, indicate the many folk (Puthujjana) who are still in the preliminary stage, may be some trying harder than others, but still only trying to reach the first step of the Ariyan Path, by reducing their Kammic tendencies to come up to that level above the globular. The rectangular pedestal above the globular section is the immortal, indestructible, non-elemental and unchangeable structure of the Dhamma edifice, on which stand the worshipful Ones (Ariya Puggalas) who by the reduction of their Kammic tendencies to a very low level are gravitating upwards, towards reaching the topmost point, the pinnacle by following the Noble Eightfold Path.

Thus in the development of the Dagoba, as a manifestation of the Religious consciousness of our ancestors, the emotional effect is the fruition of the fellowship, the association and intimacy with what is Lovely and Beautiful in their relation to Peace and Calm, thereby signifying the solidarity of the Buddhists.

EDUCATION IN FREEDOM

A BUDDHIST INTERPRETATION

By CYRIL MOORE

Mr. Cyril Moore, after reading Philosophy and Psychology at London University, visited Dartington Hall, Bedales, Keswiche and other progressive schools and served a term as Housemaster at St. Christopher's, the Theosophical co-educational school at Letchworth.

ON all sides in Ceylon people who love their country are expressing deep concern about the present state of culture, morals and religion. The Principal of Ananda College, in his annual report (1952), said 'the young look in vain for leaders who lead exemplary lives, they look in vain for patterns of good character; eventually they find that their own higher impulses are atrophied.' A recent Commission on Betting reported widespread corruption in all departments of public life, while the *Ceylon Daily News* commented upon 'a steady deterioration of moral values in all spheres of public administration.' Professor T. L. Green of Ceylon University, in an article on Educational Research published in March, 1952, wrote, 'Adult society in Ceylon tends to be authoritarian, competitive and self-centred, its individuals often exhibit strongly marked features of jealousy and lack of social responsibility.' These judgments come from impartial and well-informed people.

Private life does not seem to be any more exemplary than public life. Gluttony, sloth and drunkenness are not uncommon; crimes of violence show one of the highest records in the world, juvenile delinquency is spreading, the number of school children who commit suicide is alarming and the bribery and corruption in business and public life are accepted with complacency as a necessary evil. Indeed, even religion is debased by many, who assume that supernatural powers are as susceptible to flattery and bribery as a dishonest Minister. Home life has lost its sanctity, public life is corrupt and religion is often a sham.

What are the causes of this deplorable state of affairs? No doubt, as Mr. Mettananda indicated, the public men, teachers and religious leaders are largely to blame. But he rightly charged the educational system imposed on the nation

by its conquerors with perverting the national culture and implanting a servile worship of Western materialism. Coming from Britain, one is astonished to find how thoroughly the methods which were prevalent in Britain in the early part of the century have been adopted here. Education is didactic and authoritarian, one finds few signs of the modern empirical approach (indeed Professor Green says that the very first paper written in empirical terms has only recently appeared in the *University of Ceylon Review*). What are the principles which have dominated British educational policy for the past century?

Up to the Second World War, the policy behind British education had changed little since the sixties of the previous century, when they were stated with some candour by Robert Lowe, who was an administrator and Vice-President at that time of the Education Department of H.M. Government:

The lower classes ought to be educated to discharge the duties cast upon them. They should also be educated that they may appreciate and defer to a higher cultivation when they meet it, and the higher classes ought to be educated in a very different manner, in order that they may exhibit to the lower classes that higher education to which, if it were shown them, they would bow down.

How successful the policy has been in Ceylon was acknowledged by the Principal of Ananda when he said:

The whole atmosphere of our public services, the whole atmosphere of our high society, the whole atmosphere of the school and University emphasises the superiority of the foreigner and disparages and belittles our own culture.

The effects upon the character of the Ceylonese have been so pro-

nounced that Professor Green in his article on Educational Research, questions their ability to save themselves. He writes:

The common and dangerous way out of this situation in Ceylon, is to depend upon Western models and Western experts. The unwillingness of the people of Ceylon to accept responsibility themselves for their own affairs is itself a matter in need of research. Fear of responsibility, unwillingness to accept the guidance of one of one's own people, a belittling of one's own culture and under-estimating one's own abilities are national characteristics which have become almost psychopathic in their magnitude and frequency.

Loweism has been too successful. The truth is that very few Ceylonese have any conception of the grandeur and scientific truth of their own culture. If Culture be taken as education, training and refinement of taste, the traditional culture of the West, which has dominated education here, is in sharp contrast with culture as expounded by the Buddha. The Western method of education is designed to mould a refractory being (born in sin) into a pattern dictated by a dualistic philosophy.

The Buddha, when asked by the Ven. Sariputta what constituted a great man, said: 'With liberated mind is one a great man, Sariputta. Without liberated mind one is not a great man.' With such an object education must be something more than learning a system, a code, a dogma; it must be, as the word "educate" implies, a leading out, a liberation. Training could not consist in moulding the young after a preconceived pattern. 'The educator's task,' said Mr. Mettananda, 'is conditioned by the nature of the child.' Its aim, in short, is diametrically opposite to that of Loweism. In place of a servile race, unable to act upon their own

initiative, it would provide the conditions for a free people to "work out their own salvation."

Professor Rhys Davids once described Buddhism as 'a completely elaborated scheme of practical life and a carefully thought out scheme of inward self-culture.' It was, indeed, more than that, it was a scientific method of education discovered by the Buddha himself and taught to hundreds of his followers who proved its efficacy upon themselves. The same principles, the same laws, which may lead a recluse to freedom from suffering, to enlightenment, to nibbana, may in the mundane life produce men and women capable of mindful thought, mindful feeling and mindful action.

Though the truths and methods taught by the Lord Buddha are ignored in the schools in Buddhist countries, they have been rediscovered in the West and are, indeed, being followed, in a measure, in some of the advanced schools of Europe and America. But let us look more closely at the traditional method in order to see how widely it differs from the empirical and free method I am advocating.

WESTERN TRADITION

Traditional Western educational methods are based upon the dogmas of Original Sin and Vicarious Atonement which dominated European thought for fifteen hundred years. This dogma asserts that man is fundamentally evil, created in sin, and, being unable to save himself, depends upon some external, supernatural power to provide him with the "grace" to attain salvation or goodness. The process consists in submission to dictated patterns of thought and conduct. Any variation from the established pattern was regarded as mortal sin. For example, though the Greeks before Christ had proved that the earth was a globe revolving around the sun, the Christian Fathers declared this to be "contrary to Holy Scriptures." The earth, they declared, was flat and anybody who said to the contrary was in danger of eternal damnation. When Copernicus and Galileo produced "hard, stubborn facts" to prove the earth was round they were imprisoned and threatened with death until they acknowledged their error and assented to the logical reasoning of the Church. It is only 350 years ago that Giordano Bruno was burned alive in Italy for maintaining that

man should be free to think that the earth was round. But the dogma that the earth was flat never succeeded in making the earth flat and empirical science, together with the spread of knowledge through printing, caused the Church reluctantly to abandon the doctrine. Western thought is still dominated, however, with the dogma that the universe is a dualistic system in which a power called Evil is in permanent conflict with another power called Good. Enlightened Western thought was expressed by Professor John Dewey, perhaps the most influential authority in the educational world, in his book, *Education and Democracy*. He says :

The school system, based upon the opposition of good and evil, mind and body, culminates in the separation between knowing and doing, theory and practice, mind from spirit, reasoning and imagination.

It is a system lending rational sanction to ideas and dogmas accepted on authority. The doctrine of formal discipline in education is the natural counterpart.

Elsewhere he writes : 'the dualistic systems separate learning from activity and hence from morals. They cut off disposition and motive from deeds.' Another famous Western doctor who has specialised in the re-education of those who are badly disintegrated, Dr. Metthias Alexander, says :

To separate any organism into parts and then expect it to function satisfactorily is as unreasoned as it would be to expect a motor car to work with the gear mechanism or steering mechanism separated from the rest of the motor car.

Such a dualistic system can only be maintained by a mental dictatorship which forces the acceptance of the dogmas upon which it is based. Such a system discourages the exercise of free judgment ; it fills the mind with facts and makes conduct the repetition of socially approved patterns. Beings are turned into marionettes, moved by invisible strings in the hands of dead pedagogues. They have the semblance of life but are really automata, limited to set conditioned reflexes, patterns of thought and action. Parrot learning is one of its mani-

festations, leading, as Prof. Wertheimer has shown, to atrophy of the intellectual faculties. Those who are associated with students who have been taught by the method of "learning by heart" will readily agree with this conclusion : 'Whoso merely believes or repeats what others have found out, such a one the Buddha compares to a blind man,' writes the Ven. Nyanatiloka.

TO MOULD OR TO FREE ?

The dualistic systems attempt to make man what he *is not*. A Buddhist system would aim at making his what he *is*. Instead of making man subservient to supernatural power, it teaches that man can attain energy, mindfulness, insight and wisdom by his own efforts. "Work out your own salvation" were the Buddha's last words. In that famous advice which he gave to his followers, which he also gave to his son, Rahula, at the age of seven, he expressed the basis and foundation of education. It is the basis of the empirical methods which are accepted by most advanced educationists today. That injunction was this—it should be taught by parents to their children and written over the blackboard in every Buddhist school :

Do not go merely by hearsay or tradition, by what has been handed down from olden times, by rumours, by mere reasoning and logical deductions, by outward appearances, by cherished opinions and speculations, by mere possibilities, and do not believe merely because I am your master. But, after observation and analysis, when you find that anything agrees with reason and when you see that a thing is good and blameless, and leads to blessing and welfare, then you should accept it and live up to it.

While a Buddhist system of education would enable young people to work out their own salvation ; the traditional methods are designed to make them accept obediently what others have worked out for them. In Buddhist scriptures, in the Eightfold Path and the 214 Vinaya Rules there is no mention of obedience.

'One who desires to make progress upon the path of Deliverance, must experience and understand the truth for himself,' writes the

Ven. Nyanatiloka. Blind faith, he says, 'is entirely opposed to the spirit of Buddhism.' In the *Sati-patthana Sutta* the Buddha outlined a method for gaining right understanding and control over bodily action, over feelings, over thoughts and over consciousness. This is the basis of true education and culture. It is an empirical method, based upon "pure" observation of one's nature as it is. Its application to the rearing of children in the home (where education starts) and to the training in thinking and feeling and the acquisition of knowledge in school is being hammered out in the more advanced schools of the West. Before considering the position in Ceylon, let me digress to give a brief history of the Free Education in the West.

NEW ERA IN EDUCATION

At about the time the Lord Buddha was teaching in India, Plato, in Greece, was expounding principles of education based also upon the acceptance of children as they were and the development of their sensory appreciation and judgment in accordance with their nature. But, just as in the East those who acclaim the Buddha as the greatest teacher the world has ever known, yet ignore the very principles of education which he declared were "the only way to liberation and perfection," so, in the West, where Plato is acknowledged the greatest philosopher, his plan of education, expounded in *The Republic*, has been rejected and ignored until recent times.

The Early Christian Fathers adopted the Semitic doctrine of original sin and this led to the dualistic system of education which has dominated in Europe for nearly 2,000 years. But, as I have said, after the invention of printing it became impossible to suppress all contrary views. As soon as a faint glimmer of freedom of thought could force its way out there were those who pleaded for a natural method of education. One of the first was Comenius, a Polish Moravian, in the seventeenth century. "There should be no pressure," he said, "Learning should come to children as swimming to fish, flying to birds and running to animals." The prophet of the new order was the simple Jean Jacques Rousseau, in the eighteenth century. In the novel *Emile*, which shook Europe, he wrote: 'Education should be based upon the nature of children. This

its teachers should develop upon lines arousing the greatest interest and giving the greatest pleasure.' This doctrine was denounced as a vile heresy and its author as emissary of the Devil. The astonished man, who had written what he thought was plain to all, was hounded from town to town. Such is the deluding power of dogma. But the doctrine of natural education was to spread all over Europe. Pestalozzi in Switzerland was the most influential teacher to apply Rousseau's doctrine in the succeeding century and in the nineteenth century Froebel in Germany applied it to handwork.

In England there was Edmond Holmes who in *What Is and What Might Be* wrote passionately of the crime of treating children as evil beings to be moulded and twisted into patterns. Homer Lane wrote like a Buddhist when he said: 'any kind of hypnotism, any kind of attempt to subject one will to another, to any authority outside their own mind, is utterly demoralising to any person except a lunatic, who is demoralised already.' The Young Commonwealth, where he reclaimed delinquent boys has been copied in many countries. Bertrand Russell, A. S. Neil and Dr. Curry of Dartington Hall School, have all founded modern experimental schools, while Bedales and St. Christopher's Theosophical School at Letchworth were visited by educationists from every country.

In America the most famous of many champions of free education is the philosopher, John Dewey, who founded an experimental school in Chicago in 1900. His books, *School and Society*, and *Democracy and Education* are text books for teachers of the future. Dualism in education, he wrote, was untenable. This has been proved by advances in physiology and psychology. In the success of the experimental method of gaining knowledge, a scientific approach develops foresight, makes use of failures and transforms theory into knowledge.

Thus, in one department of learning after another the great truths, discovered by the Buddha are vindicated. The West is solving its own educational problems. But it would be repeating old follies for Ceylon to play the setulous ape and copy Western patterns, Ceylon must examine its own problems and solve them in its own way. I have

across one school where a noble attempt is being made to meet the needs of the modern examination system on the lines of national culture and freedom of expression. I refer to the Green Street Central School, under Mr. Monoragala. It would be illogical to lay down definite rules and methods. In a culture recognising the universal law of *anicca* there can be no permanent rules. Professor Green expressed the present need when he said in the article from which I quoted above: 'Ceylon needs fundamental research, especially in any sphere where social factors are operative, as in education. Without such a basis there are two dangers, the complete acceptance or the complete dismissal of Western models. What is needed is a clear picture of what Ceylon wants.'

IN THE HOME

Home, however, is the place where Buddhist parents can bring up their children on Buddhist principles. Yet, owing to the fact that many parents are themselves the products of the dualistic system, they often have a distorted idea of the fundamental need, which is to allow the child to work out its own salvation, and they unwittingly pervert the sense appreciation, the feelings and the thoughts of their children from the first weeks of their lives. Instead of letting the child follow its nature, they try to mould it. Instead of assisting the infant to become mindful of its body and its feelings, they try to force it to ignore or act contrary to those natural sensory reactions. For example, without any real knowledge about the state inside the baby's stomach, they force him to eat when he doesn't want food and may not even have been given the opportunity to make himself heathily hungry. They compel children to remain still, when they need to be active, try to make them sleep without having provided the conditions for making them tired; assert things to be nice, when the senses tell the child it is nasty and, worst of all, subject their tender children to the continual, unnatural stimulation of a sophisticated home after seven o'clock, when they should be sleeping soundly after a day of physical activity in the open air. Dr. Metthias Alexander shows how this causes faulty sensory appreciation, which makes right mindfulness impossible. The central fact, ignored

by traditional educational systems is this :

Our approach to life generally, our activities, beliefs, emotions, opinions, judgments in whatever sphere, are conditioned by the preceding conceptions, which are associated with individual use of the psycho-physical mechanisms and conditioned by the standard of reliability of our sensory appreciation.

This is the Buddha's words put into the jargon of modern psychology. Right mindfulness results from conscious, correct sensory appreciation ; parents should therefore assist their children to rely upon their senses, instead of undermining their understanding.

It is hard to believe that some Buddhist parents insist upon unquestioning obedience from their children. If the wisest man who ever lived could tell his son of seven not to accept anything, even what his father told him, without question, surely parents who are not quite as wise can respect the judgment of their children. Dr. Alexander points out that when orders are carried out by children without the child's first pausing to ask himself why and wherefor, a subconscious, unthinking habit is built up. When this influence is continued into school life a condition such as Professor Green described is inevitable. Such people are an easy prey for false doctrines and weak morals. Unless both home and school provide conditions for

making decisions, testing conclusions and making mistakes they fail to provide the basis for life. School itself should become a form of social life, a miniature community in close relationship with associated experience beyond the school.

A method of education developing mindfulness of the body will lead to health and poise ; mindfulness of the feelings should lead to an instinctive understanding of beauty (as Plato showed) ; while mindfulness of thoughts leads to freedom from delusion and understanding of Truth and Goodness. Thus a truly Buddhist system of education should lead to insight and wisdom, for he who lives with right understanding and right mindfulness is truly wise.

A SWEET AND SACRED HOME A MORNING TALK ON RADIO CEYLON

By W. ISAAC DE MEL.

IT was Dr. Rabindranath Tagore who described our Master thus :—

“ Lord Buddha on whose lips sat the silence of love and whose eyes beamed peace like the Morning Star of the dew-washed Autumn.”

Let this love and peace enshrine in our hearts and pave the way to attain Bodhi, the Knowledge of the Noble Truths.

When we speak of this love and peace let us turn our thoughts for a moment towards our home, the sweet and sacred home. We should see that pleasant atmosphere prevails in our homes and that there is peace and harmony in our families.

A lovely flower garden attached to a house cannot make a home sweet and happy unless the members of the family father, mother and children make their lives flowers of kind words, kind deeds and kind thoughts the fragrance of which blows even among the devas.

The Buddhist layman is bound to observe Pancha Sila—five precepts throughout life. What a pleasant and sacred atmosphere there would be in a Buddhist household in which every member follows the principles of the teachings of Buddha and abstains from killing, stealing, committing adultery, speak-

ing untruth and drinking intoxicating liquors.

The sacredness of home will be perfectly retained and peace and harmony will be realised in a true Buddhist family.

The husband and wife will have perfect trust in each other and there will be no quarrels and miseries of life.

The children will love and honour their father and mother.

According to the advice given by our Master to the Sigāla, the house holder, the husband should minister his wife :

- “ By showing her respect
- By showing her compliance
- By not committing adultery
- By leaving her in charge
- By supplying her with finery

Similarly the wife should show her affection towards her husband :

- “ By doing her duties thoroughly
- By good treatment of her household
- By guarding what he earns
- By skill and zeal in all what she has to do.

In Mangala Sutta it is said :

මාතා පිතු උපට්ඨානං
 පුත්ත දුරස්ස සංඛින භො
 ආනාතුලාචි කමමන්තා
 චීතං මඛලල පුත්තමං

To support mother and father
The cherishing of child and wife
To follow a peaceful livelihood
These are the greatestbles sings.

Let there be peace and harmony in every family and in observing moral precepts and cultivating noble virtues, love, sympathy, pity and kindness let us go nearer to the ideal of Buddhist life.

May all beings be well and happy.

COLOMBO Y.M.B.A.

Presents

“ Lord of the Three Worlds ”

by

MAURICE COLLIS

Translated and Produced

by

DICK DIAS

(in response to numerous requests)

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WHAT IS THIS LIFE FOR?

LIFE for so many people is empty and unsatisfying. Men realise that they are caught in a machine of their own making. They wish to free themselves, but do not know how. The cry goes up continually, "What is this life for?" The Scientists and Psychologists have widened our horizons, but they have not given us a purpose. Only religion can do that, and it needs to be a religion that is at once logically sound and inspiring in its motif. Buddhism fulfils these conditions, for it satisfies men's most profound and lofty aspirations, and yet bears the strain of everyday life and helps the great test of a religion, is how far its philosophy can be applied to man's human problems. Yet, these human problems are cosmic, for man himself is cosmos. The cry of man's heart for a purpose is the dim recognition of this fact. "Thou art thyself the object of thy research."

In a world where today masses of people are hungry and hateful, still dispossessed of the very land they cultivate, who is so foolish as to think that his little self can even be safe or that he can create an Island of Happiness? The teachings of the Buddha showed a new path to the world 2,500 years ago and it is gratifying to see signs of a revival of Buddhism all over the world, which means a new outlook in life of men and permanent solution to the troubles of the world. There are various questions that occur to every thinking man and woman struggling in this whirlpool of life. Never was mind so discussed and analysed as today and its manifestations brought into everyday usage. There is no doubt that psychologists have gained information about mind processes that will be of benefit to mankind, but on the other

hand they seem to flounder beyond their depth, when they try to understand man's higher nature, and to attribute certain manifestations of this nature to the lower phases of his life, which do not properly so belong.

Eastern philosophy has always acknowledged the power of religious aspirations and there is no divorce between religion and everyday life in the East as there is in the West.

Young people talk glibly about freedom and the right to express themselves and alas, often act as well as they talk. It is perfectly evident that psychology, like the cinema has come to stay, and is already becoming part of our general education. Will it confer the benefit that knowledge ought to confer? Not unless it goes much further than the half digested information that is given out to us today. The modern psychologist with his material outlook will never understand the nature of man until he admits the spiritual inheritance of mankind. It is the key-piece needed to complete this jig-saw-puzzle. The study of the mind is indeed essential for the proper understanding of life. It is better to live by love than by hate; love expands the personality, while hate dwarfs and diminishes it. It is better to live by confidence than fear; fear paralyses our efforts, while confidence enables us to reach out towards our finest powers. It is better to live by co-operation than by self-imposed isolation. Man is a social animal, and never realises his fullest life without enjoying harmonious relations with his fellows.

The Scientist views life as if it were a combination of chemical substances. He may be able to

By J. P. PATHIRANA

produce changes in animals by tampering with their glandular products, but when he comes to such a complicated structure as that of man's, it is questionable whether glandular extracts could ever overcome, the elements of human will. Modern psychologists give great importance to the sub-conscious mind. It is a favourite peg on which to hang the manifestations of mind which are imperfectly understood. Mental life is described as an iceberg, the greater part of which is hidden, the hidden part being the more important. The great trouble with humanity is its absorption in the lower self and its manifestations, and this is where the Buddhism shows us a better way. Even our limited experience proves to us that no permanent happiness is to be found in earthly pleasures for everything of the world is impermanent. Buddhism with its ethical code paves the way to happiness and solves the problem "what is this life for?"

Life is no puppet-play. Its struggles are real struggles and that real issues are being fought out according to the way we live each of us day by day. The World is not designed to be a bed of roses, or a place where men and women can simply sleep. It offers nothing that is lastingly satisfying to the lounging, the scrounger and the mere pleasure-seeker. The basic virtues of love, kindness, loyalty, fidelity, courage, truth, fellowship and service are essential pre-requisites for a peaceful life and harmony among mankind. Not money, nor power, nor social position is anything like so important as the possession of these. With these you have the keys of life—life with all its powers of wonder and beauty and zest and enjoyment.

TEMPLE VISIT

IN Race Course Road, Singapore, is a sight, little known, except to passing airline passengers who go there on city tours. In this quiet street stands a temple housing a great, glistening, yellow enamelled Buddha. 50 feet high—quite the largest in Singapore.

It weighs 300 tons and its halo shines nightly from 1,000 electric bulbs.

A solitary Buddhist priest, Vutthissara, started building his one-man temple in 1927 with his own hands, without help or support. Subse-

quently, neighbouring Buddhists and friends helped with gifts of stone and wood.

Still very much alive, he said on Thursday, without a moment's hesitation, that he was 70 years one month and four days old. Other

numerical information was equally exact. With an initial capital of \$4,335 he rented 6,000 square feet of Crown land for \$3 a month and began work.

Having laid the cement floor, he fashioned three tons of iron reinforcing bars to the shape of the Buddha. In three months the framework was ready. In another four the cement Buddha was completed.

At the temple entrance two ferociously wire-whiskered tigers are extended full length, apparently in mid-air, springing into Race Course Road. Inside the well-kept building, the air is heavy with the scent of smouldering sandalwood, spiralling in blue smoke strands from a tiled altar.

Beyond the door stands a cloth-covered dais supporting a tall case, glass front towards the Buddha. In it is a representation of Lord Buddha's footprint found on Adam's Peak, 180 miles from Colombo.

Of inlaid mother of pearl from Australia, it cost \$15,000 and took three years to make; 108 symbols depict the essence of Buddhism, each in a small square, and including a house with no entrance, a brimming pot, the four continents, and the surrounding 2,000 islands.

Beyond are three prayer stools facing the altar, which is covered in a bric a brac of devotees' gifts. They include some beautiful carved

ivories, and a piece of the original Bodhi tree, 2,526 years old.

Two kiosks stand on opposite sides of the buildings, where Vutthissara dispenses good luck papers at 20 cents a time. He shakes a brass pot containing a bundle of numbered sticks and the supplicant chooses one. He receives a paper with the same number, describing his luck.

According to Vutthissara, a European once called to draw a paper, explaining that he was involved in a divorce and had to go to court that day. His paper foretold luck, and the same afternoon his suit was successful. Quite a number of people of different races go to the temple during race meets to discover if it is their lucky day.

Above the left hand kiosk are three photographs, in the same frame of Vutthissara aged 20, 30, and 55. In all of them the ageless serenity of the pious is more evident than his years.

Over the right hand kiosk is a bust of Mahatma Gandhi, and photographs of King George VI and Mohammed Ali Jinnah. Vutthissara offers no explanation for them except that they were great personalities.

Around the foot of the Buddha are scenes in gross relief depicting stages in the Lord Buddha's life. Behind is a small door leading in-

side the giant figure, where lies a 20-foot-long image of the sleeping Buddha, with his eight disciples ranged in devoted attitudes behind him.

Vutthissara's years rest lightly on his shoulders, and his poise and good spirits would be the envy of many business tycoons. Formality is absent from his make-up, and he is not above offering visitors a cigarette as he wanders round explaining the sights.

He was born in an out-of-the-way village in Siam and entered the Buddhist priesthood at 14. In 1909 ambition drove him to Ceylon, the seat of Buddhism.

After three years' education there, his travels took him to Japan, where the Emperor gave him a temple to administer, then to China, India and Burma, where he became a pilgrim.

After returning to Bangkok and staying there for some years, he came to Penang and Kuala Lumpur, and finally ended his wanderings in Singapore.

He says that travel gave him an insight into temperament, custom, and culture, and has adopted the motto. "Travel, gain Knowledge, and Act." His act was to build his temple.

(Stanley Street in the "Straits Budget.")

CULTURAL TIES BETWEEN KASHMIR AND INDIA

By Dr. RADHA KUMUD MOOKERJI

FOR centuries, Kashmir has had close cultural ties with India. The history of Kashmir is derived from various works written in Sanskrit, Pali, Tibetan and Chinese. The chief Sanskrit source is the chronicle called the *Rajatarangini* written by Kalhana in the twelfth century A.D., but the inclusion of confused ancient traditions detracts from its historical value. These traditions have to be examined carefully before they can be accepted as reliable records. The chief Tibetan source is the history of Tibetan Buddhism by Taranatha. The other two sources are mentioned elsewhere in the article.

Beginning from the fourth century onwards, Kashmir emerged

into prominence as a part of the Maurya empire, and, under Asoka, it received his special imperial attention in many ways. The Chinese authority, Hiuen Tsang, who visited India in the seventh century A.D., and wrote from personal observation, has recorded the tradition then current in India regarding Asoka's treatment of Kashmir. As a devout Buddhist, the emperor was very anxious to introduce the civilizing influence of Buddhism in Kashmir. Beginnings had been made in this direction by the Arhat Madhyantika, the disciple of Ananda, the chief attendant and comrade of Lord Buddha. The foundations of Buddhism laid by Madhyantika were later strengthened by Asoka, who had attained

many as 500 monasteries built in Kashmir, imported 500 *arhats* from Pataliputra and had them settled in these monasteries. The *arhats* founded the Sthavira school in Kashmir as distinguished from the Maha-samghika school formed by the Brethren from whom they had separated. According to the tradition recorded in the *Rajatarangini*, Asoka further beautified Kashmir by constructing a new capital named Srinagar located at a short distance from the modern Srinagar. Asoka's capital is still recognized by the site known as Pandrethan (meaning old town) situated at a distance of about three miles above it. Asoka is further stated to have made a gift of the whole province of Kashmir to the Bud-

dhist Samgha as a fitting gift for its religious cause.

Kashmir also figures very prominently in the history of Buddhism under the great Kushan Emperor, Kanishka I, who ruled in the first century A.D. over a vast expanse of territory in India and outside, which together constituted a kind of Greater India in those times. Though a foreigner by descent, Kanishka, like his predecessors, came under the influence of Indian thought, especially Buddhism. He studied Buddhist scriptures with great avidity in his leisure hours under the inspiring guidance of a Buddhist monk who attended the king's palace daily to give him lessons. This teacher was the venerable Buddhist divine named Parsva. In those days, Buddhist thought had its ramifications in a number of sects and schools presenting conflicting doctrines and obscuring the essential principles of Buddhism. Kanishka, hopelessly puzzled by these divergent doctrines, approached his teacher with the suggestion that it was time steps were taken to obtain an authoritative version and exposition of the primary truths of Buddhism. Parsva at once gave his wholehearted approval to the suggestion of the emperor who then set about making arrangements for convening a general assembly of the most learned Buddhist divines and theologians of the day. The first question that had to be settled regarding the proposed assembly was its venue. The king naturally proposed his own capital Purushapura (Peshawar) in Gandhara. But it was objected to because of its uncongenial climate which was at once hot and damp. Then there was a suggestion that the assembly might be held at the historical city of Rajagriha in Magadha where, according to tradition, the first Buddhist Council had met in the time of Emperor Ajatasatru. Eventually, it was decided that the Assembly might be convoked in the bracing climate of Kashmir. A monastery, Kundalavana by name, near Srinagar, was found suitable for the purpose. According to the democratic procedure which was followed by the Buddhist Sangha of those days, the Assembly elected as its vice-president, Asvaghosha, the famous author, whom, as tradition has it, Kanishka had carried off from Pataliputra as his comrade. The Assembly then commenced its proceedings in which as many as 500

Buddhist theologians took part, but it was not like the ordinary religious or philosophical conferences of our times where only papers are read. On the contrary, its members devoted themselves to the more difficult and serious task of a thorough examination of the entire Buddhist religious literature from the remotest antiquity and completed their labours by composing at the monastery itself, the place of their meeting, elaborate commentaries on each of the three main divisions of the canon. The works thus prepared included the *Maha-vibhasha* which still exists in Chinese and is regarded as an encyclopaedia of Buddhist philosophy. This work is a valuable source of the history of the Fourth Buddhist Council. The vast commentaries emerging from the labours of these learned Buddhist scholars were deposited in a special *stupa* built for this purpose by an order of King Kanishka. Perhaps, these valuable records may still exist buried near Srinagar and may be unearthed by some archaeological excavation in the future. As soon as the Council had completed its task, Kanishka announced his donation of the entire kingdom of Kashmir to the Buddhist Samgha after a similar donation by Asoka made earlier. He returned home through the Baramula Pass.

Taranatha records other interesting facts. The Buddhist Council, according to him, was called upon to settle the differences between the eighteen principal Buddhist Schools which were all recognized as orthodox. The Council is said to have reduced the three *Pitakas* to writing probably for the first time. If any written record existed before its time, presumably the Council had it revised and corrected.

Kashmir continued as a part of the Kushan Empire under Huvishka. In Kashmir, Huvishka constructed a new town called Hushkapura after him at a site of exceptional importance just inside the Baramula Pass, then known as the Western Gate of the Valley. This old town of Hushkapura is now represented by the small village of Ushkur where ruins of an ancient *stupa* are still to be found.

After the Kushan Empire, the next source of our information is the record of Hiuen Tsang. He visited Kashmir about A.D. 631. At the outset he was received

very hospitably at the Hushkapura monastery where he stayed for several days. From there he was escorted with pomp and ceremony to Srinagar, where he found numerous religious institutions with some 500 monks living in them. He also noticed some special monasteries, one containing above three hundred Brethren with a *Tope* built for a tooth relic of the Buddha, another with a standing image of a Buddha and a third built on a mountain which was famous as the abode of Samghabhadra who was a master of the sastras. There was another neighbouring monastery famous for its "old boy," Skandhila, another great master of the sastras. He also noted two other monasteries as the abodes of the two great masters, Purna and Bodhila.

Hiuen Tsang was provided with special facilities for his study of Buddhism at his palace by the king of Kashmir who deputed a score of Buddhist monks headed by the illustrious Bhadanta (or Yasa) as Hiuen Tsang's assistants. The king also took advantage of Hiuen Tsang's presence by having the Buddhist scripture read and expounded to him by the great Chinese master. Hiuen Tsang spent two years studying select Buddhist sutras and sastras and visiting some of the Buddhist sacred places in Kashmir. He has recorded that he saw as many as 100 monasteries.

In course of time, Kashmir became more and more famous as the centre of Buddhist religion and scholarship and a foreign country like China looked to Kashmir for its supply of Buddhist teachers. It was, however, the Sarvastivada school of Buddhism of which Kashmir was the chosen home. Chinese texts name the more famous of the Kashmir scholars who elected to work in China as exiles from their mother-country for the sacred mission of carrying to China the message of Indian and Buddhist culture. These are the scholars who have been mentioned: (1) Sanghabhum (391 A.D.) who wrote a commentary on *Vinaya-Pitaka*, (2) Gautama Samgha who was a specialist in *Abhi Dharma* and translated Buddhist texts into Chinese; (3) Punyatrata, (4) his pupil Dharmayasas (404 A.D.); (5) Yasa who worked with Kumarajiva in Kuchi and also in China, (6) Vimalaksha, another collaborator with Kumarajiva, (7) Buddhajiva, who was a collaborator with Fa-

(Continued on page 26)

THE PRESENT CONDITION OF JAPANESE BUDDHISM

By TOKUSUI KOTANI

AT noon of 15 August, 1945, when Japan surrendered to the Allied Forces (the surrender was her first and, I hope, the last experience in her history), the whole of the Japanese nation, who had for long fought in strained circumstances, were completely disappointed at seeing that many fathers, brothers, and sons of their families died for nothing after all. Among their tremendous losses caused by the war, the loss of their religious edifices was no less than that in any other field. About 7,900 out of 205,300 religious buildings, including Shinto shrines, Buddhist temples, Christian churches and their social welfare establishments, were destroyed. Those located in urban districts suffered more than those in rural districts; Buddhist temples more than Shinto shrines; uncomparably more than Christian churches. Buddhists, who constitute about 90% of the whole nation, suffered most.

As the result of the acceptance of the Potsdam Declaration, a series of reformations, which may be collectively termed as a "bloodless revolution," followed one after another in the course of the democratization of Japan. The revolution inevitably affected the Buddhist circles so far that the so many centuries old Japanese Buddhism seemed to be shaken up from its very foundation. Japanese Buddhists, who had already been deeply discouraged by the defeat of war, were miserably beaten by the radical changes brought in and appear too powerless to stand again from the ashes of the war-ravaged ruins.

The first change was introduced by the enactment of the Religious Corporations Ordinance, which was enforced 28 December, 1945. This ordinance was made in accordance with the SCAP Directive, dated 4 October, 1945, entitled "Removal of Restrictions on Political, Civil and Religious Liberties." The Religious Bodies Law, which had controlled but protected Buddhism during the war, was accordingly abolished. This ordinance, however, led the Buddhist

circles to the tendency of disintegration, because it stipulated that a religious corporation could be formed only through registration. Thus many cases of schisms and secessions appeared among the Buddhist temples, although some of them may be justified because they were forced to be put together by the past totalitarian government. At any rate, the report of the Education Ministry in June, 1951, shows that 13 sects and 28 sub-sects during the war were reorganized in 13 sects and 262 sub-sects by that time. In fact, all the Buddhist sects, except the 10 sub-sects of the Shin Sect, suffered more or less from schisms and secessions.

The SCAP Directive on "Abolition of Governmental Sponsorship, Support Perpetuation, Control, and Dissemination of State Shinto," issued on 15 December, 1945, gave decisively unfavorable effects not only on Shintoism but also on Buddhism, psychologically, though not substantially.

It was the Agricultural Land Reform Law, promulgated 21 October, 1946, that vitally attacked the Buddhist temples, because most of them had more or less agricultural land, the income from which constituted in some cases the majority of the temple income. It was beyond imagination that the reformation affected the hitherto prosperous temples especially in districts. We should bear in mind, however, that the SCAP's religious policy, which advocates freedom of religion and separation of religion from the State, was absolutely fair to all religions in Japan in carrying out these reforms mentioned above.

The difficulties the Buddhist temples are confronted with have come not only from within but also from without. Christian activities in Japan after the end of the war are more and more bright and brilliant. Establishment of new churches, mission schools, and social welfare facilities sponsored by Christians, together with their publication activities, bear the appearance of smoothness of Chris-

tianization of Japan. One may not be able to simply blame a Christian who says that Buddhism in Japan has already died out.

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 officer to get a lot for a mission school. Collection of the fund for the establishment of the International Christian University, which finally amounted to ¥150,000,000 proved successful.

Another offensive has come from the corner of so-called "new religions." A great many of religions, some of which are distinctly of Buddhist, Shintoist, or Christian origin, others untraceable to any of the established religions, have sprung up like bamboo-sprouts in the rainy season in Japan after the end of the war. These include some which really existed but were not recognized in the prewar period, but many of them have been created from abuse of freedom of religion. They invariably claim to cure disease by employing mysterious power endowed with by "god." Those who have lost confidence in the established religions seek a new god and pay for it. During the six years after the end of the war so many news have been told about the evasion of taxes by rich leaders of these new religions. What reputation they may have, they have a dynamic power enough to encroach upon the strongholds of the now effeminated old religions.

Disintegration from within and suppression from without as mentioned above would only serve to dissolution of Buddhism unless Buddhists themselves be awakened to the needs of the new age. Fortunately, to some sensible young Buddhists these unfavorable circumstances have become stimuli to their rise. The Japanese Buddhists, lay or clerical, sincerely repent of the foolish and sinful

fighters. It did take some time for them, who were not well trained for social co-operation, to create a new Buddhist movement, but step by step modernly-sensed Buddhists are now realizing their primary duties.

Their activities are not well reported, not because they are insignificant, but because the Oriental mind does not like to have a work expressed in publication. Imperfect reports collected from various districts throughout the country, however, show that there have been established many clinics, orphanages, and widow-child houses by the hands of Buddhists. The most outstanding fact is that the number of the kindergartens and day-nurseries managed by temples has strikingly increased after the end of the war. The exact number of them is not obtained partly because of the suspension of the publication of the Buddhist Almanac due to the war, and partly because of the Buddhist sentiment that "To do is just enough for a doing. What use of reporting it to others?"

The tide of democratization of Japan has necessarily affected some part of the organizations of the Buddhist sects. The Nishi Honganji Sect has adopted a unicameral system of the Sect Assembly whose members are composed of priests and laymen. Later a minor sect has followed the example. That laymen have participated in the management of

religious organizations had never been tried out in the Buddhist sects of Japan, which had deservedly been labelled as ruled by "priestocracy."

Another phase of Japanese Buddhism, which is really epoch-making, is the growing tendency to have a joint conference of priests with laymen in order to promote the cause of the felicity

of human beings at large. The Buddhist Council of Japan, which has recently been formed, is an outcome of this tendency. The World Buddhist Conference to be held in Japan next year through the efforts of these Japanese Buddhists in co-operation with Buddhists abroad will surely serve as a starting-point for a world-wide new Buddhist movement.

STATISTICS SHOWING THE PRESENT CONDITION OF JAPANESE BUDDHISM

Quoted from *Shukyo Nempo*, 1951.

A. War-damaged Temples and Their Restoration (As of 30 September, 1947, investigated by the Education Ministry)

War-damaged temples	7,900
Floor space of the above	798,000 (tsubo)*
The amount of damage	Y2,660,000,000
Temples rebuilt	3,331†
Floor space of the above	81,500 (tsubo)

B. Buddhist Temples, Priests, and Believers (As of 31 December, 1949)

	<i>Incorporated</i>	<i>Not incorporated</i>	<i>Total</i>
Temples	72,358	525	72,883
Chapels	1,993	3,265	5,258
Preaching-houses	—	3,319	3,319
	<hr/>	<hr/>	<hr/>
	74,351	7,109	81,460
	<i>Male</i>	<i>Female</i>	<i>Total</i>
Priests	92,233	9,264	101,497
Priests under training	55,594	12,346	67,940
	<hr/>	<hr/>	<hr/>
	147,827	21,610	169,437
	<i>Supporters‡</i>	<i>Believers</i>	<i>Total</i>
Organ magazines	20,130,160	16,826,725	36,956,885
Organ newspapers	193	7	

* One *tsubo* is approximately 6 feet square.

† As of 31 March, 1948.

‡ Supporters are those who are connected with particular temples in some way or other. Believers are not connected, or if at all, loosely connected with particular temples.

LETTERS TO THE EDITOR

THE CATHOLIC DIGEST

ALLOW me to congratulate you on your bold and outspoken editorial in your issue of February, 1952, on the insult offered to Buddhism and the Buddhists in the Catholic newspaper, "Digest," published in Japan. You have tackled the subject in such a masterly manner that you deserve the thanks of all Buddhists for the way in which you have expressed their genuine feelings on the subject. You have stressed many important points in the editorial which will bear repetition.

In the first place you have pointed out that Christianity owes its influence in Japan to the power of the Occupation forces, who have exerted their influence to suppress Buddhism and helped to establish

among others an international Catholic Minority. In other words, in your expressive phrase "the atom bombing by the Americans has been made use by the Christian Missionaries as a vanguard action for Bible preaching." You have also shown how this is merely a repetition of history when foreign Missions exploited the political and military strength of their Government to crush Buddhism in Ceylon for a period of three hundred years but without success. In fact, the Buddhists are merely requesting that some of the material damages done should be restored by the National Government, which has come into being.

Now that Ceylon has gained Independence it is but natural that we should protest against the insult offered to Japan and to Buddhists

in general by the offending article, because it seems that Japan is still helpless under the heel of the conqueror despite the treaty of San Francisco.

You have also exposed the tactics of a morning Newspaper which wrote two leaders on the subject of a minor incident which took place at a public meeting held to protest against the desecration—when a member of the C.I.D. was jeered at—entirely ignoring in the meanwhile that the object of the meeting was to protest against the insult offered to the Buddhist religion.

You very rightly pointed out that the newspaper did not think it necessary to blame the writer of the article in the "Catholic Digest" for the insult offered to the Buddhist religion. And this is a

newspaper, that was founded and owned by the late Mr. D. R. Wijeyewardene, a sound nationalist and a good Buddhist to whom the nation and Buddhism were so much. The policy that passes muster in the newspaper would make Mr. Wijeyewardene to turn in his grave.

Lastly you have warned the Buddhist public that the Sasana is once more in danger from enemies both within and without and it is necessary to make Buddhism the vital force it should be in Ceylon or elsewhere.

“VIGILENTES.”

Colombo.

(The above is from a well-known Buddhist lawyer. We cannot help feeling how very much more effective it would have been if the writer had allowed his name to appear. Even self-effacement can be carried to excess.—Editor, *The Buddhist*.)

THE ROYAL VISIT

IT seemed “providential” that the Royal visit was cancelled at the last moment as there were certain aspects of that visit to Buddhist places of worship which as a Buddhist I could not approve. It was most unbecoming that the Queen should have been invited to the Maligawa and welcomed by the Priests with the chanting of Pirith.

One could understand if she were a Buddhist Sovereign. How would it appear if a Buddhist King was invited to St. Paul’s Cathedral and welcomed by the Bishop of London with the singing of hymns? Similarly the invitation to see the Tooth Relic was out of keeping with the prestige and the sacred character of the Holy Relic. It is time the Mahanayakas of Malwatte and Asgiriya realised that the Tooth Relic is an object of worship and is not for exhibition and to add to the pageantry of State occasions.

A BUDDHIST.

BUDDHISM IN KASHMIR

(Continued from page 23)

Hien and who came to China by sea, (8) Guna Varman who was a prince but became a monk, went to Ceylon, thence to Java where he converted the king and his family to Buddhism. Most of these scholars knew Sanskrit and Chinese and translated select Buddhist texts into Chinese.

Along with Buddhism, Kashmir naturally was also subject to some extent to the influence of Brahmanical thought and Hindu religion.

It became the seat of specialized study of Saiva religion and philosophy of which valuable texts are still extant in the country. Hinduism is also represented in Kashmir by many shrines and temples dedicated to its representative deities. The best example of these is the Martanda Temple which was built by the famous king of Kashmir called Lalitaditya Muktapida (A.D. 733-769). As some of the kings of Kashmir were ardent devotees of Hinduism, Kashmir became the home of Sanskrit represented by her renowned writers like Kalhana, author of the *Rajatarangini*, and Somadeva, author of the *Kathasaritsagara*, the “Ocean of Stories” possessed of an interest and appeal not confined to the boundaries of Kashmir and India alone.

Thus, Kashmir, on all accounts, has stood out through the ages as a stronghold of Brahmanical and Buddhist culture which spread from this centre to the neighbouring countries such as Khotan, Kuchi and Chinese Turkestan and thence to China. The Saivite shrine of snow-clad Amarnath draws to this day thousands of Hindu pilgrims from all parts of India. This is a truly national shrine.

COLOMBO Y.M.B.A. NEWS

SUNDAY SERMONS

PROGRAMME FOR MAY, 1952

1st Sunday : Pitakotte Somananda Thera

Tinnam Bhikkunam Katha Vattu.—Let therefore, no man love anything : loss of the beloved is evil. Those who love nothing and hate nothing have no fetters.

2nd Sunday : Kotigawatte Sri Sadhatissa Thera

Annatarakutumbika Katha Vattu.—From pleasure comes grief, from pleasure comes fear. He who is free from pleasure knows neither grief nor fear.

3rd Sunday : Panditha Ampitiye Rahula Thera

Visakha Katha Vattu.—From affection comes grief, from affection comes fear. He who is free from affection knows neither grief nor fear.

4th Sunday : Heenatiyane Dhammaloka Thera

Licchavi Katha Vattu.—From lust comes grief, from lust comes fear. He who is free from lust knows neither grief nor fear.

LITERARY ACTIVITIES

Devar Surya Sena and Dr. David Watson spoke on Moral re-armament on 8th April, 1952, at 6.30 p.m. The lectures were illustrated with two Films “Turn on the Light” and “Out of the Frying Pan into the Fight.”

FREE ENGLISH NIGHT SCHOOL

We record with pleasure that our school has been registered as an aided school, and that a grant of Rs. 1,224 has been received from Government.

NEW MEMBERS

31.3.52 : H. D. Soysa, 322, Galle Road, Welikada, Wadduwa ; J. H. Karunaratne, Olcott Building, 203, Norris Road, Colombo ; J. T. Perera, 278, Gonawala, Kelaniya ; V. W. S. Perera, 3/16, De Saram’s Place, Rajagiriya ; Mohamed Halid, 30, Paranawadiya Passage, Maradana ; William Martin, 91/2, Post Office Lane, Veyangoda ; U. Rupasinghe, 11, Cross Road, Mt. Lavinia ; Tuan Zahir Saldin, 288, Baseline Road, Colombo ; Baron Sellahewa, D.I.E. Bungalow, Bandarawela.

21.4.52 : E. R. Weerakoon, 24, Borella Cross Road, Borella ; P. B. Marasinghe, Head Master, Government Senior Sinha-

lese School, Dematagoda ; B. Nissanka, 91/22, Dematagoda Road, Colombo ; R. M. R. Banda, Kapuliyadde, Kandy ; A. G. Yasananda, 214, Dean’s Road, Maradana ; S. B. Wadugodapitiya, 40, Mount Mary Road, Colombo 9 ; Dennis Stanwall, 53, Dematagoda Place, Colombo ; Mahendra Senanayaka, 6, Mary Road, Bambalapitiya, Colombo ; Don Seebert Wijesooriya, 27, Clifton Lane, Maradana ; A. Hector, 1, Railway Bungalow, Baseline Road, Colombo 9 ; B. Ruswan Lye, 18, Wilson Street, Colombo ; L. G. Van De Bona, 22, “Albert Villa,” Dutugemunu Street, Dehiwala.

RESIGNATIONS

Messrs. K. George and A. Nambiarooran.

PUBLIC LECTURE

A lecture was delivered by Dr. A. L. Basham, M.A., Ph.D., Professor of History, University of Ceylon on Sunday, March 30th, 1952, in the Association Hall on “Buddhism and the 20th Century.”

RELIGIOUS EXAMINATIONS BRANCH

•Teachers’ Dhamma Examination (Sinhalese Medium) 1952.—This Examination was held on April 6, 1952, at 16 centres. Nearly 700 candidates sat.

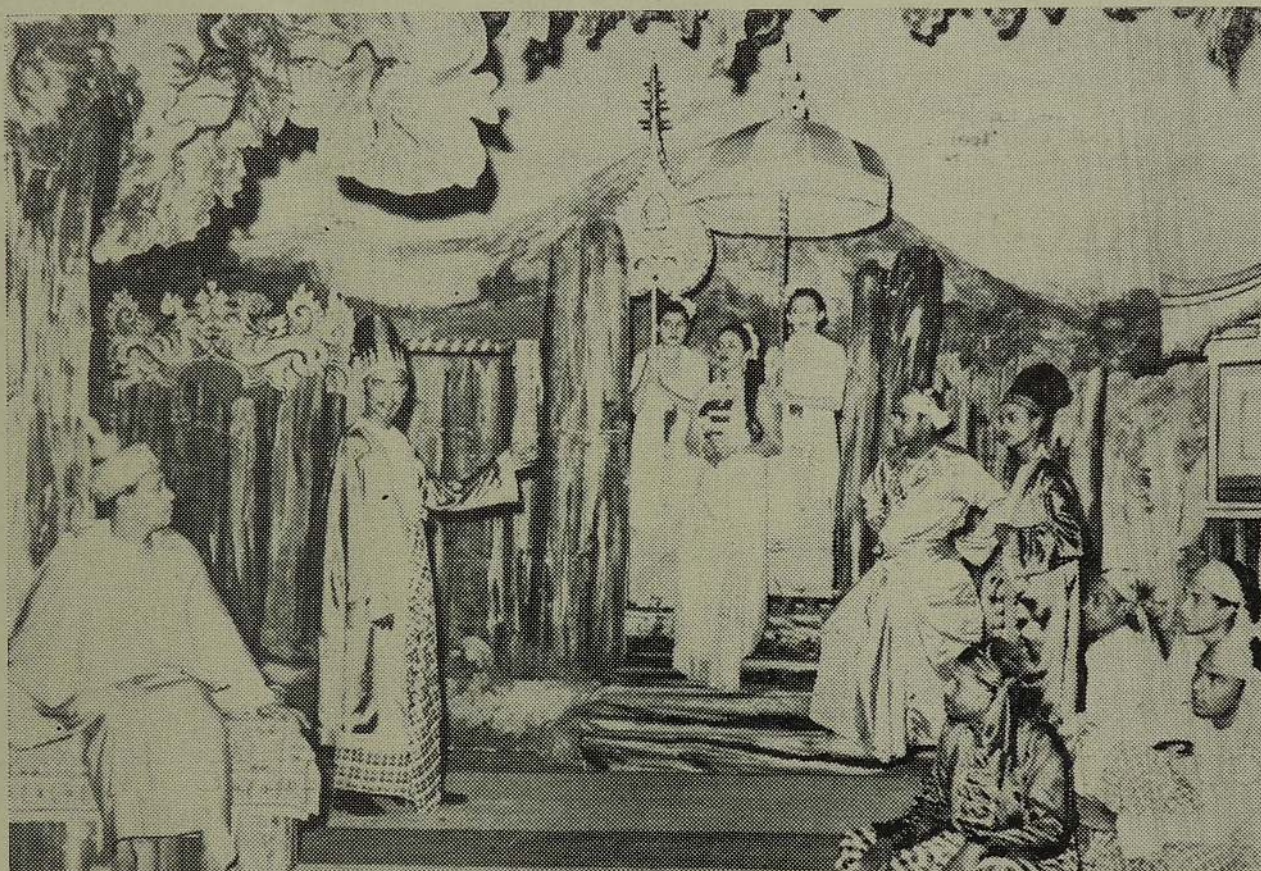
Pupils' Dhamma Examination (Sinhalese Medium) 1952.—This examination will be held on Sunday, July 6, 1952. It is estimated that the number of candidates this year will exceed 80,000 and the number of centres, 1,500. With the growing in popularity of this examination year by year, the number of centres has had to be increased. The selection

of suitable Supervisors for this large number of centres situated in various parts of the Island has always been a difficult task. **It will be greatly appreciated if our Members who are willing to function as Supervisors at the forthcoming examination will communicate with the Honorary Secretary, Religious Examinations Branch, before May 31,**

1952, giving their names and addresses and the areas in which they are willing to supervise.

CORRECTION—MARCH ISSUE

Mr. K. G. D. Siriwardene under Branch Committees against Literary Activities (Sinhalese) should read as Mr. K. L. J. Sirisena.



A scene from the "Lord of the Three Worlds" which will be staged on Saturday, May 31st, 1952, at 6.15 and 9.30 p.m. at the Association Hall. Members are kindly requested to make their reservations early. Box Plan at the Y.M.B.A. Office.

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