

# THE BUDDHIST



JANUARY, 1952  
Vol. XXII.  
No. 9

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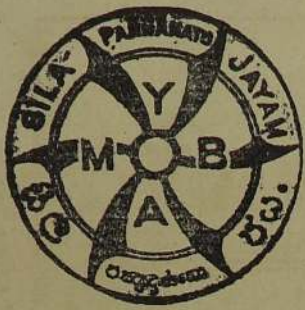
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# THE BUDDHIST

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

“*Sila Paññānato Jayam*”

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## OUR HERITAGE

BY W. A. DE SILVA,

*Irrigation Engineer*

ONE of the fundamental teachings of Gautama Buddha is that all things are transient. This eternal truth embraces all spheres of human experience including the rise and fall of empires and the growth and decay of nations. In the instance of the Sinhalese nation, after nearly 1,700 years of glorious achievements in government, literature, art, medicine, architecture, engineering and even war, from about the 13th century commenced the decline which has come down to this day through successive invasions by the Pandians, Kalingas, Tamils, Portuguese, Dutch and the English.

Buddhism, which was introduced during the reign of King Devanampiyatissa, inspired and sustained the growth of our civilisation. With the decline, by gradual stages, the country went under the influence of foreign civilisation and Christianity was forced on the people with the power at the command of the Rulers. The national culture suffered from these foreign contacts, and ways of living quite contrary to the tenets of Buddhism came to be grafted to our Society. The cumulative effect of these inroads is only too obvious today. The position in broad outline is that the population is now divided into two component groups, one an

English speaking ruling group living on the European pattern of a Christian civilisation and the second group consisting of the vast majority still clinging to what remains of the older way of living founded on our own Buddhist culture.

Happily, three years ago, the country obtained freedom to manage her own internal affairs, and is now getting accustomed to her new experiences as a free nation. It will, therefore, not be long before the “stock-taking” is completed, and ways and means are devised to make good the damage of the past 400 years. Political as well as economic independence are only means to an end and are not worth the name, if they do not bring spiritual independence. Therefore, along with the joys of Freedom, there have devolved the care and obligation to change the course hitherto followed by the Ship of State. In this task, one of the essentials is to secure to the people the sole charge and responsibility for education and social services, which under foreign rule were more or less solely left for ministration by foreign religious organisations. When the present day fetters are thus removed, it will then be possible to commence on the modelling of the country's future on the pattern of our own civilisation and culture.

It is generally accepted that every nation expresses itself through its own national language and that civilisation will die were it to be shorn of its medium of expression. If the Sinhalese people are to regain their position as a nation, then the language must be restored to its rightful place in the life of the people relegating English to a purely functional position determined by its usefulness for purpose of commerce acquisition of scientific knowledge and transaction of international dealings. In recognition of this, a start has already been made to make Sinhalese and Tamil the media through which the affairs of the Government will be administered before long. Whilst we wait for Governmental action to materialise and bear fruit, it behoves us to act now itself in the spirit of these good intentions, wherever individuals can contribute to this work of national regeneration. Whether we look at the name plates at entrances to our bungalows, or markings on domestic linen or cutlery, letter heads used by the educated, invitation cards issued on occasions, visiting cards left about by callers, correspondence between parent and child, husband and wife, master and pupil, lawyer and client, employer and employee etc., we are faced with the tragedy that a

language which was learnt because of its cash value, has ousted the mother tongue from its place in the life of the people. This national dishonour should not be perpetrated any longer. Fortunately this සිංහලයට—දු. ශ්‍රී සිංහලයට—හ. වැඩි ගහන disease is prevalent only amongst about 350,000 out of a total 5,500,000 Sinhalese and Tamils, and we must prevent it spreading further. In other words, let us form ourselves into a band of enthusiasts who will use their national language in their private dealings, resorting to English

only when it is necessary to do so.

This coming change in regard to the language is but a means to an end. With the revival of the language, must come a wave of expression, which when it comes from the four and a half million Buddhists must surely determine the pattern of the future society. As a matter of fact a Commission is also to be appointed shortly to examine the disabilities from which the majority Buddhists are suffering today due to various acts of omission and commission on the part of three successive

foreign Christian Governments. When these disabilities are removed Buddhism will once again find its rightful place in the life of the people and resume its role of inspiring our cultural achievements.

When opportunities are thus created for the revival of the language and the religion which sustained the people of this country for very near 2000 years, then will it be possible for our children to realise what we loosely call "Our heritage." Let us, therefore, all resolve to do our bit to hasten the process of transition.

## CEYLON AND THE FUTURE

THE President of the All-Ceylon Buddhist Congress has addressed the following communication to the Chairman of the International Bank Economic Survey Mission :—

May I first of all introduce myself. I am the President of an organisation known as the All-Ceylon Buddhist Congress (founded in 1919) to which are affiliated a very large number of Buddhist Societies from all over the country. These Societies are concerned with the welfare of the Buddhists who form the majority community in Ceylon. I should like, in their name, to welcome you and your colleagues to this Island. You have come to advise the Government in regard to our over-all plan of economic development for our immediate future. It is our hope that your stay in our midst will be pleasant and happy, and that the fruits of your labours will assure for the citizens of this country the minimum degrees of comfort and sanitation essential to a civilised life.

It is now generally recognised that no people can be happy unless they live fully integrated lives, wherein

all their activities are harmonised. It follows, therefore, that any plan of economic development, if it is to be successful, must take cognisance also of the cultural aspirations of the community concerned, so that the occupations and even the pursuits of leisure rendered available are in keeping with the Way of Life natural to that community. It would not be out of place, therefore, for me to focus your attention on the fact that Ceylon is in a state of cultural transition, as otherwise, the danger is there that the customs and habits of the present-day ruling minority may obscure from view the Way of Life believed in by the vast majority of the population. After 400 years of foreign rule, during which Western ways of life and even of thinking have sought to be grafted upon us, the country has realised the necessity to effect a change. All democratic political parties whether in power, or otherwise, have declared it to be their aim and objective to model the country's future advancement on the older pattern of our ancient civilisation and culture. In support of this, I will quote the following paragraph

from a recent speech of the Prime Minister, made at a rally of his party, at Kandy on 30th of last month :—

\*" . . . We will be fighting for the preservation of our national heritage, and of those ways of life so dear to our people. . . . We will be fighting for those traditions which are the title-deeds and heirlooms of our national existence."

In view of the above, it is necessary in the preparation of a long-term economic plan, to remember that the future society or community will want to pursue a Way of Living somewhat different from the pattern of Western Society obtaining to-day. In support of this, I quote below certain statistics from the 1946 Census :—

|                               |           |         |
|-------------------------------|-----------|---------|
| Total Population . . . . .    | 6,657,339 |         |
| Sinhalese Buddhists . . . . . | 4,294,932 |         |
| Sinhalese Christians          | 325,575   |         |
| Burghers & Europeans†         |           | 47,344  |
| Tamil Christians . . . . .    |           | 230,316 |
| Hindus . . . . .              | 1,320,352 |         |
| Muslims . . . . .             | 436,557   |         |
| Literate in English . . . . . | 367,622   |         |

These figures will suggest the

\*Ceylon Daily News of 1-10-51.

†Therefore total number of Christians 603,235.

direction in which a National Government will be able to fulfil the aims and aspirations of the majority population and thus ensure that democracy will survive.

It is inevitable that before long, when the people come to realise their rights and their responsibilities, there will be a new cultural outlook which will prevail in the affairs of the country. It is advisable that this fact should be borne in mind in all future planning. The Government has already taken steps to enable the administration of the country to be conducted in Sinhalese and Tamil, and are planning to remove the educational and other disabilities under which the majority of the Sinhalese (Buddhists) are languishing to-day as the result of wrongs perpetrated by successive foreign Christian governments. It has also accepted the policy of

Temperance in regard to the consumption of liquor. These three fundamental principles when earnestly acted upon will have far reaching results and will definitely change most of the concepts and standards of today's society. There will then emerge once more a Society based on those principles which in the past for many centuries moulded the character of the people of this country. These principles are enumerated in the Five Precepts which form the backbone of our civilisation. They are :—

1. To take life, or to injure any living creature is wrong.
2. To be greedy and avaricious, or take another's possessions is wrong.
3. To over-indulge in the passions, or indulge in unlicensed passions is wrong.

4. To be untruthful is wrong.

5. To indulge in intoxicants of all sorts, is wrong.

On behalf of those who believe in a cultural renaissance of Ceylon, I would earnestly ask, therefore, that in any plan you might draw up for the economic development of this country, these facts should be borne in mind. It would be well to remind ourselves that our pattern of life is in many respects different from that of countries, specially of the West, which have made great progress in material things. No scheme of development which will be repugnant to the cultural aspirations of our people can succeed in bringing to them happiness, peace and contentment, and no amount of wealth can replace these fundamental yearnings of the human heart.

## HAPPINESS IS TWO-FOLD

ACCORDING to the Dhamma, happiness is two-fold—Vedāyika Sukha and Vupasama Sukha.

The former is the happiness experienced by the gratification of the senses. But with no amount of gratification could satisfaction be reached. It is in the very nature of the sensual desires that they are insatiate. It is like drinking brine in order to quench one's thirst. It is compared to the momentary happiness or pleasurable sensation which a man experiences when he scratches, say, his leg which is afflicted with a skin disease like eczema.

Yet later on the eruption bleeds and causes irritation. So is sense gratification and the first mentioned classes of happiness experienced through the stimulation of the senses. Sense pleasures are fraught with

//////////////////// BY //////////////////////

W. AMARASIRI,

*Peradeniya*

////////////////////

consequent suffering, their pursuit is never ending; they entail much pain. "*Kalikahi avuso kama vuttā Bhagavata, bahudukkhā, bahupayasā, adinavo et Hiyo.*"

In many a figure and in diverse manners the Blessed One has pointed out the disadvantages of sense pleasures and the unhappiness they entail. Some of them are :

(1) "*Attikankalupama kama vutta Bhagavata.*" The Exalted One has declared the vanity and hollowness of sense stimulation in the search for happiness. It is as futile as the clinging of a dog to a bonedation.

(2) *Supinakupamā kama vuttā Bhagavatā.* The Blessed One has compared sense pleasures to a dream that vanishes with the morn, devoid of permanent satisfaction and enduring happiness.

(3) *Yacitakupamā kama vuttā Bhagavata.* The Blessed One has stated that sense pleasures are comparable to a thing taken on loan, which has got to be returned.

(4) *Mansapesupamā kama vuttā Bhagavatā.* The Blessed One has compared the clinging to sense pleasures to the futile action of a vulture which clings to a morsel of flesh and flies with it. Other vultures follow it in order to snatch away the morsel. Hence either it must renounce the morsel or be attacked and harmed by the other vultures that are chasing it.

In many of his sermons the Exalted One following the "gradual process" (anupubba katha) has started with the advantages of charitable giving and in due course commented on the "disadvantages, the defiling nature and the baseness of sense pleasures" then he has commented on the advantages of renunciation.

Vupasama Sukha is the happiness born from the Stillness and the calming down of the senses. It is the very opposite of "the unrest which men miscall delight" (Shelly) Vupasama Sukha is comparable to the happiness experienced by the man when he is cured of the skin disease. No more scratching with momentary pleasantness and subsequent bleeding and irritation.

The Buddha has enumerated various grades of happiness beginning with the grossly sensual. The happiness which is experienced in the first Jhana by calming down the fever of the passions through *sila samadhi* and *bhavana* (self-control) and meditation transcends the sensual pleasures, is more subtle and all-pervading. Similarly, in the second Jhana one obtains a happiness, better and more refined.

Thus in the 3rd and 4th Jhanas experienced by the meditating monk, better and finer forms of happiness are experienced in ascending order of happiness. And finally, the happiness experienced in the attainment of Nibbana through the eradication of the fires of Lobhas, (Greed) Koda (Hatred) and Moha (Ignorance) is the highest happiness conceivable. This is the summum bonum—beyond which there is no other happiness. Nibbana is the highest bliss "Nibbanam paraman sukam." This is the Great Stillness which is born from the calming down of passions. This is the bliss beyond comparison. This happiness does not come within the ambit of sense

experience nor can it be positively expressed in language which is confined to express the limited experiences that come within the range of the senses.

If the Buddha has stressed the universality of suffering and consistently shown a way out of it, it is most unreasonable to misrepresent Buddhism as a creed of the despondent or Pessimism. It is not pessimism to face facts and courageously to make an effort to overcome suffering.

The Buddha does not praise one moment of lingering in Sansara but exhorts His followers to renounce the smaller happiness of sense pleasures in exchange for the greater and the ever-enduring felicity of Nibbana (Dhammapada verse 290).

In the Anguttara Nikaya he says :  
*"Evameva kho ahan bhikkhave ap-pamattakampi bhavan na vannami."*  
 (Therefore, O monks I do not praise even the slightest lingering in Sansara). It is, therefore, left for those who follow him to pay heed and to tread the Noble Eightfold Path pointed out by the Master for those who wish to attain to the Great Bliss.

"Aparuta tesan amtassa dvara—ye sotavanto pamuncantu saddhan."

Open for ye are the doors to the Deathless, let those who have ears release their confidence. (Saddha).

And in due time they will attain to the happiness of Nibbana as mentioned by the Exalted One in the Sanyutta Nikaya :—

"Sabbadā seela sampannā-pannavā  
 susumahitā

Araddaviriyo pahitattā—ogan  
 tarati duttaran."

The one whose moral conduct is ever without blemish, whose initiative wisdom is flawless, the one whose mind is directed well in concentration, and who is of rampant energy, the one whose mind is ever directed towards Nibbana—such a person would be able to cross the flood of desire, which is so hard to cross.

As for the others who persist in seeking fatuously the tempting baits of sense pleasures, their lot is unenviable. Of them the Master remarks :

"Arakā hoti Nibbanā, viga-tasse'va bhagavā."

They are far from the security and Peace of Nibbana, and are heirs to all the trammels, cares and tribulations in the endless chain of births and deaths.

## RANDOM THOUGHTS (5)

By KINGSLEY HEENDENIYA

### MONKS IN LAY-LIFE

I FEEL I should amplify what I wrote in the last issue (4) under the above title.

Many a present-day Buddhist monk has lost his identity. I mean he has forsaken his individuality as a Buddhist monk. He is little different from you and me. His habits and his "way of life" encroach on ours. He has wandered

from his "path" into our highways and is competing with us for a livelihood !

This deplorable status of the monkhood (in general) is the responsibility of the Buddhist laity. We have placed this sacred Order in the present rut. Our complete indifference and our adherence to traditional nonsense has been the major cause of this downfall. Fur-

ther, our ignorance of the rules of the *vinaya* has resulted in committing ourselves in the name of the Sangha. You may have through your ignorance, and prompted by your *sradha*, helped a bhikkhu to transgress the *vinaya*. (I believe, this can amount to an akusala kamma).

#### BUDDHISM AND TIME

There are some people who believe that if the Buddha lived today, He would have preached a different Dhamma—to suit the present-day conditions. We don't have to take these people seriously for the simple reason that they don't know the Buddha nor the Dhamma.

The Dhamma was a discovery. The Buddha found out that a life was beset with suffering. He analysed this and found only a cause for this suffering. Next he saw

that this suffering could be overcome. Then he preached the way out of this suffering. That is the quintessence of Buddhism. There was no compromise with the times, nor with the economical, social or moral peculiarities of the then people (nearly two thousand five hundred years ago). On the other hand, Christ preached a doctrine which was convenient to the ways of people. He said, thou shall not kill—but you may for your food. Contrast this with the unequivocal preachings of the Buddha.

Do you yet think then, that the Buddha Dhamma should change with the times?

#### THE ABSURDITY THAT IS PRAYER

During the war, the English soldiers and their women at home were praying to God: Save our

souls. Let the Nazis go to perdition. On the other side, the equally fervent Germans were praying: Oh! God save us and d—n the English. God was in a dilemma. What did He do?

#### QUOTE WORTHY

Before long the body will lie on the ground, cast aside and devoid of consciousness, like a useless log of wood.—*Dhammapada*.

If the West can claim superiority in anything, it is not in moral values, but in science and scientific technique—*Bertrand Russel*.

The late Bernard Shaw is reported to have said: When I die and go to heaven I shall feel bound in intellectual honour to say to God "Scrap the rot old men. Your human experiment is a failure . . . Blot them out and make something better."

## DHATU SWAGAT SAMĀROHA IN NEPAL

### (SARIPUTTA AND MOGGALLANA RELICS)

IN the morning of November, 6th, the Relics entered the Holy Land of Nepal in a special plane. People crowded at the Gouchar Hawaii Air Station. King Tribhuban was present with the ten Ministers, members of the Reception Committee, the Indian Ambassador in Nepal and the Nepalese Ambassador to India. Both sides of the street, from the station to Tundikal (Parade Ground) were thronged by men, women and children from far and near.

A salute of 31 guns was fired after the Sacred Relics had been received by His Majesty. The Casket, bearing them was kept in a richly decorated peacock-shaped motor car. In the car were the King, the Venerable Amritananda,

Sri Devapriya Valisinha of the Mahabodhi Society, the I. G. P. Nara Shumshere and Major General Yoga Vikram.

The procession was accompanied by all sorts of music, Royal trumpets etc., and by delegates of various

BY

GANESH BAHADUR  
MALI

nationalities (from France, England, Ceylon, Greece, Italy, Burma, Tibet, Cambodia, and India) as well as those from other Bihars in Nepal itself, from Bhojpur, Tansen, Butawl Balambu, Palpa, Banepa, Patan and Bhatgaon. There were motor vans

after vans and buses after buses of Upasakas and Upasikas and Bhikkhus chanting hymns solemnly. Religious and cultural associations joined the procession singing various songs in chorus. *The six-coloured Buddhist flag was fluttering over every vehicle and finely decorated gateways more than fourteen in number, in the roads and in the hands of many persons who were parading the streets.* The procession which was at least 2½ miles long undoubtedly left a profound impression on the crowd and aroused devotion and peace in their hearts. Surely, a strong current of love and peace was running through every mind in the city.

On the 8th of November, a huge meeting was arranged on the Parade Ground where a beautifully decorated

platform had been erected. The artists of Nepal had not left anything undone to make it a thing of grace and beauty. About 12.30 p.m., the Relics were on the peacock-shaped car. They were kept in kept in the rostrum beside a standing image of the Buddha which had been made of barley stalks. The King, the Prime Minister, Minister Koirala, I.G.P. Nara sat on the platform upon which was also the Ven. Amritananda. Others, including delegates, sat around the banyan tree beside the rostrum.

The Bhikkhu spoke a few words of welcome and was followed by the Prime Minister. His Majesty, welcoming the Relics, drew attention of those present towards the unsatisfactory situation of the time and stressed upon the significance of the Samāroha and the Teachings of the Lord Buddha. He made an appeal to his people to maintain love, unity and co-operation with the government as well as with one another. He also said that our duty is not fulfilled only by paying homage to the Relics but that we should follow the footsteps of the great Disciples of the Lord, conquering hatred by means of love, quarrels by means of goodwill and darkness by means of light.

The delegates then made their speeches after which the King handed over the caskets to Minister Koirala who, in turn, handed it to the Ven. Amritananda. It was now placed in the car and taken to Ananda Kuti Vihar in a procession and here it remained for a week until November 15th. The Relic Casket was opened on the first day by the King and later by the Ministers, at 7 a.m. daily amidst huge gatherings of Bhikkhus and lay devotees.

In connection with the Samāroha, two special programmes were arranged by the Dharmodaya Sabha. Public Lectures were delivered daily

by learned men from various lands and the delegates were taken to a number of places of interest in the Valley. The latter included Swayambhu, Kindol, Thabahil, Matsyendra, Sri Sumangala and Charumati Vihars besides over thirty others all well-known and within Char Bhanjyang in the Valley of Katmandu Patan and Bhatgaon and covering an area of sixteen square miles.

People everywhere seemed to open their hearts fully to welcome the Sacred Relics in memory of the Holy Ones and their Dhamma and they are feeling a new invigorating force which they have forgotten for many years but which had once prevailed in every nook and corner of this beautiful land, full of Chaityas and Vihars.

So the Relics were kept here at Khatmandu for a week. On the 16th (yesterday) they were taken to Patan in a procession where they were received by the Reception Society of that city at Nagbahal. Here they will remain for two days. On the 19th they are due to go to Bhaktapur and to Banepa the next day. At Banepa they will be exposed for only two hours. They will be taken then to Sri Gha Vihar in Katmandu where the Minister of

Agriculture will take charge of them and the people will have their last darshan from 9 a.m. till 5 p.m. Early in the morning of the 21st they are due to be taken to Gouchar Hawaii Air Station on their way to Calcutta. His Majesty the King will have his last Darshan at the Air Station.

There have been daily Parittana Sutta Pathas, Dhammadesana, Kathina-Chihar Dana, Meetings and the like. The grand processions, the lectures by learned men, the beautiful decorations in Ananda Kuti Vihar where hundreds of devotees daily paid their homage to the Sacred Relics and the enormous gathering at Tundi-khal on the 8th shall remain ever fresh in my memory.

As I write these lines to be sent to Ceylon to the World Fellowship of Buddhists, people in Patan are carrying the Relics in a procession from Naga Bahal to the famous Sumangala Vihar of the city. The streets have been swept clean and decorated with flags, colours, gateways; picture-shows have been given in connection with the festivities.

Never before, I think, was such an enthusiastic welcome and honour given by the people of Nepal to *any person or thing in this world.*

## 59TH ANNUAL GENERAL MEETING OF THE MAHA BODHI SOCIETY OF INDIA

THE 59th annual general meeting of the Maha Bodhi Society of India was held at the Society's Headquarters in Calcutta.

In the absence of the President, Sri Keshab Chandra Gupta, one of the Vice-Presidents, took the chair.

Sri D. Valisinha which presented the annual report and the audited statement of accounts for the year 1950. This was followed by the presentation of diplomas to newly-

elected members, including Mrs. Daya Hewavitarne and Mrs. A. Simon Silva, who had joined the Society as life members.

The following resolutions were unanimously passed:—

- (1) Resolved that this meeting places on record its appreciation of the action of the Government of India in giving a grant of Rs. 4,000/- for the publication of Buddhist Texts and Translations, an



important item in the Society's programme of work. While thanking the Government for the grant, it requests the authorities that a more substantial grant be given in the next financial year in view of the fact that the task of publishing Buddhist Texts and Translations requires many lakhs of rupees. Now that India is independent, the publication of Buddhist literature will not only enable the Indian public to study a progressive literature of Indian origin but also help in forging a closer link with India's neighbouring Buddhist countries where this literature is held in the highest veneration.

(2) Resolved that this meeting expresses its keen disappointment at the refusal of the Government to give a grant to the Society to make a beginning with the proposed Inter-Asian Cultural Institute in Calcutta and reiterates its request for a substantial grant for this important project which, when started

will enable students from all Asian countries to come together for the study of different allied cultures, exchange ideas and foster cordial and friendly relations.

(3) Resolved that this meeting reiterates its request to the Government of India to declare the birthday of Lord Buddha as a public holiday throughout India as it is the desire of both Hindus as well as Buddhists to dedicate this day for honouring the memory of Lord Buddha who is accepted by all Hindus as an incarnation of Vishnu.

It is further resolved to convey the Society's thanks to the Governments of Behar, Uttar Pradesh, Assam and Bhopal for declaring the sacred day a public holiday in their States.

Mr. H. Sri Nissanka, M.P., expressed his happiness at being able to be present at the meeting. He paid a tribute to the work of the

Maha Bodhi Society started by Ceylon's great patriot, the late Ven. Anagarika Dharmapala. He mentioned in particular the work done by Sri D. Valisinha, the General Secretary.

The Ven. Narada Maha Thera hoped that Buddhism would revive in India as expected by the founder of the Society. He was glad to find that all over the country there is a great revival going on.

Mr. Daya Hewavitarne thanked the Society for the welcome given to him and other visitors from Ceylon.

The President in bringing the proceedings to a close said that more and more people were taking to Buddhism. People who were really desirous of peace and prosperity knew that the "Message of Ahimsa" preached by Lord Buddha alone could save the present-day world from savagery.—*Cor.*

## WE LONG FOR THE LIGHT

BY N. WICKREMASINGHE,

*"Maha Arambe," Unawatuna*

THE lotus bud is straining within the womb of the lotus plant. The slime of the lake-bottom would stifle it; the grubs, the earth-worms and the germs of decay swarm around greedy to feed upon it; and the weight of the cold water above it would crush it; but spite of all these the spirit of the lotus bud yearning towards the light and air is never smothered. There is a mysterious power within that living bud, a primeval urge which makes the lotus bud to push its delicate casket of fragrance out of the slime, beyond the worm and through the cold of the water to the luminous freedom of the upper air, where it can unfold its rosy petals and offer its golden heart to the kiss of the sunbeams, the caress of the zephyr and the love of the honey-bee.

The roots of the lotus delve beneath the ooze of the lake-bottom gathering up strength-giving food for the lotus bud to thrust up its light-loving head above the water of the lake. By what wondrous alchemy the dress and the dirt of the lake-floor is converted

into the aspiring vitality of the lotus plant we know not, but of the beautiful fact we are assured—some day that lotus bud, be it ever so deep beneath the water, will bloom in flawless beauty perfuming the radiant air with its accumulated fragrance. Patiently persevering, without haste, without hurry, the lotus blossom reaches the peak of its being and fulfils the purpose of its existence.

The golden sunlight calls to it: "Leave that cold black lake-bottom and come to bask in these beneficent beams."

The clean rain and the balmy winds call to it: "Come, feel the joy of the pure water of the rain, and the enlivening touch of the balmy breezes."

The lotus cannot but hearken to these calls from the upper realms; it obeys, and in that obedience finds fulfilment.

If it is thus with the lotus which only aided by the blind forces of nature achieves such perfection of grace, form and fragrance, man,

endowed as he is so uniquely, must surely achieve peace and happiness.

The test of the flower is its beauty and fragrance, the test of the bird is its flight and warble, and the test of man is the repose of his mind and the good that results from his being. Man should develop like the lotus bloom. Our feet tread upon the earth but we carry our heads in the air. There is both food and poison in the earth, and if the lotus roots can take the food and avoid the poison, surely we can do as much?

We are surrounded by both that which is good and evil, by that which will make us happy, and by that which will make us unhappy; the strength that we derive from the earth can make us evil or virtuous; we can become either the instruments of good or bad. If we use our minds in the right manner, and control our senses so that evil is repulsed and virtue developed, then we, too, like the lotus shall breathe the clean radiant air of truth, and all our problems shall be resolved

giving us peace and harmony. It is only by living in harmony with our environment that we can avoid the misery which is inherent in our struggle for existence. The less friction there is between us and our environment the happier will be our sojourn in this vale of tears.

Not cherishing ill-will against any creature let us steadfastly seek the illumination of pure knowledge. Without hate, without anger, free from sloth and indolence let us live, and we will win all men's hearts, and our lives shall be made joyful and beautiful as that of the lotus. Let us not strive for supremacy over our fellows, but seek their friendship by unwavering love, and our hopes shall be fulfilled. Not in selfishness but in overflowing compassion towards all beings shall we find that joy and the serenity of mind which is the bliss of life.

He who is driven by pride, avarice, vanity, and craving for the luxuries and pleasures of life, self-centered without regard for the well-being of his fellows, will be driven ultimately into the darkness of anguish and despair. The self-seeker shall never taste of the sweets of wisdom and virtue. Without expectation of reward, from motives of pure compassion and genuine charity must we do good if we are to attain to the higher states of moral and spiritual goodness. He who is a slave to his selfish desires shall never achieve a state of harmony. To understand the bliss that comes from selfless love we must break through the net of illusory desires which enshroud us. We must leave the paths of error and follow the way of righteousness.

To increase our power for doing good, to radiate loving-kindness, and influence our fellows for their betterment we must be self-controlled and entirely free from the corrupting poison of selfishness. Only when men rise to this higher state of pure knowledge and right thought shall they be able to live skilfully, speaking words and doing deeds which shall endure for the welfare of their fellows. Spiritual power can only be gained by the purification of ourselves, and he who has gained full control of his mind and his senses will not be disturbed by the distractions and vicissitudes of this earthly life.

The fetters which bind us to Samsara are all self-forged. We can only break loose from the wheel of repeated birth and escape from the sufferings which always follow in its train by right effort practised with unremitting constancy and unyielding self-discipline, and by raising our thought to that elevated plane of insight where love, compassion and truth are recognized as all-powerful and all-conquering.

The longing for happiness is as instinctive a part of man's nature as the instinct for the preservation of life. Joy attracts man with as magnetic a force as the sunlight the lotus. And just as the sun is always there for the realization of the desire of the lotus so is the bliss of enlightenment always there to gladden the heart of the man who with pure and chaste endeavour strives for its realization. A haven of rest where there is lasting peace is open to all at all times, and we can all of us steer our frail barques into that haven if we would but guide ourselves by the perfect compass of our master, the Sakyamuni. We must always bear in mind that inward peace can be achieved in no other way than by right conduct in all our relationships with our environment. And we must accept it as equally true that unrest and friction with our fellows are the result of wrong-doing. Every act in accordance with the

Noble Eightfold Path gives us joy and greater strength to struggle onward with greater zeal. Just as to an infant its greatest joy is the sucking of milk from its mother's breast, so must the greatest joy to a human being be the taste of the ambrosia of goodness. The great and unforgettable moments of a man's life are not those in which he enjoyed sensual selfish pleasures, these are but as sand compared with the golden dust which falls to the lot of the man of sublime spiritual greatness to whom the welfare of their fellows is their dearest wish.

When man arrives at true understanding which come of the realization of the truth of the Four Aryan Truths<sup>1</sup> he becomes calm, dauntless, self-possessed and steadfast. Spiritual illumination of the inward man can only be achieved by constant practice in the Paramitas.<sup>2</sup> The practise of these Paramitas will develop in man that selfless love which is the seed and the root and the bloom of a good man's life. The attainment of this love must be the be-all and the end-all of the lives of all men. If we can detach ourselves from self and realise the imperishable goodness which resides in all-pervading loving-kindness, then shall we become like the lotus bud which has opened its golden heart to the radiance of the life-giving sun.

## BUDDHISM AND SCIENTIFIC PROGRESS

By ZEN

SCIENCE points out the fact that man is an organism, and as such he may grow both in knowledge and power—and grow beyond anything we can now imagine! Dhamma being anatta, points out exactly the same thing! The fact that man is an organism means that he can grow so much beyond anything we can even to-day conceive, and, that by the fact of evolution his nature may become so changed, so transformed, that he may well evolve to a superman!

And from this fact we learn that thought is the force at work in this evolution and that it evolves equally with life. This is only too

obvious as a rapid survey of our friends—and ourselves—will illustrate. One of the main thought-forces of growth humanity has had been that of religion, but with the exceptions of Dhamma and the later Vedanta, the religious systems of the world were products of the childhood of the race. The Dhamma was more than product of adolescent thinking to look at it from our modern standpoint. Comparing it with the contemporary systems at its birth, we may say that it was even advanced beyond any previous or current system. It was the highest the world had ever had, it was supreme for its time and season.

1. The truth of suffering, The truth of the cause of suffering, The truth of the cessation of suffering, and The truth of the path leading to the cessation of suffering.

2. Generosity, Morality, Renunciation, Wisdom, Energy, Patience, Truthfulness, Determination, Compassion and Equanimity.

Obviously Buddha never intended it as a final thought or system, although its concepts were not only solidly good but were as good as it was possible for them to be or for the Buddha to formulate them at the time. Nevertheless, there was much he knew which was never expressed in concepts or included in his Dhamma. He left all his highest thought to be discovered by his followers themselves.

More than two thousand years have passed since then and thought and knowledge have advanced to a high degree. These new circumstances make it necessary to alter and change old ideas so that progress in new and better ideas or concepts can be made possible, so that the Buddha-thought can evolve humanity higher and with it Life!

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

### Y. M. B. A. SUNDAY SERMONS.

Regular Sunday Bana Preaching is held at the Y. M. B. A. Hall, from 9 to 10 a.m. on stanzas from the Dhammapada.

### PROGRAMME FOR JANUARY, 1952.

#### 1st Sunday : Pitakotte Somananda Thera.

*Maradhitaranam Katha Vattu.*—Whose victory is not to be overturned, who does not follow a single passion, that Buddha whose sphere is infinite, who is passionless, by what path will you lead?

#### 2nd Sunday : Panditha Thalalle Dhammananda Thera.

*Yamakappatihariya Katha Vattu.*—Those wise ones who are devoted to meditation, and who delight in the calm of renunciation, such mindful perfect Buddhas, even the Devas hold most dear.

#### 3rd Sunday : G. Chandina Thera of Vajirarama.

*Esakapattanagarayassa Katha Vattu.*—Hard is birth as man, Hard is the life of mortals, Hard is the hearing of the Sublime Truth, Hard is the appearance of a Buddha.

#### 4th Sunday : Heenatiyane Dhammaloka Thera.

*Anandatherassa Uposathapanha Katha Vattu.*

Not to do any evil,  
To cultivate good,  
To purify one's mind,  
This is the advice of all the Buddhas.  
"MAY ALL BEINGS BE WELL  
AND HAPPY"

Members and well-wishers please make it a point to attend these instructive sermons.

L. R. GOONETILLEKE,  
*Hony. Secretary,*  
Religious Activities Branch,  
Y.M.B.A., Colombo.

### SINHALESE VERSE CONTEST, 1951

The following have entered the Finals of the Sinhalese Verse Contest to be held on January 26th, 1952, at 2.30 p.m. at the Association Hall. Sir Ernest de Silva will preside.

**Senior Girls.**—Nanda Gunaratne, N. Punnawathie Cooray, K. A. Upawathie, Malini Nanayakkara, M. A. Nandawathie, W. Karuna Senaratne and Leelawathie Ranawaka.

**Senior Boys.**—M. Piyadasa, N. Siripala, K. Kulatunge, D. G. E. Somapala, Asoka Satharasinghe and H. L. D. Nanayakkara.

**Junior Girls.**—C. Rupa Fernando, N. Karunawathie Cooray, K. M. Mallika,

## COLOMBO Y. M. B. A.

### The 54th Annual General Meeting

of the

### YOUNG MEN'S BUDDHIST ASSOCIATION, COLOMBO,

will be held at the

Association Headquarters, Borella,

at 3 p.m. on

Saturday, February 23, 1952.

### AGENDA

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

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

V. S. NANAYAKKARA,  
*Hony. General Secretary.*

Soma de Silva, Ratnasilee Malini Jayasinghe, A. Danawathie and W. M. P. Chitra.

**Junior Boys.**—M. B. Milton, H. D. Carthelis, P. Piyasena, G. John, D. Yasadasa Gomes and S. Leslie.

### PUBLIC LECTURE

U Chan Toon, Attorney-General of Burma, on a visit to Ceylon, delivered a public lecture on the Bauddha Sangayana. As Mr. H. H. Basnayake, who presided, remarked, it was a masterly exposition of the subject.

### TEA PARTY

Our President entertained U Chan Toon to a tea party at his home, Sirimethipaya, on December 14. The members of the Committee of Management were present. Noolaham Foundation, [noolaham.org](http://noolaham.org) | [savanaham.org](http://savanaham.org)

### NEW MEMBERS

**26.11.51 :** Mohamed Ismail Munir, 64/11, St. Lazaras Road, Negombo ; J. B. Sandanayake, Wikiliya Group, Balan-goda ; S. Srikanthan, 108/2, Mart Place, Dematagoda.

**3.12.51 :** T. E. Weerasinghe, "Hill Cottage," Ratnapura ; K. G. Perera, 20, Sujatha Avenue, Dehiwala ; Hardon Akbar, 11, Forbes Road, Maradana ; Edwin Kottogoda, "Palm Dale," Karagampitiya, Dehiwala ; N. T. Kottogoda, 16, Turnour Road, Borella.

**10.12.51 :** Mumtaz Beg Abdul Cader, "Elysium," 69/7, Cotta Road, Borella ; K. G. Seelanatha, 34, Ketawalamulla Place, Dematagoda, Colombo.

**RESIGNATION :** W. P. P. de Silva.

### FILM SHOW

Through the courtesy of the American Embassy a Film Show was given at the Association Hall on December 3rd, 1951.

## NEWS AND NOTES

### BUDDHIST CELEBRITIES IN NEW DELHI

New Delhi, Dec. 3.

THE Indian Buddhist Association held a reception at the Buddha Vihara, New Delhi, in honour of the Burmese Pilgrims, numbering 16 Bhikkhus and 31 laymen and women who are touring India to worship Buddhist Shrines.

The Burmese Pilgrims, in co-operation with the Embassy of their country, offered Buddha Puja in the morning in traditional Burmese style. The Vihara, although in New Delhi, took the colour of a Buddhist Temple in Mandalay. The hall was packed to capacity with Buddhist devotees of many communities—Burmese, Bengalee, Siamese, Sinhalese and Tibetan. Amongst the distinguished participants of the Buddha Puja were the Ambassadors in India for Burma, Nepal and Siam and their staff and the Ceylon High Commissioner and some members of his office.

The Bhikkhus were fed to a sumptuous Dana by members of the local Bengalee Buddhist community. Subsequent to the Dana the lay pilgrims were served lunch.

Credit for the organisation of the Dana and the party goes to Bhikkhu L. Ariyawansa, the newly appointed Bhikkhu-in-charge of the Buddha Vihara and Mr. Santosh Kumar Barua and Mr. Arun Kumar Barua, Secretary of the Indian Buddhist Association.—*Cor.*



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