



THE BUDDHIST

“Sīla Paññānato Jayam”

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“THE WISE TAME THEMSELVES”

THE story goes that a little child named *Pandita* (පන්දිත), when he attained the age of seven, informed his mother of his desire to become a monk under the Venerable *Sāriputta*. The mother agreed and informed the Thera about it. At eventide she took her child with her kinsmen to the monastery, and *Sāriputta* Thera ordained him. He was known as *Pandita Sāmanera*.

On the eighth day of his ordination, the elder entered the village with this novice for alms.

When they were thus proceeding, the novice saw a ditch and asked his Teacher: “Reverend Sir, what is that?” “It is a ditch.” “For what purpose do they use it?” “They use it to direct water to their fields for the purpose of irrigation.”

“Is this water something animate—has it a mind?” “No, it has not.” “Then, Reverend Sir, can they direct this thing which lacks reason—which is inanimate—to any place they like?” “Yes, they can.” Then thought the novice: “Well, if people can lead an inanimate thing like this to whatever place they wish, why cannot they who have a mind, bring that mind under subjugation and win the fruit of this life (Arahantship).”

Proceeding further, they witnessed the arrow makers fashioning their shafts. “What are these men doing, Reverend Sir?” asked the novice. “They are fletchers. They straighten the shafts.” “Have

these shafts the power of reason, Sir?” “No, they lack reason.” Then reflected the novice, “If these men are capable of moulding these shafts, why cannot human beings who possess a mind focus it under their control and strive to attain the goal?”

Proceeding still further, they watched the carpenters at work.



By
BHIKKHU PIYADASSI



“What are they doing, Reverend Sir?” asked the novice. “They bend wood, and shape them into cart-wheels.” “Do these wood have a mind?” “No, they do not.” Then pondered the novice: “These men are able to fashion these senseless wood into wheels. Why cannot one, who possesses the faculty of reason, control one’s mind and lead this Holy Life?”

The novice, carefully observing these three things, said to the Elder: “Reverend Sir, if you could kindly take back your bowl and robe, I would like to turn back.” The Elder agreed. The novice paid obeisance to the Elder and turned back.

He entered the Elder’s cell, and there sat in meditation. Practising contemplation of his own body, and rivetting and centering his thoughts on his own body, he attained to the third stage of Sanctity (ඉරහනං).

The all-compassionate Master perceived that the novice had attained to the third stage of Sanctity and was capable of attaining to the fourth and the final stage of Sanctity (අරහනං).

Then He thought: “*Sāriputta* will hasten with the food for the novice, and, may, perchance, cause disturbance to him by entering the cell. I shall, therefore, keep guard.” So the Blessed One proceeded thither and stood at the gate of the monastery. When *Sāriputta* Thera arrived, the Teacher asked him four questions. The questions and answers are as follows:—

සාරිපුතන කිංඤ්ඤා ලද්දං ?
ආහාරෙ භක්ඛන
ආහාරෙ නාම කිං අභරති,
සාරිපුතන ?
වෙදනං භක්ඛන
වෙදනා කිං ආභරති
සාරිපුතන ?
රූපං භක්ඛන
රූපං පින කිං ආභරති
සාරිපුතන ?
විසසං භක්ඛන

The Teacher: “*Sāriputta*, what have you brought?”

Sāriputta Thera: “Food, Reverend Sir.”

The Teacher: “What does food produce, *Sāriputta*?”

Sāriputta Thera: “Sensation, Reverend Sir.”

The Teacher: “What does sensation produce, *Sāriputta*?”

“*Sāriputta* Thera: “Material form, Reverend Sir.”

The Teacher: "What does material form produce, Sāriputta?"

Sāriputta Thera: "Contact, Reverend Sir."

In the meantime, Pandita Sāmanera, the young novice, attained Arahantship together with insight into the four types of analytical knowledge—(විචුච්චිසම්භිද). The Elder Sāriputta knocked at the door, and went in. The novice relieved the

Elder of his alms bowl and started fanning him. The Elder requested him to partake of the meal. Then asked the novice, "What about you, Reverend Sir?" "I have had mine," replied the Elder.

Thus did a young child of seven years, on the eighth day of his ordination, completely awakened to Truth like a full-bloomed lotus, sit down to partake of his food.

In this connection, the Blessed One addressed the monks and uttered the following stanza:—

‘උදකං ටී නයන්ති තෙනතිකා
උසුකාරු නමයන්ති තෙජනං
දුරුං නමයන්ති නමිඡකා
අනතානං දමයන්ති ටනිඡිතා’

Irrigators conduct the waters
Fletchers shape the shafts
Carpenters bend the wood
The wise tame themselves.

The Order of the Bhikkhunis or Buddhist Sisters

By C. M. AUSTIN DE SILVA, B.A. (London)

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THE Buddha was the first religious teacher in the world who paid due recognition to the place of women, her freedom and intellectual capabilities. When the Blessed one advocated the freedom of women, and founded the Order of the Bhikkhunis, women of all types of Indian society, especially women who were depressed, dejected, downcast, and had no joy whatever in life, and women confined to lifelong widowhood, and to a life of woe and agony flocked to him by thousands. The Buddha received them, and gave them that happiness and joy which knows no ending. His teachings reacted on their diseased minds like a healing balm, and in the light of his Dhamma, they saw and realised the problem of pain and suffering, and understood the riddle of life, and attained to sublime heights of spiritual sanctity, and even to Arahantship.

Mahāpajāpatī Gotamī and five hundred Sakya ladies were the first to cut themselves off from the bondage of the world, and to institute the Order of Nuns. She was the foster-mother of the Buddha, and the first woman to sacrifice everything of the world, and embrace the homeless life. And she was also the first to cut off her hair, and put on the yellow robes of a nun. On three occasions she requested the Blessed One, to open the door for women and thrice was she refused.

The books record that when the Master left Kapilavatthu city and proceeded to Vesali, He made his stay at the Kutagara Hall in the Mahavana. There *Mahāpajāpatī Gotamī* and her five hundred followers appeared, clad in yellow, with swollen feet and eyes full of tears. And seeing them standing under the entrance porch of the Kutagara Hall the Venerable

Ananda went before the Master and interceded on their behalf. "Are women, Lord capable, when they have gone forth from the household life and entered the homeless state, under the discipline and doctrine proclaimed by the Blessed One, are they capable of realising the fruit of conversation, or of the second path or of the third path or of Arahantship?" And the Buddha replied: "They are capable, Ananda." Then the Venerable Ananda implored in this manner, "If then Lord they are capable thereof, since *Mahāpajāpatī Gotamī* has proved herself of great service to the Blessed One, when as aunt and nurse she nourished him, and gave him milk, and on the death of his mother suckled the Blessed One, at her own breast; it were well Lord that women should have permission to go forth from the household life and enter the homeless state under the doctrine and discipline proclaimed by the Thathagata."

Opening the Order for women, the Buddha said: "If then Ananda, *Mahāpajāpatī Gotamī* take upon herself the Eight Chief Rules, let that be reckoned to her, as her initiation. And then the Venerable Ananda, having learnt from the Blessed One the Eight Chief Rules, went to *Mahāpajāpatī Gotamī* and informed her all that the Blessed One had said. It gave her great joy and consolation to hear the good news and exclaimed, "Just, Ananda, as a man when young and of tender years, accustomed to adorn himself, would, when he had bathed his head, receive with both hands a garland of lotus flowers, or of jasmine flowers or of *Atimuttaka* flowers, and place it on the top of his head; even so do I, Ananda, take upon me these Eight Chief Rules, and give them to you, *Mahāpajāpatī Gotamī*." Digitized by Noolaham Foundation. noolaham.org | aavanaham.org

Then the Venerable Ananda approached the Blessed One and said: "Mahāpajāpatī the Gotamī, Lord, has taken upon herself the Eight Chief Rules, the aunt of the Blessed One has received the *Upasampada* initiation.

Thus the Venerable Sister *Mahāpajāpatī Gotamī* and her following of 500 Sakya ladies were the first in the field to be initiated into the Order of the Bhikkhunis. After her ordination *Mahāpajāpatī Gotamī* came before the Master, and saluting him stood on one side. The Blessed One expounded to her the Norm, and she took up under Him the system of exercise, and attained Arahantship accompanied by initiative and analytical knowledge. The books record that the other 500 Bhikkhunis having heard *Nandaka's* sermon became endowed with the six branches of initiative knowledge,

CONDITIONS FOR ENTERING ORDER

The *Vinaya Pitaka* lays down eight conditions under which a woman could enter the Order:—

- (1) A Bhikkhuni even if she is 100 years old, should worship a new Bhikkhu.
- (2) A Bhikkhuni, should not spend the *vassana* period before the dwelling place of a Bhikkhu.
- (3) A Bhikkhuni must go twice a month to take instructions from a Bhikkhu.
- (4) After the expiry of the *Vas*, a Bhikkhuni should ask pardon for any fault seen, heard or thought of, from both the Bhikkhu and the Bhikkhuni *Sangha*.
- (5) A Bhikkhuni should ask pardon from both the *sanghas* if any serious offence is committed

(6) A Bhikkhuni should ask for Upasampada or higher Ordination from both the Sanghas after she has practised six precepts for two years.

(7) A Bhikkhuni must not abuse or speak ill of any Bhikkhu.

(8) A Bhikkhuni must not talk with a Bhikkhu, but a Bhikkhu can give instructions to a Bhikkhuni.

In addition to these, there are several other rules for the guidance of a Bhikkhuni in her daily conduct of life; and I cite here a few of them:

(1) A Bhikkhuni must not collect more than one alms bowl in a Vihara.

(2) A Bhikkhuni cannot ask for anything, the value of which is more than 16 Kahapanas from any person, although she is requested by the person to ask for something from him.

(3) A Bhikkhuni must not take any white onion.

(4) A Bhikkhuni should not attend to dancing, singing and other instrumental music.

(5) A Bhikkhuni should not talk with any person alone in the dark.

(6) She should not go away from the house where she gets her food daily without taking permission from the head of the house.

(7) She cannot curse anybody.

(8) If a Bhikkhuni fell ill, the companion Bhikkhuni should nurse her or cause her to be nursed by others.

(9) A Bhikkhuni must not go to see a palace, royal garden, picture gallery, pleasure garden, tank having flowers, etc.

(10) She must not learn any art for her livelihood.

(11) She must not abuse a Bhikkhu.

(12) A Bhikkhuni must go to take instructions from a Bhikkhu.

(13) She must not put on ornaments and take her bath in perfume water.

(14) She is prohibited from going out alone at night.

(15) The Bhikkhunis should not be saluted and honoured by the Bhikkhus.

(16) A Bhikkhuni cannot bring any suit against any householder, or householder's son, slave, employee, even samana or paribbajaka. If she does so, she will be guilty of "saṅghadisesa" offence.

BUDDHA'S PREDICTION

The Buddha was not desirous of admitting women into the Order, knowing that women by nature were weak especially in their emotions and sentiments, and that the powers of self-control and discipline were not so strong in women as in men. Hence the Blessed One made the following prediction on the effect of the admittance of women into the Order. "If, Ananda, women had not received permission to go out from

the household life and enter the homeless state, under the doctrine and discipline proclaimed by the Thathagatha, then would the pure religion, Ananda, have lasted long, the good law would have stood fast for a thousand years. But since, Ananda, women have now received that permission, the pure religion, Ananda, will not last long, the good law will now stand fast for only five hundred years. Just, Ananda, as houses in which there are many women, and but few men are easily violated by robbers just so, Ananda, under whatever doctrine and discipline women are allowed to go out from the household life into the homeless state, the religion will not last long."

The prophetic utterance of the Buddha was fulfilled in due course of time, when various troubles arose on account of the frequent meetings between the Bhikkhus and the Bhikkhunis, as well as with the lay people. After the demise of the Blessed One, the Order of the Bhikkhunis flourished for a few centuries, and then as a result of various conflicting influences, the sanctity of its traditional ordination was lost.

GREAT JOY OF FREEDOM

The Order of Bhikkhunis thus established by the Blessed One, spread into diverse villages, towns, and country districts; and dames, daughters-in-law, and maidens; and spinsters, widows and slave women, hearing of the great enlightenment of the Buddha, of the very truth of the Norm, of the excellent practices of the Order were mightily pleased with the system and dreading the round of rebirth, they sought permission of husband, parents and kin, and taking the system to their bosom, renounced the world. So renouncing and living virtuously they received instructions from the Master and the Elders, and with toil and effort soon realised Arahathship. And the psalms which they uttered from time to time in outburst of spiritual bliss and sublime ecstasy, have been preserved to us in the Thera Gatha or psalms of the Sisters. The venerable Sisters, Dhammadinnā, Sujātā, Anopamā, Uttarā, Cālā, Upeālā, Khemā, Uppallavaṇṇā, Puṇṇā, Ambapālī, Sundarī, Subhā, Sumedhā, Rohinī and Vāsītthī, besides several others have expressed in their respective psalms the immortal bliss of the highest "jhāna" experienced, and the great freedom achieved under the doctrine and discipline proclaimed by the Blessed One. Their holy lives fragrant with the sweet aroma of virtue were most remarkable, and living in a serene atmosphere of boundless peace and profound tranquillity, they from their heights of liberty sung of the joy of freedom achieved by breaking away from the world.

"O free indeed: O gloriously free am I"

The bereaved mother, the childless widow are emancipated from grief, the wife of a Raja or rich man from the emptiness of an idle life of luxury; the poor man's wife from care and drudgery; the young girl from the humiliation of being handed over to the suitor who bids highest and the intelligent woman from the injunctions imposed upon her intellectual development by convention and tradition. And this new emancipation achieved by renouncing the world and entering the Order had a most wonderful effect on their lives.

FREE AS THE AIR

These happy women were free as the air; and living in that freedom, they passed and repassed greeting each other with words of love and maitri. In the deep solitude of the forest glens and glades they walked wrapt in the joy of meditation; and some did sit on the rocky peaks and mused on this great and good thing that had come to them.

"So sit I here,

Upon the rock

And O'er my spirit

The breath of liberty sweeps."

To gain this free mobility, pace the deeper liberty, they had laid down all social position, all domestic success; they had lost their world.

"House have I left, for I have left my word:

Child have I left, and all my cherished herds:"

But in exchange they had won the status of an individual in place of mere adjuncts. With shaven head wrapt in the nun's robes, the Bhikkhuni was free to come and go, to dive alone to the depths of the wood or climb aloft. She had the joy of being recognised, at least by her brother "Arahants" as a rational being, without reference to sire. And of this great recognition Sister Soma sings:—

"How should the woman's nature hinder us,

What can that signify to one in whom

Insight doth truly comprehend the Norm?

To one for whom the question does arise;

Am I woman in such matters, or

Am I man? Oh what not am I, then?

To such a one is Mara fit to talk."

LIFE OF DISCIPLINE

For the Bhikkhunis life under the Vinaya was one of both active and contemplative discipline. The emancipation achieved, implied "space" "okasa" or opportunity for developing,

regulating and concentrating both thought and deed. Under its regime the Bhikkhuni became the pupil of some Theri. She led the simple life, and discharged the ministering duties of a novice. And by prescribed exercises and daily lessons she worked for herself her own salvation, qualifying to become a teacher and leader in her turn. There was to be no forgetting by her of what she had left and escaped from. She became conscious of the past struggles in her existence, and also gained insight into memories of her former lives, revealing the inevitable working of the law of kamma. The well-disciplined lives of these early sisters were radiant with sanctity, and verily they may be described in terms of the following lines from Mathew Arnold :—

“Ye like angels appear,
Radiant with ardour divine ;
Beacons of hope ye appear ;
Languor is not in your heart,
Weakness is not in your word,
Weariness not on your brow.”

The holy life of moral discipline led by the early sisters is expressed in the psalm of thirty verses ascribed to the venerable Sister Subhā. In Jivaka's pleasant mango-grove walked Sister Subhā, when a gallant met her and barred the way. To him thus spake Sister Subhā :—

“What have I done to offend thee,
that thus in my path thou comest,
No man, or friend, it beseemeth to
touch a sister in Orders.
So hath my Master ordained in the
precepts we honour and follow.
So hath the Welcome One taught in
the training wherein they have
trained me,
Purified discipline holy. Why standest
thou blocking my path way ?”

The libertine replied :—

“Young art thou, maiden and faultless
—what seekest thou in the holy life ?
Cast off that yellow-hued raiment and
come in the blossoming woodland
Seek we our pleasure. Filled with
the incense of blossoms the trees
waft.
Come with me then to the flowering
woodland, and seek we our pleasure.
Sweet overhead is the sough of the
blossoming crests of the forest,
Swayed by the wind-gods.”

And Sister Subhā admonished him thus :—

“Lo thou art wanting to walk where
no path is ; thou seekest to capture,
Moon from the skies for thy play ;
thou wouldst jump over the ridges
of Meru,

Thou who presumest to lie in wait for
a child of the Buddha.

Nowhere in earth or in heaven lives
any object of list for me.”

And in the Psalm of Sister Sumedhā we get a foretaste of the Nirvanic bliss, the highest jhāna, to which many of the holy sisters in early Buddhism attained :

“There is, That Growth Never Old !
Oh how
Canst thou be satisfied with sense-
desires
That age so soon ? Are not all things
reborn,
Where'er it be, gripped by disease
and death ?
This that doth ne'er grow old, that
dieth not,

This never ageing, never-dying Path—
No sorrow cometh there, no enemies,
Nor is there any crowd, none faint
or fail,

No fear cometh, nor aught that doth
torment—

To this—the Path Ambrosial, have
gone

Full many. And today, e'en now
'tis to be won.

But only by a life that's utterly
Surrendered in devotion. Labour not,
And ye shall not attain.”

The Order while being a refuge and a haven of safety to sorrow-stricken women, was a source of consolation to them. Women who went mad with grief over that the death of their husbands, or children or dear ones, regained peace of mind and attained to supreme heights of spiritual bliss on embracing the Order. The books record the story of Kisā Gotamī, the lean woman who came from the city of Sāvatti. She had the misfortune of losing her first-born son when he was old enough to run about and play. And the miserable mother, crazy with unbearable sorrow, went from house to house carrying the dead child and begged medicines to restore it to life. One wise man directed her to Buddha, the Supreme Physician and Healer of all woe. The Master said unto her, “Go enter the town, and at any house where yet no man hath died, thence bring a little mustard seed. At every home where she asked mustard seed, she was told that many had died therein. Then her frenzy left her and her normal mind being restored, she realised that death was an inevitable factor, and so she left the town and laid the child in the cemetery-
yard exclaiming :

“No village law is this, no city law,
No law for this clan, or for that alone ;
For the whole world—ay, and the
gods in heaven

This is the law. All is impermanent.
On the earth the Budding inquired

“Gotamī has thou gotten the little
mustard ?” And she replied “Wrought
is the work, Lord, of the little mustard.
Give thou me confirmation.” The
Blessed One expounded to her the Norm,
and Kisā Gotamī was confirmed in the
fruition of the First Path. And becoming
pre-eminent in ascetic habits, was
accustomed to wear robes of triple
roughness and the Master assigning to
her a rank in the Order, proclaimed her
first among the wearers of rough raiment.
And when Sister Kisā Gotamī attained
to Arahatsip she uttered this psalm
before the Master in praise of friendship
with the elect.

“Friendship with noble souls through-
out the world

The Sage hath has praised. A fool,
in sooth, grows wise

If he but entertain a noble friend.

Cleave to the men of worth ! In
them who cleave

Wisdom doth grow ; and in that pious
love,

From all your sorrows shall ye be
released.”

And in concluding her psalm, she expressed the supreme Joy of emancipation.
Lo ! I have gone

Up on the Aryan, on the Eightfold
Path

That goeth to the state ambrosial.
Nibbana have I realised, and gazed

Into the Mirror of the holy Norm.
I, even I, am healed of my hurt,

Low is my burden laid, my task is
done,

My heart is wholly set at liberty

I, sister Kisā Gotamī, have uttered this.

ORDER OF SISTERS IN CEYLON

It was during the time of the Great Buddhist Emperor Asoka 269 B.C., that the Order of the Bhikkhunis was established in Ceylon. When the Venerable Mahinda, the Emperor's son, came to establish the Buddha-Sāsana in Lanka history records that 40,000 people including King Devanampiyatissa, the ruler of the island, embraced the Buddhist faith. On that occasion, the princess Anula, with 500 of her ladies-in-attendance expressed their wish to enter the Order. They were told that male missionaries had no power to ordain females and therefore they had to await the arrival of the Venerable Sanghamittā.

King Devanampiyatissa immediately sent his nephew Maharittha to King Asoka with instructions to bring back the Venerable Sister Sanghamittā, and a branch of the sacred Bodhi Tree. It was very sad indeed for King Asoka to part from his beloved daughter, but he gave his permission and consent to her deputation to Ceylon. On her arrival the wish of princess Anula and her companions was fulfilled.

They were all initiated into the Order of the Bhikkhunis and dwelt at the Upāsikā Vihāra at Anuradhapura. The *Dīpavansa* mentions that Saṅgamitta possessed the three-fold science, and had mastered the Vinaya Pitaka and taught the five collections of the Sutta Pitaka and the seven treatises of the Abhidhamma. The Sister Anjali was possessed of superhuman powers, and had mastered the Vinaya Pitaka, and like Saṅghamittā she could impart it to others. It is said that she came to Anuradhapura along with sixteen thousand Bhikkhunis and taught the Vinaya Pitakaya. The Sister Uttarā was a woman of profound erudition. She too taught the Vinaya Pitaka at Anuradhapura, besides the five collections of the Sutta Pitaka, and the seven treatises of the Abhidhamma. The *Dīpavansa* further mentions that the Sisters Sapattā, Channā, Upālī and Revatī were the highest among the Bhikkhunis studying the Vinaya Pitaka at Anuradhapura, and the Sisters Sivalā, Mahāruhā as well as Samuddanāvā were esteemed for their knowledge of the sacred scriptures. Among the Bhikkhunis at Anuradhapura who possessed a knowledge of the three-fold science, as well as superhuman powers were Aggimittā, Culanāgā, Dhannā, Sona Mahatissa, Culasumanā and Mahāsumanā. The Sisters Uttarā-Mallā, Pabbata Pheggu, Dhammadāsī and Pasādapālā were well-known at Anuradhapura because of their knowledge of the Vinaya Pitaka.

For several centuries the Order of the Bhikkhunis flourished in Lanka, and it is of interest to note that missionaries of Bhikkhunis went to China in the fifth century. In 426 A.D. eight Sinhalese nuns arrived at Nankin, the capital of the earlier Soungs. Their presence inspired Chinese women for the first time, to seek to enter "Holy Orders" but as the usual vows could not be administered to them except by an assembly of ten nuns, headed by a president, the ceremony was deferred. In 429 A.D. the king of Ceylon Ts'a-li Mo-ho-nan (i.e. Kshatriya Maha Nama) sent three

more Sinhalese nuns, who arrived at the city of Nankin. Thus a chapter of ten Sinhalese nuns headed by a president was formed, and an "Ordination of women" was conducted for the first time in China in A.D. 434. Considering the difficulties and dangers which beset travelling in those days, for Sinhalese Bhikkhunis to have braved the stormy seas, and to have reached the Celestial Empire at so remote a date in history is really remarkable and calls for admiration.

THE BHIKKHUNIS IN MAHAYANA BUDDHISM

In countries like Tibet, China, Japan and Korea where Mahayana Buddhism prevails, the Order of the Bhikkhunis still flourishes and the nuns in some of the great nunneries in Tibet are much revered for their sanctity and virtue. The Tibetan nuns, excepting the so-called incarnations of celestial Bodhisattvas (e.g. Dorje-P'agmo, etc.) are given an inferior position, scarcely higher than lay devotees. Sam-Ding is the residence of Dorje-P'agmo, the great abbess of Tibet. She is considered to be the re-incarnation and embodiment of the goddess Vajra-Varahi or the "Diamond Sow." The abbesses of Sam-Ding are considered to be the successive appearances in mortal form of this Indian goddess, Dorje-P'agmo who presides over the establishment of Sam-Ding, wherein both monks and nuns reside, bears a very long title. She is known all over the Tibetan country as "The most precious power of speech, the female energy of all good." Under this lady, the reputation which Sam-Ding has long enjoyed for the good morals of both monks and nuns, has been well maintained. In a private strongly-barred chamber of this great institute are laid the dried mortal remains of all the former incarnations of Dorje-P'agmo. To this grim charnel-house, it is considered, the imperative duty of each incarnate abbess, to repair once, while living, to gaze her fill on her predecessors, and to make formal obeisance to their mouldering forms.

A certain amount of association is permitted between the male and female inmates of this convent, who together number about 200. Dorje-P'agmo retains one side of the monastic premises as her private residence. It is asserted by the inmates that the good woman never suffers herself to sleep in a reclining attitude. During the day she may doze in a chair, during the night she must sit, hour after hour, wrapt in profound meditation. Occasionally this lady makes a royal progress to Lhasa, where she is received with the deepest veneration.

In conclusion, some reference should be made to the present position of women, forming religious communities in Ceylon. The Order of the Bhikkhunis has ceased to exist, the validity of its ordination having perished long ago. Today in Ceylon, as well as in Siam and Burma, where Theravada Buddhism prevails, we find a class of women with shaven heads and clad in yellow or white robes, leading the homeless life. They are known as "Sil-Atto" or "Dasa-Sil-upasikas" and are so-called because they take upon themselves to observe The Ten Rules at the time of their initiation. They are celibates, leading the Brahmachari life and devote themselves to religious worship and meditation.

They go to the temples both morning and evening to worship at the shrines and also regularly go on holy pilgrimages for the purpose of acquiring "good merit." Some of them are attached to organised institutions like the nunneries at Biyagama, and Katukele in Kandy; while others live in private Upasikā Arāmas, and in the homes of their benefactors. The lives of these religious women may be well utilised if they were better organised into groups so as to devote their time for the education of Buddhist girls, nursing and attending the sick, looking after the old and the feeble, as well as the destitutes and orphans, and also in other forms of social work.

COLOMBO Y. M. B. A.

STUDENTS' SINHALESE ELOCUTION CONTEST, 1949

Entries Close	...	...	...	November 5
Semi-Finals	...	...	...	November 19
Finals	...	...	...	December 3, 5 p.m.

D. N. W. DE SILVA,
Organiser.

THE GENESIS OF A BUDDHA

If one looks at Buddhism from a broad-minded point of view and compare certain aspects of it with the findings of Science, one notes with admiration the wonderful manner in which the teachings of the one fit in with the findings of the other. In the following thesis an attempt is made to demonstrate how the Buddhist expectation for the appearance of the Maitri Buddha gains support from the latest discoveries of the science of Genetics.

Geneticists are now positively certain that nothing we ourselves do can change the make-up of our germ-cells or gametes. The chromosome contents of the sperms of a man and the eggs of a woman are exactly similar to those which the parents themselves received when they were conceived. Nothing that happens to the body—or somatic-cells of the parents throughout their lives is communicable to the germ-cells so as to alter the genes or hereditary factors which their child will receive. Each individual is supplied by Nature with billions of body-cells to do with as he pleases, and also with a small number of special germ-cells whose contents are to be passed on, intact, to the next generation. And Nature has so devised as to enclose the hereditary factors in these germ-cells in such a fashion as to be outside the power of the individual to temper with or alter them in the slightest degree. What are called acquired characteristics are not inherited because they have been found to be ineffective in altering the composition of the germ-cells. In other words, for all practical purposes, we may take it for granted, that the chromosome contents of the germ plasma of a person are eternal. (Cf. "You and Heredity," by Amram Sheinfeld.)

There are 48 chromosomes in each sperm and 48 in each egg, and in each chromosome there are scores to hundreds of genes. A gene is millions of times smaller than the smallest speck visible to the naked eye. The genes are alive and able to reproduce themselves, and most geneticists are convinced that they act in the same way as an enzyme-producing chemical changes in a compound without themselves being affected. It may be that the genes are made up of smaller particles, but so far as Science has delved up to now, the genes may be treated as the ultimate units of life. All human beings are provided with sets of genes exactly alike in the modes of their functioning in the different types of work to which they are assigned, i.e., a similar set of genes go to form

the hearts of all persons, but the corresponding genes in any two human beings are exceedingly variable in the manner of their working. For instance, the heart-forming genes in two persons will not build two identically similar hearts in respect of size, weight, capacity, etc.

Now, although every man and woman has 48 chromosomes in their germ-cells, only 24 of the 48 are passed on into each egg and each sperm, and these 24 may be any 24 of the 48. Thus, mathematically, the chromosome composition of any one egg or sperm may be any one of a possible 16,777,216 different combinations. In the process of fertilization the sperm of a man containing any 24-chromosome combination out of a possible 16,777,216 meets an egg in the Fallopian tube of a woman containing a chromosome combination of a like number of possible variations. Further, in the process of union between the sperm and the egg, any one of the 24 chromosomes of the sperm may combine with any one of the 24 in the

By
N. WICKREMASINGHE

egg. Thus the total possible combinations work out to approximately 300,000,000,000,000. From this complex calculation one arrives at the startling conclusion that out of the union of any one man and woman, any one type out of a possible 300,000,000,000,000 types of off-spring may be born. (Cf. note below.)

Now, as it will not be contradicted that the continuity of the race of man since his first appearance upon this Earth is unbroken, and as we can accept with equal reliability that we are all descended from a common father and mother, and further as it is scientifically proved that the chromosomes in our germ-cells are not affected by changes which take place in the body-cells, the possibility always exists of there being born out of the union of any one man and woman one or more off-spring, each of whom will have its identical counterpart in some distant ancestor. To put it in another way, as since the first man and woman came into existence, more than 300,000,000,000,000 individuals have been born, barring the possibilities of chance mutations, every new individual born after the 300,000,000,000,000th

human being must have his or her identical duplicate among the human beings of the past.

Apart from metaphysical considerations a Buddha may be defined as a perfect type of man, and such a perfect man must be the result of a certain super-excellent combination of the chromosomes. During this world-epoch (*kalpa*) four such super-excellent combinations of the chromosomes have occurred giving rise to the birth of four perfect beings. Therefore, there are adequate grounds for the expectation of the birth of another fifth individual having the qualities of a Buddha. The limiting factor is time. If the approximate population of the world is taken at 2,000,000,000, and a hundred years as the period during which one generation is completely replaced by another, it would require 15 million years, $\frac{300,000,000,000,000}{2,000,000,000} \times 100$ million years, 100 if chances are equal for all, before an individual identically similar to one of the past period is born. Some might be duplicated earlier, but that would only retard the process for others. Also the world's population has not been as high, but the hundred year period for the replacement of a generation is also high and so the two will balance each other.

Now the past period during which human beings have lived on this globe, and the future period during which it will be habitable by man must be taken into consideration. According to J. B. S. Haldane it is now about 60 million years since the Earth became suitable for human habitation. Thus the appearance of the four Buddhas, Kakusandha, Konagama, Kassapa and Gotama (a four-fold duplication) within that period tallies wonderfully with the theory outlined above.

Also according to Haldane, this Earth will continue to be habitable by man for another 20 (or 30) million years. Therefore, within that period of this world cycle (Bhadra-kalpa with five Buddhas) there is approximately sufficient time for the fifth Buddha Maitriya to appear, for his Sasana to endure and pass away before this epoch (*kalpa*) come to an end.

"Double Jak,"
Hunnasgiriya,
3rd August, 1949.

Note.—Now supposing that each of the chromosomes on the gametes of man carried one only of 24 pairs of Mendelian characters, the phenotypes would amount to 2^{24} or over 10,000,000. That is, there would be 10,000,000, different sorts of persons to the naked eye. In their actual make-up, their genotypes, there would be 2^{48} or over 100,000,000,000,000 so that there seems sufficient basis for the explanation of differences in personality and for the appearance every now and then of a Shakespeare, a Newton or an Einstein. "The Physical Basis of Personality," by V. H. Mottram.

THE WAY OF PEACE FOR MANKIND

[Mr. Horace Alexander, well-known as a Pacifist, a member of the Society of Friends and a staunch friend of long-standing of India and Indian freedom, writes here on the timeliest and most urgent of themes. Gandhiji's great key of Non-Violence is not much in use in the offices of organised governments, including those of India. But some people are uniting to give a turn to that key so as to unlock some possibilities, now lying hidden and fallow, for building a World at Peace. The writer of this article is a prominent member of a group which is assuming the responsibility of convening an International Peace Conference in India at the end of 1949.—Ed.]

IN his contribution to Chandrasekhar's book of Recollections of Gandhiji, Fenner Brockway records that Gandhiji told some war resisters who met him in London in 1931 that when India was free he would like to take part in a world-wide movement for non-violence. Freedom was delayed, and he has not lived to fulfil that hope; but he has left a very clear testament to his friends that they must try to carry on his unfinished work. One of the practical steps that he himself was contemplating before his death was a meeting in which he could discuss world problems with men and women from outside India who were trying to witness to the way of non-violence in a violent world. They cannot now meet him but they can meet his faithful followers, they can see some of the work he started and they can study some of the cultural, educational, social and economic experiments which he and other friends of peace have started in India. "Unity is strength," we are told; if the movement for non-violence is to be strong, its adherents in the West need to be united with those of the East.

There are some who doubt whether India is yet ready to try to apply non-violence to the world of nations. Gandhiji, it is recalled, always insisted that he could not expect to convert the world to non-violence until he had converted India. And just how far he was from converting India we can all see now. Violence is threatened, indeed more than threatened, from one quarter after another. Militarisation of schools and colleges is urged, sad to say even by some who delude themselves, that they are still adhering to Gandhiji's principles. It may well seem that India must first look to her own internal peace before trying to crusade for world peace. But surely this argument is based on a misapprehension. Western visitors do not come to India expecting to find all India living in a marvellous, idyllic condition of peace and love and mutual respect and tolerance. They come to India because, when all is said and done, India did produce Mahatma Gandhi; and because they know that Gandhiji's spirit is not dead, even though it may seem to be almost suffocated. Perhaps their visit will itself help to revivify the true principles of *satya* and *ahimsa*.

Moreover, what they are saying to India is really this: "We are a poor despised minority in the West. We see the world in danger of perishing from violence. We try to persuade our fellow-Westerners to turn their minds into the way of peace—to banish fear and hate out of their hearts. But they do not listen to us; or they listen, and go sadly away saying: 'Yes, but—.' You too in the East are, we recognise, only a small minority. You too have not been able to banish fear and hate from the hearts of your people. But you may have learnt some things we have not learnt; we, on our side, may have learnt through our harsh experiences certain things that you have not learnt. Let us sit down together and with God's help we may be given insight that will strengthen us to be truer, purer, more effective witnesses among men to what we believe is in fact God's truth."

Another line of doubt and hesitation is this: Gandhiji, we are reminded, strove to convert men and women to non-violence; yet, in spite of the fact that for a generation he has been the mightiest influence in India and one of the greatest men of the twentieth century, we see now that he has failed to convert more than a handful. Many use his name, but how few accept his principles! If, then, he who was so amazingly true to his own principles even in the details of his daily life, could not succeed, how can we, who by comparison fail so miserably to live up to what we advocate, expect to succeed? To this surely the answer is that we cannot judge of success or failure. Did Buddha succeed? Did Christ succeed? Yes, they succeeded in implanting imperishable truths in the hearts of men. Most men have failed to live by those truths, but we all know from their example that men can live like that. We know that it is the good life. Gandhiji has shown us again in this generation that man can live by those exalted principles. We shall not "succeed" where even Gandhiji has failed. But to retire out of the battle because the forces of untruth, of stupidity and selfishness and inertia seem to be too strong would be the most despicable behaviour. No man who claims to be a man will turn and run away simply because the battle of life is seen to have a no easy end in

victory or because he knows himself to be weak.

There is another thing that must be said in answer to those who say: "First end strife and violence and exploitation in your own hearts; then in the towns and villages of India and then begin to think of ending violence in international affairs." In this age, that is unrealistic. Long before the people of India have all become saints, or the villages of India little paradises, at the present rate of "progress" they will all have been demolished by atom bombs and other devilish perversions of the physicist's discoveries. India is one of those more fortunate countries that has not seen for herself what modern war can do. It is true that millions starved in Bengal as a result of the last world war; but millions have starved again and again through the history of mankind; famine is one of the least of the horrors that modern war inflicts on the human race. The fiendish effects of modern war on the whole of man's life, not alone on his body, or his possessions, but above all on his mind and soul, indeed on the whole structure of human society, defy all description in language. It is literally true today that either we control this monster, the Power-State, that man in his fumbling progress has created, or all human life, including the villages of India, will perish off the globe. So there is no time to wait. It cannot be: end economic exploitation in this generation; then end the international anarchy; both must be tackled now. Some may be called to the one task, some to the other, some perhaps to both. And each must remember that the worker in the other sphere is a friend and colleague. For both alike are striving to realise peace on earth. And both, if they work well, will in the course of their labour find peace expanding in their own hearts.

Again, it may be said by some: "Why emphasise non-violence or pacifism so much? Is it not enough to create a world government to keep lawless men and nations in order, to restrain the aggressor, to prevent future Hitlers from their careers of destruction? Why not concentrate on that?" To which I would reply: "It is not a case of either this or that. The creation of

a world government is a desirable *political* reform to advocate. World pacifism is recommended as a reform in *human morals*." It is true, no doubt, that the formation of Government in large areas is a most potent means of preventing outbreaks of open war. The English and the Scots fought each other for centuries: then they came under one Government and the fighting was stopped. Similar instances could be cited in other parts of the world. So the formation of a world government, provided it was not a world tyranny, would be a decisive step towards the abolition of war. But the nations of the world will not be ready for world government till their minds are changed. Today, the inhabitants of foreign nations, still more the governments of foreign States, are regarded by the vast majority of mankind with suspicion, dislike or fear; and too often the newspapers foster this attitude of mind day by day. Most men, even those who think they are educated, have little idea how much their thoughts on world politics are moulded by the daily dose from their daily paper. The newspapers generally both reflect and continue to foster the modern disease of nationalism, from which 99 per cent. and more of the educated citizens of the world chronically suffer. The machinery of the United Nations today, as of the League of Nations ten years ago, might well be adequate for the preservation of international peace if machinery were the only need. But it is not. Loyalty is

the fundamental requirement: today loyalty to mankind still carries.

At the inauguration of UNESCO, Mr. Attlee said: "Wars are made in the minds of men, and therefore in the minds of men peace must be prepared." And the minds of men are made up not only by the influences that come to them through daily intercourse and daily newspapers but also through those deeper, more penetrating influences that touch their hearts, their souls, what psychologists call the subconscious, which also includes the super-conscious. This is the sphere to which all men of religion, all who are concerned for the foundations of morals, should devote themselves. It is the sphere with which the men who call themselves pacifists, *satyagrahis*, what name you prefer, must concern themselves. Here lie the real roots of war. From here, from these depths of the human personality, may spring the perfect flowering of the way of peace for mankind.

It is a superficial judgment that sees humanity as a mass of innocent people wanting to be left in peace while a few war-mongers seize power and then force the peoples to fight their battles. "Wanting to be left in peace" is a selfish desire. Selfishness cannot be the root of peace. The wealthy miser who has contrived to pile up his millions by grinding the poor till they starve, wants to be left in peace to enjoy his ill-gotten gains. But he has been sowing the seeds of war all his life and he cannot complain if he finally reaps what he has sown.

The true man of peace is the man who has rooted out of his heart all fear, even the fear of death, all self-love, all anger and hatred and bitterness and jealousy, all the subtle forms that love of power takes, all pride and complacency. Those who are afraid of the power of Moscow or of the Anglo-American bloc, all those who hate capitalists or communists or Muslims or Sikhs or Hindus or Christians, all who fear that truth may be destroyed, all who live in fear lest they and their families become destitute, all these (and are we not all in one or other of these categories?) still have some of the seeds of war in their hearts.

The true peacemakers, the true *satyagrahis*, are those who spend their lives, and who devise means by which others may spend their lives, in loving service to other men: not in self-righteousness, hardly even in pity for suffering, but in pure love for their fellow-men, if possible even in pure love for their enemies. They must learn what it is to be loyal, first and foremost, to all mankind, seeing in all men, whatever the colour of their skin, whatever their crimes of exploitation or of narrow selfishness, members of one brotherhood, children of one spirit. Such is the way of peace for mankind. Such is the way of life that those who hope to meet in India next winter will strive to foster. It provides the only sure foundation for peace. The development of this spirit will help those who are striving to create a superstructure of world government.

LETTERS TO THE EDITOR

OBSERVANCE OF THE WORLD DAY FOR ANIMALS

Sir,

October 4th was selected as the World Day for Animals by the World League Against Vivisection and for the Protection of Animals, London, in 1928 in honour of St. Francis of Assisi—Patron Saint of Animals—who had died on October 4th, 1226. At the request of the Secretary we celebrated the World Day for Animals last year on a grand scale in Panadura for the first time. At our request meat-stalls were closed last year at eight places in Ceylon.

This year we gave eight talks on the subject at schools and Temples before the date and at our request meat-stalls were closed in their respective areas by the Urban Councils of Panadura, Wattagama, Dehiwela and Mount Lavinia, Kotte, Hatton, Kuliyapitiya, Horana

and Avissawella, Town Councils of Welimada and Polgahawela and Village Committees of Hanwella, Mapitigama, Godakaha Palata, Adikari Pattu and Panadura-Talpitibaddas.

Readers will be glad to hear that the President of the Union of Burma passed the resolution last year that October 4th should be celebrated as the World Day for Animals and all slaughter-houses should be closed on that day. We have appealed to the members of the Parliament to pass a similar resolution to get all the slaughter-houses and meat-stalls closed on this day. Considering the replies we have received from the Ministers we can hope that we shall be successful in our appeal.

On October 3rd, at 8.15 p.m., Dr. W. E. A. Fonseka, President of the

radio talk on the subject, which inspired the people to celebrate the day on a better scale next year.

Yours, etc.,

W. S. FERNANDO,
Principal,
Universal College.

Panadura,
15.10.49.

Y.B.A.

Sir,

I was one of the interested audience who listened to Dr. G. P. Malalasekera's lecture on "My Visit Abroad."

In the course of his lecture he made a special reference to the Y.B.A. (Young Buddhist Association) of Siam where members are enrolled irrespective of sex difference. The lecturer further stated that our local Y.M.B.A. intends to

organise a similar Association for our women folk and the name for such an organisation is in the balance.

May I take this opportunity to suggest to the authorities concerned to co-ordinate the local Y.M.B.A. by throwing open the membership for both males and females and change our nomenclature from Y.M.B.A. to Y.B.A. (Ceylon).

J. P. PATHIRANA.

109/6, Maligakanda Road,
Colombo 10.

RE VEN. NARADA'S MISSION TO ENGLAND

Sir,

I feel that it is only fair to point out that the interesting report of the Ven. Nārada's Mission, so excellently reproduced in your August issue, was composed by Mrs. A. Rant in her capacity of Hon. Secretary of "The Buddhist Vihara Society in England," and that no mention therefore was made in it of the really magnificent work done by this lady herself. To complete the picture, however, it must be recorded that no one helped

more than Mrs. Rant to make our revered President's visit the success that it was, both with preparatory work long before the Maha Thera's actual arrival, and in dealing with the voluminous amount of clerical work that necessarily resulted therefrom.

The report itself is an example of Mrs. Rant's fine work!

Yours, etc.,

FRAN ALLEN,
Hon. Treasurer,
Buddhist Vihara Society
in England.

COLOMBO Y. M. B. A. NEWS

RELIGIOUS EXAMINATIONS

Mr. D. A. Dissanayake, of Banduragoda, has instituted, in memory of his father, an annual prize of Rs. 25/- to be awarded to one of the best students in the Dhamma Examinations conducted by the Colombo Y.M.B.A.

Mr. A. Jayasinghe, Secretary of the Branch, adds: "While wishing that the donor and his father attain Nibbana from the merits acquired from this Dhamma Dana, we commend his example to others who wish that children of Lanka should get a good moral teaching and training."

PERSONAL

Miss Sita de Silva, daughter of our President and Lady de Silva, was married to Mr. Upali Gunasekera, son of Mr. and Mrs. H. M. Gunasekera.

Mr. Cyril de Zoysa, one of our Vice-Presidents, has been re-elected to the Senate.

Major C. A. Dharmapala and Mr. U. B. Wanninayake have been elected to the Senate.

Mr. Susanta de Fonseka has been appointed Ceylon's Minister Plenipotentiary in Burma.

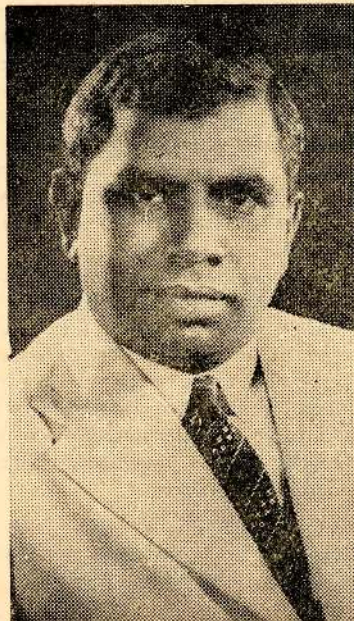
Mr. L. S. Jayawardene has been appointed a Probationary Assistant Assessor in the Income Tax Department.

Mr. Francis Gunaratne has left the Maha Bodhi Society after having served the institution for 13 years. He was its Hony. Secretary and Manager of the Press and Sinhala Bauddhaya from 1937, and from 1942 its administrative Secretary till the September 30, 1949, when he relinquished his duties and has gone to his native Kandy, where, prior to his joining the Maha Bodi Society he was a well-known teacher and social and religious worker. He was connected with the Maha Bodi Society from 1927 when

he was Secretary and teacher at the Foster Buddhist Seminary at Kandy organised and managed by the Society during the time of the Venerable Anagarika Dharmapala.

NEW MEMBERS :—

20.9.49 : P. A. Hewavasan, 108, "Anandagiri," Stafford Place, Colombo 10.



Senator Cyril de Zoysa

27.9.49 : H. M. D. Mahindarama, Exchange Control Department, Colombo; H. Piyadasa, 18/7, Ketawalamulla Passage, Maradana; H. D. W. Atapattumudali, Teacher, Dippitigala, Lellopitiya S.P.O.; S. A. Swami, 32, Kinross Avenue, Bambalapitiya; D. L. Wijesingha, Gonalaga, Induruwa; D. H. K. Wijekulasuriya, No. 141/2, Cotta Road, Borella; K. H. Karunaratne, 7, Park Avenue, Borella; S. Nadaraja, 126, High Level Road, Nugegoda; N. Somanesan, 49, 2nd High Level

Road, Nugegoda; Oswald D. W. Ekanayake, Supervisor, Government Drug Factory, Colombo 10.

4.10.49: D. S. Jayasuriya, P.O. Bungalow, Beruwala; A. L. U. N. Perera, Assistant Transportation Superintendent's Office, Dematagoda; D. P. Suriarachchi, Biyanwila, Kadawata.

11.10.49 : G. S. Dias, 36, Dematagoda Place, Colombo 9; W. P. B. Dissanayake, 124, "West More," Wijeratne Town, Baseline Road, Colombo 8.

18.10.49 : E. F. Gunadasa, 99, Braybrooke Place, Colombo 2; J. P. Wickramasuriya, 14, Tichbourne Road, Maradana; Vincent Weerasekera, "Mangalafoto," Borella; W. A. D. David Wijesooriya, 121, Fife Road, Colombo 5; R. C. Arangala, 45, 1st Lane, Gothami Road, Borella; T. Piyasena De Zoysa, Teacher, "Siddhartha College," Balapitiya; A. T. G. De Silva, Officer-in-Charge, The Kelani-Valley Motor Transit Co., Ltd., 505, Union Place, Colombo 2.

25.10.49 : D. Ariyaratne, Drieberg's Avenue, Colombo; M. D. S. Perera, Silversmith Lane, Colombo 12; Shirley A. Payoe, 135, Church Street, Nugegoda; A. D. P. Pragnaratne, Mirihana, Nugegoda; C. V. Talayratne, 94, Hill Street, Colombo 13; C. A. Ariyatilaka, Matara; P. K. Somadasa, Symond's Road, Maradana.

Y.M.B.A. DRAMATICS

A unique event in Ceylon Dramatics will be the production of the mystery thriller "The Return of the Red Dragon" by Mr. Dick H. Dias. The play will be staged at the Y.M.B.A. Hall, on November 25 and 27, in Sinhalese by the Y.M.B.A. Players. Mr. Dick Dias, the author and producer, plays the principal character of the mysterious Dr. Chang Fu, and Jessica Wickremasinghe the only feminine role in the play. The decor is by Mr. I. D. A. Weerawardene. Members are advised to book their seats early.

NEWS AND NOTES

BUDDHA FILM IS BANNED

Permit withdrawn in Newcastle

LONDON.

On the advice of the Home Office, the "Bride of the Buddha" film was banned today by one of eleven local authorities which had previously granted a licence for the film showing in its area.

Two weeks before the film was due to be shown in Newcastle, the local Watch Committee held a special meeting yesterday and decided to withdraw permission for the film to be shown. This was originally granted in April.

The last-minute ban is a considerable victory for Ceylon Buddhists.—*Cor.*

BRIBERY AND CORRUPTION

Soon after the conclusion of the sittings of the Bribery Commission (Mr. A. E. Keuneman) that enquired into allegations of bribery and corruption against members of the Public Service, an enquiry is now proceeding into similar allegations against members of the Colombo Municipal Council. The Commissioner is Mr. M. W. H. de Silva, K.C. Major T. F. Jayawardene, one of our members, has introduced a motion in Parliament for the institution of a permanent Bribery Commission.

ANANDA FIRST

Ananda College won the Herman Loos Challenge Cup this year for the best all-round platoon in the Ceylon Cadet Battalion.

BURMESE ENVOY

Mr. Sao Boonwaat, accompanied by his wife, has arrived in Ceylon to take up office as Burmese Envoy.

MR. BANDARANAIKE IN DELHI

New Delhi.

The Maha Bodhi Society of India, the Indian Buddhist Association and the Sinhalese residents of Delhi accorded an enthusiastic reception to the Hon. Mr. S. W. R. D. Bandaranaike, Leader of the House of Representatives of Ceylon,

when he paid a visit to the Buddha Vihara, New Delhi, accompanied by his Private Secretary, Mr. D. W. de Alwis.

The Hon. Mr. Bandaranaike was received by Pandit Hammalawa Saddhatissa Thero and was garlanded by Mr. Ananda Meemanage, of the Asoka Health Centre. The Minister offered flowers and burnt incense at the shrine of Lord Buddha. Pandit Saddhatissa Thero recited Mangala Sutta and invoked blessings.—*Cor.*

SHOOTING AT SARNATH

On representations made by the Maha Bodhi Society, Sarnath, to the U.P. Government for prohibition against shooting of birds and other game in the locality surrounding Sarnath, the Deputy Secretary to Government, United Provinces, has issued the following instructions to the Commissioner, Banaras Division, Banaras :—

"I am directed to say that the Mahabodhi Society, of Banaras, have represented to Government that the shooting of birds and other game in the locality surrounding Sarnath should be prohibited as such practice offends the religious susceptibilities of the inhabitants of the area who are mostly Buddhists. The Governor appreciates the sentiment expressed above, and I am accordingly to request you to advise the District Board of Banaras to frame suitable by-laws under section 174 (2) (r) of the U.P. District Board Act, 1922, prohibiting the killing of birds and animals throughout the year in the neighbourhood of Sarnath within a radius of one mile. Government are advised that the killing of birds and other game in an area inhabited mostly by Buddhists does purport to be a public nuisance as such act is likely to cause annoyance to them and injure their feelings.

The action taken by the Board should be reported to Government for their information in due course."—*Cor.*

NEW UNITARIAN MINISTER

For Maidstone and Gatham Churches

At one time a Buddhist Bhikkhu and later a worker of the Ramakrishna Movement in India, known as Brahmachari Ashimananda, Mr. Eric Ramage, takes up the appointment as minister of Maidstone and Chatham Unitarian Churches, early next month.

He recently returned to England after 15 years in India and Ceylon.

During this time, he made a special study of the art of healing, as practised in India, and gained an intimate knowledge of systems of meditation and exercises leading to mental stability and general good health.

In his capacity as warden and art master of an important college, he worked with a staff of Hindus, Buddhists, Christians and one Moslem.

Before emigrating to the East, Mr. Ramage was a member of the Society of Friends (Quakers).

He has also done valuable work for the furtherance of the Scout movement.—*Cor.*

DHARMAPALA CELEBRATIONS AT SARNATH

The birthday anniversary of the Ven. Devamitta Dharmapala, founder of the Maha Bodhi Society, and of Mrs. Mary Foster was celebrated with great enthusiasm at Sarnath. A well-attended meeting was held in the evening under the chairmanship of Shri K. K. Roy, Principal of the Mahabodhi Vidyalaya. The Chairman said that Dharmapala was one of the greatest preachers of the 19th century and emphasised that all should learn something from his life and follow in his footsteps which would be the best tribute to his memory.

Dana was given to the Bhikkhus at noon and the Mulagandhakuti Vihara was illuminated in the evening.—*Cor.*

COLOMBO Y. M. B. A. HALL

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For Particulars apply to :

THE HON. GEN. SECRETARY.