

THE BUDDHIST

“*Sīla Paññānato Jayam*”

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No. 1

REPUBLICS DURING BUDDHA'S TIME

THE Buddhist literature gives us the names of the republics that were in existence during the time of the Buddha. The names of the republics mentioned in the Pali books are :—

1. The Sakyas (capital Kapilavastu). 2. The Koliyas of Ramagrama. 3. The Licchhavis (capital Vaisali). 4. The Videhas (capital Mithila) also called Vrijis or Vajjis. 5. The Mallas (capitals at Kusinagara and Pava). 6. The Moriyas of Pippalivana. 7. The Bhulis of Allakappa (capital Allakappa), who were neighbours of the Mallas at Kusinagara, and 8. The Bhaggas or Bhargas (capital in Soomsomara Hill) neighbours of the Kingdom of the Vatsas of Kausambi.

The Tathagatha and his disciples lived and moved among these republican peoples. The Sakyas were the community to which Gautama, the Buddha, belonged. The Sakyan republic numbered one million strong and their territory lay at the foot of the Himalayas. The Sakya-gana was composed of five hundred members, irrespective of age. Their administrative and judicial business was conducted in their common Mote-hall (Santhagara) at Kapilavastu, from where every public announcement was made. It was to the Mote-hall of the Mallas that Ananda went to announce the news of the death of the Buddha, when the session, there, was discussing the very same matter.

The Sakyas elected one of their leaders as President, who presided over their sessions and officiated as the Chief-Executive Officer of the State. The Sakyas addressed their President as 'Raja.' Suddhodana, the father of the Buddha, is described as having been elected President. Once, Bhaddiya, a young cousin of the Buddha, was also elected President. Suddhodana was

the President of the Sakya-gana and not the King of the Sakyas. The common tradition that Sakya-Muni renounced a kingdom is incorrect. Dr. Oldenberg thinks that Suddhodana was "one of the great and wealthy land-owners of the Sakya race, whom later legends transformed into the great King Suddhodana."

The Sakyas lived from the produce of their cattle and rice fields.

By

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They had a law that each citizen could only have one wife. The Sakyas were under the suzerainty of the King of Kosala, who, during the time of the Buddha, crushed their independence. Prof. Benoy Kumar Sarker rightly says that "No republic in mankind's ancient history can surpass the Sakya republic in the magnitude of its influence on world culture. It had authority over a region which has for two thousand and five hundred years been the Jerusalem of Buddhism, the Tenjiko of the Japanese, and the Tien-chu (heaven) of the Chinese."

The Koliyas were united with the Sakyas and Siddhartha's mother was a Kolian lady. It is said that two daughters of the Chief of the Koliyas were married to Suddhodana, the President of the Sakyas.

The Licchhavis, as the Jataka books say, were Gana-rulers. They had their capital at Vaisali and their total population numbered 168,000. Their rulers underwent the Abhisekham ceremony—consecration by holahanointing. In the Licchhavian Gana, besides poli-

tical and military matters, agricultural and commercial subjects were discussed. Freedom of speech and freedom of voting was a matter of great significance among the Vaisaliyans. Respect for those well-placed, elders in age or middle ones, did not stand before them when exercising the privilege of the vote. Everyone aspired for the presidency of the Gana and this gave no room for partiality in the administration of the Gana. The rule of 'quorum' was strictly adhered to at their meetings.

The Atthakatha says that the government of the Licchhavis was vested in the hands of three high officers, viz., Raja (President), Upa-Raja (Vice-President) and Senapati (Commander-in-Chief). But the Jatakas mention besides them of a fourth officer called the Bhandagarika (the Chancellor of the Exchequer). These four high officers composed the Cabinet or Government in authority.

The Licchhavian President was the highest authority on law. His decisions were minuted and the particulars of the crime and punishment meted out were recorded. They had a Law Minister and there were 'Courts of the Justices' for enquiring into civil and minor offences. There were High Courts having judges called Sutra Dharas—Doctors of Law. Like our day they had "Appeal Courts" presided over by Lawyer Judges—the Voharikas. Besides these Courts there was the "Council of Final Appeal" comprised of eight members—Ashta Kulaka—judicial committee of eight members resembling a panel of jurors.

All these judicial bodies had the power to pronounce a citizen innocent and acquit him. Should a citizen consider that full justice had

not been meted out to him, in spite of the legal bodies pronouncing him guilty, he had yet the privilege of appealing his case to the final decision of the members of the Cabinet described before. No citizen, according to the Lichchhavian laws, could be held guilty until he was declared so, by the Cabinet unanimously without any dissent whatsoever. The Buddhist books give a great deal of information about the Lichchhavis and this was because of their political status and the influence the Buddha wielded among these peoples.

Vaisali, the capital of the Lichchhavis was an ancient city. In the Ramayana it is mentioned that Sri Rama and his brother Lakshmana guided by the sage Vishvamitra, while crossing the Ganges, had a fair view of this beautiful city. Mahavira, the celebrated founder of Jainism, was born in this city and preached his doctrines here for nearly forty-two years. Vaisali was also sanctified by the dust of the feet of the Buddha and many of his immortal discourses were delivered here.

The Buddhist records say that the Buddha had a soft place in his heart for this mighty and noble people and love for their prosperous and extensive city. Towards the end of his earthly career, he paid his last visit to this city that was always ready to pay him homage and respect. It is recorded that when the Buddha was leaving Vaisali, he cast "a longing, lingering look behind."

The Videhas had been in early Vedic times a monarchy. In the Ramayana we read that the marriage of Sri Rama with Sitadevi did take place at the palace of King Janaka at Mithila, the capital of Vidharbha (Videha). We should bear in mind that it was in the court of Samrat Janaka that the great sage Yajnavalkya discoursed on the higher doctrines of the Upanishats. In the time of the Buddha, however, the Videhas had adopted a republican government.

The Videhas and the Lichchhavis were allied in a Union, according to Buddhist records, and they were together called the *Samvajjis*—the Vajjians together. These two-federated states were composed of eighteen members, nine for each group. In status both were equal and had equal voice in all matters of government. The Vajjis and the

Mallas occupied a position next to the Lichchhavis in political affairs.

King Ajatasatru, Emperor of Magadha, who longed to invade the Vajjis—the Lichchhavis and Videhas sent his Ambassador, viz., Chancellor of Magadha, to meet the Buddha and gauge his opinions on his intended military expedition into the land of the Vajjis (Vajjian Republic). The Buddha who had the welfare of the Vajjians at heart, without replying the Ambassador directly inquired from his foremost disciple Ananda as to how the Vajjians' political constitution was

THE TOOTH RELIC

The reproduction in a local newspaper of a cartoon in the official Soviet organ, "Isvestzia," referring with levity and irresponsibility to the Tooth Relic at the Dalada Maligawa evoked the resentment of the people. The Executive Committee of the All-Ceylon Congress of Buddhist Associations discussed the matter and resolved to represent to the "Isvestzia," through the Foreign Minister, that the Buddhists of Ceylon felt sorry that such a cartoon should have been published.

It was resolved that the attention of the concerned should be drawn to the necessity of restricting the exhibition of sacred relics to those who worshipped and venerated them.

functioning and on Ananda satisfying him with answers to the relevant questions raised, the Buddha said, "So long as the Vajjians hold full and frequent assemblies, so long may they be expected not to decline but to prosper. So long, Ananda, as the Vajjians meet together in concord, and rise together in concord and carry on their undertakings in concord, so long as they enact nothing not already established, abrogate nothing that has been already enacted, and act in accordance with the ancient institutions of the Vajjians... so long may Vajjians be expected not to decline but to prosper. (The dialogues of the Buddha)

The Buddha was moving among republican peoples and were greatly influenced by their political constitutions. The Bhikkhu Sangha which he founded was based on the constitution of the political Sangha of the time. Dr. K. P. Jayaswal, M.A., Ph.D., says: "The Buddha was born in a republican people. He had Sangha neighbours around him and he grew up among them. He called the community which he founded 'Bhikkhu Sangha' or the Republic of Bhikkhus. He, following his contemporary teachers, adopted the name as well as the constitution of the political Sangha in founding his religious Sangha; and this was a reason why his religion and monastic organisation lasted so long.

From the words of the Buddha himself, as reported in the Pali Sutras, the historical connection between the political and religious Sangha constitutions can be demonstrated." We thus see that the religious Sangha of Gautama Buddha was only an adaptation of the political Sanghas or Republics of the times.

THE WHEEL OF DHARMA

By SRAMANERA SANGHARAKSHITA

Roll forth, O Conquering Wheel,
And cross both land and sea;
Love is more strong than steel,
And hate must yield to thee.
Roll forth on thy victorious course,
And set the nations free from force.

Before thy sun-like sweep
The hosts of Mara fly
Like wan stars to the deep
When dawn imparts the sky.
Thy splendour spreads from zone to zone—
Roll forth, and make the earth thy own.

Conquer the hearts of men
With love intense, profound;
And penetrate that den
Of darkness underground,
Where, in the midst of shadows deep,
Lust and hate and folly sleep.

Ascend into the sky
And like the sun at noon
Shower radiance from on high—
Thy love's unstinted boon.
When thou hast set the nations free
The universe will worship thee.

WHITHER BUDDHIST CEYLON?

WORLD FELLOWSHIP OF BUDDHISTS

Sir,

I send you herewith an article for your next issue. I hope you will have the "guts" to publish it.

Yours, &c.,

RAJA HEWAVITARNE.

THE magic figure 2500 is on everybody's lips. In another seven years the Buddhists of the world will be celebrating the 2500th anniversary of the supreme enlightenment of the Lord Buddha. All Buddhists are awaiting a revival of the Dhamma—a spiritual change for the good.

About 2000 years ago the great Emperor Asoka sent his son and daughter, Mahinda and Sangamitta, to Ceylon to spread the message of the Buddha and very soon from king to peasant all embraced Buddhism.

The invasions of the Dravidians from South India, the persecution of the Portuguese, Dutch and English, in turn, did a great deal of harm and brought with it suffering and despair. Many were forced to change their religion to secure a livelihood, but the noble Sangha stood firm and prevented the extinction of the Dhamma from our soil. With all the proselytising efforts of the Christian missionaries, for nearly five hundred years, there is only 6 per cent. of Christian converts in Ceylon today.

After centuries of foreign rule, Ceylon is once more free. Almost all the Ministers and most of the members of Parliament are Buddhists.

What is the position of Buddhism in Ceylon today? Are our people following in the footsteps of the Master? Is our Sangha observing the Vinaya rules? Crime, violent premeditated crime, is increasing. People consume liquor openly; drunkenness with all its attendant evils is seen everywhere. Gambling is not only tolerated but encouraged. Whilst over 50 per cent. of the people of Ceylon find it difficult to have one square meal a day our leaders are entertained to five-course lunches and dinners and have to keep away from office owing to indigestion!

The orgy of useless spending and waste goes on. Buddhism teaches one to be thrifty, to save and give for charity, to help and look after the sick, the aged and the infirm. Today it is left to the Government

to do this and generally the money goes into the pockets of headmen and not to the destitute. Look at the profiteers in foodstuffs, frauds at milk-feeding centres and rice coupon rackets.

What is needed is a spiritual awakening, but there is no Buddhist leader to show the way. The Ven. Migetuwatte Gunananda, Waisinghe Harischandra and the Ven. Dharmapala stemmed the decline of the religion in their day.

The Buddhist Temporalities Ordinance must be amended. The squabbles in court for incumbencies, and temple lands is bringing the Sangha into disrepute.

The conferring of titles and nayakaships is a money-making matter. The Maha Nayakas sometimes appoint three Nayakas for one area as First Nayaka, Second Nayaka and Third Nayaka. When they go for the appointment (Asta) or certificate they have to offer presents (Puja). After the appointment the Nayaka Thera is taken with all pomp and pageantry in procession around his particular province. All the fuss for people who have given up (?) the material for the spiritual life. If this money could only be diverted for improving Buddhist schools and charitable institutions! Buddhists should wake up from their slumber, get together and discuss ways and means to arrest this decline of our noble religion before it is too late. Let us strive to make Sri Lanka the 'Dhamma Dvipe' it was meant to be.

RAJA HEWAVITARNE.

(Note.—You will now see that we have the "guts" you speak of, but not enough "guts," perhaps, to publish statements which verge on the libellous. Hence the excisions. —Editor, *The Buddhist*.)

The best of all gifts is the gift of the Dhamma. Most valuable is Buddhist life if it includes the refusal of all scientific healing methods which are based on cruel experiments with living animals.

The second best gift is Esperanto for this ideal and easy brother-language is fundamental for the understanding of all peoples of the world and their fraternisation.

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THE inaugural conference for the formation of a World Fellowship of Buddhists will be held in Colombo from May 26 to June 5. Delegates are expected to arrive about May 24.

The inaugural meeting will be presided over by the Rt. Hon. D. S. Senanayake, Prime Minister, and the delegates will be welcomed by the Hon. Mr. S. W. R. D. Bandaranaike, Minister of Health and Local Government.

Delegates are expected from practically every country where there are Buddhists or groups of Buddhists, such as Burma, Siam, Cambodia, Indo-China, India, Japan, England, France, Germany, Finland, Czechoslovakia, America, Hawaiian Islands and Malaya. Three days will be devoted to conference meetings at which matters of common interest to Buddhists will be discussed and schemes formulated for bringing about solidarity among Buddhists and for the propagation of Buddhism among non-Buddhists in the form of propaganda and missionary activities. At the end of these meetings the delegates will visit holy shrines at Anuradhapura, Polonnaruwa, Awkana, Dambulla and Kelaniya.

Foreign delegates will be the guests of Buddhists of Ceylon and several committees have been appointed to look after their comfort. During their stay in Ceylon the delegates will also be provided with opportunities of becoming acquainted with Buddhist ceremonial, such as pirit, bana, ordination, pahan puja and Buddha puja.

There will be a special exhibition of the sacred Tooth Relic and probably a special perahera in Kandy. The Fort Pushpadana Society proposes to have their annual Posen perahera in Colombo a day earlier to enable the delegates to be present at Anuradhapura on the Posen Fullmoon day. The delegates will also participate in the opening ceremony of the first section of the New City of Anuradhapura.

NARADA THERA

The Ven. Narada Thera left for Bombay on April 19. From there he will go to Nepal for Vesak and return before the World Fellowship Conference at the end of May.

DAKKHIṆA THŪPA, ANURADHAPURA

AT Anurādhapura, the work of the Department was mainly concentrated on the Dakkhiṇa Thūpa. Since we started, in October, 1946, to remove the debris in which the remains of the *stūpa* were buried, there was, until the beginning of the year under review, little in the way of discoveries to sustain interest in the work. The interminable clearing away of earth and broken fragments of brick was only very rarely punctuated by the find of a fragment of sculptured marble, an old coin, a bead or a glass disc. Of the monument itself, it was only a shapeless mass of brickwork that was being exposed. Doubts arose in one's mind whether the labour and the funds spent on this site could not be utilized to better purpose elsewhere. The work, however, was continued to the western side and when we came to the area where the *vāhalkaḍa* was, the finds of beads and glass discs of various hues were more numerous. The reason for this soon became apparent. It was from this side that the robbers of old had breached the *dāgāba* and entered the relic chamber. The passage which they had cut through the brick masonry had got filled in with earth and fragments of brick and was clearly distinguishable from the intact brickwork of the dome. The robbers, no doubt, brought out relic caskets which they found in the *garbha* along the passage, examined the contents, appropriated what they considered to be valuable and threw away such things as beads, discs of glass and other trinkets of no intrinsic value. This minor finds, to which a date can approximately be assigned, will prove, when properly studied, to be of some value in a study of the evolution of arts and crafts in ancient Ceylon.

Our persistency in continuing the work was rewarded in some measure in the month of March of the year under review. The clearing away of the debris at the base of the monument exposed the stone pavement, extending 7 feet out from the ovolo kerb which ran round the whole circumference of the *stūpa*. This pavement is, on the whole, well preserved and in the area between the southern and western *vāhalkaḍas*, or rather the points where they once existed, it was discovered that a number of stone slabs bore ancient writing—

to be more precise, Brāhmī letters of about the third century A.D. The very first slab which was cleaned and examined contained the name Dakṣiṇi Vihāra (P. Dakkhiṇa Vihāra) and we thus achieved one of the main purposes for which this expensive work was undertaken—to settle the identity of the monument.

Bell, it may be recalled, expressed the opinion about half a century ago that this mound concealed the remains of the *stūpa* of the Dakkhiṇa Vihāra, and not of the Tomb of Eḷāra as popularly held. Bell's reasons for this view, given in his Report for 1898, p. 5, were not universally accepted. People are not overanxious to revise the views and beliefs in which they have been brought up. A slender thread of evidence—or what is taken to be evidence—is quite sufficient to sustain a view which is already in occupation of the field. The generality of people, therefore, continued to call this mound the Tomb of Eḷāra and even scholars searched for evidence to justify it. The discovery of this inscription, on a part of the monument itself, labelling it as it were, finally sets at rest all doubt with regard to Bell's identification and it is a source of peculiar satisfaction to the present writer that, in this matter, he has been able to justify the sagacity of one of his predecessors in office—the pioneer of Ceylon archæology.

The inscription itself has the distinction of being the longest document in the Brāhmī script so far brought to light. It originally covered sixteen contiguous slabs, the total area occupied by the writing being 46 ft. by 7 ft. Even before the upper part of the *stūpa* collapsed and buried this epigraph under thirty feet or so of debris, a good part of it seems to have been wasted by being trodden upon during a period of over 500 years. Several entire slabs and parts of others had been removed, possibly by the people who took away the stones of the *vāhalkaḍas*. The impact of the heavy mass of debris when the upper part of the monument crashed down must also have contributed to its deterioration.

Not more than a third of the entire document, therefore, can now be deciphered. It is particularly unfortunate that we do not have

the beginning of the record, which contained the name of the king in whose regnal years it is dated. We have, therefore, to depend solely on palæographical evidence in assigning the record to the third century of the present era. So far as the document is decipherable, it can be said that it contains a list of lands dedicated to the Tissamahā-cetiya of the Dakkhiṇa Vihāra by various individuals, among whom are a number of important personages of the time, including royalty.

The name Dakṣiṇi Vihāra occurs in more than a dozen places in the legible part of the document. In one place, the shrine to which the lands were donated is referred to as the Tisa-maha-ceta (P. Tissamahā-cetiya) of the Dakkhiṇa Vihāra founded in the reign of Pita-maharaja. According to the *Mahāvamsa* (Chapter XXXIII, v. 36) "Pitirāja" (Pita-maha-rajā of the inscription) was the name of Vaṭṭagāmaṇi Abhaya (in Sinhalese Vaḷagam Abā, circa 89-77 B.C.). He was known by that epithet because he stood in the place of father to his brother's son, Mahācūli Mahātissa. The Dakkhiṇa Vihāra, according to the chronicle (Chapter XXXIII, v. 88), was founded by General Uttiya in the reign of Vaṭṭagāmaṇi Abhaya.

Apart from its value for settling the identity of the monument, the epigraph affords yet another striking testimony to the remarkable accuracy of the historical tradition embodied in the *Mahāvamsa*. The inscription also is of great palæographical and linguistic value. It contains the symbols for several numerals and for terms of land measurement. This, however, is not the place to go into these points in detail. The name Tissa-mahā-cetiya is probably due to the reason that Kaniṭṭha Tissa (166-184 A.D.) enlarged this *stūpa* (*Mahāvamsa*, Chapter XXVI, v. 12).

The identity of the monument, thus established, leads us into another line of inquiry. The *Saddharmāḷankāra* has recorded a tradition that the *stūpa* of the Dakkhiṇa Vihāra was built at a place known as Maha-pulila-maḷuva (the Great Terrace of the Pulila tree). The tree which is called *pulila* in Sinhalese (*Tamarix Indica*) is referred to as *picula* in Pali; *maḷuva* is Pali *māḷaka*, a terrace or an enclosure open to the sky.

Now, the *Mahāvamsa* has recorded the story of a *mālaka* which was built on the site of a *picula* tree and therefore could have been designated *Picula-mālaka* or *Pulila-maḷuva*. According to the narrative of the chronicle, as given in its 15th chapter, Saint Mahinda, the apostle of Buddhism in Ceylon, spent his first night at Anurādhapura in the royal pavilion of the Mahāmegha Park. The commentator to the chronicle furnishes us with the topographical information that this royal pavilion was to the west of the point where the western gate of the Bō-tree enclosure later stood.

King Dēvānampiya-Tissa visited the Saint next morning, bearing gifts of flowers. The Saint, accompanied by the king, walked to a *picula* tree and offered eight handfuls of flowers to it. Thereupon, an earthquake ensued. The king, possibly alarmed, wished to know the cause of the earthquake. The Saint explained that the *picula* tree marked the spot where, in the times of the three earlier Buddhas of the present æon, there existed a *mālaka* (terrace) set apart for the performance of the acts of the order (*saṅgha-kamma*) and that a similar place of religious significance will come into being at the holy spot in the dispensation of the Buddha whose law he was proclaiming. The narration of the story in the chronicle is proof that a *kammamālaka* existed there after the time of Mahinda and that its existence was known to the chronicler. The terrace would have been known by the generic name of *kammamālaka* on account of its function and as *Picula-mālaka*, after the tree which Mahinda himself honoured by the offering of flowers to it.

The western entrance to the Bō-tree enclosure must have been at the middle of its western wall, which can still be traced on the ground alongside the present Kurunāgala Road. At any rate, it was to the west of the Bō-tree. The Royal pavilion in which Saint Mahinda spent his first night at Anurādhapura was, therefore, at some point on a straight line drawn due west from the Bō-tree and not very far from it. The site is now covered with slum dwellings; even otherwise, it is extremely doubtful whether any traces of so early a building would be identifiable today. To arrive at the spot where the *picula* tree stood in Mahinda's time and where the *Picula-mālaka* (*S. Pulila-maḷuva*) or *Kamma-mā-*

laka was in later times, one has to go southwards from a line drawn due west from the Bō-tree. This would bring us to the *Dakkhiṇa Thūpa* which is only 400 yards from such a line. The topographical evidence that can be gathered from the *Mahāvamsa*, therefore, bears out the tradition recorded in the *Saddharmālaṅkāra* that the *Dakkhiṇa Thūpa* was built on the *Maha-pulila-maḷuva*.

The Sinhalese glossary to the *Mahābōdhivaṃsa*, which may be about two centuries earlier in date than the *Saddharmālaṅkāra*, on the other hand, states that the *picula* tree at which Mahinda offered flowers and at the site of which the *Pulilamaḷuva* stood later, was to the south-east of the Bō-tree. The *Dakkhiṇa Thūpa* is to the south-west of the Bō-tree. The glossary to the *Mahābōdhivaṃsa*, therefore, contradicts the *Saddharmālaṅkāra*, when the latter states that the *Dakkhiṇa Thūpa* was built on the *Pulilamaḷuva*. This glossary, however, is at variance not only with the *Saddharmālaṅkāra*, but also with the *Mahāvamsa* and its commentary. The evidence of the last named authority has already been stated. That of the *Mahāvamsa* is indirect; it states that the Bō-tree occupied the place of the gateway to the royal pavilion in the Mahāmegha Garden (Chapter XV, vv. 32-35). The pavilion itself must have been to the west of its gateway, for the practice in ancient days was to orientate buildings to the east. Moreover, proceeding further from the gateway, Mahinda is said to have arrived at the spot where the *Lohapāsāda* was to be erected at a later date. If the Bō-tree was at the gateway to the east of the Royal Pavilion, the latter was to the west of the former. The *picula* tree to the south of the Pavilion was thus to the south-west and not to the south-east of the Bō-tree. One should, I think, in this matter give more credence to the *Mahāvamsa* and its commentary than to a glossary. And the *Saddharmālaṅkāra* is in agreement with these early authorities.

This work, it is true, is of the fourteenth century; but a statement contained therein and not found in the earlier authorities need not necessarily be open to suspicion on that score alone. Its author, the learned Dhammakitti, in his other work, the *Nikāyasamgraha*, has given us much information about the history of Buddhism in Ceylon

that is not found in other sources. He mentions a number of works, which for long were unknown in Ceylon but have recently come to light in Tibet. He, therefore, had documents before him which are not available to us today, and his statement that the *Dakkhiṇa Thūpa* was on the site of the *Pulila-maḷuva* should not be lightly dismissed. And the *Pulila-maḷuva*, we infer from the *Mahāvamsa*, was the *kammamālaka* of the *saṅgha*.

Let us now transport ourselves over a century back in time to the scene of *Duṭṭhagāmaṇi's* death-bed. That heroic king, lying on the couch that was spread for him to breathe his last, on a spot between the *Mahāthūpa* and the *Lohapāsāda*, when he knew that his last moments had arrived, gave directions to those who were standing by as to how his body should be disposed of. "For twenty-four years, I have been a support to the *saṅgha*, let my (lifeless) body, too, be a support to the *saṅgha*. At the spot from where the *Mahāthūpa* can be seen, on the *kammamālaka* of the *saṅgha*, do you burn my body—(of me) the servant of the *saṅgha*," (*Mahāvamsa*, Chapter XXXII, vv. 58-59). These dying injunctions of the king must have no doubt been piously carried out.

Now, there is only one mention of a *kamma-mālaka* of the *saṅgha* at Anurādhapura referring to times either before or after *Duṭṭhagāmaṇi* and that is the one we have already referred to in connection with Mahinda. The spot on which *Duṭṭhagāmaṇi's* body was cremated must have therefore been that *kamma-mālaka* established on the site of the *picula* or *pulila* tree and therefore known as *Maha-pulilamaḷuva*. And, if the *Dakkhiṇa Thūpa* was built on the *Maha-pulilamaḷuva*, as the *Saddharmālaṅkāra* states, that shrine was built on the spot where *Duṭṭhagāmaṇi* was cremated; in other words, over that hero's ashes. According to the king's dying injunctions quoted above, the cremation was to take place at a spot from which the *Mahāthūpa* (*Ruvanvāli Dāgāba*) could be seen. The *Dakkhiṇa Thūpa* is due south of the *Ruvanvāli* and the spire of the latter can even today be seen from the spot. If in the days of *Duṭṭhagāmaṇi* there were no obstructions to the view as there are today, the whole of the *Ruvanvāli* could have been seen from the site of the *Dakkhiṇa Thūpa*.

The *Mahāvamsa* (Chapter XXXII, v. 80) further informs us that the *mālaka* on which *Duṭṭhagāmaṇī*'s body was cremated lay outside the boundary of the *Mahāvihāra*, for it is called *nissīma-mālaka*. The *Dakkhiṇa Thūpa* was necessarily outside the limits of the *Mahāvihāra*. Even before the *stūpa* was built and the monastery which grew around it became the headquarters of a fraternity that did not acknowledge the authority of the *Mahāvihāra*, the *kamma-mālaka* which occupied the site of the shrine must have been outside the limits of the orthodox monastery. The historical writings of Ceylon inform us that the *Bō-tree* shrine was very close to the southern limit of the *Mahāvihāra* and the boundary wall of that monastery can be discerned about 200 yards to the south of the sacred tree.

The evidence to establish that the *Dakkhiṇa Thūpa* was built on the spot where *Duṭṭhagāmaṇī* was cremated appears to be convincing. If this evidence is accepted, the *Dakkhiṇa Thūpa* must be taken as a historical and religious monument of first-rate importance, not only deserving the veneration of the Buddhists, but also demanding the respect of every Sinhalese—nay, of everybody who admires valour and chivalry. This identification, thus far has been based on circumstantial literary evidence, in which it is not impossible to pick holes for one who is not disposed to accept it. The matter being one of such importance to the student of Ceylon history, it was considered essential to pursue all possible lines of investigation that were likely to disclose evidence independent of what can be inferred from literary works.

Unfortunately, the inscription did not take us further than the identification of the shrine as the *Dakkhiṇa Thūpa*. The investigation of the interior of the monument was considered, in the circumstances, to be a justifiable undertaking. It was quite clear that robbers had ransacked the *garbha*; no hope, therefore, was entertained of making startling discoveries in the shape of valuable objects deposited in the relic-chamber by the pious people of old. There was, of course, a slight chance that certain of the objects in the chamber not considered to be of value by the robbers might have been left behind. It was also reasonable to hope that the robbers, who were interested only in the loot, would not have cared to damage the chamber beyond recognition.

If so, this would have furnished us with valuable information with regard to the construction of relic-chambers in early centuries—a subject on which there is little or no monumental evidence available to us.

These considerations made us undertake the task of investigating the interior of the mound. We started to clear the passage opened by old treasure-seekers on the western side. Before we had proceeded very far with this work, however, a certain section of the people of *Anurādhapura* started an outcry that the department was desecrating sacred places, reportedly held meetings of protest, sent urgent telegrams to the Ministry to intervene and in all possible ways tried their utmost to create public opinion against us. The Hon'ble the Minister of Education had earlier inspected the work and the purpose of the excavation had been explained to him. Fortunately, the authorities

LISTEN IN, PLEASE

Radio Ceylon's programme on May 2, includes an item by the Colombo Y.M.B.A. It is a radio play by Clifford Bax on the doctrine of the Buddha.

took the outcry for what it was worth and the work proceeded according to plan. It is gratifying to acknowledge that all important sections of the press, English as well as Sinhalese, did all that was possible to explain to the public the aims and purposes of archaeological research. This no doubt allayed any fears and suspicions which some might have entertained. The work was being continued during the *Poson* season when tens of thousands of pilgrims from all parts of the Island foregather at *Anurādhapura* and it was to be expected that those who were determined to have the work stopped would have tried to enlist the sympathies of this multitude, at least a large portion of it, on their side. It was necessary to take measures to counter, such a move; 5,000 copies of a pamphlet, explaining briefly the purpose of the work, were therefore printed and distributed among the pilgrims. Those who were against the work did not expect them to do but the

pilgrims were not excited. The writer himself was at the place when hundreds of people of all stations in life visited the excavation site. He himself entered into conversation with them and explained matters; the pilgrims, even the most illiterate, readily grasped the facts and, when they were not enthusiastically on our side, they were at least not hostile to us either in word or in deed.

The cutting into the mound from the western side was carried through loose debris; not a single brick from the masonry that was intact was displaced by this work. The bottom of our passage was on a level with the uppermost of the three basal terraces and the relic chamber, if it did exist, should have been evident when this passage reached the centre of the mound. There was, however, no sign of the original relic chamber at this point. Instead, we came across a trough-shaped structure, 17 ft. 10 in. at its longest, 16 ft. 9 in. at its broadest and 4 ft. in depth. This rested on loose debris, was constructed of brick fragments and its walls were less than a foot in thickness. It was clear that this was a work dating from a later period of restoration, after the *dāgāba* had been previously dug into. In the passage that we cleared and in the "trough" were found beads and trinkets of the same type as in the debris outside, but not in profusion.

The results of this work so far were negative and we decided to proceed as far in depth as the robbers of old had gone. A pit was dug through the "trough" without damaging it, but the loose debris still continued at a depth below the level of the pavement. To go deeper, it was necessary to broaden the cutting from the top of the mound. The digging was still through loose debris; the cutting at the top had to be 16 ft. across so as to leave a safe angle of repose and avoid possible mishaps to the men engaged in the work. A vast quantity of earth had thus to be removed; part of it was heaped up on the sides of the mound so that it might be later utilized with ease for filling in. But the greater part of the earth was heaped up outside the mound. The debris we cut through had been filled in at a later date; here and there were pieces of thin walls built exactly like the "trough" out of fragments of brick; it is not clear for what purpose these flimsy

walls were built in the course of the later restoration. At one place in this debris were found two fragmentary images of Buddha in limestone; at another was a crude type of structure with niches.

At a depth of 43 ft. from the top of the mound and 5 ft. from the stone pavement, the pit was restricted in area to 8 ft. square roughly. At this point, stone slabs, which were found at higher levels rather sporadically, were lying in a disordered heap. It was clear that we were close to the bottom of the pit dug by the robbers. They had evidently dug through the relic chamber and the stone slabs used in its construction had been thrown or had fallen down into this pit. Among these were the upper part, which formed the lid, of a *stūpa*-shaped casket of limestone and a fragment of its lower half Plate IV. The diameter of the lid at its broadest is 2 ft.; if entire, this would have been the largest example of a casket of the same type as were found in large numbers in the *vāhalkaḍas* of the Ruvanvāli Dāgāba. The variety and richness of its contents would have been in keeping with its size and it is a distressing thought that the archæologist has been baulked of so much of valuable evidence by the robbers of old. It is still more distressing that this ransacking of the monument for its treasures was carried out without hindrance in olden days, whereas there was so much of opposition to the investigation of the mound formed by the collapse of the shrine after its spoliation.

The Dakkhiṇa Thūpa was ransacked for the treasures it contained by Kassapa who had raised the standard of revolt in the reign of Dathōpatissa I. and who, having succeeded in his attempt, later ascended the throne, being the second of that name to raise the umbrella of dominion. Not the Dakkhiṇa Thūpa alone, but even such a venerated shrine as the Thūpārāma was plundered by him in his quest for the sinews of war. The chronicles contain no further reference to the shrine; we are, therefore, not in a position to know by whom it was restored. There has evidently been more than one subsequent occasion on which this *stūpa* was breached into.

After removing the stone slabs which littered the pit dug by robbers of old and carefully removing the

layers of earth further down, we at last arrived at a depth of 13 ft. from the level of the pavement and 51 ft. from the top of the mound Plate V. A remarkable discovery was made here. At that level, which proved to be the furthest depth to which the diggers of old had reached, there were ample traces of a compressed layer of charcoal. The diggers of old had cut through this layer of charcoal to a depth of a few inches more and having encountered natural earth, they rightly decided that digging further down was of no use. There were also lumps of clay burnt into cinders like overburnt fragments of brick.

The presence of charcoal at this point can be due to one of two reasons. A strong fire might have been burnt there some time after the pit was dug by treasure-hunters and before any earth or stones fell down into it. The burning of a fire at that depth does not appear to have served any conceivable purpose after the pit was dug. Moreover, the layer of charcoal continued below the brickwork which had been left intact. For several feet above the lowest level our digging pursued the lines of the diggers of old on the east side; and the side of their cutting was exposed. Had such a strong fire been burnt after the pit was dug, at its bottom, the brickwork of the side should have also been burnt; but there was no sign whatever of this. The other possibility is that the layer of charcoal was already there before the original monument was erected and that it was purposely built over.

It may here be mentioned that fragments of charcoal and lumps of ash were met with sporadically at levels considerably above the bottom of the pit. It is evident that the *stūpa*-robbers had thrown up much of the charcoal and the ash which they found and in the filling in of the pit later these became scattered all over the place. Only one conclusion, therefore, is possible: that this monument was originally built over the remains of a cremation. The person cremated, to merit such a monument being erected over his ashes, must have been of great consequence: a king or a saint. This accords very well with the literary evidence examined above and confirms the statement of the *Saddharmāṅkāra* that the Dakkhiṇa Thūpa was built on the Pulla Maḷuva which is no

other than the *kamma-mālaka* on which Duṭṭhagāmaṇi was cremated.

Some may argue that the find of the charcoal and ash would support the popular belief according to which the monument was built over the remains of Eḷāra at the place where he was cremated. Such an argument would ignore the inscription which labels the monument as Dakkhiṇa Thūpa. It is nowhere stated that the Dakkhiṇa Thūpa was built over Eḷāra's ashes. Even apart from this objection, Eḷāra's *stūpa* could not have been here, for there is irrefutable evidence to prove that it was elsewhere.

The *Mahāvamsa* tells us that the Eḷāra *stūpa* was built where this great Tamil king was cremated and that he was cremated at the very spot where he fell, fighting in single combat with Duṭṭhagāmaṇi. This memorable combat took place outside the southern gate of Anurādhapura and it is there that the Eḷāra *stūpa* must be looked for. There is little difficulty in locating the site of the southern gate of Anurādhapura. The lines of the city wall are still discernible on the ground in the form of a long low mound and have been traced by Bell in 1893. The sites where the gates existed on the eastern as well as the southern side are indicated by a sudden drop in the level of the mound.

There is also conclusive literary evidence to prove that the southern gate was not at the site of the Dakkhiṇa Vihāra, but further north at a point which can be determined by a survey of the remains of the city wall. The *Mahāvamsa* (Chapter XIX, vv. 40-41) states that the branch of the Bō-tree sent by Asoka was brought in state by Dēvānampiya Tissa himself in person from Jambukola (in North Ceylon), that he entered Anurādhapura with this holy object from the northern gate, passed through the southern gate and arrived at the spot in the Mahamēgha Garden where it was to be planted. The king came out through the southern gate, presumably because the Mahamēgha Garden was to the south of the City. This we know from various other sources, too. The *Thūpavamsa* (P. T. S. Edition, p. 53) states that the Bō-tree was planted at a distance of 500 bow-lengths from the southern gate which therefore was this distance to the south of the City. Buddhaghōsa, who wrote at Anurādhapura in the fifth

century, was quite familiar with that city. He has, in his *Sumangalavilāsini* (P. T. S. Edition, Vol. II, p. 573) given us information that the road which went eastwards past the Thūpārama turned northwards to enter the City through the Southern Gate.

The evidence from literary sources agrees thus with that from monumental remains to indicate that the southern gate was a few yards to the north of the present Medical Officer's bungalow. The site is private land now and no investigations have been undertaken there. In the area outside the City wall at this point there is no mound indicating a monument, but if a mound existed, it could have been levelled to the ground when the land here was built upon or planted. It is not impossible that the Medical Officer of Anurādhapura sleeps over Eḷāra's ashes. Or, they may have been scattered to the four winds by the contractor who put up that officer's dwelling-house.

The whole area below the pavement level of the pit dug by treasure-hunters of old was cleared of debris in order to collect all the stones from the relic-chamber that had fallen into it. These vandals were not satisfied with extracting the valuables from the *garbha*. They had indulged in senseless destruction, for most of the stone slabs with which the relic-chamber was constructed had been broken into pieces; some had been smashed to small bits. All the stones were taken out, but it was not possible to put them together so as to form the original design of the structure of which they were component parts. The slabs of limestone which are not damaged show a very fine technique of dressing stone. Some of them are ornamented with a single rosette in relief. One of the purposes for which it was decided to dig into the mound—to collect data with regard to the construction of relic-chambers in the early *stūpas*—was therefore not achieved. Nor were we any more successful in coming across objects of interest which the robbers had left behind. They had done their work with thoroughness and efficiency.

Dakkhiṇa Vihāra is mentioned in the chronicle for the first time in reference to the reign of Vaṭṭagāmaṇi Abhaya. It is, however, not specifically mentioned that the *stūpa* itself was built in that reign. If the *stūpa* was built over the

ashes of Dutthagāmaṇi, a monument smaller than the one of which the ruins we see now might have been erected not very long after the death of that king. The inscription on the pavement proves that the *dāgāba* assumed its present dimensions after its enlargement in the reign of Kanitṭha Tissa. The side of the cutting by treasure-seekers of old was exposed by the removal of the debris which covered it, but the section of the *stūpa* thus provided did not give indication of various stages in the *stūpa's* growth. A fresh section by cutting into the existing masonry right up to the original level would have furnished the necessary evidence, either for or against the view that the *stūpa* was enlarged on more than one occasion. Apart from the expense involved in this work, it was not considered advisable to cut through the intact brick masonry.

The digging into the mound showed that Bell's views on this *dāgāba* were incorrect in one particular, *i.e.*, the manner in which the dome was built. He has given his opinion that it was not of solid brick construction, but that it consisted of a solid core of brickwork in the centre with radiating walls joined to an arc of brickwork at the circumference, the interspaces being filled in with brick debris. This view of Bell is due to his mistaking as original work the later filling in after the treasure-hunters had dug a deep and broad pit in the centre, and the flimsy walls built of fragments of brick, possibly in order to hold tight the earth that was filled in.

The pit dug in the centre of the mound disclosed the fact that brick masonry goes down to a depth of 13 ft. below the level of the platform from which the *dāgāba* rises. Where the stone slabs of the pavement are missing, it was noticed that there is brick masonry extending out of the base of the *stūpa* under the pavement. Test diggings were made at a number of places and it was ascertained that the solidly built base, spreading out as it descends, reaches the natural ground 13 ft. below the level of the pavement. As it is, this *dāgāba*, like the other colossal *dāgābas*, rises from an artificially raised platform. Had the base of the *dāgāba* rested on the surface of this artificial platform, the masonry would have sunk due to its enormous weight. The builders of these *stūpas*, therefore, ensured the stability of the monu-

ments by building from the natural earth. Moreover, they allowed for the pressure from the weight of the superstructure by spreading out this base. An immense quantity of bricks has in this manner been buried underground, and is not meant to be seen by any one. Those who interpret the *stūpa* as symbolizing the cosmic mountain can explain that this buried base represents that part of Mount Mēru which is believed to be immersed in the ocean. Pits have been dug into this brickwork in order to plant the stelae of the *vāhulkadas*. It was also the same at the Ruvanvāli Dāgāba. At the largest of Ceylon's *stūpas*, the Jētavana, Bell's investigations, in 1894, revealed that its buried base goes to a depth of 26 ft. A portion of this base of the Dakkhiṇa Thūpa was exposed and the necessary drawings and photographs were prepared. This exposed portion of the base proved to be a sight of great interest to visitors, and for the benefit of students it was allowed to remain without being reburied for some time.

The trench opened in order to drain out the rain water from the digging meant to expose a portion of the base revealed that the platform consisted of a filling of gravelly soil over which was a layer of brickwork—three courses in the places examined—and on the surface a layer of lime plaster, patches of which are still preserved. The retaining wall of the platform was traceable on the eastern side, at the middle of which was a broad projection for a flight of steps. The retaining wall and the flight of steps have been as badly treated by vandals as have been the *vāhulkadas*. At the centre, the eastern side of the square platform is 74 ft. away from the base of the frontispiece. Assuming that the platform was symmetrical, it is calculated to have been 372 ft. square and about $3\frac{1}{4}$ acres in extent. The platform on which this *dāgāba* stood appears thus to have been, in relation to its circumference, larger in size than at the other *dāgābas* of Anurādhapura. The Ruvanvāli Dāgāba, which is 930 ft. in circumference, stood on a platform 465 ft. square and 5 acres in extent. The platform of the Jētavana Dāgāba, of which the circumference is 1,147 ft., measures 576 ft. each way and covers an area of nearly 8 acres. The Archaeological Reservation for this Dāgāba is not extensive enough to include the whole platform.

An interesting find came to light when the loose fragments of bricks were being cleared away on the surface of what is left of the basal terrace. This was a limestone casket, shaped like a *stūpa* with the upper half forming a lid, embedded in the brickwork close to the moulded limestone base in the south-eastern quadrant. The casket contained two small reliquaries of thin gold sheet, fragments of coral, leads plated with gold foil, pearls and chips of agate.

At the site of the northern frontispiece, the trench dug by Bell had been partly filled in. In clearing the place to the proper level, a number of carved stones which belonged to the frontispiece were brought to light. The lower half of one of the shorter stela, bearing interesting sculptures, was found in position. The upper was discovered in the premises of the Archaeological Department. It had no doubt been brought there by Bell. In order to join the two pieces together, it was necessary to dig round the lower half which was *in situ*, so that it may be straightened to plumb Plate VI. This led to another of the important finds of the excavation. Placed under the base of the pillar was an earthenware casket, with lid, inside which was found a reliquary of gold sheet. Inside the reliquary were what appear to be decomposed pearls.

An interesting collection of beads and other trinkets, including a large uncut amethyst, was found just

underneath the layer of brick of the *maḷuva* in front of the eastern *vāhalkāda*. The objects appear to have been found as they were deposited there by a devotee while the work was in progress.

But for a relatively small portion in the north-western quadrant, the vast accumulation of debris round the base of the monument, of which the circumference is 578 ft., has now been cleared away. That portion in the north-western quadrant will not be cleared away until the work of filling in the pit and pointing and water-proofing the top are completed. Along the slope of this portion of the mound still left one can climb to the top of the truncated *stūpa*. If this is cleared away, a ladder would be necessary. In the north-eastern quadrant enough is preserved of the three basal terraces to give one an idea of their dimensions and architectural details. At a height of 10 ft. 6 in. from the uppermost of the basal terraces, the facing of the dome recedes by 6 ft. 9 in., a feature not noticed in any other *stūpa*. It is not impossible that a wooden railing ran round the dome at this height as is shown in some of the bas-relief representations of *stūpas* at Bharhut and Sāñchi. If such a railing existed, it can be taken as the *kucchi-vedi*, a feature to which there is reference in the chronicles.

Magul Uyana

Conservation work at Anurādhapura during the year was mainly

concerned with the channel which brought water to the ponds from the main channel of the Tisāvāva. This work, started in the previous year, was continued, the portion conserved this year being 277 yards in length. At places the brick-built portions of the side walls of the channel are altogether missing; they were rebuilt, using old bricks, to an average height of a foot. The stone slabs placed at the bottom were left as they were found, except in such places where they had been thrown up by the roots of trees. The slabs of stone placed vertically on either side had also to be re-erected in many places. The channel winds up and down following the contour of the land and, in some places, it appears as if its gradient is towards the wrong side; but from the flow of water which collects in it during the rainy weather, there is no doubt that even today, after having been buried in the debris for many centuries since it was originally laid out, this channel would still serve the purpose for which it was originally designed. Not connected with the sub-channels which branched out towards the ponds, there are a number of other outlets towards these areas of the old park in which there are no traces of ponds. These outlets, no doubt, served the purpose of watering the trees and shrubs of the park.

(From the Report of the Archaeological Survey of Ceylon for 1948).

THE GREAT RENUNCIATION

PRINCE SIDDHARTHA after a life spent in wordly enjoyments was amazed out of his ease at the sight of old age, sickness, a corpse and an ascetic.

One day the Prince wishing to go to the park summoned his charioteer and asked him to harness the chariot. He obeyed, and, adorning the great splendid chariot, informed him that the chariot was ready. Prince Siddhartha then ascended the chariot and was driven towards the park. The gods seeing the Prince on his way to the park thought, "the time for enlightenment is at hand: we will show him a previous sign." So they made a god appear, worn out with old

age, trembling with a stick in his hand.

The Prince questioned his charioteer as to what man this was, and on hearing his reply said, "woe to birth, when old age of one that is born shall be known." With a melancholy heart he thereupon returned to the palace.

King Suddhodhana, the father, questioned the charioteer as to why Prince Siddhartha returned so quickly. The charioteer replied that the Prince had seen an old man, and this sight had made him decide to leave the world.

The King then summoned dancing girls, so that in their company the Prince would have no thought of

leaving the world. That day the Prince taking pleasure in the thought of leaving the world went out to the park. When he was returning to the city his father sent him a message to the effect that a son has been born. The Prince on hearing that said, "Rāhula is born,—a bond is born"; and thus the young Prince was named Rāhula.

At that time a maiden named Kisā Gotami, had gone to the roof of the Palace, and seeing the beauty and serenity of the Prince breathed forth this joyous utterance:

"Happy indeed is the mother
Happy indeed is the father
Happy indeed is the wife
Who has such a husband."

The Prince hearing this utterance thought that when passion is extinguished the heart is happy. When illusion, falsehood, pride, malice and lust are extinguished the heart is happy. He was pleased at her utterance, and thus thought of going forth from the world to seek Nibbāna.

After the Bodhisatta woke from his midnight sleep he found his female musicians sleeping round him in disgusting attitudes. This too made him finally to decide to leave the worldly life, and he ordered Channa to bring forth his horse Kantaka.

He then went into the Queen's chamber and looked at his son Rāhula. Seeing that mother and son were fast asleep he thought of starting on his great journey.

He, without disturbing them, left the city on his horse Kantaka. At that time Māra (the God of Evil) appeared and asked the Prince not to depart, but he did not listen to Māra. This great renunciation took place on a Full Moon day in the month of May.

When he reached the river Anomā he gave his ornaments to his charioteer and having taken his sword

cut his hair. Then Mahabrahmā appeared and gave him the eight requisites of a monk: Three robes, bowl, razor, needle, girdle and water-strainer. When he sent back his charioteer, his horse had listened to their talk, and thinking that he would never see his master again, died of a broken heart and was reborn as a god.

May all beings be happy and free from suffering.

ASTRID PERERA.

"Sevva-Sevana,"
Kirillapona,
April 5, 1950.

LETTERS TO THE EDITOR

AN APPEAL TO BUDDHIST REASON

Sir,

THE editors of Buddhist World Philosophy have tried to go beyond the current and popular methods of propagating Buddhism in America by seeking beforehand the American attitude toward Buddhist thought. And having accomplished this to a fair degree, we have also uncovered much of the capacity and readiness of the American mind for this splendid moralizing system. We have sent hundreds of copies of the survey to Buddhist contacts throughout the world. But now, our concern and perplexity is the apparent indifference and apathy of Eastern Buddhist leadership to increase Buddhist missionary work on the North American continent. Hence a new survey of Buddhist attitudes.

Eastern leadership in Buddhist thought will sacrifice its greatest opportunity to serve humanity and those struggling on the Path, if it fails to observe and act on the following facts which were taken from the survey:

1. That Eastern (Buddhist) indifference to plan and institute missionary activity in America is due to one or more misguiding influences which stem from either a superiority-complex, or the thought that Western capacity for spiritual advance is immature.

2. That there is decided movement in America toward chaotic materialism and a growing dislike

of monastic influence in a 20th century setting. The Buddhist missionary (or bhikkhu) would go farther to attract intelligent and influential support should he appear as the layman minus the ostentation of robes and ritual. The intellectual in America will respect the 'Yellow-Robe' with courtesy, but holds that 'democratic' principle should be expressed, and that religious teachers should be at least partly self-supporting and willing to sacrifice attire that creates a spirit of superiority.

3. Educators throughout America clamour for a new moralizing system to compliment scientific advance in the new age. Yet without public approval, the educator must be subservient to both Christian monopoly and the community's unreasoning loyalties, inhibiting thereby any move to institute change. Increased Buddhist activity throughout America would indeed modify the present apathy and stir the new thought-matrix into action.

4. The matter of America's trend toward greater chaotic materialism is vital. Psychologically, this has but one definite reaction, and this will manifest following a disastrous war or violent social reform into a "back-swing" to outmoded religiosity and the punishment of all outside the 'church.' The educator (as a whole) has accepted Buddhist thought as superior to theist ideology. He is also aware that Buddhism being based upon faith

and unreasoning loyalties, is no foundation for intellectual honesty, the most desired development in educational movement.

5. Most important in the appeal to Buddhist leadership to quickly institute missionary activity in North America, would be its reaction on Buddhists the world over. The trend in Buddhist lands to reform admits of the decline of Buddhism in all countries. Hence, a move to reform and vitalize the Dhamma in America would bring rewards of political, social, and economic reaction in Buddhist lands. Intellectual America desires cultural advance, and to achieve this, will encourage the inter-exchange of cultural ideas and merits among nations. The United Nations uphold this action as being outstanding to promote lasting peace.

The editors of Buddhist World Philosophy have made many important contacts in universities, colleges, and among leaders in reform movement. Among these are many friends of Buddhism.

We appeal to you and all Buddhists on the Path immediately to start correspondence and activity toward an ultimate meeting of representatives for a *Buddhist Council for Propagation of the Dhamma in America!* The questions our Buddhist friends deem most important are: 1. Who might we look to for support to sponsor this movement? 2. How can we effect the most hurried yet most practical way of

(Continued on page 12)

COLOMBO Y. M. B. A. NEWS

SINHALESE NEW YEAR

THE Sinhalese New Year Programme of the Colombo Y.M. B.A., has now become an annual event eagerly looked forward to by the members. This year's programme, for which as usual too much praise cannot be given to our Hony. General Secretary, Mr. V. S. Nanayakkara, was indeed most refreshing. It is a pity that the fear of rain compelled the confinement of the programme to the hall, for our national dances are essentially out-door items. However, a gathering of more than eight hundred, after partaking of kavun, kokis and kolikuttu, washed down by good high-grown tea, sat through the full two-hour programme. And that just showed they thoroughly enjoyed it.—*Cor.*

NEW MEMBERS :—

21.3.50 : V. Moni, 24, Guna-sekera Lane, 3rd Division, Maradana; D. A. Alahakone, Clerk, Carrier Office, C.T.O., Colombo; P. Amaraweera, 389, Albion Lodge, Baseline Road, Dematagoda; D. A. Wickramasinghe, 389, "Albion Lodge," Baseline Road, Dematagoda; Palitha C. Senanayake, Clerk, Government Press; W. Isaac De Mel, C.C.S., Administrative Assistant, Medical Department, Colombo; A. D. Pragnasena, Apothecary, Eye Hospital, Colombo; Dr. S. S. Fernando, D.M.A., Nuwara Eliya; Lankamithra Gunawardena, Law Student, 240/1, Galle Road, Kollupitiya.

28.3.50 : L. F. A. Sirisena Silva, Sub-Postmaster, Rifle Street, Sub-P.O., Slave Island; Francis Jayasundera, Clerk, Tramway Accounts Department, Town Hall, Colombo; D. T. D. Bulugahapitiya, 267, Dematagoda Road, Maradana.

4.4.50 : D. K. Mathew, Merchant, 14, Sarasavi Lane, Colombo 8; A. A. Somapala, Clerk, 67, Dematagoda Place, Dematagoda, Colombo; M. C. Jansz, Clerk, 13/7, Kolonnawa Road, Wellampitiya; P. D. Wickremaratne, Merchant, Teligama, Kitulgala; A. J. Peiris, Textile Dealer, "Sisira," 288, Galle Road, Wellawatta; S. Ganesh, 126, High Level Road, Nugegoda.

RESIGNATIONS

D. Ariyaratne, R. L. D. Piyadasa, Austin de Silva; D. D. Nandana, Premawansa Ratnayake, "Rum Niwasa," Panadura, B. D. Cooray.

INDOOR SPORTS

Our Sports Secretary, Mr. D. A. S. Perera, writes :—

BILLIARDS

A long-felt need in the Billiards' Section was partially realised when one of the Billiard Tables completely renovated was formally opened by Mr. Siri Perera, President of the All-Ceylon Billiard Association on Tuesday, April 4th.

The Committee of Management released a sum of Rs. 1,300/- for this job and a like sum is required to repair the other table. The Sports Committee has launched a campaign for collecting funds from playing members and from others who are willing to help. We are confident that members will rise to the occasion and subscribe generously and help us to complete our job

SPECIAL ISSUE

The June issue of *The Buddhist* will be a special number in honour of the World Fellowship of Buddhists to be held in Ceylon at the end of this month.

by the end of June. All contributions, however small, will be gratefully accepted and acknowledged in these columns. All remittances should be addressed to the Hony. Sports' Secretary, Y.M.B.A. It has been decided to hold the Annual Handicap Tournament for the President's Cup in August. New members who have not taken part in our Billiard Tournaments earlier and who wish to do so please write for further particulars.

TABLE TENNIS

The Inter-Club Table Tennis Tournament will be held in May, and we have decided to send two teams to compete in the B and C Divisions. Repairs are being effected to our Table Tennis Room, and we hope to have a first-class Stadium in the near future. We hope to see more members taking a keen interest in this game.

BADMINTON

The Badminton Court has been repaired and is now ready for play. The monthly subscription is Rs. 6.50.

SONG RECITAL

Mr. Hubert Rajapakse gave a Sinhalese Song Recital in the Association Hall on Friday, March 17th, 1950. The programme included several "Vannams," selections from Somapala's and Sunil Shanthi's Compositions and the immortal ode, "Dhammo Buddunge."

Mr. N. J. V. Cooray thanked Mr. Rajapakse for the recital. An oriental Orchestra was in attendance.

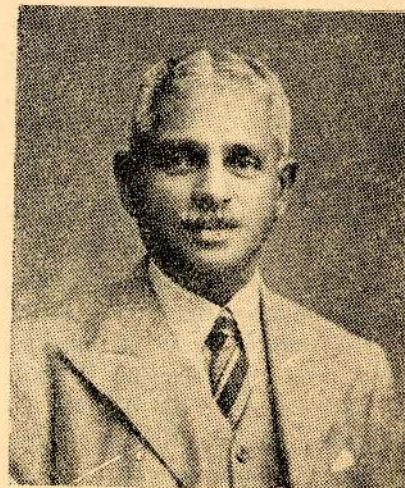
OBITUARY

We regret to record the following deaths :—

Mrs. Pereira, wife of Mr. R. L. Pereira, one of our Vice-Presidents.

Mr. R. M. Pieris, father of Mr. Ernest Rajakaruna and father-in-law of Mr. Raja Hewavitarna.

The death of Dr. E. A. Blok is a great loss to us. He was always one of our most enthusiastic members. He served in the Committee of Management for several years and was also a vice-president for some time.



Dr. E. A. Blok

Dhamma requires Life—not empty words,

Dhamma requires a Vision—not Narrowness,

Dhamma requires Intelligence—not stupidity,

Dhamma requires Meditation—the developing of Insight:

ZEN.

NEWS AND NOTES

KANDY SRI PUSPADANA SOCIETY, LTD. 41st Anniversary

THE 41st Anniversary meeting of the Sri Puspadana Society, Kandy, was held with Mr. P. de S. Kularatne in the Chair. After the Annual Report was read by the Assistant Secretary, in the absence of Mr. K. Edmund Perera, the Hony. General Secretary, the following spoke on the good work done by the Society during the last 41 years. E. Devarakkitha Thera, B. Dhammananda Thera, M. Dhammadassi Thera and Messrs. David Karunaratne, V. T. Nanayakara, M.P., and E. de S. Wijayaratne.

Mr. Kularatne dwelt on the methods that should be adopted to promote Buddhist education in the land.

Later the Annual General Meeting was held and the following Office-bearers were elected:—

President: Senator, W. A. B. Soysa, J.P., M.B.E., M.M.C.; Vice-Presidents: Mr. H. A. C. Wickramaratne, M.M.C., and Mr. W. D. Perera; Hony. General Secretary: Mr. Francis Gunaratne; Assistant Secretary: Mr. B. Attygalle; Religious Secretary: Mr. J. A. Chas. de Silva; Treasurer: Mr. Simon Witharane; Manager of Schools: Mr. D. H. Jayawickrama; Kurthiadhikari: Mr. S. W. Ranasinghe; Auditor: Mr. W. M. Karunaratne; and the following to form the Committee: Messrs. M. G. Ariyasena, K. J. Kodithuwakku, N. D. A. Samaranyake, A. A. Dharmasena, M. D. C. de Silva, K. Edmund Perera, K. Vincent Perera, K. D. Sugathadasa, Fred Abeysekara, D. M. Jayasinghe, D. E. Ranasinghe, D. R. Weerappuli, A. W. D. Navaratne, D. D. S. Haramanis Appuhamy, D. B. Weerasinghe, P. L. Perera, L. B. Samaratunge, S. Stephen Fernando, C. Ranhoty, R. T. Hettimulla, L. B. Mawilmada, H. D. P. Jayasinghe, and H. D. Abraham Appuhamy.

CONTROL OF BUDDHAGAYA

IN accordance with the Buddhagaya Temple Act, 1949, passed by the Bihar Legislative Assembly, the Government of Bihar has constituted the undermentioned Committee of Management. The appointment is for a period of three years and the Committee consists of four Buddhists and four Hindus, with the District Magistrate of Gaya as Chairman.

This act of the Government of Bihar culminates 57 years' efforts of the Maha Bodhi Society to bring the Temple under Buddhist control. It was the late Ven. Anagarika Dharmapala, the founder of the Maha Bodhi Society, who initiated the movement which gradually became a world-wide campaign. Although the full control of the temple has not been given to the Buddhists, it gives them an effective voice in its future management.

Shri Devapriya Valisinha, General Secretary, Maha Bodhi Society; Shri Jinaratan Bhikshu, President, All-Assam Buddhist Association; Dr. Arabinda Barua, General Secretary, Bengal Buddhist Association; Rev. Bhikshu Jagadish Kashyap, Tripitakacharyya; Kumar Ganga Nand Singh; Shri R. L. Nandkeolayar, Bar-at-law; The Mahanth of the Saivite Monastery at Bodh Gaya; Shri Brij Kishore Narain Singh.—*Cor.*

VESAK IN INDIA

THE thrice sacred festival in commemoration of the Birth, Enlightenment and Maha Parinirvana of the Lord Buddha, will be celebrated under the auspices of the Maha Bodhi Society of India on May 1 and 2, at Buddhagaya, Sarnath, Lumbini, Calcutta, New Delhi, Bombay, Madras, Calicut, Lucknow and other centres of the Society.

The programme includes the holding of public meetings, Buddha

the poor and orphans, distribution of fruits among hospital patients and bringing out a special Vaisakha Number of the Maha Bodhi Journal, etc.—*Cor.*

LETTERS TO THE EDITOR

(Continued from page 10)

bringing this movement before a council of representatives? 3. Where would be the most desired place of meeting? May we have your reactions and suggestions to the above at an early date? The editors of Buddhist World Philosophy will continue to serve as a medium of contact between Buddhists and friends of Buddhism desiring to bring about a successful project for a *Buddhist Council for Propagation of the Dhamma in America*. The project is yours to plan and perfect. Let us begin with the three questions above, the *who*, the *how*, and the *where* of it all.

Sincerely yours

in the Buddha-Dhamma,

MARIE HARLOWE PULLEY

WILLIAM S. PULLEY,

Buddhist World Philosophy.

Maha Publishing Co.,

Three Rivers, Mich., U.S.A.

O Blessed Dhamma, Great in Wisdom,
Sympathy, Love, Kindness to all;
Thy Way, O Dhamma, points to
Bodhi,

Nibbana in all Its Beauty.

But Greater Still, It cures our
Ignorance

And bids us turn our mortal eye;
To Search for that, which is Wisdom's
Source,

That Illumines Mind to see the Way
From this deep darkness to Endless
Day

That is Nibbana, Wisdom's End.

ZEN.

O Budd! Thou Greatest Ever
That lived for man the Way to show;
To Life's Highest, by a Path so
simple

That none can err, who once was
shown.

ZEN.