



THE BUDDHIST

“*Sīla Paññānato Jayam*”

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BUDDHISM IN EUROPE

By

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THE Europe of today is fundamentally different from the Europe of a few decades ago. The difference is not confined only to outward appearance or to the fact that Europe is now a continent of ruins. The change goes far deeper and is also of a political and spiritual nature. If Europe's towns are ruins, so is her former leading position in the political field, and her spiritual collapse is equally serious. Politically, Europe is now no more than a colony, in the truest sense of the word, of both East and West. Formally the mistress of large colonial peoples, she now suffers herself, as a colony, what she once caused the suppressed colonial peoples to suffer. Karma! Europe's spiritual collapse is also complete, her philosophy, which centred round Christianity, having broken down once and for all. The ruins which we see around us today are merely the results and the symbols of Europe's political and spiritual ruin. When in the midst of once flourishing European towns a desolate emptiness gapes before us, it is symbolical of the vast spiritual void with which we are confronted. The few facades, be they material or spiritual, that are still standing, cannot deceive us, for also behind them death, chaos and decay have already taken up their abode. The spirit of Europe was one of destruction and crass selfishness, as witness the suffering caused for centuries to the colonial peoples, the brutal extermination of whole nations and their civilizations, the social exploitation of millions of people by Western capitalism, and the gigantic slaughterhouses. Divest all these things of the "noble" names with which they are adorned, and it becomes clear that Europe's fate of today is no more and no less than the result of her own actions in the past. When we Europeans realize this fact, we find there is only one thing left for us to do, and that is to seek for a complete change of mind, to turn away from the old selfishness, to lead a new life in a chastened and better spirit. Europe can no longer re-construct, she has to construct *afresh*. That which has collapsed was rotten and decayed, and from its ruined remains no new building can be erected, for it would again be rotten and decayed. No, a completely new construction is required, built up of sound new bricks. The old European-Christian tradition must be put an end to for ever. This fact has already been grasped by many Europeans and is steadily gaining recognition amongst those Europeans who are ethically sound.

But they who are seeking for new and better ways, who are anxious to build up the world afresh, were asking themselves where to find the bricks and mortar for its foundations. There can be only one answer to this question: build up on Truth and Knowledge, do away with untruth, hatred, greed and illusion. And Truth is found in the Buddha-Dhamma. Hence the collapse of Europe must eventually lead the thinking Europeans to Him and His Teaching. Just as the towns and cities of Europe are waiting for the architectural genius who will rebuild them in accordance with new principles far removed from those of the deluded past which forced millions of people into miserable hovels, so the populace of Europe is waiting and longing for the great Master and Sage who will show the way to a new world free from suffering, where people will be rid of the slavery and misery into which they were forced by the deluded European-Christian spirit. This Master, who can show how to build up a completely new Europe, is the Buddha.

The object of the New European Buddhist Association is to show the seekers of Europe the way to the Teaching of Truth and to be exemplars of it. With ever renewed amazement I see almost daily how eagerly the Buddha-Dhamma is sought after and longed for in Europe. But at the same time there is arising in Europe, in a truly horrifying manner, a spirit of hatred, destruction and the wildest nationalism. Therefore, we European Buddhists will be faced with a hard struggle. We shall not shirk it, knowing as we do that we are fighting the good fight, and we shall fight it in the spirit of the Blessed One. We have against us not only the adherents of Europe's evil spirit, but also the powers and institutions which arose from that evil spirit. To show the European how he can attain Deliverance individually is not enough, but we must rather endeavour to fill social institutions with the spirit

of the Enlightened One. If we fail to do so, our work is only piecemeal and we shall never overcome untruth and delusion. We should resemble the person who keeps his body clean but leaves the dirt in his house untouched. Despite his bodily cleanliness, he will ultimately perish in the dirt around him. We Buddhists in Europe are similarly placed. It is not enough to change people's individual actions in accordance with the Master's Teaching, if they are to remain harnessed to a state organization, to laws and to an economy which originated from a totally different spirit. The resulting clash between the individual and the society in which he has his being would prove fatal. Hence the spirit of the individual must also be that of his social environment and *vice versa*. When we realize this fact, we begin to see the immensity of our task. But the task must be done, for it is our duty towards mankind and all beings.

However, I must not confine myself to what we want to do and have to do, I should also say a few words of what we have already done. In a number of European countries we have founded branches of our organization which are being managed in a devoted manner by our active members. ("Active members" are those who sincerely strive to order their daily lives in accordance with the spirit of the Buddha-Dhamma, and only to those do we give the honoured name of "Buddhists.") These branch organizations gather together the Buddhists in the respective countries and establish contacts in close co-operation and by a most valuable exchange of ideas with myself. I for my part am at all times at our members' disposal with advice or help as far as I am able. We hope shortly to publish our journal in English as well as in French and German, and possibly even in Esperanto, to ensure constant contact between all Buddhists in Europe.

Up to the time of writing there are branches of our organization in Belgium, Germany, England, France, Holland, Sweden and Switzerland. By the time this article goes to press I hope there may be even more. We also have members in most other European countries. We try to arrange regular local meetings, at least as far as this is technically possible, though in many cases our members live in small outlying places so far away from each other that regular personal contact is out of the question. As soon as we have a sufficient number of local Buddhist groups established in Europe,

we hope to make arrangements for a Bhikkhu to visit each one of them. Furthermore, we are striving to set up homes for lost and abandoned animals, wherever possible. Here and there such homes are already in existence under the auspices of our organization.

It is often not easy to recognize pseudo-Buddhistic activities in time for what they are. For example, there is in Belgium a pseudo-Buddhistic group under the leadership of a man who calls himself the Grand-Lama of Belgium (sic) and who dabbles in occultism of a highly dubious sort with a group of people who call themselves Buddhists. Frequently considerable harm is done to our serious work by such misuse of the Buddhist name, against which we have no legal redress. For many years past Germany has been the European country which showed most interest in Buddhism, and this is still largely true today. But since the war Germany has proved to be the fertile soil of organizations and groups which, though they call themselves Buddhist, know hardly anything about the Dhamma and devote themselves to totally different ideas in which theosophical and anthroposophical lines of thought play a decisive part in many cases. As chaotic as conditions in Germany are generally, so chaotic are also the various activities designated with the term Buddhist, and it required much patience to separate the chaff from the corn. With the co-operation of really sound German Buddhists we have now largely succeeded in doing so, with the result that the percentage of really genuine Buddhists in Germany is found to be not much greater than in other countries. The position in Germany in this regard is often wrongly interpreted, and I have read reports in Eastern newspapers which were completely at variance with the true facts. The figures frequently mentioned in connexion with German Buddhists should be viewed with scepticism, as more than 90 per cent. of these figures is composed of people who are not Buddhists at all and are often found to know very little of the Dhamma. When conditions in Germany have more or less returned to normal, these exaggerated figures will also assume more normal proportions and will then represent the less great but ethically more valuable number of genuine Buddhists. This can only be of benefit to serious work in the cause of Dhamma, for at present it often happens that the valuable seeker after Truth is repelled by these pseudo-Buddhistic activities and becomes estranged from the Doctrine for ever. Among the various Buddhist groups in Germany I would specially mention the "Freie Gemeinde um Buddha," which does valuable work under the leadership of Maha-Upasaka Preibisch, particularly in our fight against vivisection, and also Mr. Guido Auster, the selfless leader of the Buddhist Secretariat in Berlin. With both of these we are in constant contact and close co-operation. Moreover, there are in Europe various Buddhist study groups. Even though not all the members of such groups have yet reached the stage where their daily lives are based on the precepts, they do good work in their own way and we support them as much as possible. For example, one Buddhist study group in Holland (leader Mr. van der Ven) and another Buddhist study group in Finland which has had

some of the shorter Buddhist Scriptures translated into Finnish and printed in that country and is thus instrumental in spreading the Dhamma in the extreme North of Europe.

I cannot end this report on the position of Buddhism in Europe without mentioning our young people. Time and again I see, to my great joy, that the young people in Europe are particularly responsive to the Teaching of the Enlightened One. This may be due to the fact that our young people especially suffered from the glaring discrepancy between the fine speeches, full of pathos, in which Europe's evil spirit clothed itself, on the one hand, and the horrors of war, the misery of social exploitation and the total failure of Europe's accepted institutions, on the other. The fact that Europe's young people are seeking for Truth prompted us to found our "Ananda Youth Group" (Young People's Buddhist Association), which is probably the only Buddhist youth movement in Europe. This youth movement is as yet only in its initial stage, but I am expecting great things of it for the future in the service of Dhamma. Our main object is to show our young people how a solution may be found to national and social problems in the spirit of the Buddha. As we strive fully to initiate each individual member in the Dhamma, a great deal of detail work is involved, but this will not be in vain. At different European Universities Buddhist students' groups are being formed in close contact with myself. Our "Circle of Friends of the Ananda Youth Group," likewise in process of formation and intended to comprise people in all parts of the world who are interested in our Buddhist youth in Europe, is to have the task of lending active support to our youth work. It would be most useful, particularly for our young people, if we could be enabled to publish various shorter writings which are ready for publication, but which until now we have not been in a position to print.

Having referred to the general difficulties in Europe, I would finally add a few words about our special difficulties. Among Europe's millions we European Buddhists are but a handful; we are like a grain of seed in a gigantic forest. We stand completely alone, we have neither the support of a government nor of a powerful press, we have no powerful Church behind us, nor any funds. The economic collapse of Europe has impoverished the majority of our members, so that instead of being able to expect financial contributions, we are, on the contrary, obliged to give financial aid to many members. This applies particularly to German Buddhists, many of them are at starvation point. Hence we send regular food parcels to several German families to spare them at least from the worst. Thus we have financial difficulties almost daily, the more so since the Gestapo confiscated my entire fortune after condemning me to death in Germany. But often, just when it seems that the difficulties are truly insurmountable, a solution is found, suddenly and unexpectedly. I have come to realize that all right desire, all that we wish for without thought of self, will always be fulfilled. This gives me confidence for the future. For even if we have no millions nor a world press behind us, we have something else; the knowledge that we may be sure of victory

by the law of Karma, because Truth and Right are ever victorious. We must not forget that a small band of truly devoted people, ready and willing to make sacrifices, is more valuable than a large number of hangers-on who might fail us at the decisive moment. And so this article ends with the testimony of my unshakable conviction that it is the Buddha-Dhamma, which will eventually make the words of a great European poet: "New Life springs up out of the ruins" come true for Europe.

WHAT IS BUDDHISM ?

1. The Buddhism is the Universal Religion of Peace and Fraternisation of all men, not regarding their race or colour.
2. The Buddhism is the Religion of liberation from superstition and delusion.
3. The Buddhism is the Religion of serene, dignified joy of life, if compared with the Religions of fear and penitence.
4. The Buddhism is the Religion of Mildness. Never a man or animal has been persecuted or killed for the doctrine of the Buddha.
5. The Buddhism is the Religion of Self-culture. To be conscious of the Buddha as the ideal guide for life, the Buddhist is trained in quietness, conscious life and deliberate speaking.
6. The Buddhism is the only Religion worthy of man because the Buddhist does not pray for every trifle to a god, but depends on himself and hardens against misfortune.
7. The Buddhism is the Religion of Philosophy and compatible with modern science.
8. The Buddhism is the Religion for the Idealist. The Buddhist is doing the good not considering a reward in Heaven later on, but only by insight and comprehension.
9. The Buddhism is the Religion for Reformers of all kinds.
10. The Buddhism is the Religion for the Freethinker and Socialist.

E.P.

THE HEALING OF THE WORLD

Is in its nameless saints. Each separate star
Seems nothing; but a myriad scattered stars
Break up the night, and make it beautiful.

—Bayard Taylor.

* * *

I would not enter on my list of friends
(Though graced with polished manners
and fine sense,
Yet wanting sensibility) the man
Who needlessly sets foot upon a worm.

—Cowper.

* * *

He that hath a truth and keeps it,
Keeps what not to him belongs,
But performs a selfish action,
And a fellow mortal wrongs.

—Andrew Jackson Davis.

* * *

What is majority? Majority is nonsense!
Reason has always been with few.

—Schiller.

COURAGEOUS FAITH

By

NYANAPONIKA THERA,
"Island Hermitage," Dodanduwa.

FAITH is not merely the belief in the existence of a thing or in the truth of it, but it is also the confidence in the power of that thing. So is religious faith the belief and the confidence in the power of the Good whatever different names be given to it. Buddhist Faith (saddhā), in particular, is the belief in the incomparable power of the supreme Good, the Noble Eightfold Path, i.e., the confidence in its purifying and liberating efficacy.

Among those calling themselves "believers" or "religious persons" or, in our particular case, Buddhists, there are still too few who have that kind of genuine faith, i.e., the confidence in the actual power of the Good to transform and to elevate the life of the individual and of society, against the resistance of the Evil within and without. Too few are those who dare to entrust themselves

to the powerful current of the Good, and too many are those who secretly believe in spite of a vague sort of "faith," that the power of the Evil, within themselves and in the world outside, is stronger,—too strong to be contended with. Many politicians everywhere in the world seem to believe the same, particularly those who call themselves wrongly "realists," obviously implying that only the Evil is "real." They think that, by necessity, they have to submit to its greater power. No wonder that they cannot achieve much good, if they are not willing to put it to a test.

To be sure, in the face of the great forces of evil and stupidity, this kind of genuine faith in the Good requires a certain amount of courage. But no progress, of any sort, is possible without courage. Progress means: to overcome the natural inertia of present unsatisfactory condi-

tions in the individual and in society. It certainly requires courage to do the first step in breaking through that resistance of the natural inertia and self-preserving tendency of things and minds, but just that is the preliminary condition of success.

The ancient Teachers of the Buddhist Doctrine have been well aware that courage is an essential feature of true Faith. They compared, therefore, Faith (saddhā) to a strong and courageous hero who plunges ahead into the turbulent waters of a stream to lead safely across the weaker people who timidly stop at the shore, or, excitedly and in vain, are running up and down the bank, engaged in useless arguments about the proper place of crossing. This simile can be applied to the social as well as to the inner life. In the first case, the "weaker people" are those who, provided they are given a lead, are willing to follow and to support the leader, but are unable to make the start by themselves. In the case of the inner life, the "weaker people" are those qualities necessary for spiritual progress which are either undeveloped or isolated from their supplementary virtues.

Such factors of inner progress which supplement, support and balance each other are, e.g., Wisdom (or Intellect; *paññā*) and Faith (*saddhā*). If Wisdom remains without the confidence, devotion and zeal of Faith it will stop short at a mere theoretical understanding and intellectual appreciation of teachings meant to be lived and not only to be thought about. In the words of our simile: Wisdom if not being helped by the hero of Faith, will merely "run up and down the bank of the stream,"—an activity with a very busy and important appearance but with little actual results. Wisdom separated from Faith will lack the firm belief in its own power to be the guide on the path of life. Without this inner conviction it will hesitate to follow in earnest its own conclusions and commands; it will lack the courage to make an actual start with the task of "crossing over." The supplementary quality of Faith, supported by the vigour and endurance of Energy (*viriyā*) will give wings to Wisdom, enabling it to rise above the barrenness of unapplied knowledge and the futility of the wordy wars of conceptual thought. On the other hand, Wisdom will give to Faith, in exchange, discriminative judgment and reliable guidance. It will prevent that Faith becomes exhausted and its energies wasted by ineffective emotional effusions and misdirected efforts. Therefore Faith and Wisdom should always be kept in harmony. Both together will prove to be ideal companions, able to meet, by their combined efforts, any dangers and difficulties of the road to Liberation. Right Mindfulness (*sammāsati*) will be watching that they are keeping equal pace.

Let Faith (*saddhā*) i.e., courageous confidence, do the first step on your road! At the second step you will find many helpers, within yourself and from outside! Too many are still the believers in the might of the Evil, and too few the believers in the victorious power of the Good!

THE HUMAN TRAGEDY

As long as Humanity believes that this wicked world was created by a good and wise god, or if there is a heaven, one can go to it through the offering of prayers and Mass, candles, and what not; as long as Humanity thinks that to be saved one has to eat one's god as long as they believe that things done can be made undone by another man (Popes and Priests) for a payment (!): as long as Humanity believes such nonsense, they are surely demented and will behave like demented beings; they will continue to cheat and defraud one another, to lie to each other, to hate each other, to kill each other. And such, indeed, is the History of Christianity and Christian Nations. But if and when they will learn to know the truth, the objective reality, they will cease to behave like demented beings; they will love instead of hate each other; they will help instead of kill each other; they will become truthful, just and kind. Buddhism is the only help for a fast disintegrating world, because it is not a belief, but, the science of Life.

Christianity is bankrupt; it has deceived Humanity with fables, fairy tales, with lies, with grotesque dogmas. This is the reason why there is no more moral influence in the world today. If people had not been deceived by Christianity about the most sacred things, Humanity would have progressed already to a better and saner Civilisation than this brutal Christian Civilisation, whose march through history is strewn with destruction, is covered with lakes of blood, with all manner of violence and brutality. For nearly two thousand years Christianity has been vainly trying to force itself upon Europe and through Europe on other parts of the world. The moral edifice, which some or many have attempted to rear on the foundations of Christianity, has never been built, has never been brought to completion. But during the misguided efforts to build such an edifice, European thought, European morality have suffered tremendous set-backs; so tre-

mendous, so far-reaching, so deep going, that it is doubtful whether the evil effects can be effaced. At all events the attempted moral edifice of the Western World, based upon the deceptive and corrosive tenets of Christianity, has now, after two thousand years of unsuccessful, painful and destructive efforts crumbled into the dust. It lies shattered before our eyes! No amount of effort, brutal and violent as these, in keeping with the habit and practice of Christians, surely will be, will ever reconstruct it. It is gone for ever! But no individual or collective life, no Society is possible without ethical basis. And ethics, which shall present an enduring foundation for the new order of things, must be the outflow of true and immutable principles, instead of grotesque dogmas as hitherto. Such true ethical foundations are found only in the Teachings of the Great Buddha, which will bring Peace and Contentment to a distracted and unhappy World.

It soon will be decided, for the time has come to decide it, whether Humanity is to be governed by liars or by truthful men, by just or unjust individuals, by kind or brutal men; it soon will be decided whether the Human Race shall be destroyed by liars, criminals and lunatics. The Great Human Tragedy, preventable sufferings, must be brought to a close. Buddha said: "Profound, Ananda, is this Doctrine of The Origination in Dependence on a Cause. It is through not understanding this Doctrine, through not penetrating it, that, thus, Mankind is like to a ball of twine (entangled), is like to an ensnared web, . . . and fails to extricate itself from lamentations, suffering, from the abyss, from rebirth." The application of this sublime, profound, tranquilizing Truth to individual and collective life, will cure a world sick unto death.

To effect this cure, to attempt this cure, shall be our Task, shall be our Mission.

May All Beings Be Happy!

(Abbot CHAO KUNG
Treibtsch-Lincoln)
a former Christian Priest.)

Mahiyangana—Cradle of Sinhala Culture—has a Connection with our Premier's Native Botale

By Professor G. P. MALALASEKERE

ON September 17th and 18th all roads in Lanka led to Mahiyangana, for an event of the utmost sentimental significance to the people of this country, the inauguration of measures to restore the Mahiyangana Dagaba whose ruins alone now mark the site of what was once a large and prosperous kingdom.

To us, Mahiyangana is holy ground, hallowed by the presence of the Lord Buddha himself; it was also the cradle of our civilisation and our culture deeply impregnated with the teachings of the Buddha—a culture which for many centuries was the admiration and envy of neighbouring nations and which, in the years to be, may well prove to be our greatest positive contribution to the happiness of mankind.

THREE VISITS

Tradition has it that the Lord Buddha visited Lanka three times. It was on his very first visit that He came to Mahiyangana. Our Great Chronicle, the Mahavamsa, describes the event with a wealth of picturesque detail: "In the ninth month after His Enlightenment, at the full-moon of Phussa (November-December), the Master set forth for the Isle of Lanka, to win Lanka for the Faith. For, Lanka was known to the Conqueror as the place where His doctrine would shine in glory. . . In the midst of Lanka, on the fair river-bank, in the delightful Mahanaga pleasance, 3 leagues long and a league wide, . . . there was on that day a great gathering of all the Yakkhas who dwelt in the Island. To this great gathering of Yakkhas went the Blessed One and there, in the midst of that assembly, hovering in the air over their heads, at the place of the future Mahiyangana Thupa, he struck terror into their hearts by causing rain and storm and darkness to appear. The Yakkhas, overwhelmed by fear, besought the Fearless One to free them from their terror. The Master spoke thus: 'I will banish this your fear and your distress, o Yakkhas; give ye here to me with one accord a place where I may establish myself.'"

Later commentators read into this encounter a conflict between the ignorance, inhumanity and the superstition of the Yakkhas and the sublime civilising influences of the Buddha's teachings. The Yakkhas, having agreed to let the Buddha come down amongst them, freely, the Blessed One preached the Doctrine which pointed the way to Wisdom and Happiness and the welfare of gods and men. Thus was set rolling the Wheel of the Law of Righteousness in this fair Isle of Lanka, a process which has gone on now for wellnigh 25 centuries.

Among those that had gathered to listen to the Buddha at the Mahanaga pleasance was Mahasumana, later known as Sanañdeviyo, the presiding deity of Sumanakuta mountain, more popularly designated as Śrīpada and Adam's Peak. It is said that Mahasumana who was

a devoted follower of the Buddha, craved of Him some object of worship and that the Buddha, stroking His head, gave him a few hairs. These Sumana placed in a golden urn, upon a heap of many-coloured gems, and over the urn, at the place where the Master had sat, he made a small Thupa of sapphire, 7 cubits high. Thus was built the first Mahiyangana Dagaba, in the very lifetime of the Buddha. According to tradition, there was another similar Thupa built in Lanka while the Buddha was yet alive, enshrining a few hairs given by the Master to two merchants of Ukkattha (modern Orissa), Tapussa and Bhalluka. Tiriya. This is not recorded in the Mahavamsa but the Pujavaliya mentions it and the site of the Dagaba is marked by an inscription in a place now known as Tiriya in the Eastern Province.

The Dagaba ascribed to Tapussa and Bhalluka does not, however, seem to have caught popular fancy, while the Mahiyangana Dagaba, as its subsequent history proves, continued to be an object of veneration and a place of pilgrimage from the time of the Buddha up to the present day.

REFUGE AND FORTRESS

On the passing away of the Buddha, an Elder named Sarabhu, a pupil of Sariputta, the Buddha's Chief Disciple, removed the collar-bone of the Master from the funeral pyre and having brought it into Lanka deposited it in the Mahiyangana Dagaba. He covered the relic with golden-coloured stones and raised the Dagaba to a height of 12 cubits. Later, in historical times, a prince named Uddhaculabhaya, nephew of King Devanampiyatissa, in whose reign Buddhism was officially introduced into Lanka by Asoka's son, Mahinda, increased the height of the Dagaba from 12 cubits to 30. About 150 years later, Dutugemunu, during his sojourn in this area, making preparations to fight the Damilas, enclosed the old structure in what is described as a "mantle-dagaba" (kancuka-cetiya) and raised it to a height of 80 cubits. It is reasonable to suppose that from that time onwards the Dagaba continued to enjoy royal patronage and the homage of the people, till it fell into ruin and decay many centuries afterwards. The Dutugemunu episode would indicate that Mahiyangana was a place of refuge and a fortress from very ancient times. This is not surprising when we remember that Mahiyangana lay on the main highway from Magama in the South to Anuradhapura in the North.

In later days Mahiyangana was known by its Sinhala counterpart, Bintenna, and in Kandyan times as Alutnuwara. In fact, the probability is that Bintenna was the original name of the site of the Thupa and that Mahiyangana was its later Pali equivalent adopted by the Bhikkhus for religious purposes and thus made to supersede the earlier Sinhala form though among ordinary people the Sinhala name seems to have continued throughout. Both Bintenna and Mahiyangana mean "the courtyard of the earth," a very exalted name indeed,

the courtyard being considered the most important feature of the royal palace.

Even as far down as 1602, when the queen of Senerat, King of Kandy, gave an audience to the Dutch Admiral, Spilbergen, the Dagaba was an object of great attraction. "Vintenna is a place of great beauty," he says, "the base of which is 130 paces in circumference, very handsome and high; it is all white and gilt above." Over 100 years later, in 1726, Valentyn, in his book on Ceylon, describes the "famous city of Bintenna" with "many wide streets, handsome buildings and noble pagodas or heathen temples, one of which with a base of 130 paces, is unusually handsome and very high . . . rising ovally from below, . . . pointed white and brightly gilt; it has a very noble appearance from afar." When Emerson Tennent saw it 122 years later, in 1848, delapidation had set in. He describes the Dagaba as a huge semicircular mound of brickwork, 360 feet in circumference, and still 100 feet high but so much decayed at the top that its outline is no longer ascertainable.

"In 1851, the Dagaba had collapsed up to the square platform below the pinnacle, exposing some of the objects including a relic casket that had been deposited within it, and a monk named Idavalugoda Dhammapala, of Asgiri Vihara in Kandy, who was then the chief incumbent of the temple at Mahiyangana, with the help of a fellow-monk named Vattegama Sumanagala, Nayaka Thera, and two laymen, Nilavala Kapuliyadde and Ridimahaliyadde, raised funds from all over the country and had a great part of the damaged portion restored. But again on December 31st, 1875, the structure collapsed and we find a later incumbent of Mahiyangana, Yatevatte Candajoti, Anunayaka Thera of Asgiriya, undertaking the work of restoration, on 31.3.1877. He also revived the annual Perahera at Mahiyangana and provided various amenities at the temple there. Under his direction the restoration was completed and there was a pinnacle ceremony on the finished Dagaba. But the work had been done without proper expert advice and the structure came down in 1900. A new Restoration Society was started in 1909 but their attempts met with disaster after a great part of the work had been done and the attempt was abandoned. A fresh start has now been made under the inspiration and the direct guidance of our Prime Minister, the Hon. Mr. D. S. Senanayake, and the omens for a happy and speedy conclusion of this labour of love are indeed most auspicious.

In the past the names of many distinguished sons of Lanka have been associated with Mahiyangana, among them kings, and princes, who vied with one another in their benefactions. For centuries, the district round the Dagaba was a royal domain with palaces and fortresses which were the resort, as White picturesquely says in his Manual of the Province of Uva, was the resort of devas, priests and kings, pilgrims and warriors, peaceful embassies and hostile troops and shaven monks from far-off Siam."

SIRI SANGABO BORN HERE

But none of the names connected with Mahiyangana in the past have kindled the imagination of the people of Lanka so much as that of King Siri Sangha Bodhi, who gave his head to a beggar in gratitude for a meal and whose saintliness was so great that he sacrificed his throne rather than cause dissension and bloodshed amongst his people. It was in recognition of his great holiness that succeeding kings of Lanka adopted the name of Siri Sangabo as their most coveted title, greater even than that of the great Gemunu. Siri Sangabo was born in Minipe at the foot of the Mahiyangana Dagaba and it was at the temple there, under the Bodhi Tree, an offspring of the Sacred Tree at Anuradhapura, that he received his training for kingship from his uncle the Thera Nanda. The author of the *Hatthavanagalla-Vihara-Vamsa*, a chronicle of the 13th century which records Sangabodhi's career, describes in sonorous Pali the beauty of the landscape round the Mahiyangana Thupa. The Pali name of the district around the Thupa is given as Manibheda, the Sinhala equivalent being Minibe, later Minipe. The name Minipe is extremely interesting, because it seems to go back to a period even prior to that of Vijaya, to a period when the Yakkhas held sway over Lanka. Their most important settlement was at Minipe, to which they were evidently attracted by the presence of gems (Mani) which were washed down from the mountain slopes around and left exposed to view, especially after the floods, and

also by the fertility of the soil, in the basin of the Mahaveli. It is worthwhile recalling that the other ancient settlement in Lanka was in Sabaragamuva, Sabara being the name of an aboriginal tribe, and that their chief city too was called Ratnapura, city of gems. Both the Kaluganga and the Mahaveli have their source in Sripada, Lanka's Holy mountain.

Of the two rivers, the Mahaveli, whose name means not, as generally supposed Great Sands but simply the Great River, Mahavari, Sinhala Mahaveli, the Mahaveli is more important not merely because of its greater size but even more because of its associations. Has it ever struck you that the Mahaveli not only has its source in Sripada but that like a mighty Naga, with which it is often compared, it encircles within its coils some of Lanka's most sacred shrines, the Mahiyangana Thupa, containing the Buddha's collar-bone, the Dalada Maligava, with Temple of the Tooth, the Seruvila Caitya with its frontal-bone relic and that at its mouth was the famous Srignonapabbata Vihara which really gave Trincomalie its name?

Is it a coincidence that at the dawn of our history, when we were emerging from our primitive barbarism, the Buddha in His farseeing wisdom should have chosen for His first visit to this fair isle the beautiful Mahanaga Garden which later on came to be known as Minipe and that after this nation had gone through many vicissitudes of fortune during which Minipe was long forgotten, when once again Lanka is at the threshold of another epoch of greatness, prosperity and

freedom it should be at Minipe that the new era seeks to be born, in the same smiling plains, on the banks of the same Mahaveli, as of yore?

Nor does the coincidence end there. We have a tradition that when Siri Sangabo, mentioned earlier, died in the forest near Attanagalla as a result of his immolation, his brother Gothabhaya, who had usurped the throne, was filled with remorse when he heard the news. He thereupon set out from Anuradhapura to recover Siri Sangabo's body and pay it due homage. It was his intention to erect a shrine over Siri Sangabo's ashes and establish a place of worship near it. For this purpose he took with him an image of the Buddha and a Bo-sapling. Now, this Bo-sapling was a lineal descendant of Bodhi-tree at Minipe under whose shade Siri Sangabo had spent his childhood. On the way to Attanagalla, Gothabhaya rested for a night at peace near the modern Ambepussa. The next morning when he started on his journey he found that the Bo-sapling had taken firm root and refused to be moved. He had perforce to leave it there and tradition has it that it was this particular site which became known as Bo-tale, called Botale for ease of pronunciation.

Is it just coincidence, I ask, that the Hon. Mr. Senanayake, the father of the modern development of Minipe, the direct inspirer of the new movement for the restoration and rehabilitation of the Mahiyangana Thupa and the man who has been described as the architect of Lanka's freedom, that he should himself hail from Botale?

Marxist Methods Cannot Bring About Marxist Millenium

D. B. JAYASINGHE CRITICISES MARTIN WICKREMESINGHE'S ESSAYS

It is with considerable hesitation and after much delay that I attempt a criticism of Mr. Martin Wickremesinghe's latest Sinhalese book of essays because I am well aware that he is rendering a great service to the nation by publishing his books. It is to be hoped, therefore, that Mr. Wickremesinghe will be glad to see that his books provoke thought and comment. In one of his essays Mr. Wickremesinghe points out that we are absorbing certain items of Western civilization so fast that our own age-old civilization is in imminent danger of disintegration. Civilizations endure by changing and a civilization which attempts to endure without changing is merely digging its own grave. In the circumstances it is of importance to know what we should absorb and how these absorptions should be adapted to suit our requirements. What should we do asks Mr. Wickremesinghe. One answer is that Mr. Wickremesinghe should write more books and the Ministry of Education should be persuaded to buy them for free distribution.

Mr. Wickremesinghe begins by saying that it is not the philosophy of Bergson which Buddhism resembles so much as Marxism *alias* Dialectical Materialism. He points out that Mrs. Rhys Davids seems to have thought that Buddhism resembles Bergson's philosophy. I would not attach so much importance to Mrs. Rhys Davids' views were it not for the fact that Shwe Zan Aung himself shared that view. Bergson's philosophy is un-

doubtedly based on evolution. But evolution meant much more to the Buddha than to Darwin himself. The only difference is that the Buddha was interested in the evolution of the individual rather than in the evolution of the race because the greatest things in life are essentially those which every man must acquire for himself, by himself and through himself. No amount of co-operative effort or mass discipline will ever secure them.

ONE SCALE OF EVOLUTION

The Buddha has given us one scale of evolution showing how man fell from *avijja* to *Dukkha* in 12 stages and another showing how he can rise from *Dukkha* to *Nibbana* in as many stages. Bergson's evolution is confined to that vital spark which still sleeps within the tree, stirs within the animal and rises to full consciousness in man. Marxism takes man through five stages only to bring him back to the first—the communal ownership of property. Mr. Wickremesinghe also points out that the division of a thought-moment into three stages goes against the very grain of Bergson's philosophy which looks upon motion as an indivisible movement. But this division (even though it is made for purposes of study alone) belongs to the *Abhidhamma* which he says must be excluded because it is a much later development—a view in favour of which much may be said. www.dhammadownload.com contains. I

refuse to believe that the Buddha could have committed such an elementary philosophical blunder as that of attempting to divide an indivisible movement. It is also true that Bergson looked upon Reality as a movement without a moving object, i.e., a pure movement. The Mahāyānists, Dignāga and Dharmakīrti, who elaborated the Buddhist Philosophy of Universal Flux, adopted this view. If we cannot agree with them it is because the Hinayana disowns the Doctrine of the Void (*Sūnyavāda*, although there are several passages in our own texts (e.g. *Mogharaja Sutta* in the *Sutta Nipata*) which refer to it. It is also true that Bergson did not rate the intellect too highly. His contemporaries laughed at him saying that it was cheering news to those who had no intellect to boast of. But the intellect carries a special meaning in the philosophy of Bergson. He regarded it as a condensation from consciousness. It performs a very humble duty by helping us to carry on the activity which we call life.

It cannot, therefore, tackle the questions which philosophy propounds—those questions which the Buddha himself refused to discuss, Bergson established the validity of intuitional apperception which explains the *rationale* of our meditation practices. Above all Bergson proved the reality of the Spirit by taking a particular example—the memory. His Matter and Memory is devoted to this end.

Mr. Wickremesinghe has referred to the fact that Sankarāchārya brought about a revival of decaying Hinduism by ratiogling it with the help of Buddhist ideas. If we desire to effect a revival of Buddhism ourselves we too must rationalise Buddhism. Here Bergson alone can help us. He gives us the proofs where we make mere assertions. And all his proofs are drawn from the unerring evidence of the biological sciences. Hence, my efforts to popularise Bergson among students of Buddhism. The best way to celebrate the approaching Buddha Jayanti is to attempt a revival through rationalisation.

Judging by the prominence given to the first verse of the Dhammapada and the Buddha's saying that the world and everything in it is to be found within this fathom long body of ours one would have thought that Buddhism was an Idealism of the first water. In his very first sermon the Buddha warned us against the dangers of Materialism. I can think of only one philosopher who even mistook Buddhism for Materialism. Even he was so insignificant that I have forgotten the name completely. Nor is it fair to identify Buddhism with Idealism.

The Buddha outlined His position when He said that the arising of the world is dependent on the arising of the senses and their objects. Matter and Mind arise together or not at all. They evolve through reciprocal adaptation of the one to the other, like the two hands washing each other. But the Marxists emphasise Matter at the expense of the Mind. They say that Matter appeared first and then transformed itself into Mind at some stage or other. They claim to have discovered exactly how this change took place. But when pressed, all they can say is that it took place in the same way that two gases like hydrogen and oxygen produce a liquid—water. Yet anyone can produce water from hydrogen and oxygen though no Marxist can produce Mind from Matter. They go even further and state that material conditions decide everything. Satisfy all our biological needs and we will become a race of philosophers. Yet all the world's wise men came from the East with its low standard of living. Indeed they were all men who had renounced the world and its pleasures.

POINTS OF RESEMBLANCE

In order to emphasise the Marxist point of view Mr. Wickremesinghe quotes the example of a hare. If a Marxist wishes to satisfy a taste for hare then undoubtedly he must kill one and eat it. But if he wishes to understand the true nature of a hare then indeed he must fold his limbs and sit in meditation because he must realise the illusory nature of his own self before he can realise that of the hare. There is such a wide margin of difference between Buddhism and Materialism that there is no excuse whatever for mistaking the identifying the two together. If Buddhism is really Materialism then it is time we stopped inveighing against Western Materialism.

It is therefore important to find out what these resemblances are. Several years ago "Leuke" brought out a book entitled "Gautama and Karl Marx" on this very subject. One resemblance which "Leuke" pointed out was that

both Buddhism and Marxism place their "Summum Bonum" in the "here" and in the "now." Mr. Wickremesinghe confines himself to the basic principles of Buddhism and Marxism. There is bound to be some degree of resemblance because they are both backed up by philosophies of their own. Mr. Wickremesinghe's contention is that *Anicca* and *Anattā* are common to both. According to Buddhism both Matter and Mind (*i.e.*, the five Skhandhas) are impermanent. The only permanent thing about them is change.

Orthodox Hinayanists avoid the question as to what it is that keeps on changing and thus encounter certain difficulties. Change implies something which keeps on changing and remains the same when it doesn't. This is tantamount to endowing both Matter and Mind with a permanent entity. In the case of the Mind this becomes the Soul, in the case of Matter this becomes indestructible atoms. This, however, goes against the grain of the *Anattā* philosophy. The Mahayanist relies on the *Sūnyavādha* when he boldly states that both matter and mind are illusions. He cannot, however, explain how two illusions can give rise to an appearance of Reality, without drawing on such modern ideas as Relativity. The correct view is to be found in the statement "*Sabbe Sankhārā Aniccā.*" The word "*San- khārā*" suggests that we must look upon Reality as a joint phenomenon between the object and the observer.

Thus it will be seen that the Buddha gave equal prominence to both Matter and Mind while emphasising their inter-connection and interdependence. But to the Materialist, matter constitutes the one Reality from which even Mind is derived. Where then is the resemblance as regards *Anicca*? Moreover, if the Marxists carry their principle of impermanence to its logical conclusion then Communism itself becomes a passing phase like Capitalism which hardly deserves the sacrifices which we are called upon to make. Yet we are asked to believe that once the Golden Age of world-wide Communism is achieved we will all live happily ever afterwards.

As regards *Anattā*, the Marxist ignores the whole question of a Soul and is not worried about its existence or non-existence. It is when we come to the question of *Dukkha* that the difference between Buddhism and Marxism is thrown into relief. For, no one will maintain that conditions obtaining even in the Golden Age of World-wide Communism would be exempt from *Dukkha* according to Buddhism. This is because the Buddha placed before us an ideal which has nothing to do with material conditions which are the sole concern of the Marxist.

BORROWED FROM BUDDHISM

Very few Buddhists know that the principles of Marxism have been borrowed directly from Buddhism. It is here that Mr. Wickremesinghe should have looked for the resemblances. There are two trends in the *Paticca Samuppāda*. In the *Visabhāga-Patibhāga* progress takes place as a result of reaction (*patibhāga*) between opposites (*paccaṅkās*) such as pleasure and pain (*sukha-dukkha*, virtue and vice (*puñña-pāpa*), good and evil (*kusala-akusala*)). This is obviously the source from which the Marxists borrowed (un-

consciously) their principle which states that progress takes place as a result of the struggle between opposites.

In the *Sadisa-patibhāga* the reaction takes place in a progressive order between two counterparts or complements or between two things of the same genus the succeeding factor augmenting the effect of the preceding one. The *Sadisa-patibhāga* is the obvious source of the Marxist principle according to which progress takes place as the result of quantitative changes giving rise to qualitative changes.

The fatal error of the Marxists was that they did not know that the *Visabhāga* is a downward trend while the *Sadisa-patibhāga* alone represents the upwards trend. Thus when the Marxists say that Communism must inevitably follow Capitalism as the result of the conflict between opposite ideologies we know at once that we are dealing with *Visabhāga-patibhāga* which always goes from bad to worse. But the Communists prove that Communism is an advance on Capitalism by selecting their own criterion—the ownership of the means of production. If we are allowed to select another criterion the opposite can be proved. It all depends on the point of view. A truly progressive scale of social evolution must be based on the *Sadisa-patibhāga*. And this the Marxists have not yet produced. Moreover, they are assuming too much when they say that they have discovered the laws by which social changes take place.

OBJECTIONS TO MARXISM

Unlike the *Visa-bhāga-patibhāga* the *Sadisa-patibhāga* is not governed by the law of cause and effect. The result is that we can always foresee that the next step will be when the world is going from bad to worse but not when it is on the upwards trend. It is very important that Buddhists should realise these points because it is not by force of arms that Russia (as many people believe) hopes to conquer the world but with the aid of its philosophy which it thinks is infallible and invincible.

Mr. Wickremesinghe pertinently asks why our devout *Upāsakamahatmas* should hold their hands up in horror when the Marxists propose to establish a classless society in which there will be no room for greed, hatred or ignorance, seeing that it is precisely what they themselves would like to do. As Mr. Wickremesinghe has guessed, most people object to the method by which they propose to achieve this laudable object. The Marxists maintain that the birth of every new social order is accompanied by a good deal of suffering in much the same way that the birth of an infant causes a good deal of pain to the mother. Yet no Marxist will seriously think of advancing or aggravating the labour pains in order to expedite the delivery of the child. But this is precisely what the Marxists are doing by intensifying class hatred in season and out of season.

A formidable objection is that we do not believe that the Marxist method will bring about the Marxist Millennium. No Buddhist will believe that a new social order which has been brought about by intensifying class hatred will itself be free from hatred. Mr. Wickremesinghe's considered opinion is that we should adopt Marxism after eschewing its undesirable features like violence. But there is a much more formidable objection.

We do not believe that the Marxist method will bring about the Marxist Millenium. According to the Marxist diagnosis the trouble with the world today is not that there are more dogs than bones but that a few of the dogs have all the bones while the rest have none. The Marxists propose to remedy this state of affairs by effecting a redistribution of bones. Such a remedy will only give rise to a mass appetite for bones which no Marxists will be able to supply. The average Russian gladly makes many

sacrifices because he believes that one day every Russian will have a radio in his home and a car in his garage. But from our experience we know that it is precisely these owners of cars and radios who are the least satisfied members of society. What can we think of the man who tries to put out a fire by attempting to smother it with a bundle of firewood? It may remain quiescent for a time but is bound to flare up in all its fury consuming the fireman along with his philosophy. The trouble with the

world today is that its spiritual advancement has not kept pace with its material progress. Its salvation therefore lies in switching over from material values to spiritual values. It is largely as a reaction to Dialectical Materialism that most modern philosophers are slowly but surely inclining towards Idealism. It is therefore surprising to see a Buddhist asking us to adopt the Materialist outlook on life. In any case practical Marxism is still in the experimental stage and the only safe policy is to wait and see.

AGE OF MIRACLES

By ANAGARIKA P. SUGATANANDA (*Francis Story*)

THE age of miracles is every age, and they are known in every land. The witch-doctor of the African jungle can produce 'miracles' as authentic as any that are formally debated at the canonisation of a Christian saint. Legendary miracles, as well as those of the present day, are not confined to any one religion. Mediaeval traditions of East and West alike are full of them. The exploitation of little-known laws of nature has been a favourite method of propagating religion, and, as the Buddha pointed out, a very misleading one. Those who possess 'iddhi' power, or any of the supernatural faculties, are not necessarily of high spiritual attainment, nor are their performances to be taken as a proof of the truth of their doctrines. It is said that anyone who has sufficient determination can cultivate certain psychic powers, though it may take a lifetime to do so. One of the commonest of these, that which has come to be known to investigators as extra-sensory perception, is the group which includes telepathy, clairvoyance and clair-audience, and of recent years has been the subject of much discussion.

The almost unknown powers of the mind in its relation to the physical body are only now beginning to be studied scientifically; the scepticism which once dismissed all such phenomena as fantasies of the primitive imagination is now recognising the existence of laws which hitherto were only timidly suspected. The evidence for them has always been before our eyes, often in the form of the 'miraculous' cures of diseases which by the ignorant have been attributed to supernatural agencies. It is now recognised that many of these, if not all, fall into recognised categories of psychological phenomena. The 'Stigmata' of Christian mystics is a case in point, giving an index to the inter-relationship of mind and body. The 'Stigmata' are the wounds on hands and feet, and sometimes on the sides and foreheads, of those who habitually live in a state of religious ecstasy. There have been many of these cases, well authenticated by impartial observers, and the phenomenon can no longer be dismissed as impossible. Those who exhibit the Stigmata are considered saints, being 'blessed' with the wounds of the crucified Jesus, but the scientific explanation is different. There is a condition of hysteria which accompanies religious and devotional obsession and is known to be capable of producing physical reactions. Experiments conducted with subjects under hypnosis have thrown some light on it, though so far they have failed to establish the means by which the mind produces the physical reaction. In these experiments the skin of the person under hypnosis is touched by the hypnotiser with a pencil or some

similar object, and at the same time the subject is told that he is being touched with a red-hot iron. At once a weal appears on the spot touched, just as though the pencil had indeed been a red-hot branding iron, and at the same time the subject feels pain. The mark of the burn remains for the same length of time as an actual weal would do, and resembles one in every respect.

What happens in such cases is that the mind, being convinced that a certain event is taking place, affects the physical tissues in such a way that the expected result manifests itself, although there has been no physical cause for it. The religious mystic, meditating in a state of religious auto-hypnosis, in the same way produces wounds on his body corresponding to those on which his mind has been concentrated.

From time to time there are outbreaks of religious enthusiasm caused by the appearance of supposedly 'miracle-working' images, wells, statues and other objects. Italy, Spain, rural Ireland and other places where religious feeling is stronger than rationalism are most often the scenes of these popular outbursts. They arise, reach a climax, and swiftly peter out, and no more is heard of the wonder-working well, shrine, or image. It is a phenomenon that has engaged the attention of historians for centuries, for such events were often the forerunners of widespread religious and political movements. In times of national or sociological crisis they become more frequent, showing that they are symptoms of an undercurrent of disturbance in the lives of the people, some deep dissatisfaction or fear which seeks a religious outlet. The voices heard by Joan of Arc altered the course of history and the visions of Bernadette at Lourdes have made the spot famous. Often these outbreaks begin with some such vision, seen by a girl in the impressionable and highly-strung adolescent stage. In themselves they are examples of ordinary visual or auditory hallucinations that are common to certain psychological conditions, but their results are sensational. Hysteria is contagious, and it is not long before the scene of the 'miracle' is visited by thousands of devout pilgrims hoping for a supernatural cure of their afflictions.

Of the many reported cases of cures effected by such means, very few can be substantiated. Those that have been examined by impartial medical men usually fall into the category of functional disorders; that is, disorders not accompanied by any organic disability. They are psychological in origin. Such are the cases of paralysis that are alleged to have been cured by a visit to some sacred spot. Partial or even complete

paralysis can come about without any physiological cause, and is then traceable to some psychic maladjustment. A person whose life has been unhappy, who suffers from a feeling of being frustrated or who has a deep-seated grievance against life, will often develop some such disease. Even such common complaints as gastric and duodenal ulcers are now suspected to have some connection with the nervous system of the patient. Paralysis induced by hysteria or psychological maladjustment can often be cured by shock or by a profound emotional experience, and this is where the supposed 'miracle' plays its part: the cure comes from the same source as the disease—the mind of the patient.

The scientist of today hesitates to dogmatise about the limitations of the mind. It is not completely outside the bounds of possibility that even slight organic changes may be made, and cures effected, where there is no radical alteration of the tissue or bone-structure called for. Such speculations, however, must remain for the present mere conjectures, since there is no reliable evidence either way. The whole relationship between mind and what has hitherto been regarded as its opposite, matter, is still obscure. But it is being increasingly felt that matter, far from being the antithesis of mind, is but its phenomenal manifestation. The darker side of the relationship has been explored more thoroughly by the witch-doctor of the Congo and the ju-ju priest of the West Indies, as it was by the thaumaturgists of mediaeval Europe, and the knowledge enabled great power to be wielded over the minds of superstitious and ignorant people. Legends of wonder-working medicines and spells, divinations and curses flourished in the atmosphere of blind credulity that prevailed. Hypnotic suggestion and thought-transference no doubt were the bases of these supposed powers, and they were used everywhere to maintain the ascendancy of priests and their religious cults.

It is because of the religious context of 'miraculous' cures that reliable investigation is so difficult, but what is certain is that the practices of the medicine-man, the ju-ju specialist and the modern religious 'healer' are all of the same kind. Like electricity, which no physicist can define, the mind is known only through its phenomenal manifestations. The real, essential nature of mind can never be known by the mind itself, but only by the cosmic, non-phenomenal mind that transcends it. Working in a medium that is only imperfectly understood, the scientist has to grope warily, certain of one thing only—that he is manipulating a force of unimaginable potentiality.

DHARMAPALA THROUGH BENGALI EYES*

BORN at Colombo, on September 17, 1864, Anagarika Dharmapala died at Sarnath near Benares on April 29, 1933. His activities and travels have left solid and substantial marks of diverse patterns in Asia and Euro-America. These are to be found in Ceylon as well as at Buddha-Gaya, Sarnath, Chicago, London, Paris, Berlin, New York, San Francisco, and last but not least, Calcutta.

Dharmapala was a patriot, educationist and social worker for Ceylon. But modern India adores him as one of the re-makers of Indian men and women. He was, besides, an architect of the New Asia. Last but not least, he was a promoter of understanding and equality between East and West. And in every sector of creativity he could be seen as a monument of Buddhist *appamada*, i.e., ceaseless and strenuous exertions. He moved from work to work like fire conquering all difficulties and devastating all obstructions.

Formally, Dharmapala was a Buddhist and a servant of Buddhism. He was known throughout the world as the worker consecrated to the revival of Buddhism in India, the reform of Buddhism in Ceylon and Asia, and the propagation of Buddhism in Euro-America. For twenty years (1891-1910) he carried on a relentless war at law-court and in public in order to get the temple at Buddha-Gaya in Bihar restored to Buddhists. His efforts failed at court but he conquered the Bihari mind and Hindu India in favour of Buddhism. His energism succeeded in restoring to Sarnath some of the glories of the past adapted to modern conditions. The International Buddhist University, planned out by him, is likely to render Buddha's original seat once more the venue of seekers of truth, duty and selfless work from the two Hemispheres. His missionizing endeavours have, besides, served to create a large number of friends of Buddhism as well as formal Buddhists in England, U.S.A., France, and Germany. Something of the reconciliation, *rapprochement* and unity established in recent years between the *Hinayana* (Lesser Vehicle, minority or intellectual) Buddhists of Ceylon and Burma as well as the *Mahayana* (Greater Vehicle, majority or popular) Buddhists of China and Japan is likewise to be attributed to his *Sammad-ditthi* (correct, comprehensive and all-embracing vision).

These, indeed, are great achievements. But in and through these formally Buddhist reconstructions he has accomplished a more fundamental, profound, nay, transcendental task. In spirit and essential results his work has pragmatically spelt the ushering into existence of a self-conscious Ceylon, a self-conscious India, and a self-conscious Asia. And all these self-conscious regions have militated against the chauvinism—cultural, political and racial, of the militarily dominant peoples of the nineteenth and twentieth centuries. He was thus an apostle and a builder of a tremendous Renaissance and Reformation for all mankind.

Dharmapala was verily a colleague and almost a twin to his somewhat

senior contemporary, but who had died a premature death, namely, Vivekananda. Both succeeded in generating among the dominant sections of Western humanity the sense of an Asian Monroe Doctrine, which would not tolerate prejudice or discrimination of any sort against Asia or Asians in inter-human relations and international intercourse. It was the might of Asia that Dharmapala, like Vivekananda, awakened and re-established at home and abroad. The Maha-Bodhi Society of Dharmapala and the Ramakrishna Mission of Vivekananda are today two of the greatest citadels of Asia's will to resist philosophical intolerance, religious bigotry, and ethnocentric megalomania on the international level. They are thereby tending to establish the diverse peoples of the world on the foundations of mutual respect, friendly co-operation, and fraternal social work.

Dharmapala was the founder of a new Buddhism as Vivekananda of a new Hinduism. And both these isms were the farthest removed from any denominational religiosity or sectarian narrow-mindedness. To Dharmapala the name of Buddha and Buddhist teachings in Pali and Sanskrit were real magnets to which to attract all life-promoting

By
Prof. BENOY KUMAR SARKAR,
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Calcutta University).

and soul-energizing thoughts and movements of the modern world. To Vivekananda, likewise, Vedanta had been in the main the thought-pattern through which science, technocracy, nationalism, self-sacrifice, martyrdom, philanthropy and social service could be rendered part and parcel of daily life. They were humanizers and spiritualizers each of his own religion. Each one has contributed to the subversion of formalities and ritualistic paraphernalias. And both have succeeded in finding allies and collaborators among the liberals, humanitarians, rationalists and social workers of Euro-America such as are not obsessed by book-lore, creeds, dogmas, and *idols*. They are two of the Francis Bacon and Descartes of the modern world.

Bengalis honour Dharmapala as one of their own mighty heroes. It was during the glorious Bengali revolution of 1905-14 that his intimacy with the best spirits of young Bengal became prominent. And his contributions, both direct and indirect, to Bengali culture, politics and social progress have been of the highest order. For one thing, it is through his choice of Calcutta, as the first seat of the Maha-Bodhi Society of India, that Bengalis have had constant contacts with Ceylonese, Burmans, Tibetans, Chinese, Siamese, Indo-Chinese and Japanese of all professions and positions as matters of daily concern. A great

deal of our Asian-mindedness or Asianism and Indo-Asian intercourse we owe to Dharmapala and his lieutenants of the last thirty years. And in the second place, it is through his colleagues of all races that Bengali intellectuals have come to recognise Buddhism as a living social reality of the twentieth century and to appreciate it as an international force of today and tomorrow for the reconstruction of East and West. Altogether, the Bengali people is exceedingly indebted to Dharmapala for the expansion of its brains and creativities in diverse directions and varied forms.

[The birthday anniversary of the late Ven. Sri Devamitta Dharmapala was celebrated with enthusiasm in Ceylon and in several centres in India, chiefly at Sarnath, Gaya and Calcutta.]—*Ed., Buddhist.*

FRAGMENT OF "IN THE PARADISE OF BUDDHA"

By Luciano Magrini

At the porch of a monastery in Colombo I listened to an interesting dialogue between a Catholic missionary, the Frenchman Pierre Charques and a learned Buddhist monk. The Catholic Missionary asked:

"Is Nirvana for you Buddhists the complete annihilation of existence or the definite end of becoming, of change and suffering?"

The monk replied: "Nirvana is the complete annihilation of existence."

"Thus liberation means not to be any longer?"

"So, it is!"

"But how can you considerate the doctrine of complete death as a message of serene joy and the true source of happiness?"

"Because this solely is true!"

"The truth can also be sad. Should the necessary annihilation be such a truth?"

"Annihilation is sad but for those, who try to flee from it and who are still caught in the net of delusion, as awakening is sad for the greedy ones who dream of fortunes."

"But the suppression of that wish is as sad and painful as the amputation of an arm or a leg."

"The suppression of a wish is never sad, so far as no other and deeper wish is taking possession of man. As flies, driven away from tainted meat a hundred times, return a hundred times, so the desire sticks to existence and, driven away a hundred times, returns a hundred times in order to annihilate the matter until it has come to extinction."

"But where there is no desire, there cannot be an enjoyment," replied the missionary at last. And the Buddhist monk answered:

"Every joy is associated with suffering; Nirvana is above joy and suffering because it suppressed both, and, what is more, the one with the other."

* Radio talk given from the Calcutta Station of the All-India Radio on Ven. Dharmapala's birthday.

THE HIGHER ASPIRATION

By Dr. WOLFGANG SCHUMACHER, Breddin-Germany

THE great Buddhist Emperor Asoka proclaimed in his famous tolerance-edict, that neither praising his own sect nor blaming other sects should take place on improper occasions. Rather concord alone would be meritorious. The followers of various sects should both hear and obey each others' morals.

So we will look today at the high morals of our Northern brothers (the Mahānists) in faith! The quarrel between the Buddhist schools is obsolete. Today we know only *one* teaching, the teaching of Buddha and one carriage (*yāna*), the Buddha-yāna. The light of love and compassion shines from all Buddhist schools.

The concept of the "higher aspiration" (Skt. *cittotpāda*) is one of the fundamental concepts of Mahāyāna. The beginning of the higher aspiration is an important moment in the moral development of the Buddhist follower. From the beginning of the higher aspiration dates the start of the whole course of the Bodhisattva, of the fighter for the highest enlightenment. In future, during this life and all the following ones, the highest enlightenment and the welfare of all beings will be his aim. In future he will turn into blessing for the suffering beings all the energies, he has won by his moral effort and by meditation. It will be his purpose to lead all beings to the light. Considering this great aim, all little human scopes, formerly aspired, remain behind and sink down to insignificance. Also, the striving for personal bliss becomes vain. The Bodhisattva does not aspire to a life of personal convenience and of seizable happiness. He lives only for his high aim: to become a helper of the other beings.

This change of the tendency of our will results from a corresponding disposition and becomes actual by an impressive experience. The deepest root of this aspiration is the boundless compassion with suffering beings. The decisive experience, from which starts

the higher aspiration, is the looking at an act of exceeding injustice and of exciting cruelty. This may be the need and distress of a single being, as happens in the following story, from an old Tibetan legendary ("The Wise Man and the Fool"):

"The Blessed One spoke: In former times, long, long ago, two men were sunken into hell, in consequence of their bad deeds. There the guardian of hell appointed them to move an iron car. One of the two men, being of feeble disposition, couldn't move the iron car and sat down. Then the guardian of hell struck him with an iron hammer. He died and instantly he was reborn in the same hell. His companion, seeing his pain, produced a feeling of compassion and love and he said to the guardian of hell: I will move this car without assistance. Please set free this man!

Thus, in hell, having produced for the first time a feeling of compassion, later on I have cultivated the feeling of compassion and love to all beings."

Everyday we meet this feeble man, unable to move his iron car. We have to do nothing more than to open our eyes and let our heart speak.

In another case the decisive experience, from which starts the higher aspiration of the Bodhisattva, may be the meeting with an increasing moral decay of a whole age. Nevertheless, the Bodhisattva will try to recall beings from the wrong way and he will lead them to the light. He will show them the career of the Bodhisattva who practices the sixth perfect virtues, *viz.*, alms-giving, self-restraint, patience, endeavour, meditation and knowledge.

Such a case is mentioned by the famous Buddhist Mahayana-teacher Asanga in his "Bodhisattvabhūmi":

"Then the Bodhisattva becomes aware that the beings during a time of decay strive for low scopes and that they realize ten moral faults, *viz.*, much dazzling,

much want of self-control, much want of shame, much envy and avarice, much calamity, much moral badness, many moral faults, much bad conduct, much negligence, much idleness, much disbelief. After having experienced the moral state of the world he decides thus: This indeed is the time of the total moral decay. During this age of decay there does not exist the striving for the enlightenment of the follower of the orthodox teaching, nor the striving of him, who is awakened only for himself, to say nothing of the striving for the highest enlightenment. Nevertheless, I will aim at the highest enlightenment. In consequence of my endeavour, other beings will also aim at the same highest enlightenment."

That's our case. Now, whilst the time of moral decay proceeds and the fury of hate and destruction roars over the world, let us make shine all over this world the mild light of compassion and love, which springs from the teaching of Buddha. Let us aim at the "higher aspiration" for the sake of all other beings.

Let us relieve the pain of our fellow-creatures wherever we become aware of it.

So we will begin a new and better sheet the history of mankind.

Biographical Note :—Dr. Wolfgang Schumacher Breddin-Germany, sowj. Zone, Born 1908, at Berlin. Last disciple of the late Dr. Dahlke. Studied Pali and Sanskrit at the Universities of Berlin and Marburg (Prof. Luders, Prof. Nobel), since 1927, active Buddhist outpost in Germany. President of the first European Buddhist Congress at Berlin at 1933. Author of "Buddhist Meditation" and many other Buddhist booklets. Editor of the "Studies of the History of Religion" containing selected translations of unknown Buddhist Sanskrit—and Tibetan Mahayana-texts. Having lost his home by airwar, now living retired and devoted to his translations.

TEACHING REBIRTH

By GUIDO AUSTER, (Buddhistisches Sekretariat, Berlin)

TO write an article on Rebirth in a magazine published in Ceylon might appear to the reader as a superfluous enterprise. Assuredly, he is more familiar with this specific doctrine and knows more about it than the European does. Nevertheless, some remarks by a European Buddhist might not be without interest since Western influence, mostly in the shape of a materialistic philosophy, has widely spread in the East.

This influence left its traces even among Buddhist writers who sometimes made attempts to explain rebirth in a purely rationalistic way, which is laudable so long as it prefers rational explanation to a blind belief, but turns out to be unsatisfactory when it consists in regarding the Buddhist teaching of rebirth as merely an archaic conception, as a "concession made" by the Buddha to

the already existing and popular beliefs of the people."

The Buddha was not the person to make "concessions," in other words, to tell a conventional lie—an abhorrent idea in connection with the highest personality that ever existed.

The student must be warned against overrationalizing the Buddhist doctrine which might lead to the abandoning of crucial points in it. Even to the scientific-minded person there is no reason whatever to do so, because modern science both in its aspect as astronomy and still more in that field of European thought which comes nearest to the wisdom of the Buddha—Psychology, Psychoanalysis and Psychotherapy—has far advanced from the oversimplifications of life-processes so typical for the purely materialistic conception of Haeckel and others in vogue some forty years ago.

Such a conception cannot be regarded any more as being representative for modern scientific thinking.

Nevertheless, in teaching the doctrine of rebirth to Europeans we encounter many difficulties—and I think even its presentation to modern Sinhalese youth will sometimes prove to be difficult. Here in the West, teachers of the Dhamma tried different ways to attain their aim. At first, they tried to show that this idea, which is, as must always be kept in mind by the Westerner, has already been shared by eminent European philosophers and writers. But this method did not prove to be very effective in the end, though it paved the way to a more ready acceptance of this doctrine. For the Buddhist himself such studies will be of small interest, since he does not depend upon what others think, even if they

were in the majority. Buddhism does not consider mere belief as a very substantial pillar in its system neither as a great help in the advancement of personal experience which alone will satisfy the intellectual and mental necessities of man. If he was not convinced by the mere scripture he would not be by the testimony of some eminent thinkers or writers of his own country. Being accustomed to face all problems himself, the problem of rebirth too remained a problem to be solved by himself.

Other people simply accepted the teaching of rebirth by belief. I think this group will be particularly strong in the East where the Noble Teaching has been handed down for generations by parents to their children, thereby not presenting a striking experience baffling the younger generation.

Some people tried to persuade non-believers by quoting testimonies from spiritualistic seances, but their "proofs" would only be accepted by people of the believing type.

A favourite and rather convincing method of teaching rebirth has been to explain it from a theory of world-pervading justice. It is a well-known phenomenon in the mental life of mankind that one of the strongest stimuli for a philosophical attitude has been the experience of striking injustice which everywhere in life seems to be predominant. The desire for justice asks for the doctrine of rebirth. But such an interpretation too is founded on fallacies. The critical mind will not be convinced by it, since it has in itself more the character of a narcotic than of a convincing statement. Noble as the desire for justice in man undoubtedly is, it does by no means at the same time prove that the basis of the world-order is really a just one. Such a theory might only be the outcome of our wishes, which might be just another self-betrayal and could well be called by opponent materialists a "closing of eyes before the facts of life."

Such an attack would aim at the very core of Buddhism since the basis of Buddhist attitude is the immediate standing face-to-face with the facts of life. The Buddhist has no reason whatever to fight shy of them. He is neither willing nor is he supposed to believe in the Buddhist teaching; on the contrary he has frequently been admonished by the initiator of that Noble Teaching to find out and experience Truth for himself.

Experience presupposes realisation, hence the importance attached to living the teaching, to *carama*.

Can this theory of justice ruling the world be experienced by the average man in a short life-span? I do not think it can, setting aside the higher insight by a happily conducted meditation. Now, any teaching which cannot be realized, experienced, loses its importance for the average Buddhist; he has no time to waste on beautiful theories.

The Buddhist does neither rely on the method of proof nor on the way of mere belief. Buddhism shows the Middle Way which at the same time stands above the two other alternatives, it is experience. This way is to be preferred to all others because it does convince

COLOMBO Y.M.B.A. GOLDEN JUBILEE CELEBRATIONS

THE Colombo Y.M.B.A. will celebrate its Golden Jubilee in December. The Jubilee Committee has drawn up an elaborate programme to mark the occasion. Fifty years in the life of an institution is one worthy of celebrating and every effort will be made to make this event a success and a prelude to greater things to come.

Prominence is given in the Jubilee programme to the religious observances which usher in the festivities. A "Maha Pirit Pinkama" by the bhikkhus of Sri Perakumba Pirivena, Kotte, on the night of December 4th, followed by a Sanghika Dana to fifty bhikkhus of the three Nikayas has been arranged. The Hall built by Senator Cyril de Zoysa in memory of his parents will be formally declared open by the Prime Minister, the Hon. Mr. D. S. Senanayake on December 10th. This building has cost nearly Rs. 150,000 and is the greatest gift the Y.M.B.A. has ever received.

No Jubilee is complete without mirth and merriment, particularly in a youth organisation as the Y.M.B.A. This will be amply provided in a three-night Carnival from December 10th to 12th. This will be followed by a Social on December 17th for members and their families.

As a fitting finale to the festivities an Oriental Song and Dance Recital will be presented in the new hall by leading artists.

I hope members and friends will kindly make a note of these dates and attend the celebrations in large numbers. We also require a very large number of workers, both men and women, particularly for the Carnival. The Organising Secretary of the Carnival, Mr. Ranjit Hewagama, will be pleased to receive offers of assistance both personal and pecuniary to make this event a success.

V. S. NANAYAKKARA,
Hony. General Secretary.

RELIGIOUS PROGRAMME

December 4th

- 6.30 p.m. .. Illuminations.
- 7.30 to
- 8.30 p.m. .. Sabda Puja.
- 8.30 p.m. .. Buddha Puja and Gilampasa.
- 9.00 p.m. .. Maha Pirit by the Priests of the Perakumba Pirivena led by Mulleriyawe Rewatha, Nayake Thera of Naga Vihara, Kotte.

December 5th

- 5.30 a.m. .. Maha Pirit and Hamara.
- 17.00 a.m. .. Dana.
- 1.00 a.m. .. Maha Sanghika Dana to fifty bhikkhus of the Three Nikayas.

Mr. L. R. Goonetilleke is in charge of the Religious Programme.

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immediately the person concerned, and it will be shown later on, that there is a way to preliminary experience which will induce men to consider the theory of rebirth more closely.

All this might lead us to the resignation that the doctrine of rebirth will always remain a personal experience which can never be communicated to our fellow-men and fellow-sufferers.

On the other hand, to leave out the doctrine of rebirth when preaching the Dhamma would mean to leave out the doctrine of Kamma, *i.e.*, to proclaim some philosophy which has nothing more in common with the teaching of Gotama, who called himself a teacher of Kamma (*kammavadān*). No philosophy was exposed to a stronger criticism by Him than that of those teachers who denied Kamma.

The teaching of Kamma shows us how man himself continuously shapes his own future; it makes man experience himself as a process of growth and decay. At the same time that teaching shows him the way out of this process, by insight.

Rebirth can be experienced, daily, at every moment. The teaching of rebirth is just the application of the daily experienced life to the whole life-process, and not *vice versa*. This seems to me an important point of view.

The doctrine of rebirth is to be regarded not as having developed from what happens after the decay of the body, but from the experience of the ever-changing life-process, called life, called personality.

Our life is a series of ever-changing energies. The driving forces for this process have been found in greed, hatred and illusion. Greed leads to the continuation of grasping and attaching, to the continuation of this process of life, which can be compared only to the burning of a flame.

What is the root of thirst? Ignorance, in dependence of ignorance greed arises. *Avijja paccaya sankhara . . tanha*.

Materialistic thinkers of all times hold that life ceases with the death of the body. To the Buddhist such an assumption appears to be absurd, since there is not the slightest indication that by the mere event of corporal death the root of life, ignorance, has been destroyed and knowledge, insight realised. Ignorance can only be overcome by knowledge, knowledge belonging to the mental sphere of life. Hence there is no reason or indication whatever to assume that by the bodily death ignorance has automatically been overcome. (For that reason suicide serves no purpose). To the Buddhist it seems as if the materialist has mixed up, intentionally or unintentionally, two different categories, the mental one and the physical one. By saying this we do by no means imply the idea that the Buddhist falls for the erroneous view of assuming a soul independent from the body. *Nāma-rūpa* are interdependent, but the solution of a mental problem, a process of growth, cannot be simply realised by a corporal process by death. A mental problem must obviously be solved by (mental) insight.

(Continued on page 95)

PHILOSOPHERS ABOUT RELIGION

Friedrich Nietzsche

By my condemnation of Christianity I didn't want to do injustice to a religion which has even more followers, namely the Buddhism. Both are nihilistic and decadent religions. They belong together and yet they are different in a certain respect. Buddhism is hundred times more realistic than Christianity, it has the inheritance of objective and cold putting of problems and comes after a philosophical movement of hundreds of years when the idea of a God has been already abandoned. Buddhism is the only positive religion of history as regards philosophy; it doesn't say: "Fight against sin" but "Fight against suffering." And what is differentiating Buddhism from Christianity mostly, it has left behind the self-deceit of morality and stands beyond good and wrong, spoken in my language. Christianity needed barbarian ideas to rule barbarians, such as the sacrifice of the first-born, the drinking of blood in holy communion, the contempt of intellect and culture, the torture in all forms, mental and physical, the great pomp of worship. Buddhism is a religion for late people for kind and mild races which have become supersensitive to pains, (Europe is not yet ripe for it). Buddhism is a return movement to peace and serenity, to mental diet, to a certain physical hardening. Christianity wants to dominate animals of prey; its means are to make them sick—the weakening is the Christian recipe for taming, for civilisation. The supposition for Buddhism is a mild climate mildness and liberality of customs, no militarism, and the condition that the higher and cultured classes are its fundamentals. They want serenity, quietness, desirelessness as highest aim and they reach their aim. Buddhism is not a religion in which they aspire after perfection but in which perfection is the rule.

Arthur Schopenhauer

If I should take the results of my philosophy as a ruler for its truth I could rank it before the other religions. At any rate I am contented to find my doctrine in such a harmony with a religion of a great majority of mankind.

Hans Driesch

It seems just to be so as if the super-personal forces of nature, which are the basis of organic evolution and instigate this,—how, we don't know at all—as if these forces have the intention to bring forth consciousness more and more clearly. This is an old thought of Schelling and especially of Schopenhauer and to be found in modern time developed in another form with Geley and Scheler. But "death" is and remains the great riddle and the greatest agitator of feeling. If this conjecture and knowledge, based on feeling of dependence, suffering and desire for redemption is called feeling of religion, the philosophy of the critical man ends just there, where the natural philosophy ended in religion; of course in a religion which is not opposed to knowledge but impregnated with true knowledge and reasonable conjecture and therefore different from all religions but with the exception of early Buddhism. For the belief in an unproved and unprovable dogma cannot be expected to be accepted by a critical man.

GREAT THINKERS

The greatest thinker in all history was Gautama Buddha who lived 2,500 years ago. Buddha was the first reasonable man who thought logically and yet remained tolerant. He knew that knowledge makes free and said: "As the wide sea is impregnated with the taste of salt, my teachings are impregnated with the taste of liberation." At the same time lived another great sage, Lao Tse, a Chinese, whose sayings still now influence the Chinese culture. In his Tao (Way) Lao Tse says: "Mercy humiliates like dishonour, honour burdens like the body." Here the last verse of his Tao: "True words are unpretty, pretty words are untrue, valuable man is without quarrel, quarrelling man is without value; wise man is unlearned, learned man is unwise. The perfect one does not hoard his havings, he spends to others and by this he acquires. The way of Heaven is not harmful but useful, the way of man is deed without constrain." Among the Greeks there were some great thinkers. Hippokrates, who lived 460-375 B.C. was called the Father of Medicine, and truly, he was in theory and practice far in advance of the ideas of any period till modern times. Here I render a saying of the Greek philosopher Plato (428-348 B.C.): "Thinking what is true, feeling what is beautiful and willing what is good, by this the mind knows the destination of a reasonable life."

Aristotle (384-322) accepted the spherical form of the earth, but still regarded her as the centre of the Universe. Two other Greek thinkers are worth to be mentioned here, Archimedes (287-212 B.C. and Eratosthenes. When king Kiero had given gold to some goldsmiths in order to make him a golden crown, he suspected them of alloying the gold with silver and asked Archimedes to test his suspicion. Archimedes, thinking over the problem in his bath, noticed that his body displaced an equal volume of water. The thought flashed across his mind that for equal weights the lighter silver alloy would displace a larger volume of water than the heavier gold. Exclaiming "Eureka" (I have found it), Archimedes is said to have leapt from his bath to test the crown and then to tell the king of his discovery. It was about 200 B.C. when Eratosthenes, librarian of the Museum at Alexandria calculated the circumference of the earth by observing the shadow and measuring the distance between two places.

From those times till Copernicus, who in 1530 A.C. printed a book about the planetary system with the sun as its centre were the dark centuries concerning sciences. Giordano Bruno, who held this view and attacked the orthodox beliefs was condemned by the Inquisition and burned at the stake in 1600. A great naturalist was Isaac Newton (1642-1727) who investigated especially the nature of light, optics and physics. He explained the natural law of gravitation scientifically. (Gravitation is, if it should not be, we should fly away.) As great thinkers in many cases were great poets I want to draw your attention to Goethe who not only was the greatest German poet, but a great naturalist. He was far ahead of his time and had the first

ideas about the evolution of man. Concerning philosophy he stated:

"First I hesitated, then I did agree, Is the old body decayed, the new one is to be;

As long as you aren't conscious of this die and grow, You are but a dreary guest on this Earth below."

Remarkable as poet and thinker is Johann Scheffler who was called Angelus Silesius a Catholic priest (1624-1677) and who in his "Cherubic Wanderer" made philosophical verses in the style of the following:—

"Not getting into Heaven is endeavouring the wise,

Before his heart is breaking he is in paradise."

The French naturalist Lamarck (1774-1829) was the founder of the doctrine of evolution. He had the right idea that the soul of the being tries to improve the body and to adapt to necessities. The English naturalist Charles Darwin (1809-1882) asserted that only those beings survive and generate by natural selection which are best fitted to the environment. The most convincing arguments for the developments of the man out of the animals gave Prof. Haeckel (1834-1919) with his biogenetic fundamental law which says that all higher beings in their individual development are going through all the stages of their historical ancestors. So the man has before his birth a tail and at an earlier stage even gills. Haeckel called dualist those men believing that the body and soul are two different beings which can live independently from each other, whereas he called monist those thinkers not believing this, but taking soul and body as a unit. Whereas the naturalists proved that the body of man is going through the stages of its animal ancestors, the psycho-analysisists prove that the soul of man is going through these stages too. The child in some respects is similar to primitive man of the stone-age. The founder of the psycho-analysis was the late Prof. Freud who in his last book considered the belief in a God as an illusion; but most of the men do not believe in a God; they are but afraid of him. Freud stated that the first great offence to man was the idea of Copernicus that the Earth is not the centre of the world, the second offence was the theory of evolution and the third offence is the psycho-analytical offence. Whereas Dr. Stokel developed the practical use of this science and successfully treated many diseases, the Hungarian psycho-analysisist Dr. Ferenczi revealed deepest insights in the problems of love and generation.

Independently of the modern psychology two English poets had deep insights in the problems of the soul: Oscar Wilde who recommended to be free in the art of living because what is unpressed will disturb the more, and Bernhard Shaw, who recently stated that most of the men have not grown out the stage of a five years old child concerning religion. The greatest philosopher was Arthur Schopenhauer (1788-1860) who expressed ideas similar to those of Buddha, whose doctrine he appreciated as more reasonable

and more worthy of man than that of the Christians. A great thinker was also Dr. Zamenhof of Warsaw who compiled the international auxiliary language Esperanto which he published first in 1887.

If I should be asked to name the three greatest thinkers among the physicians I should not hesitate to answer: Dr. Hahnemann, Dr. Kreidmann and

Dr. Abrams. Dr. Hahnemann (1755-1843) found out that all medicines work better if diluted than in poisonous doses and named his healing method homoeopathy. Dr. Kreidmann explained the cause of acute and chronic diseases by impregnation of different organs of the child with toxic amniotic liquor, which can be inhaled or swallowed. Dr. Abrams created a spinal treatment which cures

many diseases which can not be cured by other methods, especially contractions, enlargements and weakness of organs. The treatment consists chiefly in eliciting of reflexes by concussing or beating certain vertebrae. This natural method and the homoeopathy ought to be valued more than all unnatural injections and artificial and poisonous remedies.

HUBERT RAJAPAKSE ON SINHALESE POETRY

In the October Number of this magazine Mr. Edwin Kottegoda has written an article entitled "Art of Reciting Sinhalese Poetry is gradually deteriorating" and he ends it with some observations on singing. He complains chiefly of two things: the use of accompaniments in the singing of Sinhalese folk songs and the "Western accent" singers employ. Since both these charges could be laid at my door I take this opportunity to explain my standpoint.

There are two principal ways of opening the mouth in singing. One is to drop the jaw about two inches and let the mouth assume a more or less oval shape. The other is to stretch the mouth sideways as in smiling and this method is known in Europe as the "Smiling Mouth Method." Anybody who sings the sound "a" (pronounced as in "far") by the two methods would appreciate the difference in quality and character of the two sounds. Generally speaking, European singers favour the first style and Orientals the second. If you speak a line of a Sinhalese song aloud slowly you will notice that you pronounce the words in a certain way. If you sing the same line with the Smiling Mouth Method you would notice that you at once distort the vowels, introducing into them a wide open quality that the spoken word did not have. In other words, you mispronounce the words when you sing them this way. In addition you would be losing the richness and power that resonance from the hard palate would have given, but that is another matter. In broadcast talks and at lecture-recitals I have demonstrated the two styles and my audiences appeared to grasp my meaning. Sinhalese sung in the first way does sound very different from the second, but it would be wrong to call it on this account singing with a "western accent." If one is convinced that the Smiling Mouth Method does distort the words it is foolish to stick to it merely because it is traditional. Tradition is merely habit continued for a long time. If the habit is good the honouring of tradition is an excellent thing: if it is bad the wisdom of perpetuating it is not so apparent.

If a dramatist attempted to write plays in which the situations were as humdrum and the dialogue as disjointed and insipid as in every day life he would have no audience. He is quite rightly expected to provide plots and dialogue that are intellectually and emotionally stimulating. Things must happen on this stage that are more exciting and moving than the events of ordinary life; and his characters must speak a language that is wittier, more eloquent and persuasive than the intercourse of ordinary people.

In the same way concert audiences demand of singers not realism but artistic performances. Accompaniments to songs are used to give a background for the voice and to eliminate the awkward silences that would otherwise ensue between phrases. Whether the song be classical or a folk song is quite immaterial: on accompaniment would always be necessary to give it life.

When a carter sings he does so to keep himself awake and to while away the time. If a singer borrows and sings these songs he must refine them with his technique. He must refine them with every embellishment that his art and his musicianship suggest and the finished article which he presents to his public would be as different from the original as the glittering jewel seen in a jeweller's

GOLDEN JUBILEE SOUVENIR

THE Golden Jubilee Souvenir will be available in the first week of December, 1948, and members and friends are advised to book their copy in advance by remitting a rupee to the Hony. General Secretary.

The Souvenir will contain, besides the history of the Association, written by Mr. E. S. Amarasinghe, Advocate, articles among others from the Ven. Narada Thera, Dr. C. Jinarajadasa, Dr. B. C. Law, Mr. D. T. Devendre, Dr. M. L. M. Salgado, Professor Nihararnajan Ray, Dr. E. J. Thomas, Dr. W. Stede, Mr. A. Godamunne, and Mrs. G. Constant Lounsbury.

window is different from the stone that come out of the earth. If one were making a record of authentic folk songs for purposes of research one would naturally not go to the singer at all but straight to the carter. The singer's sole aim must be perfection. The singer who sings like a carter has no business to be singing at all and should be driving a cart; and if there is a carter who sings like a singer he is in all probability a musician who has recognized the melancholy fact that cart driving in this country is more lucrative than singing!

ANOTHER VIEW

Mr. W De Silva of the Government Central College, Green Street, Kotahena, writes:—

The article appearing under the above title in your last issue is the first of its kind. Though election contests

have been held at the Y.M.B.A. and elsewhere no one has hitherto made any constructive criticism of them. The above mentioned article, in my opinion, has therefore done very valuable service by offering such necessary criticism.

In his admirable article the author offers much guidance to both pupils and teachers. With sincerity of purpose he states his convictions very clearly and briefly.

He (the author) has brought before the mind of the reader the dismal picture of the decadence of the Art of Reciting Sinhalese Poetry, and its causes. The "sing-song" style which he mentions is an element that has now captured the average student. This may be attributed to the fact that often at school concerts children are made to "sing" poetry (kawi) to the accompaniment of musical instruments. Many students, with the exception of a handful who are trained under experienced teachers, completely ignore the rhythm and the meaning and "sing" it to a prescribed tune. In doing so the full effect of the verse (kawi) is either not obtained or very often even completely lost. Children in most schools are not taught to recite a verse in the way it should be recited. Any verse whether it relates to a sad event or be it the description of a dance or festival, is sung to a tune which has no relation at all to the meaning of the verse. It is true that the six essential points that the author has mentioned in his article are totally neglected by most students.

In essence his article has that ring of authority which only long experience and a mature mind can give. To this most valuable article he has distilled conclusions which he has drawn from years of keen observation and careful study. It is both deeply felt and boldly handled.

All is not well with the recitation of our Sinhalese Poetry. He has, therefore, done a great service by criticising these faults. I feel that such instructive criticism should be repeated, and the author would do further service in giving a new life to our now dying Art of Reciting Sinhalese Poetry if he writes in the same strain to a popular Sinhalese newspaper also.

For the bias to the Eternal and Heaven there are so many, many religions, spiritual and less spiritual; why just blur out of the mental life of mankind by arbitrary interpretation the only trace of pure reality and tear by force into this circle just the sole of all religions which keeps free of this longing for the Eternal by an enormous thinking capacity.

Dr. Dahlke.

Some Words Against Dogmatism in the Doctrine of Rebirth

By E. PREIBISCH

"Only one thing do I teach you, O disciples, sorrow and its ending!"

WE followers of the Buddha's doctrine revere in the Sublime in the first line the All-Compassionate who created this Religion of Peace and Mildness and in the line the All-Enlightened who not only showed the way to knowledge, but first of all the way for the annihilation of suffering giving the advice to explore the causes and to abandon the belief to authorities. Looking at the ignorance and belief in revealed religious by which the non-Buddhistic peoples are ruled, we cannot honour and revere Buddha enough, the first reasonable man, who lived 2,500 years ago and taught the Truth. Just like Jesus the Buddha cannot be made responsible for the degenerations which have developed later in the Christian Church and in the Orders. It would mean to diminish the huge greatness of Buddha's doctrine if the verbal understood doctrine of rebirth would be put in the front instead of pointing to the sublime, liberal doctrine, free from dogmas and compatible with modern science. How wonderful the All-Enlightened demonstrated the idea of rebirth and of handing over the life by his parable of the flame. I mention here from the "Questions of Milinda," Chapter III: "Does, Venerable Sir, rebirth take place without transmigration?" "Yes, O King." "But how, Venerable Sir, can rebirth take place without passing over of anything? Please illustrate me that matter." "If, O King, a man should light a lamp with the help of another lamp, does in that case the light of the one lamp pass over to the other lamp?" "No, Ven-

erable Sir." "Just so, O King, does rebirth take place without transmigration."—"Na ca so, na ca affio" (neither is it He, nor is it another one (that is reborn) Mil. Pañña Narrow-minded may not comprehend this wonderful comparison in its fundamental importance without palpable image of a personal soul and rebirth which is in contradiction of No-Ego (Anatta) but to base one's moral on a remuneration is so wretched and in opposition to Buddha's sublime conception of selflessness and understanding of the causes of suffering of mankind that we proudly and self-consciously can point to our conduct. The universal law of cause and effect, the fundament of Buddhism, explains the doctrine of Karma. Bhikkhu Nyantiloka wrote at the end of his new book "Karma and Rebirth": "What I chiefly wanted to make clear by this lecture is: that the Buddhist doctrine of Rebirth has nothing to do with the transmigration of any soul or Ego-entirety, as in the ultimate sense there does not exist any such Ego or I, but merely a continually changing process of psychic and corporeal phenomena of existence. And further I wanted to point out that therein included Karma-process and Rebirth-process may both be made comprehensible only by the assumption of a subconscious stream of life underlying everything in living nature." At last I want to refer to the books: "What is Buddhism?" by Prof. Lakshmi Narasu, "Buddhism and Western Philosophy" by Dr. Fernando and to speeches of Sir Hari Singh Gour and other Oriental Buddhists. The All-

Enlightened valued higher those who trod the Path and lived up to his doctrine than the hair-splitters in the jungle of opinions, and truly, it is more difficult to attain perfection than to embrace an agreeable belief. Even the first step of the Path, Right Understanding comprising tolerance is not understood by everyone in the right way, the more the higher steps Right Thought and Right Meditation require mental faculties attained but of a minority. Better than to take verbally is a slow and deliberate study of the scriptures.

TEACHING REBIRTH

(Continued from page 92)

This brings us to the realisation that corporal death cannot be the ultimate "destruction" of the life-process.

Without any mental trick, to the Buddhist the teaching of rebirth will become evident: a series of rebirths which must go on as long as ultimate knowledge has not been realised, and the root of greed and life not been cut.

The materialistic teaching is based on the oversimplification of the whole process of life into a bodily process and in the inadmissible mixing up of the two different categories in the process of growth.

Perhaps the above set forth ideas may be of some help in teaching the doctrine of rebirth in modern times.

LETTERS TO THE EDITOR

SINHALESE AS STATE LANGUAGE

Sir,—Hammalawa Saddhatissa There deserves the gratitude, or shall I say homage, of all Sinhalese for his article "Sinhalese must be our State language" which appeared in the July issue of the *Buddhist*. And our thanks are also due to the Editor of the *Buddhist* of having given it due prominence. May I add that publication of such articles of fundamental, practical importance to our culture should be a very welcome feature in the *Buddhist*. True it is that getting down to "practical politics" can sometimes lead to controversies. Yet metaphysical speculation alone is not safe and can often lead to disaster. The plight of Buddhism in Lanka is a good example to how people can be lulled into clinging to realities while they are deprived of their elementary rights. Peace can sometimes be as Gandhi once said "the peace of the grave-yard."

Saddhatissa There has made a convincing case for making Sinhalese the national language. It will no doubt be an eyeopener to many who have not so far realized the seriousness of the blunder committed when it was agreed to make two languages the national languages of the country. There is a little known story of a German Professor who on a visit to Ceylon was interested

to see the 1815 Treaty. Having examined its clauses he is said to have remarked that the Treaty had been drafted by men of foresight, but they had made a very serious omission. On being questioned as to what it was he had remarked that a clause should have been inserted to maintain Sinhalese as the official language. The more one thinks of this the more can one visualize what might have been our history had this been done. Well if one of the greatest blunders of our history was made in 1815 another of equal magnitude was made when Mr. J. R. Jayawardena accepted an amendment to his motion and made both Sinhalese and Tamil the national languages.

The all too evident national inertia that has overtaken us has made us indifferent to this question. Even the Buddhist clergy, the traditional custodians of our language, show little interest. A nation that is so complacent in the face of such dangers is surely heading for disaster. In contrast to this the Tamil Congress has made this question the chief item in their programme. They no doubt feared that the Sinhalese will try to rectify the blunder which their leaders made. For once they overestimated us.

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LIVING

The miser thinks he's living when he's hoarding up his gold,
The soldier thinks he's living when he's doing something bold,
Oh, the thing that we call living, isn't gold or fame at all!
It's fellowship and sunshine and it's roses by the wall!
It's evenings glad with music and a hearth-fire that's ablaze,
And the joys which come to mortals in a thousand different ways
It is laughter and contentment and the struggle for a goal;
It is everything that's needful in the shaping of a soul.

—Edgar Guest.

* * *

When once you interfere with the order of Nature, there is no knowing where the results will end.

—Herbert Spencer.

* * *

The man who really grows great is not the one who thinks he knows it all, but the one who never forgets that each day reveals a new force, a new method. It is the man who feels the need of learning more, and is open to new convictions.

* * *

The "Conservative" is against progress, because progress is always along the lines of Humanity.

—Wm. Jennings Bryan.

COLOMBO Y. M. B. A. NEWS

OURSELVES

The November and December, 1948, numbers of *The Buddhist* are issued together in view of the publication in December of a Golden Jubilee Souvenir. *Editor, The Buddhist.*

SINHALESE ELOCUTION CONTEST, 1948

The annual Sinhalese Elocution Contest, conducted by the Y.M.B.A., will be held this year on November 19th, at 5 p.m. The semi-finals will be held on November 13th, at 9 a.m.

SOCIAL SERVICE

The Sub-Committee appointed at the last annual general meeting to prepare a detailed scheme of Social Service to be undertaken by the Association has recommended that a Workmen's Resort be established on the lines indicated in a previous report submitted by the General Secretary. The Committee of Management accepted this recommendation but deferred its implementation till January, 1949, when it is hoped to find suitable accommodation for the purpose.

The Y.M.B.A. has decided to co-operate with the Relief and Rehabilitation Committee of the National Association for the prevention of Tuberculosis in Ceylon in their after-care and social service work amongst T.B. patients and their dependants.

PUBLIC LECTURES

Mrs. S. G. Pulimood, Principal Visakha Vidyalaya, delivered a lecture on "The Place of Woman in Society" on September 29th.

There was a Public Recital of Sinhalese Folk Songs by Mr. Edwin Kottegoda, on September 30th. Dr. G. P. Malalasekera presided.

Mr. J. A. Halangoda delivered a lecture on "The Kandyan Martyrdom" on October 2nd at which Dr. G. P. Malalasekera presided.

Sister Ananda Jennings, the American Buddhist, on a world tour, delivered a learned lecture on the "Gnosis of Buddhahood" at the Association Hall on October 11th and Dr. G. P. Malalasekera presided.

One of the best received lectures in the Association Hall in recent times was delivered on October 13th by the Revd. S. de S. Wirasinghe in Sinhalese on "Can the Sinhalese Language Meet the Demands of Modern Times?" There was a very large gathering and several present asked intelligent questions.

K. Pragnakirti Thera delivered a lecture on "The Influence of Literature on Man," on October 25th.

PERSONAL

Mr. H. V. Ambawatta has passed the Proctors' Final Examination.

Mr. P. Renganathan and Mr. T. Wettewe have been successful in the Proctors' Preliminary Examination.

Mr. S. B. Dissanayake has qualified as a Dental Surgeon, obtaining a First-class in the final examination.

MEMBERSHIP DRIVE

The General Secretary writes:—"A membership drive is on. Our strength today is 1,739. Our target is 2,000 before November 30th, 1948. Will you please help by enrolling *immediately* at least one member, for which an application form is enclosed. Our Golden Jubilee Celebrations will be held early in December and we must endeavour to reach this figure before that."

Y.M.B.A. Printing Press:—A short but impressive ceremony took place at the Association headquarters when Sir Ernest de Silva, the President, declared open the Printing Department of the Colombo Y.M.B.A.

The Hon. General Secretary, Mr. V. S. Nanayakkara, in calling upon the President to perform the ceremony, referred to the efforts made in the past for the establishment of a printing press for its religious publications. He stated that the absence of a press had been keenly felt and that had now supplied, with characteristic generosity, by Senator Cyril de Zoysa.

Sir Ernest, after declaring the building open, by lighting a brass lamp, referred to the work done by the late Mr. Amadoris Mendis who had been responsible for the inauguration of The Buddhist Press Fund. He thanked Mr. Cyril de Zoysa for his generosity and public spiritedness, and the General Secretary and the Committee of Management for their valuable services to the Association.

(Mr. Amadoris Mendis was one of the stalwarts of the Colombo Y.M.B.A. for many years and rendered invaluable service to the Association in many ways. —*Ed., Buddhist.*)

NEW MEMBERS:—

28.9.48: D. Kulasekera, Accountant's Department, G.P.O.; S. M. Thillainathan, 72, Maligakanda Road, Colombo; D. W. Wickramaratne, 45, First Division, Maradana; J. Quintus Alwis, Government Press; T. D. Dharmadasa, 75, Maligakanda Road, Colombo; A. Solomon Mendis, Post and Telegraph Workshop.

5.10.48: V. Kanagarajah, Castle Street, Borella; K. Balasingham, Erin Place, Borella; N. H. E. G. Cooray, Census Department; D. P. Abayawardena, Dekatana; Martin Wijesiriwardena, Mackinnon Mackenzie & Co., Colombo; Daya W. Abeyawardena, Horana; B. David Cooray, 23, Hultsdorf; D. E. Dissanayake, Sanitary Inspector, Pannipitiya; T. M. S. Mohotti, Home Ministry Office; L. Kulasingha, 281, Layard's Broadway, Colombo; V. E. Kulasingha, Department of Social Services; E. de Z. Gunawardena, Licensed Surveyor and Contractor, Balapitiya.

12.10.48: Ananda E. de Silva, Kotahena Mills, Kotahena; Oliver L. Abeysekera, Engineering Apprentice, P.W.D., Colombo; D. O. Ratnawibhusana, G.O. B.A. Office, Colombo; D. S. P. Sirisena, Guildford Crescent, Colombo; K. K. V. S. de Silva, University, Union Hostel; T. W. Rajaratnam, Law Library, Colombo; Maurice Cobham Lea, Ministry of Defense and Ordnance, Colombo; H. D. Jayasena, Technical College; A. Kula-

tunga, Apprentice, Government Press, Colombo; G. B. I. Jayaratne, Ananda College; D. H. R. Subasingha, Ananda College; K. Somasunderam, Bank of Ceylon, Colombo.

19.10.48: T. B. Wickramasingha, Nalanda Vidyalaya; M. D. Jayatissa, Thelangapatha, Kelaniya; S. L. F. Wijeyapala, Melder Place, Nugegoda; C. Ratnasingha, 301, Darley Road, Maradana; R. de Costa, Old Quarry Road, Kirillapone; Lal Chandra Gooneratne, Advocate, Law Library, Colombo; D. L. Gunasekera, Proctor & Notary, Colombo; D. P. Abeyasingha, Nalanda Vidyalaya; W. Don Vincent Perera, Messrs. Mackinnon Mackenzie & Co., Colombo; H.P.S. Manchanayaka, Nalanda Vidyalaya; W. B. Perera, Nalanda Vidyalaya; D. P. Samarajeeva, Proctor, Colombo; W. Sathasivam, Proctor & Notary, Colombo; V. V. Jayaram, Messrs. Simpson & Co., Ltd., Colombo; A. L. Don Stephen, 10, Rifle Street, Colombo; A. L. Don Albert, Church Street, Slave Island; N. D. Lucas Perera, and D. B. Galagedara, Airline Radio Co., Prince Street, Colombo; Jayatissa M. Gunasekera, Government School, Hurikaduwa; T. H. Mahamood, D. M. & S. S's Office; B. D. Suhood, Air Ceylon, Ratmalana; M. N. de Silva, Ananda College; Lukshman T. Wijeratne, Third Division, Maradana; Cecil C. Senaratne, The Crown Life Insurance Co., Colombo; M. C. Zoysa, Bullers Road, Borella; E. R. de Silva, Tripoly Warehouse, Maradana; A. V. Ratnaike, Boralessamuwa.

27.10.48: M. D. H. Jayawardena, Advocate, Padukka; K. L. G. Hemachandra, D.M. & S.S' Office, Colombo; G. E. Weerasuriya, C.G.R., Fort.

NEW BILLIARD ROOM

The new Billiard Room of the Association was declared open by the President last month. Both tables are here now and are well patronised.

OBITUARY

Mrs. Catherine Lankatilake, mother of Mr. R. D. Lankatilake.

Dr. J. Panditaratne, of Ambalangoda. We offer our sympathy to their relatives.

NEWS AND NOTES

The Ven. Neluwe Jinaratane, of the Dharmarajika Vihare, Calcutta, who was spending a holiday in Ceylon after many years of absence, returned to India by air on October 31st. A few days before his departure he was accorded a farewell by the Mahabodhi Society at "Palm Court," Cinnamon Gardens, where a large gathering was present. Dr. C. W. W. Kannangara, among others, paid high tribute to Jinaratane Thera's work in India.

SANCHI RELICS

The second exposition of the Sanchi Relics in Colombo concluded last month after they had been viewed by nearly five lakhs of people of all creeds. The original caskets which bore these relics have now arrived in Ceylon. The relics will be taken to India in December.

FRAGMENT OF "THE QUESTIONS OF MILINDA"

"Nagasena, is there something like a soul?" "No, there is nothing like a soul; in the true sense there is nothing like a soul!"

"Is there any being, Nagasena, that transmigrates from one body to another?" "No, there is not such a one."

With a purified mind, free from hatred and ill-will a two-fold consolation is certain: If there should be a Heaven and a fruit, a judgment on good and bad deeds, it will be possible that I rise from the dead in a happier world after the decay of the body, but if there should be no other world, no harvest and no judgment on good and bad deeds, then I live just in this world a happy life, free from suffering, hatred, and ill-will."

—*Gautama Buddha.*

"The world is transitory, impermanent, without refuge; without protector is the world. Leaving all, man is to go from the world. The world is greedy, insatiable, thirsty. Health is the greatest good; extinction of delusion is the highest salvation; the Eight-fold Noble Path the best of all for redemption."

—*Gautama Buddha.*

* * *

The Noble Eight-fold Path: Right Comprehension, Right Purpose, Right Speech, Right Conduct, Right Livelihood, Right Effort, Right Thought, Right Meditation.

THESE ARE THE THINGS

Not what we have, but what we use,
Not what we see, but what we choose—
These are the things that mar or bless
The sun of human happiness.
The things nearby, not things afar,
Not what we seem, but what we are—
These are the things that make or break
That give the heart its joy or ache.
Not what seems fair, but what is true,
Not what we dream, but what we do—
These are the things that shine like gems,
Like stars in fortune's diadem.
Not as we take, but as we give,
Not as we pray, but as we live—
These are the things that make for peace,
Both now and after time shall cease.

—*Anon.*

* * *

A man of polite imagination is let into a great many pleasures that the vulgar are not capable of receiving. He can converse with a picture, and find an agreeable companion in a statue. He meets with a secret refreshment in a description, and often feels a greater satisfaction in the prospect of fields and meadows than another does in the possession of them. It gives him, indeed, a kind of property in everything he sees, and makes the most rude uncultivated parts of nature administer to his pleasures. So that he looks on the world in another light and discovers in it a multitude of charms that conceal themselves from the generality of mankind.

—*Addison.*

SOME TRUTHS

If I had to live my life again, I would have made it a rule to read some poetry and listen to some music at least once every week; for perhaps the parts of my brain now atrophied would have been kept alive through use. The loss of those tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our nature.

—*Charles Darwin.*

* * *

Except for linguistic geniuses, speaking another language "like a native" is all but impossible. A witty French politician who was often called upon to make after-dinner speeches while visiting other countries, but was not at all good at foreign languages, gave the following advice: "Pronounce the words you are not sure of exactly as they are written and then laugh. People will think you are just making a joke."

A nation does not lose its dignity by lost wars but by the decay of its language, and he who spoils his language can be considered as one who commits high treason.

—*Weinheber.*

* * *

Scenes that are brightest may charm awhile,
Hearts which are lightest, and eyes that smile;
Yet over them above us, though nature beam,
With none to love us, how sad they seem!

—*Alfred Bunn.*

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