



# THE BUDDHIST

“*Sīla Paññānato Jayam*”

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## JAPANESE SHINTOISM

WHEN Buddhism was introduced into Japan from Korea in the middle of the sixth century A.D. the Chinese name *Shinto* (the way of the Spirits or Genii) was bestowed on the original Japanese religion. Shintoism contains two main elements—nature worship and ancestor worship. It recognises one supreme, benevolent God, existent from all eternity; next to Him, and as His manifestations, it worships the personified powers of nature; and it has a vague belief in a future state of existence, with rewards or punishments according to the life that has been lived on earth. But its characteristic feature is its ancestor-worship, which is the expression of national patriotism and filial piety.

From the left eye of Izanagi, the creator of Japan, was born the sun-goddess Ama-terasu, to whose temple at Ise pilgrimages were made; for thousands of years demi-gods and heroes, sprung from her in descending scale of divinity, ruled the land, till the first human emperor of the line, Jimmu Tenno, appeared in 660 B.C. It is the spirit of *Kami* of these mythological rulers who are the special objects of Shinto veneration. With them are associated the national heroes of every subsequent age, as well as the *Mikado*, whose divine descent was unquestioned, and who till recently lived in sacred seclusion from his subjects. Evidently Shintoism left plenty of room for another religion to co-exist with it; and as a matter of fact, most of the Japanese have combined Buddhism with Shintoism, the same temples and altars having been used in turn by the priests of each system.

Everyone knows what a rapid development Japan has undergone in the last half-century or more, but few realise that it was only in 1853 that her interdict of foreigners was grudgingly and partially removed. Then came the great Revolution of 1868; the *Shogun*, or Commander-in-Chief, who had assumed the title of *Tycoon* or *Taikun* (great sovereign), had for eight-centuries ousted the Mikado from all temporal powers; against his tyranny and that of the *Daimios* (feudal lords) a successful rebellion was made, and the Mikado was installed as sole, but constitutional, ruler of his country. Shintoism was then recognised as the established religion of the land, the more so as the *Shogun* and *Daimios* had always been zealous Buddhists. Temples and shrines had now to be clearly differentiated as Shintoist or Buddhist, the former being subsidised from the imperial revenue (this subsidy was later discontinued). Most of the Japanese, however, continued

to contrive the two systems, worshipping in two temples instead of as before in one. Since 1892 Shintoism may be said to have ceased to claim to be a religion at all, an edict having been issued that its observances were to be regarded merely as patriotic and political, but not as religions.

The *Kojiki*, or Records of Antiquity, which contain Japanese mythology and traditions, are the sacred books, but the Shinto doctrine and rites mentioned therein are of the simplest. Shintoism inculcates love of country and obedience to the Mikado, but otherwise it leaves

Thus Shintoism notices its appeal to the conservatism of the upper classes and to the superstition of the lower; but it makes no provision for devotion of heart and soul, for training of character, or for producing intellectual conviction; and the ground it is constantly losing as a religion seems to be gained by neither Buddhism nor Christianity, but is rapidly being occupied by agnosticism.—hence perhaps the ignominious defeat not very long ago of the Japanese in Sri Lanka where Buddhism prevails in its pristine purity and glory.—E.T.G.

### CEYLON'S CHIEF JUSTICE

Mr. E. A. L. Wijeyewardene, who has been appointed Chief Justice in succession to Sir John Howard, was for many years, when workers were few, one of the main props of the Colombo Y.M.B.A. He infused a new vigour to the activities when the Association was languishing owing to many causes. He was General Secretary for a period and during that time, along with Dr. C. A. Hewavitarne, Dr. D. B. Perera, Amadoris Mendis and several other silent and genuine workers, made the Association hum with life. In later years he was a Vice-President and gave up office as he could not find the time to devote to its duties. Nevertheless, he continues to take a keen interest in the Association which still occupies a valued niche in his heart.

We offer Ceylon's new Chief Justice our very warm congratulations and wish him many more years of happiness and continued service to the country.

### BUDDHISM IN PICTURES

We acknowledge with thanks the first two series of Buddhism in Pictures—a collection of photographs of Buddhist Art and Life—sent by the Buddhist Society, London (106, Great Russell Street, London, W.C. 1). Each series comprises a set of six, priced at 4s. 6d. The first of them includes images of the Buddha from Ceylon, Burma, Siam, China and Japan. One Japanese picture is reproduced from Christmas Humprey's "Via Tokyo." The second series contains pictures of famous Buddhist temples—Nara, Japan; Dalada Maligawa, Ceylon; Llama Temple, Peking; Shwe Dagon, Rangoon; Buddha Gaya; and Temple of the Royal Palace, Bangkok.

These pictures should serve as valuable gifts from Buddhists to their friends and should be eagerly acquired at the very moderate price quoted.

The third and the fourth series of famous Buddhists and images of Kwan Yin are in the course of preparation.



Mr. E. A. L. Wijeyewardene

will and conscience untrained. There is no preaching, nor any public worship. Twice a day the priests present unbloody offerings on the altars, and recite invocations of praise; the private worshipper approaches the sanctuary, rings a bell to summon his deity, makes his offering, prostrates himself, claps his hands to signify that the interview has ended, and then withdraws. Occasionally he makes his pilgrimage to Ise, returning with sacred charms which he places in his miniature temple at home, by the side of the name of his patron *Kami*, and the tablets of his ancestors.

# COLOMBO Y.M.B.A. CELEBRATES ITS GOLDEN JUBILEE

## PRIME MINISTER OPENS SENATOR CYRIL DE ZOYSA'S GIFT OF MAGNIFICENT HALL

### 3-DAY CARNIVAL

**A**N important step forward in the career of the Colombo Y.M.B.A. was witnessed on Friday, December 10, 1948, when, in connexion with its Golden Jubilee celebrations, Ceylon's Prime Minister, Mr. D. S. SENANAYAKE, declared open the new hall gifted by Senator CYRIL DE ZOYSA.

The hall is a magnificent building, complete with modern lighting and stage equipment and capable of seating 500 persons. It has cost the donor one and half lakhs of rupees.

Mr. Senanayake was received by Sir Ernest de Silva, President, Senator Cyril de Zoysa, one of the Vice-Presidents, and Mr. V. S. Nanayakkara, General Secretary, and was conducted to the hall where the Ven'ble Karaputugala Dhammaloka Thero administered Pan Sil. This was followed by a recital of Jayamangala Gatha and Magul Bera.

Mr. Senanayake in the course of his speech, said, that it was only a few months ago that he had laid the foundation stone of that hall and he had never thought that such a beautiful building of magnificent proportions would come up in so short a time.

But, as their President said, that was made possible by the keenness, enthusiasm and energy of Mr. de Zoysa. As a member of that Association it was a great pleasure and happiness for him to have had the opportunity of participating in that function.

That building, he said, was put up in memory of Mr. de Zoysa's parents and it would be useful to the Buddhists of this Island today and in the future.

He was also happy to hear that Mr. A. B. Gomes had donated Rs. 100,000 to the Y.M.B.A. As a friend of his and as a Buddhist, he was very pleased to hear of that munificent donation.

As their President said, most of the Buddhists were poor. They should therefore be happy that wealthy and public spirited people like Mr. Gomes were making handsome donations quite unostentatiously.

Mr. Senanayake congratulated Mr. de Zoysa for the great gift he had given to the Young Men's Buddhist Association.

He was also glad to hear that Mr. de Zoysa had been largely instrumental in obtaining a block of land in the Fort for the proposed Y.M.B.A. building there.

#### PRESIDENT'S WELCOME

Sir Ernest de Silva, who called upon Mr. Senanayake to declare the new hall open, said that it was a privilege and an honour for him to speak on a great occasion like that.

Mr. de Zoysa had taken a lively interest in the affairs of the Young Men's Buddhist Association and it was in a great measure

due to his enthusiasm and energy that the Y.M.B.A. was able to have such a magnificent hall.

He also said that the Land Commissioner had written to Mr. de Zoysa stating that the Y.M.B.A. would be given an allocation of 2 roods 23.7 perches of land in the Fort for their new building.

Sir Ernest announced that a very old friend of the Y.M.B.A. had donated a sum of Rs. 100,000 to them. Most of them, he said, must be aware that Mr. Gomes had been connected with important firms in the Fort for the past 40 or 50 years and that handsome donation showed his keen interest in the welfare of those who work in that business area.

On that happy occasion it was fitting that they should pay a tribute to Sir Baron Jayatilaka who was for 45 years the President of that Association. Most of the older members knew that Sir Baron's interest in that Association never flagged, because Sir Baron knew that that Association was a power for good in this country.

Sir Ernest concluded by hoping that the Association would continue to eschew politics.

Mr. V. S. Nanayakkara proposed a vote of thanks to the Prime Minister. He also thanked the architects, Messrs. Oliver Weerasinghe and Neville Gooneratne and Messrs. Dawson Fernando and Porolis Fernando who had been of great assistance to Mr. de Zoysa in completing that hall so soon.

#### PIRIT AND DANA

The Jubilee celebrations began the previous week with an all-night *pirit* by bhikkhus from the Kotte Vihare, followed by a Sanghika Dana to a joint sitting of bhikkhus from the Siam, Ramanna and Amarapura Nikayas. Mr. L. R. Goonetilleke, who was specially deputed to be in charge of this programme, was thanked by the Committee of Management for the success that attended his efforts.

#### CARNIVAL

The Golden Jubilee Carnival was opened by Lady de Silva. The whole of the premises of the Y.M.B.A. was lit up with thousands

of multi-coloured lights and large crowds filled the grounds till a late hour last night.

The President of the Association entertained the Prime Minister and those present to tea after which Mr. Senanayake lighted fifty candles around the Jubilee cake at the "Sweet Shop."

On the second day the Carnival was declared open by Mr. R. L. Pereira, K.C., and on the third day by Mrs. H. W. Amarasuriya.

Sir Ernest and Lady de Silva entertained the Carnival helpers to tea at their home, Sirimethipaya, Flower Road, on December 20.

The accounts of the Carnival have not yet been closed, but it is confidently hoped that the net proceeds will exceed Rs. 10,000. In view of two nights of rain during the three-day Carnival, this indeed is a creditable achievement for which we have to be thankful to Mr. Ranjit Hewagama, the organiser, and his deputy, Mr. E. S. Amerasinghe.

#### SONG AND DANCE

A successful song and dance recital by well-known local artists on December 18 brought down the curtain on the Golden Jubilee celebrations of the Association. Our thanks go in abundance to these young men and women of talent for their readiness to help us at all times:—Nalini Edirisinghe, Chandani Dep, Leela Asoka, Edna Samararatna, Rose Lanerolle, I. B. Karunatilaka, B. P. Wickremesinghe and P. Sirisena (songs); Sujata de Silva, Neela Balendra and Tilakavati Casinathan, all of Shanti Kala Niketan (dances); Hubert Rajapakse (song); Sukhendu Dutt (dance); Somapala and Chitra (songs); Maisie Attygalle and Lalitha Goonesinha (dances); Pani Bharatha (dance); Lionel Edirisinghe, Tennyson Rodrigo, Samson Jayawardene, Tilakasri Fernando, Lakshman de Alwis, Mervyn Gunawardene, Vasanta Kulasingham, Patrick Rodrigo, D. A. Nambuwasam, P. Sirisena and J. L. Soysa (orchestra).

#### "TIMES" COMMENT

The following editorial note appeared in the *Times of Ceylon*, on December 10:—

The Colombo Young Men's Buddhist Association today celebrates its golden

jubilee, and we join the public in congratulating the Association on its splendid record of service to the Buddhist community in particular, and to the country. Like so many other old established institutions, the Colombo Y.M.B.A. started its career in humble circumstances, confined to dingy premises in Maliban Street. Since its foundation in 1898 it has progressed steadily, and today it occupies an honoured place in the life of the community, backed by financial stability and commanding plentiful resources of human motive power. It has been through many vicissitudes, and at times was on the verge of extinction. In all such crises, however, men with stout hearts and liberal purses came to the rescue, because they valued the services the Y.M.B.A. was rendering to young men in the city. At long last,

in 1924, a permanent home was found at Mahanil, Borella—which was purchased with no capital in hand! Once again stout hearts set to work and in a few years the house was well and truly the property of the Association, free from all encumbrances.

Just as its Christian counterpart, the Y.M.C.A., is not a church, the Y.M.B.A. is not a vihara, although both institutions give priority to the observance of their religious tenets. The Y.M.B.A. thus provides its members with ample opportunities for healthy mental and physical recreation. One particular branch of religious activity calls for special mention, and that is the children's examination conducted annually in numerous centres throughout the Island by voluntary workers—and conducted in a manner which should

serve as an example to the Education Department. No reference to the Y.M.B.A. can be complete without mention of the late Sir Baron Jayatilaka, who never tired of repeating that he valued the presidentship of the Association more than all the distinctions he had gained in other spheres. He was the first President, and was re-elected year after year for 46 years until his death in 1944. He always enjoyed the close co-operation of such lay apostles as Mr. W. A. de Silva, Mr. F. R. Senanayake, Dr. C. A. Hewavitarne, Mr. Amadoris Mendis and Mr. D. C. Senanayake, all of whom are no more, and of Sir Ernest de Silva, and Mr. D. S. Senanayake, among many other leading Buddhists. On Sir Baron's death his mantle fell on the shoulders of Sir Ernest under whose guidance, we are sure, the Association will continue to maintain its proud traditions.

## A German Buddhist Writes About Conscientious Objectors

**B**UDDHISM is the religion of peace and liberty for which never a man nor an animal was persecuted, killed or sacrificed. Buddhists are always striving not to kill or to hurt any living being. In Germany, like in other countries all people, not only the members of peace-organisations, are in great sorrow about a threatening struggle between the aggressive communists and the peaceable democratic peoples. And yet it would be easy to collect subscriptions of at least 90 per cent. of all men against warfare, excepting the Mohammedans and Jews of Palestine. The same number would join a peace-organisation if these would warrant peace and .....take no fee. Also we Buddhists postulate the natural right of refusing war service as we cannot kill for religious conscientious reasons. It would be fateful perhaps for a democracy defending natural human rights and liberties if they would not permit conscientious objectors and place those moral men, who *cannot* fight, there, where they cannot do their military duty but only endanger their party. On the other hand it is not prohibited to a Buddhist to defend the liberties voluntarily as we see in Buddhist countries defending against aggressive communists.

In Germany the Socialists did not resolve in 1914 and 1933 to fight against militarism and fascism as the leaders disappointed their followers for peacefulness or perhaps cowardice. So there came a greater massacre than by a revolution.

Christianism has lost its power as no thinking man can believe its dogmas and as no religion of peace like Buddhism existed, which could have its pacifying influence, there developed an egoistic materialism. Christianism is to blame that its priest blessed the guns. If Christianism had not been brought to Europe with fire and sword, a better religion would have developed there if not Buddhism had a chance. Most of those, disappointed by Christianism do not accept any religious influence and are an easy prey of egotism and materialism. And yet Buddhism is the religion,

which is much higher regarding morality and which is not in contradiction to modern natural science, and such a religion is sought by many thinking men.

These men are longing in vain as books, newspapers, and radio do not propagate modern popular Buddhism, but if they mention it at all, only show an academic Buddhology which can be compared to the unnatural academic medicine in opposition to biologic natural cure and healing art. Most Europeans hold the opinion, that India is a buddhist country and do not know, that Buddha fought against animal sacrifices and the different castes. Many people would become Buddhists if they only knew the truth about it. As I take it, it would be advisable to spread popular books about the modern popular Buddhist movement and not to print big books about Buddhology, Zen-Buddhism and Tibetan mysteries like the Bardo Thödol.

For the Buddhist there are ignoble professions as for instance the medicinal man, the professional militarist and maker of weapons. But as I take it, Buddhists can do some good in ignoble professions. So a Buddhist maker of criminal or other fictitious stories and films, giving them a good tendency instead of the bleedy with its very bad influence on youth. It would be time that the British makers of films not only send bleedy criminal films to other countries and give a wrong idea about British culture. Adults in Germany are still able to compare those films with former German films and are still in favour of the last.

ERWIN PREIBISCH.

### WE ARE TRUTH'S DISCIPLES

We are Truth's disciples  
 Marching on to Peace  
 With the sword of Reason  
 Bidding error cease.  
 Love's our great commander,  
 Ignorance our foe,  
 To dispell illusion  
 Forward we must go.

We are gentle warriors  
 Moving slowly on,  
 We are still pursuing  
 Path our Masters gone.  
 Fail'res cannot daunt us,  
 Hope is born anew,  
 Knowledge wins the battle,  
 Righteousness is true.

Nor for wealth or power,  
 Nor the praise of men,  
 Ours a noble conflict  
 That must never end.  
 Kindness rise and vanish,  
 Ours will always stand;  
 Founded on compassion,  
 Filling Truth's command.

PAUL CARUS  
 (*The Vade Mecum*).

### ARISE, ARISE, ALL BUDDHA'S SOLDIERS TRUE

Arise arise all Buddha's soldiers true,  
 And take your stand upon the rock of Truth,  
 The Holy Law by Lord Buddha taught  
 Shall evermore endure,  
 And all the journey by its Light  
 Shall reach Nirvana's shore.  
 In Love we stand, by Truth set free.  
 Brothers of Him who found true Liberty.

In bygone days on India's distant shore,  
 Lord Buddha taught to men the Holy Law;  
 And today we come like the knights of old,  
 Our Loyalty to proclaim.  
 In calm or storm in life or death,  
 We faithful will remain,  
 So shall we stand steadfast and firm,  
 Like brothers, one in Buddha's Holy Law.

And ere we part our homage we renew,  
 Taking our refuge in our Blessed Lord;  
 Then forth we'll go in the Dhamma's might  
 To teach the Holy Law;  
 To scatter far the gloom of night  
 And lead men to Truth's day  
 Till all the earth with one accord  
 Shall trust the Dhamma of our Blessed Lord.

D. HUNT  
 (*The Vade Mecum*).

# CHRISTMAS

## ITS MEANING AND MESSAGE

By **FRAN ALLEN**,  
Hony. Treasurer, The Buddhist  
Vihara Society, England

**C**HRISTMAS is the greatest of the Christian festivals and as such may be compared with the most important of the Buddhist festivals, Vaisakha.

So greatly respected is Christmas in the Christian world that even during the two World Wars warfare was temporarily suspended during the holy day, not only the actual fighting at the front lines, but also the air-raids upon military objectives and upon the respective civilian, human, and animal populations.

Christmas Day is celebrated each year, by most Christians on the 25th of December, the supposed anniversary of Christ's birthday. Some Christian sects celebrate Christ's nativity on January 6th, others on January 18th. Certain historians have computed that the date may have been April 5th, but the day of Christ's birth is, in fact, unrecorded.<sup>1</sup> The reason for holding Christmas at the end of December or early in January had really nothing to do with Christ nor Christianity—a fact, incidentally, which is unrealized by many Christians.

The earliest recorded form of organized religion in Europe was one of sun worship. Sun worship is of course known also to have existed in Persia, Africa, America, and is in fact a phase in man's religious adolescence. The Druids of North-West Europe were sun worshippers, as the ruins at Stonehenge and elsewhere prove: they survived in Britain until about 60 A.C., more than 300 years after the time of Emperor Asoka.

Towards the end of December in regions remote from the tropics (such as N. W. Europe) the hours of sunlight are of the shortest duration, existing only from about 9 a.m. to 4 p.m. Thereafter, a new yearly planetary cycle begins, and the days become longer as the hours of light increase. Naturally, to primitive man, this birth of a new year was an event for wonder and rejoicing: one to be duly celebrated by ceremony and riotous feasting on wine and on animals and birds especially slaughtered for the occasion.

When the early Christian missionaries arrived on the scene<sup>2</sup> and took note of these pagan proceedings they cleverly compromised. Let the Pagans call themselves Christians and they could keep their annual orgy: animals and birds would be slaughtered and devoured as before, and intoxicating liquors freely imbibed, but under the auspices of the Church. It would be Christ's mass or feast, and the solar significance forgotten. Hence it was, about 100 years A.C., that Christmas became instituted.

"The truth is that there is no authentic tradition that Christ was born in winter. The date was chosen because the Pagans had been used to a jolly festival at the end of the year, and would not give it up. If the Church would not recognize it, the priests of Mithras would; they celebrated the birthday of the 'invincible Sun' on Christmas Day"—Dean Inge of St. Paul's Cathedral, London ("Evening Standard" 24/12/28).

Christianity emphasised this event as an occasion for general goodwill, when presents were exchanged and largesse distributed. But, this spasm of charitableness is often short-lived: it is apt to lapse after one or two days. . .

Here we perceive the moral!

Vesak dana is a regular institution with us, and nothing could be more worthy. But let us remember that our Bhikkhus require dana all the year round; let us form the habit of extending our charity, by deed and thought, towards all fellowmen and to our lesser fellows, the animals and birds, throughout the whole year. So to be consistently charitable that we become unconsciously and by nature generous-minded. For a gift or a kind word that is given without any thought of self is indeed the most merit-generating dana.

*Sabbadānam Dhammadānam jināti*: a most practical form of fulfilling this noble exhortation is by literally giving the Dhamma to the West. This may be done by sending (Theravadin) books—even old books,—or monetary donations towards the construction of Viharas, by which means the Dhamma may be presented to Westerners in Europe itself.

For progressive as it is in practical and active Knowledge, the West remains largely steeped in ignorance of that Wisdom which only Buddha Dhamma can and does dispel.

To-day in war-weary Europe there are some, however, whose eyes are but little covered with dust.

The writer recently received a subscription list from Ceylon, and among the names of subscribers towards a Vihara in England was one who signed him or herself "A Catholic" and another "A Christian"; and the Mahiyangana Restoration Fund owes much to the initiative of two liberal-minded Catholics. A religion that includes such truly generous and tolerant followers as these is certainly one to be respected.

*Peace to all Beings!*

1. Christ was born in the year 4 B.C.—not 12 months prior to 1 A.C. (A.C. := After Christ; in contradistinction from B.C. := Before Christ. A.D. (anno domini) means "year of our Lord," i.e. of Christ; to find dates designated "A.D." in Buddhist literature amounts to an incongruity).

2. In 64 A.C. in Britain, though not effectively until 508 A.C.

## PRESIDENTIAL ADDRESS AT ALL-CEYLON BUDDHIST CONGRESS

*The following is the text of the Presidential Address, delivered by Professor G. P. Malalasekera at the 30th Annual Sessions of the All-Ceylon Buddhist Congress, held at Badulla on December 25 and 26, 1948 :—*

THE Buddhist Congress is to-day thirty years old. It has survived one generation and is now entering another. It is a very happy augury, therefore, that the event should take place in this capital city of Uva. The province of Uva was the cradle of Sinhala Buddhist culture, for it was here that the Buddha preached His first sermon in Lanka. The benign influence of Mahiyangana radiates over these lovely hills and valleys and almost within a stone's throw of where we are assembled stands Mutiyangana, hallowed by the Buddha's presence as one of Lanka's sixteen holy shrines. Hard by, in Minipe, by the Mahaveli, was the birthplace of Ceylon's most pious king, Siri Sanghabodhi, whose name rulers in after-ages used as their most coveted title of distinction. And here, in Badulla, sanctuary of many kings in distress, where once converged some of Lanka's most important highways, flourishes today one of the liveliest Buddhist Societies in the Island, the Uva Y.M.B.A., the enthusiasm and integrity of whose members, their courage and devotion, are famed throughout the length and breadth of this country. It was partly as a mark of tribute to that gallant body of workers that we decided upon Badulla as the venue of this year's Sessions.

### Buddhist Awakening

Many things have happened since we met last December in the historic city of Matara. Lanka has won not only the shadow but also the substance of independence; her name today occupies an honourable place in the gatherings of nations. We are once more a free people, able to stand erect, with head unbowed, free to work our destiny. And in the wake of this attainment of freedom there has arisen a great upsurge among the Buddhists, a glowing sense of self-respect and a deep and abiding confidence in the mighty destiny that will be theirs. The Buddhists of Sri Lanka are gradually coming back to their lost heritage.

Signs of this great awakening are manifest everywhere, in our festive gatherings, in our institutions and our societies. I may mention, as proof, the tremendous enthusiasm and devotion evoked by the Sanchi Relics, the celebrations that marked the inauguration of work for the restoration of Mahiyangana Dagoba—still so fresh in our memory—the great strides made by bodies like the Mahabodhi Society, in their work both in Ceylon and in India, and the Golden Jubilee of the Colombo Y.M.B.A. That last mentioned event was marked by the gift of a most magnificent hall by Senator Cyril de Zoysa, the largest individual gift to a Buddhist institution in recent times, and also by an announcement that a site has been secured from Government for the Fort Branch of the Y.M.B.A. coupled with the most hearten-

ing news of a donation of Rs. 100,000 from that prince of philanthropists, Mr. A. B. Gomes, towards the furtherance of that project.

### Preservation of Anuradhapura

It is a matter for great rejoicing that with this Buddhist revival, steps for the preservation of the holy city of Anuradhapura, in keeping with its hoary antiquity and the sacred treasures it contains—objects of veneration by one-fifth of the human race—have at last begun to take definite shape and that within the next few weeks we shall witness the inauguration of the new town of Anuradhapura. We are all aware of the numerous problems involved in this far-reaching measure and the whole Buddhist world should, therefore, be deeply grateful to the Hon. Mr. S. W. R. D. Bandaranaike for the courage and tenacity with which he had worked to achieve the desired end. The Executive Committee of the Buddhist Congress has already in view the formation of a body to be called the "Friends of Anuradhapura" to watch over future developments and to assist the Government in the preservation of the Sacred City and the growth of the new town. Anuradhapura cannot be regarded merely as a place of parochial interest whose custodianship could be left to the tender mercies of a body of local legislators.

### The Case of Kandy

Now that Anuradhapura has been satisfactorily dealt with, the time has come to take in hand the case of Kandy. For, Kandy, repository of the Holy Tooth Relic, stands very high in sanctity with not only the Buddhists of Ceylon but also of the whole world. One has only to visit the precincts round the Dalada Maligava to be convinced how utterly incompatible they are with the *Danta Dhatu*. As to how the present deplorable state of affairs came about, there is need to inquire at this stage. Such inquiry would only reveal how disgracefully and treacherously the Buddhist cause had suffered in the past, how ignominiously Buddhist rights had been trampled upon, with what deceit and cunning the Dalada Maligava had been deprived of its legitimate properties and privileges. Let us not examine too closely into these things for they will merely produce rancour and ill-will. Let us, instead, see to it that steps be taken, with the least possible delay, to restore to the Dalada Maligava the splendour and the dignity that belongs to it by right. As a first measure, the shoddy offices and other unsightly features that now rob the Maligava of its dignity should be removed, including the War Memorial, which, however sentimental its value, is utterly incompatible with the spirit that should prevail in the vicinity of a shrine dedicated to the Lord of Compassion. Numerous problems attendant upon the scheme

makes progress but none of them can be such as will defy solution with determination and with the goodwill of those concerned, not only the Buddhists but members of other religions as well who will most certainly co-operate in the preservation of the rights of a Shrine which has come to be regarded as one of the greatest possessions of our race. I would, therefore, very earnestly commend this suggestion to the present energetic, resourceful and courageous Custodian of the *Danta Dhatu*. I am aware that various questions are involved, such as the income necessary for the maintenance of the Maligava and the holding of the Perahera. I would urge that this last-mentioned event, the Perahera, should now be regarded not merely as a Buddhist celebration but a National Pageant and that it should be subsidised from Government funds. Such a gesture will be welcomed by enlightened opinion in all sections of the community.

### Excavation of Monuments

While I am on this subject, I should like to say a word or two on a kindred topic, the question of the conservation and restoration of Buddhist archaeological monuments. It must be said at the very outset and with great emphasis that our monuments cannot be regarded in the same category as those of Greece or Rome or Egypt. Ours are first and foremost monuments of a religion which is very much alive and present-day Buddhists have as much right to restore them as the Buddhists of Parakramabahu's day had to restore the works of Dutugemunu's era. But there is, or at least should be, no insuperable difficulty about such restoration being carried out with due regard to aesthetic and archaeological considerations and without ignoring the very great importance these monuments have for the study and appreciation of our ancient history and culture. There is here very great need and golden opportunity for compromise between the claims of piety and those of antiquarian research. To regard these claims as being naturally antagonistic is both unwise and unnecessary; with tact and considerations on both sides, men of goodwill and foresight should find no difficulty in coming to some satisfactory working arrangement. The same applies to the excavation of our religious monuments. It should be possible to serve the interests of both archaeology and religious sentiment, especially so now when we have at the head of the Archaeological Department a man who is not only a world-famed authority in his own subject but also a Buddhist deeply conscious of his own obligations to the religion.

### An Archaeological Museum

How greatly archaeology can stimulate interest in religion was shown in the case of the valuable objects discovered in dismantling the Vahalkadas in the

Maha Thupa. It is with great regret, therefore, that I read in the newspapers of a decision to enshrine once more, away from view, all these finds in the new Vahalkadas. I hope, most earnestly that a more reasonable view will ultimately prevail and that some at least of these most precious treasures would be available both for veneration and for study. It is a thousand pities that Government could not lend its support to the agreement—in which I, too, played a very small part—reached between the two parties concerned, whereby if Government provided an archaeological museum in the premises of the Maha Thupa some of the finds in the Vahalkadas were to be deposited there. I very much trust that this project has not been finally abandoned.

### Buddhist Temporalities

These and many other questions are intimately connected with Buddhist Temporalities. The problem of our temporalities has so far not by any means received adequate consideration at the hands of either Government or the Buddhist public and, while those most deeply concerned have been tinkering with it, the position has rapidly deteriorated till now it has become absolutely intolerable. It is not only in the case of the larger temples that matters have become acute; it seems to be the case almost everywhere that as soon as the chief incumbent dies, disputes arise regarding his successor and quite often, atrocious crimes, murder not excepted, are committed before a final settlement is reached. Those at the head of ecclesiastical affairs are often vacillating in their policy; sometimes their decisions are so uncertain that one wonders whether any principles had been followed at all, while the law itself is most defective. It is not merely, therefore, that incomes accruing from our temporalities which, properly speaking, should be used for the promotion of the whole Sasana, are either never properly recovered or, if collected, are often frivolously frittered away according to the whims and fancies of those who, by devious methods, gain control of them, while the authorities look on helplessly, even heedlessly. The present position is, in a word, scandalous and any more delay in mending matters would be, frankly, inexcusable. There is crying need for a Commission to be appointed with wide powers of reference, consisting of men who will bring to bear on the problem courage and vision coupled with a knowledge of the religious implications involved.

### Admission to the Order

Many of the problems of the Buddhist Temporalities are the direct result of the unsatisfactory methods now prevailing regarding admission to the Order and the lack of adequate measures for the maintenance of discipline among those so admitted. There has always been deep and wide-spread concern in this matter among enlightened leaders both of the Sangha and the Buddhist laity but so far it has not been found possible to get a sufficient measure of agreement regarding the remedies to be adopted. Some time ago, this Congress put forward certain tentative proposals, the chief of which was the establishment of ecclesiastical tribunals for the adjudication of all matters affecting members of the Sangha and

endowed with statutory powers for the enforcement of their decisions. It was suggested that each Nikaya could, if necessary, have a separate tribunal of its own consisting both of monks and laymen—the latter men of eminence in Law—though, of course, the ideal thing would be a single tribunal recognised by all Nikayas. It was also further suggested that Katikavatas (ecclesiastical regulations) should be drawn up for each Nikaya and steps taken to obtain legal sanction for them so that recalcitrant members could be suitably dealt with.

Unfortunately, however, a great deal of mischievous propaganda was carried on against these proposals and the intentions of Congress were grossly misrepresented. The scheme had, therefore, to be temporarily abandoned but once more public opinion, stirred by recent events, seems to be rallying round to our point of view and news from many quarters indicate that the time is now ripe for a definite step forward.

### Samanera Vidyalaya

I have always felt that one of the most effective ways of improving the position and the prestige of the Sangha would be the establishment of at least one Samanera Vidyalaya. The Congress accepted this view and adopted it in a resolution at the Kalutara Sessions in 1940. Various efforts have been made since then to put the scheme into effect but without success. We have, however, not given up hope by any means and I, personally, am quite confident that the proposal will take definite shape in the very near future. Such an institution will incorporate not only the traditional studies associated with our own culture but also impart the new knowledge as is done by similar institutions belonging to other religions. It is, therefore, with great joy that I welcome the Trust that has been created by Mr. D. R. Wijewardene for the establishment of a Sangharama in association with the University of Ceylon when the latter moves to Kandy. Such an institution would be extremely valuable at the present juncture because it would provide opportunity for specially selected Bhikkhus to acquire knowledge of what is considered best in the realms of learning in the world, both past and present, and thereby greatly enrich the study and development of our own religion and culture. The Trustees of the Sangharama have issued an appeal for more funds to carry out their project and I most sincerely hope they will meet with ready response as I can think no better way of promoting the cause of both religion and learning.

### Wanted Leadership in Religion

It is not among the Sangha that there is need for enlightened leadership. Especially with the acquisition of freedom we need the right type of leader in all departments of life. Leaders in the material sphere are not hard to come by but genuine leaders in matters of the spirit have become a very rare commodity. This lack is felt not only in Ceylon but also throughout the world. That, indeed, is a great misfortune because religion has to play a very important part in men's lives if mankind is to be saved. The world has come to a sorry pass, where civilisation is at the crossroads. The light brought

to the conquest of its material environment resources unknown to earlier ages, it now finds that it has not learned to master itself and these resources threaten it with extinction. The world is in the grip of forces which glory in the fact that they are irreligious, with very little public spirit if any, divided into two camps, possessors and pursuers. Life has come to be regarded as an opportunity for snatching to hoard and hoarding to snatch. The attainment of material riches has become the supreme object of human endeavour, almost the final criterion of human success.

Now, it is the business of religion to give a correct perspective to human needs, to assert the superiority of moral principles over economic appetites, to insist that while economic needs have their place—a very important place—in the human scheme, economic activities are purely instrumental in character and derive their value only by reference to an ideal which expresses the true nature of the whole man. Appetites when flattered and pampered and overfed bring only ruin to the individual and confusion to society. Even the acquisition of knowledge is of no avail to happiness unless that knowledge is inspired by love of our fellow-beings. It is the business of religion to convince men of these things. Religion has social obligations which it cannot overlook; it is the keystone which should hold together all the departments of the social edifice.

### Economic Needs

In our own country, where more than 75 per cent. of the people live on the brink of starvation, where of every thousand children born 150 die before they are a year old, where more than 60 per cent. of the population are either completely or virtually illiterate we cannot overlook the vital need for economic advancement. But let us not, as we seem to be in great danger of doing, forget that even quite common men have "souls" and that no increase in material wealth can compensate them for conditions of life which insult their self-respect or impair their freedom. There is undoubtedly rampant amongst us a great lowering of the standards of moral conduct, especially among those that have succeeded to prestige, power and wealth. They display an arrogant intolerance of criticism of whatever they say or do. It is true that we have amongst us some outstanding men of integrity and honour, but the general climate and character of a country are not altered by the fact that here and there it has peaks which rise up into the sky.

### The Task of Religion

And herein lies the task of the leaders of religion, not of one religion only but of all religions. For far too long in the past we have fought to assert the superiority of our own particular religion over others. We now face a common enemy; the fight is no longer between one religion and the others but between religion and non-religion, Dharma and Adharma. Let all men of all religious persuasions whatsoever, who agree with Bishop Berkeley that "he who has not much meditated upon God may possibly become a thriving earth-worm but will most indubitably make a sorry patriot

and a sorrier statesman,"—let them all lend their strength in the common struggle of right against might, no matter from what source the attack comes. Let them not be deterred by the fear that they will thereby incur the wrath of those with whom patronage and power lie. The foundation of democracy is the sense of spiritual independence. Let them not be ashamed of being called fanatics, for rashness is a more admirable thing than cowardice and when speech is unpopular it is less pardonable to be silent than to say too much.

### Message to the Buddhists

To fellow-Buddhists I would say, unite, for in unity is strength. In the recent past, our fight was for mere survival; we have now gone past that stage. This little Island home of ours has a mighty destiny to fulfil. It can be a beacon-light to all mankind. Remember the last words of the Master in which He bequeathed to us of the Lion-race the custodianship of His message of

goodwill and peace. For two thousand five hundred years we have remained true to His behest, through adversity and prosperity. Because of our Religion we were once the leaders of Asia. If we keep faith with our destiny, we may yet be leaders of the world, not in wealth and power, but in purity and goodness, in all that which makes life rich beyond measure. May all beings be happy.

The thirtieth annual session of the All-Ceylon Buddhist Congress was held on December 25 and 26, 1948, at Badulla, with the President, Dr. G. P. Malalasekera, in the chair. About 250 delegates were present and they were the guests of the Badulla Y.M.B.A.

Most of the delegates arrived at Bandarawela by train on December 25 and were met by the Reception Committee, headed by the Chairman, Mr. S. A. Pieris.

A resolution was proposed by Mr. Wickremaratchi that Government should be called upon to introduce total pro-

hibition. It was accepted, as amended by Miss Leela Tennekoon that, in addition, liquor should be banned at all State functions, including those organised by Ceylon's High Commissioners and ambassadors.

With but one dissentient, the Congress accepted the resolution, proposed by Mr. K. V. D. Sugathadasa, M.P., calling upon Government to appoint a Commission early to enquire into the working of the Buddhist Temporalities Ordinance with a view to introducing necessary amendments.

A resolution was also passed requesting the Government of India to hand over Buddha Gaya to a body composed entirely of Buddhists, or that its control be vested in a society with a Buddhist majority.

The Congress decided to appoint a committee of monks, on a resolution moved by Mudaliyar E. A. Abeyesekere, to devise ways and means of restoring the Maha Sangha to its pristine purity.

## SCIENTISTS HAVE A GREAT MESSAGE TO THE WORLD

### CLUE TO MANY A SECRET WHICH Baffles MAN IS CONTAINED IN THE WRITINGS OF INDIAN SAGES

Inaugural Address delivered by the Hon. Mr. J. R. Jayewardene, Minister of Finance, at the Fourth Annual Session of the Ceylon Association of Science, held in Colombo on December 2nd, 1948.

I HAVE no doubt that you extended this invitation to me as a public man whose lot it is today to perform an important and, I hope, useful part in the building up of our nation. You too in your own way perform a similar function, and it is well for the future of our nation that the politician and the scientist should co-operate for the common good. We who are so deeply engrossed in the business of politics do not pay much attention to the finer aspects of life which you as scientists find the time to devote to. Yet how often in our daily activities do we need the help of men versed in the various sciences and experts in their own branch of knowledge. We have many problems to solve. They cannot be solved by the politician alone; they will not be solved by the scientist alone; they may be solved by the co-operation of the two working to achieve a well-defined and definite object.

### Purpose of Science

As I went through some of your past proceedings and the abstract of the proceedings that commence today I realised what an important contribution your members make towards the attainment of an increasing amount of material comfort for our fellow-citizens. It may truly be said that science is the dominating factor of the modern world, and that the spirit of the age is the spirit of science. Let us then pause for a moment to examine the purpose and the methods of science. Science is knowledge, knowledge gained and verified by exact observation. You as scientists are those who search for that knowledge. You seek it, I presume, as your distinguished predecessors have done in the past for

the sake of knowledge itself and for the sake of humanity. It is in the second purpose that your pursuit brings you close to the politician and the public worker, and it is that co-operation which is helping to solve the problem of hunger and poverty, the utilisation of the resources of nature for the use of man and, in a word, seeking to secure the material happiness of mankind throughout the world.

Though I do not minimise the great contribution that science has made and will make in the future for the material welfare of mankind, it is in the pursuit of the latter purpose mentioned above that the scientist appeals to me as the sage unattached to life and the fruits of action, ever seeking truth, ever seeking knowledge wherever the quest might lead. It is this purpose which has developed the scientific method and laid the foundations of our modern outlook on politics, religion and the whole structure of society itself. It is in this sphere, I think, that we in Lanka have a unique contribution to make.

Western scholars have often tried to separate science from religion and religion from philosophy, and strenuous and futile attempts have been made to reconcile religious beliefs to the modern discoveries of science. The scientist to-day, equipped with the latest paraphernalia, views phenomena, whether it be a star large enough to contain millions and millions of Earths or the atom which is as small as the stars are large, and has come to the conclusion that matter is a form of energy or action. Physical objects are events, happenings, occurrences. Nature, they have reduced to a complex of events, a structure of processes.

Everywhere there is motion, change, and the only unit of things real is the "event," which is, and instantly is no more. Nothing is, except a happening (*bhava*). These facts the scientist has discovered by a careful, accurate and prolonged study of phenomena, the structure of the stars, the universe and the nature of matter.

When we look back upon the achievements of science; how modern physics has transformed our old conceptions of matter; how astronomy has falsified the smug little universe of Ptolemaic thought; how the corpuscular theory of light enunciated by Newton has given way to the modern view that light consists of waves, we laymen feel that the trouble about science is that it no sooner shows signs of reducing its subject matter to something of an orderly simplicity than it is off on a new track radiating a cascade of complexities. We now find that the investigation of the cosmic rays already makes the nuclear physics we were beginning to grasp rather old-fashioned.

This process of constantly arriving at new conclusions: the rejection of the old conceptions and their replacement by new ones, with nothing that is fixed and final is but a defect inherent in the method of investigation itself—an investigation which depends for its results on man's fallible and fickle senses for an analysis and interpretation of phenomena. Though modern inventions have aided the scientist, still the knowledge he has gained has been obtained only when things can be completely demonstrated and made tangible to the senses. Scientific knowledge is thus only obtained about the sensible, the demonstrable, where matter is so constituted that it makes

an impression on the human senses. It is for this reason that I feel that science will not find a permanent answer to man's search after happiness, though material comforts science may provide in increasing quantity and quality.

In the East, however, particularly in India, the Indian sages, themselves seekers after knowledge, approached the problem of phenomena in a different way. They were philosophers and were not unaware of the modern conception of the Universe. The greatest of them, the Buddha, turned the searchlight inwards and by intense mental concentration and control of the mind (*samadhi*) found within the depths of his own being knowledge which the senses with their limitations could not comprehend.

### Knowledge—3 Degrees

The Alexandrian philosopher Plotinus, who lived in the 3rd Century A.D., says: this in one of his letters: "Knowledge has three degrees—Experience, Science, Realisation. The means or instrument of the first is sense; of the second dialectic; of the third intuition. To the last I subordinate reason. It is absolute knowledge founded on the identity of the mind knowing with the object known." The first corresponds closely to that state of mind which according to Buddhist terminology is characterised by "Ditthi"—opinions which are not guided by reason but by desires which are based on sense impressions. "Sammaditthi," that is right opinions, are the first steps to be taken in following the Noble Eight-fold Path.

The second stage is based on reasoning, analysis and reflection. The whole process of the scientific method of think-

ing, where knowledge gained through the senses is verified by exact observation, corresponds to the Buddhist term "Gnana." The third degree, the highest state of knowledge ("Prajna"), is gained by meditation, by "Samma Samadhi" (right meditation), and forms the last step in the Eight-fold Path and the attainment of "Bodhi" or illumination. The Indian sages thought that man possessed a power which could transcend the limited knowledge available through the senses, which power was the development of the highest type of consciousness, enabling man to seek within himself and not in the stars nor in the atoms the hidden secrets of nature. Buddhaghosa, the great Buddhist commentator, emphasises "Prajna," or intuitive insight, as superior both to logical knowledge and perceptual knowledge. Did Shakespeare, I wonder, have some inkling of the existence of this intuitive knowledge when he made Hamlet say—

"There are more things in heaven and earth, Horatio,  
Than are dreamt of in your philosophy?"

Or, will the scientist say that this is another proof of Hamlet's madness?

The purely scientific standpoint is necessarily a materialistic one, and some day man will reach the limits of his exploration of the material world and still find no eternal happiness. He will then turn back toward his starting point, toward himself, as was done by the Buddha, and a new exploration will begin, that of man himself. It is that method which I think this Lanka of ours can give to the world. The Buddha attained insight not through philosophical speculations and discussions or by mere

reasoning and reflection but by that transformation of consciousness through meditation. He knew that his experience could not be expressed, imparted by words or arrived at by logical conclusions, but only by showing the way how to attain, how to develop and cultivate this higher type of consciousness. And that is why he stressed in his very last words—"Be lamps unto yourselves. Hold fast to the Truth as a lamp. Hold fast as a refuge to the Truth. Look not for refuge to anyone beside yourselves."

### The Only Way

I firmly feel, therefore, that though you and we, scientists and politicians in Ceylon and outside, co-operate to improve the material comfort of mankind, the problems that face us to-day arising from the greed and lust of men cannot be solved by Western scientific methods alone. Throughout the pages of history we find that various biological species ceased to exist because they could not adapt themselves to the hostile environment that surrounded them. Man too is to-day enveloped by a hostile environment. This is largely of his own creation, for scientists have helped to overcome many of the perils of natural phenomena.

The only way to do battle with it, as far as I can see, is to change the attitude of humanity which to-day lays more emphasis on material comfort than on the eradication from the mind of the evils of greed and hatred. You scientists in the East have, therefore, a great message to give to the rest of the world. The clue to many a secret which now baffles the knowledge of man is contained in the writings of the Indian sages. And in their company we feel that we are in the presence of the "murmurs and scents of the infinite sea."

## BUDDHISM OFFERS CONSOLATION TO SUFFERING INDIVIDUALS

THUS we learn:—

Nothing is more characteristic of Buddha Gautama's thought than the form of the consolation which it offers to the suffering individual. There is no promise of future compensation, as of a re-union in heaven, but there is reference to the universality of suffering. The individual is led to regard his sorrow, not as "his own," but as the world sorrow, inseparable from life itself; all sorrow is self-inflicted, inherent in the conceit of an "I." Consolation is to be found in the "knowledge of things as they really are."

"The pilgrimage of beings (Samsara), my disciples," says Gautama, "has its beginning in eternity. No first cause can be discovered, whence proceeding, creatures feathered by a thirst for being, stray and wander. What think ye, disciples, which is more, the water which is in the four great oceans, or the tears which have flowed from you and have been shed by you, while ye, strayed and wandered on this long pilgrimage, and sorrowed and wept, because that was your portion which ye abhorred, and that which ye loved was not your portion?"

By  
E. T. GOONEWARDENE

Not only has each in himself this long inheritance of suffering, but all have experienced and still experience the same.

It is related that there came a mother, Gotami the Slender, to Gautama, having lost her only son, while yet a child. Bewildered by her grief, she set the child's dead body on her hip and went from door to door crying, "Give me medicine for my child!" When she came to Gautama, he answered, "Go into the town, bring me a little mustard from any house where no one hath yet died." She went, but there was no family where death had never entered. At last, going from house to house in vain, she came to herself, and thought, "This will be the same throughout the city... it is the Law, that all things pass away," and so saying, she returned to the Master; and when he asked for

the mustard seed, she said, "Wrought is the work, Lord, of the little mustard. Give thou me confirmation." At that moment she entered the First Path, and it was not long before she attained to the state of Arahant.

In another place, the Buddhist nun, Patacari, is represented as consoling many bereaved mothers of the city in the following words:—

Weep not, for such is here the life  
of man  
Unasked he came, unbidden went  
he hence.  
Lo! ask thyself again whence came  
thy son  
To bide on earth this little breathing  
space?  
By one way come and by another  
gone,....  
So hither and so hence—why should  
ye weep?\*

And these mothers also, it is recorded, were moved to renounce the world; and practising as sisters the mental and moral discipline of the Order, they soon attained Arahantship and then ending of grief.

(Continued on page 109)



# LETTERS TO THE EDITOR

## BUDDHIST PATH OF VIRTUE

Sir,—In his Foreword to Mr. F. L. Woodward's book "The Buddha's Path of Virtue" (a Translation of the Dhammapada) the late Sir P. Arunachalam uses some words which seem to me ill-chosen. It pains me to say this. It may truly be said of him that he has left a fragrant memory of endeavour achievement and service and that whatever he touched he adorned. It is hardly necessary to refer to his eminence in scholarship. A devoted and illustrious son of Lanka, he never descended to jugglery in politics, learning or the *Shastras*. He never sought popular applause.

In explanation of how I come to speak of the above book after the lapse of so many years I would say that it's only this year that I read it having received a copy from a charitable party who did not disclose his identity. May his charity bring him rich reward of merit. To go back to the "Foreword" I do not write this in a spirit of criticising for which I am not competent but rather as one who submits his own views for information as to how far they are correct. Will the Editor or any reader of his kindness, help me?

In the Foreword—p. xiv—appears the passage:—

"It is these ideals of self-control, self culture and heroic endeavour, the graces of wisdom, purity and love, the eternal law of Karma or causality and moral retribution—under which every deed, good or bad, comes back most to the doer and yields fruit..." The words italicised by one rather puzzle me. If the meaning is that in the operation of Karma the doer reaps (most) in a broad sense it is correct—that is if we do not strive to overcome such result. In a forest fire one who does nothing, but give way to despair the fire will inevitably consume him. But the strenuous man runs with all his might, before the spreading conflagration. If he fails to escape his endeavour will yet work to be a pillar of future success. So it is in regard to all we do excepting of course *Garukan Kammās*.

The following from "The Four Essential Doctrines of Buddhism" by Dr. C. L. A. de Silva bears on the point:—

P. 124 "Is one bound to reap all that one has sown in just proportion? Not necessarily. In the Anguttara Nikaya the Buddha distinctly states:—

"If anyone says, O Bhikkhus, that a man must reap according to his deeds, in that case, O Bhikkhus, there is no religious life nor is an opportunity afforded for the entire extinction of sorrow (Dukkha). But if any one says, O Bhikkhus that what a man reaps accords with his deeds, in that case, O Bhikkhus, there is a religious life and an opportunity is afforded for the entire extinction of sorrows."

In his book "Kamma" the Ven'ble Silacāra Thero says:—

P. 18 and 19: "For this is exactly how Kamma is continually working.

Past Kamma, past action, is continually bring modified in its present results by present action, present Kamma. And also present Kamma in its results is continually being modified and altered by past Kamma" "Thus, at every moment our lives are in our own hands to mould afresh in whatever direction we wish to mould them. The past is not unchangeable and fixed. We can change it now by our present action our present Kamma."

The following from Professor E. J. Thomas' book "The Life of Buddha" is not without relevancy:—

P. 204: "It is of course, Karma that determines the kind of rebirth good or bad according to merit, but craving is the impelling force. This may seem all the more clearly from the fact that the exhaustion of Karma was the ideal of the Janis and this Jain position was directly opposed by the Buddha."

Further on Sir P. Arunachalam says: (p. xiv) "Buddha" failed "to make allowance for the weakness of humanity. His store agnosticism and self reliant courage "ignored" a God, denied the "Soul" repudiated worship and prayer and made man the master of his fate. This line of thought was not new to India, however stamped with his own personality."

I have always been of the opinion that no other teacher of India or elsewhere taught the *anatta* doctrine and that deliverance from Samsara is Nibbana to mention only two characteristics of Buddhism. However, I speak subject to correction. For the rest the charge is also brought against Buddhism by some that it "does not meet the spiritual needs of humanity" whatever that may mean. As regards Buddha's failure to allow for human weakness and ignoring a God it seems to me that the words "failure" and "ignoring" are strikingly inappropriate. Buddha did not ignore a God. He simply saw no evidence of a personal creator. He did not "fail" to make allowance for the weakness of humanity. Rather he *did not* make such allowance, just as He did not provide for "man's spiritual needs." One might as well blame Him for not making allowance for the physical needs of man one of which in the case of the unfortunate Eskimos is what their inescapable destiny leads to—the necessity to live on animal flesh. The Buddha saw sentient life's ills, the whole sad lot of them. He then set himself the noblest task that ever man applied himself to—making such renunciation and accepting such suffering as staggers the very imagination to contemplate—and sought the cause of all those pains and sorrows and a way of escape from them. He found both and revealed and proclaimed them. The Buddhas do not make allowances for the simple reason that it is not in their power or anybody else's to make such allowances. They do not invent philosophies nor construct gospels nor create norms. These may be left to lesser teachers of whom, it has always been one of the afflictions of this world of woe, that there are too many. The Buddhas reveal what is and is not. [noolaham.org](http://noolaham.org) | [aavanaham.org](http://aavanaham.org)

Dhammas of neither of which are they the authors. They can neither ignore nor deny nor destroy them nor even deflect them by a hair's breadth. One Dhamma is as regards what there is in each one of us and everything outside us in all the world systems—all coming under three categories—*Satva Sankhara* and *Avakasa*. Outside these there is only one thing—*Nibbana*. The other Dhamma is the Buddha Dhamma which teaches us why we are enmeshed in this painful round of birth and death and birth and death again, and teaches also the way out of this suffering—*Avijja*, *Thanha*, *Kamma*, *Samsara*, *Panchakkhanda*, *Bhavo* call it what you will.

Though Buddha did not make allowance for the weakness of lesser mortals He showed the way to all alike—the *Satta Visuddhi* and the Noble Eight-fold Path to the Ariyas and the lower steps that the Putajjanas should take. But there is no short-cut, no royal road to Bliss. Everything that breathes must be an Ariya before he can attain *Vimutti* and *Nibbana*.

In the concluding pages Sir Arunachalam adds that "In Ceylon, which claims to belong to the purer faith, Buddhism is interwoven with the worship of the popular gods of the Hindus and with animism and demonology" and "His (Buddha's) doctrine remains a Dream of philosophers."

On this I need only say that we live to learn and that like the Frenchman who discovered that he had all along spoken prose I have in my old age made the flattering discovery that I am a philosopher.

May all beings be happy and attain Nibbana.

Yours, etc.,

GEO. JAYASINHA.

'Avanti,' Udahamulla,  
Nugegoda.

## WE ARE THE BUDDHA'S ARMY

We are the Buddha's army  
We fight till errors cease;  
We use our Master's weapons  
Of Knowledge, Truth and Peace.  
We'll bravely climb the mountains  
And at our Leader's side  
Before the world confess Him  
Our Master, Lord and Guide.

What if the fight seems endless  
And fierce the night winds blow?  
Before us in the darkness  
The Torch of truth shall glow.  
Soon, soon shall every nation  
Proclaim with one accord  
The Holy name of Buddha  
And worship Him as Lord.

If ignorance and folly  
Our pathway would obscure,  
With Truth's bright Torch to guide us,  
Our way will be secure.  
And we shall see all error,  
And all illusion cease,  
And on the earth descending  
The Buddha's perfect Peace.

D. HUNT

(The *Vade Mecum*).

# COLOMBO Y. M. B. A. NEWS

## OUR NIGHT SCHOOL

**T**HE Headmaster, Mr. B. T. A. de S. Wijeratne writes:—I have not admitted any new students during the Third Term. I am now concentrating on improving the standard of work and the general tone of the school. With the co-operation of the staff, I have attempted not merely to impart knowledge but also to give these unfortunate students a training which they lack. Our joint efforts have met with considerable success. The students are more orderly now. I have also appointed monitors and prefects to assist me in maintaining order and all breaches of discipline are immediately inquired into.

A literary association has been started and much enthusiasm has been evinced by the students in conducting these meetings. Meetings are held once a fortnight.

I have been greatly impressed by the spirit of the students in the higher classes. The manner in which they behave in class as well as shoulder the responsibility thrust on them is truly admirable. I am sure the following incident will convince the Committee that whatever has been done for them is not in vain. Some of the students of the higher classes approached me and offered their services for the Carnival. They informed me that they were willing to do any type of work in order to make the Carnival a success. I had at no time made any suggestion to that effect and this gesture on their part impressed me very favourably.

## FRENCH HONOUR FOR DR. MALALASEKERA

With the approval of the Government of France, L'Ecole Francaise d'Extreme Orient has conferred the Diploma of Honour on Dr. G. P. Malalasekera, M.A., Ph.D., D.Litt., Professor of Pali in the University of Ceylon.

This is the highest distinction this French academic body confers, and it has been conferred on Dr. Malalasekera in connection with his achievements in Oriental research. This distinction was also awarded by the Institute to the late Dr. Rabindranath Tagore.

In a letter to Dr. Malalasekera conveying the Certificate of Honour, the French Minister in Colombo states that this honour is "bestowed on French and foreign personalities of high repute in the scientific world, who have rendered exceptional service to the Ecole Francaise d'Extreme Orient."

Dr. Malalasekera is the only Ceylonese who has received the D. Litt. of the London University. He was selected by the Secretary of State for India for compiling one of the volumes of the Indian Historical Text series which had originally been entrusted to Professor T. W. Rhys Davids, the famous Pali scholar.

This was published in two volumes under the title "Dictionary of Pali Names."

Other publications of Dr. Malalasekera include two volumes containing the commentary of the Mahavansa published by the Pali Text Society of London.

He is at present engaged in a new translation of the Mahavansa into English.

Dr. Malalasekera is also the general editor of the series of Pali Texts and Sinhalese translations published by the All-Ceylon Buddhist Congress, of which body he is the President.

## DHAMMA EXAMINATION IN ENGLISH

The following candidates have been successful at the Dhamma Examination conducted by the Colombo Y.M.B.A., in November, 1948. (\*denotes a pass in the First Division).

### Asokarama Dhamma School, Nuwara Eliya

Senior : \*M. P. Seneviratne Dias.

Junior : \*S. V. D. Weerasena, M. S. S. Dias.

### Balika Vidyalaya, Kalutara

Senior : L. de Silva, M. Fernando, \*G. Jayawardene, B. Gunaratne, \*S. Gunawardene, \*M. Kottegoda, \*K. Malalgoda, L. Mendis, L. Perera, S. Rajapakse, D. A. Rathnawathie, \*H. Sirisena,

## COLOMBO Y.M.B.A. SPECIAL GENERAL MEETING

A special general meeting of the Colombo Young Men's Buddhist Association will be held on Friday, January 28, 1949, at 5.30 p.m. to consider the revision of rules of the Association.

Draft rules have been posted to members. **Please note change of date of meeting.**

V. S. NANAYAKKARA,

*Hon'y. General Secretary.*

\*J. Senaratne, \*M. Weerakkody, \*B. Wijesooriya, \*C. Gunawardene.

Junior : S. Cooray, P. Dharmaratne.

### Buddhist Mixed School, Urala

Senior : T. Dissanayake.

### Dharmaraja College, Kandy

Senior : L. A. Gunawardene, N. B. Navaratna, M. H. B. T. Wijesekera, \*K. D. Nalinaseena, \*T. B. Herath, S. B. Herath, L. W. A. Mithradasa, \*H. D. Piyadasa, \*W. A. Uduwela, N. L. Dharmadasa, P. G. Piyadasa, V. Kulaweera, C. S. Fernando, \*D. J. L. Jayasinghe, D. Y. Ramanayake.

Preliminary : U. M. Jayatilaka, \*Upali Gunawardene.

### Government Senior School, Peradeniya

Senior : W. Donald, K. Hendrick, J. Munaweera, C. Gunawansa, K. Sumanadasa, W. Jayasinghe, \*Weerakoon Banda, K. Wijeratne, A. M. P. Samaranyake.

### Gotama Ashrama Sunday School, Colombo

Senior : M. Weerapura, \*S. Weeraratne.

Preliminary : D. Aturaliya, P. Weeraratne.

### Sanghabodhi College, Nittambuwa

Senior : G. P. P. Gunawardene, D. M. Senarat, \*T. S. Ranaweera, N. Randunu, K. P. Seemawathie, D. Balasooriya, \*L. P. S. Samarawickrama, K. D. Somawathie, \*L. Vithana, D. M. Jayalath, M. A. F. Matilda, V. P. Seelawathie, \*N. Nanayakkara, S. Jayawardene, D. D. Rajapakse, \*R. A. S. Prerera, J. A. S. Seneviratne, P. Karunaratne, D. P. Piya-dasa, A. P. Mendis, G. M. Premaratne, G. P. Dionis, D. O. L. Athukorale, P. H. Rodrigo, \*A. A. Karunaratne, S. M. Premaratne, \*R. M. Premawardene, \*D. J. Basnayake, D. V. C. Tantrisekara, H. P. Premaratne, L. J. Senanayake, \*D. R. Alagiyawanna.

Junior : H. S. Kasturiratne, S. A. Wimalawathie, S. A. Seelawathie, Y. W. U. S. Yatawaka, M. F. de A. Wijayagunaratne, K. P. Jayasekara, H. S. Amarasinghe, H. Sarlis, W. Atapattu, R. A. D. Punchi Singho, W. A. Nandasiri, C. Nettasinghe, K. A. Hemapala, R. A. Karunananda, M. Gunadasa, M. L. D. Kulatunga, K. P. Gunaratne, A. de Silva, M. A. Sadrir, W. E. G. S. Yatawaka, W. S. Ranaweera, M. A. Jayasinghe, R. P. Gunaratne.

### Singapore

Junior : A. Bennett \*Wee Yam Koon. Preliminary : \*K. S. William, K. C. William, K. R. William, P. M. C. Sirisena, Jonny Khoo, Sim Choon, Eng, Irene Tan, \*Lily Suwaneris, \*Rosy Fernando, Violet Fernando.

### Sri Balabhivurthi-dayaka Sunday School, Gonawala

Senior : M. K. Karunasena, H. F. Jayasinghe.

Preliminary : A. G. Jayasinghe.

### Sri Jayawardhana B. J. F. Sunday School, Cotta Road

Junior : \*K. W. Ranasinghe.

### Sri Saddharmodaya School, Walapola, Panadura

Senior : K. S. B. Perera, \*M. W. Perera, \*Y. S. Fernando, M. P. Fernando, H. R. M. Soysa, \*M. A. Perera, M. R. Mendis, N. Somawathie.

Preliminary : G. D. Piyasiri, P. Lionel, D. L. Weerasinghe, K. P. Caldera, I. A. D. Yasawathie.

### Sri Sumathipala Buddhist Sunday School, Yatagama

Preliminary : P. Wijesundara, S. Adikari.

### Suseelodaya Buddhist Sunday School, Negombo

Preliminary : R. A. Sridasa, R. M. Fernando, W. P. Mahindadasa, I. P. Dayananda.

### Private Candidates

Senior : \*Freddie Perera, \*N. S. Wickramasekara, P. Wimalawathie.

Junior : Padma Algama.

Preliminary : M. D. Hewage, S. R. D. Raimaned.

## PERSONAL

Mr. H. W. Amarasuriya has been appointed Minister of Commerce and Trade.

Major T. F. Jayewardene was elected a Member of Parliament. He represents the Colombo South Constituency.

**COMMITTEE OF MANAGEMENT**

Mr. L. L. T. Pieris, of the Income Tax Department, who was appointed to a post in Ceylon House, London, and Mr. D. A. S. Perera, Sports Secretary, have resigned from the Committee of Management.

Mr. D. N. W. de Silva has filled the vacancy created by the resignation of Mr. Pieris.

Mr. R. Batuwantudawe is acting as Sports Secretary.

**PUBLIC LECTURES**

In Sinhalese, on "Sandesa Kayva" by Miss Evelyn Fernando, on November 12, 1948.

Mr. C. Jinarajadasa on "Reconstruction of Buddhism," on November 21.

On "Oriental Music," with demonstrations, by Mr. W. Sathasivam, Proctor, on November 24.

Mrs. E. C. Fernando on "Social Service in Sweden" on November 25.

**NEW MEMBERS**

**2-11-48 :** J. Abeyratne, Food Commissioner's Office, Colombo; K. Murugesu, Saraswathie Estate, Balangoda; W. H. Fernando, Income Tax Department, Colombo; T. J. Herath, Dhawalagiri, Hettimulla; Joor Beven, Running Shed, Dematagoda; K. D. Amarasena, c/o Welldone Tailors Dean's Road, Colombo; D. M. J. P. Abeysekera, Cargo Boat Despatch Co; Colombo; B. L. S. Silva, 49, Campbell Avenue, Maradana; Dharmadasa Wimalaratne, Law Library, Colombo; H. H. Perera, 2nd Maligakanda Lane, Colombo.

**9-11-48 :** L. S. D. Madawala, Port Commission Office, Colombo; H. T. Rodrigo, Pita Kotte; Walter P. de Livera, Campbell Terrace, Colombo; H. B. Weeraratne, 1069, Maradana, Colombo; L. B. Udalagama, Agricultural Station, Mahailuppalama; H. P. G. G. de Alwis, Ministry of Justice, Colombo; G. M. E. Amarasiri, Ministry of Justice, Colombo.

**16-11-48 :** G. A. Andries, Chief Storekeeper, H & C Mills, Darley Road, Colombo; V. A. E. de S. Nanayakkara, Office of the D.M. & S.S., Colombo; N. V. E. Mohamed Abdulla, Vijaya Bakery, Dam Street, Colombo; T. Balasingham, S.I. Works, Sanitary Engineering Division, Torrington Square; Somasiri Rajakaruna, Sanitary Engineer's Office, Torrington Square; C. K. Wickramasingha, Union Hostel, Colombo; Dr. H. C. P. Gunawardena, 114, Rosmead Place, Colombo; W. Wijayasingha, Mawerella Estate, Gomila, Mawerella, Matara; U. B. Vaman, Sun Life Assurance Co., of Canada, Colombo; K. A. D. J. Wilmot, Public Trustee's Office; H. N. Jilla, Colombo Dye Works, Turret Road, Colombo; D. B. Chandrasekera, Fiscal's Office, Colombo; K. D. D. Gunatillaka, Munagama, Horana; K. D. S. Gunatillaka, Postal Clerk, P.O., Horana; K. B. Perera, Main Street, Horana; B. D. P. Gunasekera, Munagama, Horana; Kingsley C. Perera, 43, Campbell Avenue, Colombo. Wijayasiri Matugama, Government Stores Department, Colombo.

**23-11-48 :** S. Satchithainathan, c/o P.O. Box 563, Colombo; H. U. de Silva, Contractor, Nugegoda; J. E. Udugampola, Messrs J. H. Vavasseur & Co., Colombo; M. J. de Silva, Ekanayake Avenue, Nugegoda; C. R. Bocks, Times of Ceylon, Colombo; B. A. P. Dias,

Tramways Department, Town Hall, Colombo; D. Sivagurunathan, D. E. C's Office, C.G.R., Colombo; S. Somapala, Bridge Department, C.G.R., Colombo; N. Amarasingha, D. E. C's Office, C.G.R., Colombo; U. L. Jayasena, Department of Elections, Barnes Place, Colombo.

**30-11-48 :** A. W. P. Ranasingha, 81, Galle Road, Bambalapitiya; G. W. P. Gunasekera, 123, Stafford Place, Colombo; D. A. Ekanayake, Bona Vista Garden, 66, Modera Street, Colombo; K. N. E. P. Rajakaruna, "Rajawasala," Kalutara North; J. Samarasingha, Sri Kantha Bakery, Colombo; L. de A. Dissanayake, Kotte U.C. Office, Rajagiriya; R. C. de Silva, D. E. C's Office, C.G.R., Dematagoda; N. R. Perera Clerk, C.G.R., Udahamulla, Nugegoda; Dr. H. M. B. Ellegala, Hospital of Indigenous Medicine, Cotta Road, Borella; M. V. Kandasamy, 74, New Chetty Street, Colombo; Boedeker, U.E. Ramage, Parama Dhamma Nivesa Pirivena, Boralesgamuwa; N. K. A. de Silva, Department of Co-operative Development, Colombo; W. A. Ranasingha, Kalubowila, Dehiwala; Arthur V. Samarasingha, Sanitary Inspector, Town Hall, Colombo; P. E. de S. Obeyesingha, Olcott School, Ananda College, Maradana; Wilfred J. Serasingha, Proctor, Matara; R. D. Perera, Licensed Surveyor, Matara; J. P. Gunawardena, Proctor S.C., Matara.

**7-12-48 :** N. de S. A. Gunasekera, C. W. E., Selby Stores, Grandpass; S. A. T. A. Premadasa, Bank of Ceylon, Foreign Department, Colombo; K. W. Cooray, Lake House, Colombo; E. W. Seneviratne, Education Office, Colombo; P. T. de Silva, Mahawewa, N.W.P.; D. R. Bulathsinghala, De Soysa & Co; Ltd., Colombo; A. C. de Zilwa, Brodie & Co; Colombo; T. Ramanathan, Lake House, Colombo; E. D. Karunadasa, "Karuna Stores," Udahamulla, Nugegoda; L. de Silva, Police Station, Maradana; J. Amirthanathan, Department of Social Services, Colombo; Tissa E. de Silva, Sirimethipaya, Flower Road, Colombo; Upali Ratnayake, 85, Avondale Road, Maradana.

**14-12-48 :** H. R. Gunawardena, Divi. Transport Superintendent, C.G.R., Maradana; D. C. Rupasingha, Post Office, Savings Bank, Colombo; W. Hewavitarne, Fountain Cafe, Union Place, Colombo; H. L. Sirisena, 39, Campbell Avenue, Maradana; A. B. Perera, Ketawalamulla Lane, Colombo; H. I. Perera, Paranwadiya Road, Maradana; V. G. W. Ratnayake, M.P., Deniyaya; M. M. Goonatillaka, 206, Galle Road, Wellawatta; Ariyadasa Daluwatta, Exchange Control Office, Colombo; M. F. S. Goonatillaka, Acting Assistant Accountant, General Treasury, Colombo; A. Gunapala Dias, Kottawa, Pannipitiya; Mendis Senarath, Proctor, Matara; A. M. Buhari, Proctor, Matara; A. S. de S. Amarasuriya, Proctor, Matara; G. G. Wijayasuriya, Proctor, Matara; Sepala Samarasingha, Proctor, Matara; Richard Kulatunga, Proctor, Matara; C. E. Wickramasingha Proctor, Matara.

**RESIGNATIONS :**

D. W. Wijeratne, A. Abeyesuriya, D. A. N. Perera, W. K. Dunuwila, S. Paiputra, W. P. Nandapola de Silva, A. S. Jagasia, H. P. S. Nanayakkara. Names of 233 members were struck off for non-payment of subscription.

**BUDDHISM OFFERS CONSOLATION TO SUFFERING INDIVIDUALS**

(Continued from page 106)

Very significant also is the consolation which the Buddha offers to his disciples at the time of his own death.

"Enough, Ananda! do not let yourself be troubled; do not weep! Have I not already, on former occasions, told you that it is in the very nature of all things most near and dear unto us that we must separate ourselves from them? How then, Ananda, can this be possible—whereas anything whatever born, brought into being, and organized, contains within itself the inherent necessity of dissolution—how, then, can this be possible, that such a being should not be dissolved? No such condition can exist!"

It will be remembered that Ananda, though in a measure the favourite disciple of Buddha and who was spiritually the youngest, did not attain to Arahantship until after the death of the Master. And so when Death takes place, he is represented as overcome by grief, and exclaiming—

Then was the terror!  
Then stood the hair on end!  
When He endowed with every grace—  
The Supreme Buddha—died!

and of those of the Brethren who were not yet free from the passions, some stretched their arms and wept, and some fell headlong on the ground, rolling to and fro in anguish at the thought: "Too soon has the Exalted One died! Too soon has the Happy One passed away! Too soon has the Light gone out in the world!" But those of the Brethren who were free from the passions bore their grief collected and composed at the thought: "Impermanent are all component things! How is it possible that (they should not be dissolved?)" The venerable Anuruddha, one who had already attained, now was an Arahant, does not feel the personal and passionate grief which distressed Ananda, and he says:

When he who from all craving want was free  
Who to Nirvana's tranquil state had reached  
When the great Sage finished his space of life  
No gasping struggle vexed that steadfast heart!

All resolute, and with unshaken mind  
He calmly triumphed o'er the pain of death  
E'en as a bright flame dies away, so was  
The last emancipation of his heart.

While Sakka, the king of the gods of heaven, under Brahma, utters the famous lines:—

They're transient all, each beings' parts and powers  
Growth is their very nature, and decay.  
They are produced, they are dissolved again,  
To bring them all into subjection—that is bliss.

# NEWS AND NOTES

## NAVY SHIP WILL CARRY SANCHI RELICS TO INDIA

PANDIT JAWAHARLAL NEHRU, Prime Minister of India, will lead the procession of the holy relics of Sri Sariputta and Moggallana, Arahanats, the two chief disciples of Lord Buddha, when it starts from the Government House, Calcutta, on January 14th.

A naval-ship, which is to carry the holy relics from Ceylon to India arrives in Colombo about the second week of January. Dr. N. P. Chakravarty, Director-General of Archaeology, representing the Government of India and the Ven. Neluwe Jinaratana, Joint Secretary, Maha Bodhi Society of India will accompany the Relics to India along with some representatives of the Maha Bodhi Society of Ceylon.

The programme of the reception ceremony in Calcutta has now been finalised, according to the report of the delegation of the reception committee of the Government of West Bengal, led by the Ven. Neluwe Jinaratana Thera, who waited upon Pandit Jawaharlal Nehru and Dr. Syama Prasad Mookerjee on November 27th, 1948. The delegation was accompanied by Mr. Dharma Vira, Cabinet Secretary, and Dr. N. P. Chakravarty.

The naval-ship will return to Calcutta on January 12th. The arrival of the Relics in Calcutta will be announced by a salute of guns. The procession that will start from the Government House, will be led by Pandit Nehru, the Hon. Dr. B. C. Roy, Prime Minister of West Bengal, the Hon. Dr. Syama Prasad Mookerjee, Minister for Industries and Supplies, Government of India, and the Hon. Mr. Niharendu Dutt-Mazumdar and other Ministers, Bhikkhus and representatives of various Buddhist countries.

At the reception ceremony H.E. the Governor of West Bengal will preside. Pandit Nehru will then hand over the casket containing the relics to the President of the Maha Bodhi Society of India. There will be an exhibition of the Holy Relics at the Sri Dharmarajika Vihara from January 14 to 31. It has also been proposed that January 14, should be declared a public holiday in West Bengal.

The Government of India has extended invitations to the Nawab of Bhopal and to different Buddhist countries, such as China, Tibet, Sikkim, Bhutan, Nepal, Ceylon, Burma, Siam and Cambodia. Buddhist pilgrims of different nationalities are expected to participate in the ceremony.

## UPASAKA MISSIONARY OF CENTRAL PROVINCES

MR. C. KULKARNI, Secretary of the Buddha Society, Nagpur, C.P., who visited Sarnath to attend the Mulagandhakuti Vihara anniversary festival, has given an account of the activities of the Buddha Society in the Nagpur district.

The Society celebrated Dharma Chakra Day for two weeks in Nagpur, holding meetings in various parts of the city, and explaining to the people the significance of the Dharma Chakra in Buddhism and its meaning on the National Flag of India. As a result of these activities much interest has been created. At one meeting a resolution was passed that a Temple of Bhagavan Buddha should be built in Nagpur.

Mr. Kulkarni does not confine his activities to the city, but goes into the villages, bearing the message of the Buddha, in the spirit of the early missionary disciples. In Ramtek, a place of Hindu pilgrimage 30 miles from Nagpur, Dadaji K. Das, a Sannyasi aged about 67, expressed his earnest wish to become a convert to the faith of the Buddha. With that intention he approached Mr. Kulkarni by letter, and when they met he said that in the days when Lord Buddha's Dhamma reigned in India there was peace and happiness among the people, but when the teaching of the Lord was forgotten India fell into misery. It was his wish, he said, to live a further 25 years to spread the holy message of love and mercy in India. Mr. Kulkarni told him that to become a convert it was only necessary to accept the teaching of Lord Buddha in the heart, to abide by the Five Precepts, and to honour the Buddha, the Dhamma and the Sangha. The aged Sannyasi then took refuge in the Triple Gem.

Mr. Kulkarni founded the Buddha Society of Nagpur in 1944, having given up his practice as an Advocate. Since that time he has devoted himself exclusively to the cause of Buddhist missionary work.—Cor.

## GOVERNOR-GENERAL IN BENARES

HIS Excellency Sri G. Rajagopalachari visited Benares, on December, 1st. Bhikkhu M. Sangharatana, Joint Secretary of the Maha Bodhi Society, was among those specially invited to the reception. His Excellency laid the foundation-stone of a Gandhi Memorial in Benia Park, and during the ceremony Bhikkhu Sangharatana recited Paritta and performed Buddhisms.—Cor.

## LITTLE-KNOWN BUDDHIST COMMUNITIES

NEWS is received from time to time of almost unknown communities of Buddhists living isolated from the main body of Buddhists and taking little if any, part in the activities of Buddhist countries. Through being comparatively unknown these communities are cut off from the currents of contemporary Buddhist development, and suffer neglect in various ways, besides being exposed to pressure from the larger non-Buddhist communities in which they live. Sometimes they are not even officially classified as Buddhists.

In a recent interview given to Burmese journalists, Mr. S. N. Buragohain, President of the Ahom Buddhist Society and former Minister of Labour and Local Bodies in Assam, stated that there were 30,000 Buddhists in Assam who were classed in the census as Hindus. There were several Buddhist monasteries, he said, but the number of Bhikkhus was small. The community is known as the Ahom Shaws.

Mr. Buragohain told members of the Burma Journalist's Association that the present unrest and disorder in Burma, in his opinion, would be solved by Buddha's doctrine of love.—Cor.

## KATINA CEREMONY AT SARNATH

Upasika K. A. D. Perera Satharasinghe of Colombo, who observed Ata Sil for four months at Sarnath, Benares, marked the end of Vassa by holding a Katina Civara ceremony. The Civara was bestowed upon the Ven. Pundit H. Saddhatissa Thera. The Upasika also gave dana and a number of gifts to the Bhikkhus.—Cor.

## THE SRI LANKA PRIZE

The Sri Lanka prize established by the late Ven. Yagirala Pannananda Nayaka Thero, to be given to the student who comes first in the examination on Buddha Dhamma, held by the Maha Bodhi Vidyalaya, Sarnath, will in future be given by Mrs. D. E. K. Wanasundera, of Ratnapura, Ceylon.—Cor.

## THE MAHA BODHI SOCIETY, SARNATH-ISIPATANA

The Ceylon Students' Association of the Benares Hindu University gave Sanghika Dana to the Bhikkhus of Sarnath-Isipatana, Benares, on December 27th. A special *paritta* service was held for the Association members in the Mulagandhakuti Vihara. The discourse was given by the Ven. D. Sasanasiri Thera.

The Association was formed in August, 1948, with Mr. K. S. Wimalasekera as Secretary. The Dana was organised by Mr. U. K. Dharmadasa.—Cor.