



THE BUDDHIST

“Sīla Paññānato Jayam”

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KARAPUTUGALA DHAMMALOKA NAYAKE THERA

WE record with deep regret the death, which occurred on January 4, 1949, of the Ven. Karaputugala Sri Dhammaloka Nayake Thera, Incumbent of Veluvanarama, Dematagoda. It was only a month before that he was present at the Sanghika Dana in connection with the Golden Jubilee celebrations of the Colombo Y.M.B.A. Then again, he was present at the opening by the Prime Minister, Mr. D. S. Senanayake, on December 10, 1949, of our new hall. On that occasion he administered *pansil* to the gathering and later spoke encouraging words to groups of members. No one could have thought then that his end was so near.

The Ven. Sri Saddharmawansalankara Wageeswaracharaya Karaputugala Sri Dhammalokabhidane Nayake Thera, was only 65 years of age, and looked even much younger. For more than 40 years he was one of the best known orators among the Sangha. He was an equally erudite scholar and clever exponent of the Dhamma. His language was simple, but he spoke with force, compelling his audience to listen to him with attention.

Karaputugala Nayake Thera was in the forefront of the national and the religious movements when they were launched early this cen-

tury by the late Anagarika Dharmapala with whom he was always closely associated, as were the late Brahmachariya Valisinha Harischandra and the late Sir Baron Jayatilaka. As were his colleagues, so was Karaputugala Nayake Thera a man of strong convictions and strong action. He new no barriers of Nikaya. He lived and died as a member of the Maha Sangha. *Sabbe Sankhara Anicca.*

The cremation took place at the General Cemetery, Kanatte, on Saturday, January 7, and was attended by a multitude of mourners, well above 25,000.

The Compassion of Ananda for the Poorest, the Lowliest and the Lost

(Based on a Story from Saddharmaratanaivaliya)

ONCE Ananda saw a tiny ragged boy begging in one of the streets of a city in India. The pitiful plight of the boy touched the very compassion in his heart. Meek and mild, he went up to the boy, looked lovingly at him and enquired whether he would consent to become a monk. The query completely upset the bedraggled beggar boy, for he was fully aware—small as he was—that such a privilege was the birthright of a few of the so-called high caste. He knew well that to aspire to become a monk would bring the wrath and claims of a caste-ridden society on him and completely crush him.

However, the sunny and lovable nature of Ananda gave him courage and with a voice, halting and with centuries of repression behind it, wished to know whether there was anyone who would ordain one like him who belonged to the poorest, the lowliest and the lost. Smilingly Ananda said that he would do it. The boy gleamed with happiness; his joy knew no bounds.

Thereupon Ananda took him to the temple, bathed him, and having instructed him, ordained him a monk. Finding that the boy's bedaubed cloth and vessel were of no further use he hung them

By
SHANTI BHADRA

on a tree close to the temple. Peace of mind, coupled with nourishing and regular meals, made the young monk buxom and blithe in a short time; but with the passage of time a slow change came over him. The greatest possession he had—the peace of mind—was gradually leaving him and was being replaced by a disturbance which was sucking the strength of his mind and body.

Finding that he was unable to harmonise the inward conflict in him, he thought of his old life and wanted to return to the world once again. He went up to the tree where his old piece of cloth and the begging vessel were hung, looked up at them and found them completely decayed and worn out. His mind was upset; he reflected for a moment on the decay and change of all things of the world. The conflict in his mind gradually faded away. He regained quiet and harmony and in that strength of mind he heard the Buddha's voice that made him drag away from the bends

of Samsara. He attained the peace that passeth all understanding.

This is one of the many stories that illustrate clearly how the monks of old and the pious laymen, too, spread their benign influence over one and all alike unmindful of considerations such as caste, creed and colour. Down through the ages the example set by the holy monks and pious laymen in caring for the poorest, the lowliest and lost has been followed in all Buddhist countries and particularly in Sri Lanka.

It is sad indeed to find Sri Lanka not the same today. Orphans, uncared for and unkempt boys are found in every corner of this beautiful Island bearing, as if it were, evidence to prove the truth of good Bishop Heber's words: "everything is beautiful but man is vile." Acids of modernity are making the Buddhists callous to these sights: it is a pity that it should be so. May the true spirit of Buddhism revive in this land once again with the dawn of the 2,500th year of the Buddhist era and make the Buddhists not a merit-mongering class as today but a people who will work selflessly for the betterment of all here and hereafter.

Pirivena,
Balangoda,

HISTORIC CALCUTTA CEREMONY FOR "HOME-COMING" OF SANCHI RELICS

"Let the Spirit of the Buddha bless us all, bless the country and the world, make our hearts be filled with wisdom."—*Jawaharlal Nehru.*

CALCUTTA, Jan. 14.

IN Calcutta today at a colourful, impressive and solemn ceremony, Dr. Syama Prasad Mookherjee, President of the Maha Bodhi Society, received at the hands of the Prime Minister, Pandit Nehru, the ashes of Sariputta and Mogallana, two chief disciples of Lord Buddha. Nineteen guns boomed a salute when Pandit Nehru handed over the golden casket containing the ashes which were removed from Sanchi in Bhopal a century ago by General Cunningham to London. The relics arrived in Calcutta yesterday from Ceylon, where they were received in March, 1947.

In a brief speech, Pandit Nehru appealed to the world to follow the message of peace preached by Buddha and other great leaders through the centuries. "Today there is far too much disintegration in this world and conflicts," Pandit Nehru said. "Conferences and meetings are held to resolve these conflicts. If we want a permanent solution we must seek a deeper method. Today let us think of the message of peace of Buddha and decided to act up to his message and serve our country and the world. Let us hope everybody will live in peace and not allow any

Bo Sapling

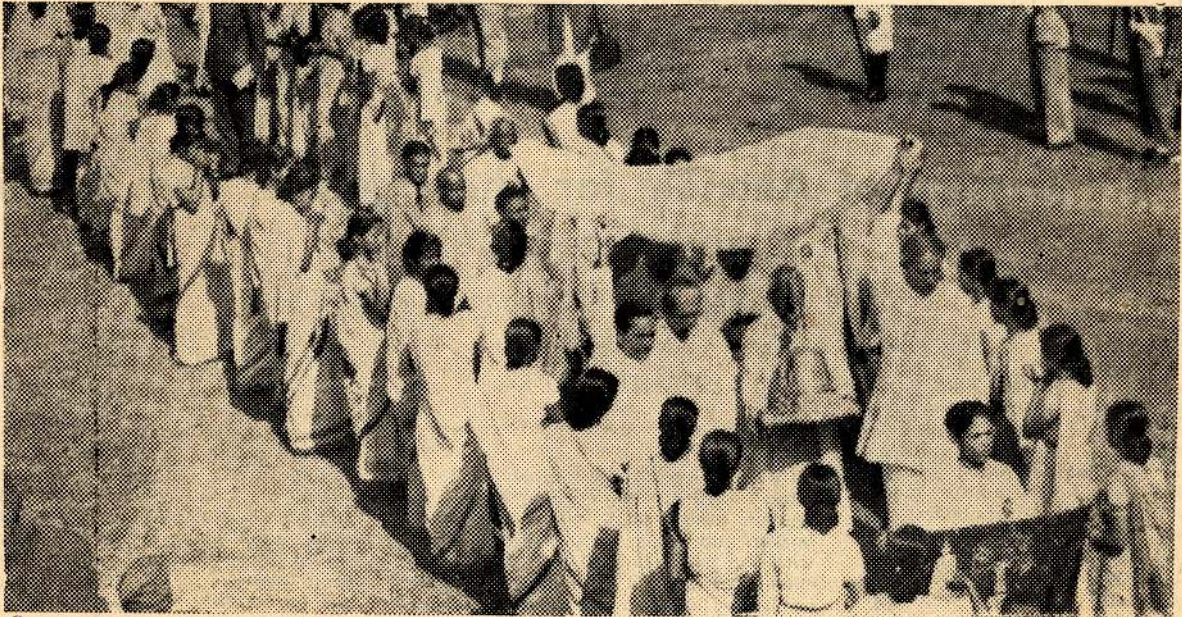
Ceylon presented a sapling from the Bodhi tree which itself is a descendant of the original Bodhi tree at Bodhagaya in Bihar. This sapling will be planted tomorrow at Gandhighat in Barrackpore where Gandhiji's ashes were interred in the Ganges.

Amidst the blowing of conch-shells and reverential chanting of Buddhist prayers from hundreds of Bhikkus and monks from many parts of the world, the sacred relics of Sariputta and Maha Mogallana, the two chief disciples of

enclosed in a two-foot high gold pagoda, encrusted with precious stones, Dr. Syama Prasad Mookherjee took them in a procession to the Buddhist temple at the headquarters of the Maha Bodhi Society at College Square, Calcutta.

After an exposition in the Maha Bodhi Society till the end of this month, the relics will return to Sanchi, to be enshrined in a new 'vihara' which is to be built there.

The Buddhist flag of six colours flew prominently at the ceremony. The centre of the historic gathering was a



SANCHI RELICS AT CALCUTTA—ON THEIR WAY BACK HOME

conflict come between us and we will resolve all difficulties with peace and goodwill in our hearts."

Buddhists from all Asian countries including distant Mongolia, the American Ambassador, Mr. Loy Henderson, other leading citizens and members of the diplomatic corps were present to witness the ceremony. The Prime Minister of Bhopal, Pandit Chaturnarain Malaviya, announced the relics would ultimately be restored to their original resting place in Sanchi. He said the Nawab had undertaken to construct a stupa over the relics.

the Buddha, were handed over by the Prime Minister of India, Pandit Jawaharlal Nehru, to the Maha Bodhi Society of India here today. It was one of the most impressive ceremonies ever witnessed in Calcutta (adds the Associated Press of India).

Dr. Syama Prasad Mookherjee, President of the Society, received the 2,500-year-old relics which are coming back to India after nearly a century's sojourn in other countries since their discovery in a Sanchi stupa in 1851.

On receiving the relics, which were in their original earthenware caskets

splash of colour, with holy men from all the Buddhist countries of the world and representatives of many religious organisations taking the leading part.

Kandyan dancers, from the highlands of Ceylon, in their picturesque white dress, and wearing silver plated chains, silver anklets and high silver headgears performed their famous dances on the occasion, to the music of cymbals, drums and flutes.

Messages, conveyed in the different languages of the Asiatic countries where Buddha is venerated, were read on the occasion by visiting representatives. ehT

sonorous chanting of Buddhist scriptures by learned Bhikkus went on all the time.

*Representatives from Ceylon, spokesman of Indian Buddhists and of the United Kingdom, as well as many other foreign representatives and the Premier of Bhopal State—(Sanchi is in Bhopal State)—delivered greetings.

Nehru Speaks

Pandit Nehru in his speech said that the message of Buddha and of India had been the message of peace, goodwill, ahimsa, and doing of good in return for evil. "On this occasion, let us think of these great forces that bind and do not break," said Pandit Nehru. There was far too much of disintegration in the world today. They tried to compose these differences in their meetings and conferences, but they must seek a deeper method. It was, therefore, good that we should think of these great truths, truths that were unchanging in a changing world.

The message of Buddha was not confined to India, it was given to all the world and other great teachers had also given it, Pandit Nehru said. "Let us honour them also. We are countrymen of Mahatma Gandhi and we have heard his voice ringing in our ears. Let us have the strength to act up to these truths and thereby serve India and the world."

Pandit Nehru welcoming foreign representatives who had come to take part in the ceremony, said it was a home-coming to them also, as well as to the relics and to the truths that Buddha had taught. "Let us resolve that we will live together in peace and that no conflicts shall come between us, and that if there is any conflict, we will resolve it with goodwill in our hearts. I hope that the spirit of the Buddha will bless us all, and bless this country and bless the world," said the Prime Minister.

A salute of nineteen guns was fired as the relics were handed over to the music of drums and cymbals. The tiny sapling of the sacred Bodhi tree, brought from Anuradhapura, was on view along with the relics on the platform. The Bodhi tree at Anuradhapura, was itself planted from a sapling sent from India by Emperor Asoka.

Mantram which inspired Gandhiji

Welcoming Pandit Nehru, the delegates and visitors, Dr. B. C. Roy, Premier of West Bengal, said that today we needed the mantram taught by the Buddha more than ever. Buddha's teachings inspired Gandhiji who preached and practised the eternal principles of non-violence and truth and successfully guided millions of his countrymen on the onward march to freedom. History would not fail to record that the mantram of Gautama Buddha preached through Gandhiji succeeded in creating that atmosphere which made millions of his countrymen ready to court death and not to kill others, ready to suffer rather than make others suffer, in achieving the emancipation of mother India.

Referring to the fact that Maha Moggallana was a strict disciplinarian, Dr. Roy said: "We need such disciplinarians among us today if we are to avoid disruption in our ranks, dis-

unity among us and discord among our people. We have brought back the relics—may we bring back the mantram of Buddha to work in our daily lives."

Beginning of New Era

Dr. Syama Prasad Mookherjee, President of the Maha Bodhi Society of India, said that they looked upon a sacred occasion like this as the beginning of an era of revival of India's ancient culture and heritage. He added: "We have attained our political freedom mainly through the efforts of one who, though not a Buddhist by religion, could claim by virtue of his words and deeds to be one of the noblest inheritors of the teachings of Gautama Buddha. Mahatma Gandhi displayed by his life's work not only his individual goodness and greatness, but was a symbol of the best that India could give to the world."

Dr. Mookherjee added that if India was to attain her greatness again, if she had to serve not only her own people, but also to contribute to the well-being of humanity at large, she must unlock her rich treasure-house of knowledge and learning which were the true characteristics of India's catholicity and breadth of vision. Today, India was looked upon by many neighbouring countries with feelings of affection and veneration as having been the land of birth and the scene of activities of Gautama Buddha. Buddhism more than anything else laid the foundation of Greater India and established cultural unity of abiding value between India and many parts of Asia. A free India could worthily strengthen and revitalise these contacts, Dr. Mookherjee said.

Dr. Mookherjee recalled another similar solemn occasion in this city, when about 28 years ago, the sacred relics of Gautama Buddha himself were brought to Calcutta and handed over to the Maha Bodhi Society. The human spirit today, Dr. Mookherjee continued, was everywhere in anguish and in torment. Man had ceased to have respect for those basic human values which India treasured above everything else and which alone formed the key-stone of human civilisation. India had demonstrated through the ages that not by strife and conflict but by correct understanding and assimilation of diverse faiths and dogmas, not by hatred and violence but by love and goodwill could mankind find the path towards peace and freedom.

"We invoke today the blessings of Gautama on this ancient land of ours, now freed from foreign domination. Let India know herself truly and well: let internal conflicts cease during the difficult period of transition and let us have the faith and courage to march in a spirit of dauntlessness, undeterred by obstacles and fears, towards the attainment of our cherished goal. After passing through centuries of troubles and turmoil, let free India unfurl the flag of *Dharma Vijaya*, the true conquest of human hearts. Let India demonstrate that while she must develop into a strong and self-reliant nation, capable of holding her head erect against tyranny and aggression, she is the standard-bearer of those eternal spiritual forces which have vibrated the soul of India through the ages, even though Digitized by srujanika@gmail.com
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"A Great Unifying Force"

His Excellency, Dr. Kailas Nath Katju, who presided over the meeting, said that "it is of deep significance that our national movement for independence has marched steadily with the increasing recognition on the part of the people of this land of the majestic personality of Gautama Buddha and the matchless beauty of his moral teaching. Gautama Buddha, the Blessed One, has been the one unifying force, a great cementing factor in the life of the people of India, China and other South-East Asian Countries. It is my conviction that the more we bow in reverence to the Blessed One and his holy doctrine, pure and undefiled as he taught it to his two disciples, the more shall we be able to preserve our newly-won freedom and to re-establish brotherly relations with the people of South-East Asia."

Dr. Katju added that the honour and reverence that we showed to these sacred relics of 2,500 years ago was also symbolical of the appeal that renunciation and a life dedicated to the selfless service of our fellow-beings had always aroused in this ancient country, the sacred ashes of the two great disciples, like those of our Babu, were evidently enshrined by Maharaja Asoka in many places in India, but as the noble doctrine of the Blessed One ceased to animate our life, so did we lose all knowledge even of the holy places associated with the name of the Blessed One and his disciples. It was not a mere coincidence that with the growth of our national consciousness had come to us in larger and larger measure consciousness of the doctrine preached in India 2,500 years ago, and along with that consciousness we had also discovered as if by a miracle many of our holy treasures.

Pandit Nehru's Address

Pandit Nehru, in an address before handing over the relics to the President of the Maha Bodhi Society, said that he had come there on behalf of the Government of India to welcome and receive the ashes of the two great sons of India who lived 2,500 years ago. It was a privilege to him and to the Government he represented to be associated with the occasion. To his mind it called up something greater than the present—it called up a picture of the succession of great men from the days when Buddha flourished in this ancient land."

The message of India was the message of peace and goodwill, ahimsa and co-operation for the good of even the doer of evil, Pandit Nehru said. This message of the Buddha was the eternal message of India. He offered his homage today not only to the sacred ashes, but to that great message.

The Prime Minister said that while they honoured the sacred relics they also did honour to the message of eternal truth with which the ashes were associated. That message was even more important than the relics. It vitalised life and gave ultimate meaning to life. The message of the Buddha was not confined to India and was given to all the people of the world. "We who are the countrymen of Lord Buddha and Mahatma Gandhi, have their voices ringing in our ears, and the greatness of those personages makes us hold up our heads high."

Pandit Nehru continued: "Today there is far too much of disintegration in the world. We meet together and try to compose these differences in our meetings and conferences, but we must seek a deeper method for their solution. Therefore, it is good that we should think of these great truths, truths that embody something unchanging in a changing world. The great truths that the great men not only of India but of the world have taught do not change. Let strength be given to us to act up to these truths, and thereby serve India and the world."

"A Home-coming"

Pandit Nehru welcomed the delegates and said that the occasion was a home-coming not only for the relics and for the truths that the Buddha had taught, but also for the many people who had come from far away countries to India, looking to it as a homeland, if he might say so. In the old days the message went out from India, and pilgrims came to this land from other countries. They were coming and going and without any political forms they were tied together by a bond of truth. Today this function brought back to them those teachings.

The Prime Minister concluded: "Let us resolve that we will live together in peace and that no conflict shall come between us, and that if there is any conflict we shall resolve it with goodwill in our hearts. Let the spirit of the Buddha bless us all, bless this country and the world, and make our hearts be filled with wisdom."

Representatives of the United Kingdom, U.S.A., Ceylon, China, Siam, Tibet, Bhutan, Burma, Nepal and Sikkim gave messages of greetings on the occasion.

In a letter the Deputy High Commissioner of the United Kingdom in India expressed officially and on behalf of the British community his pleasure at the return of the sacred relics of the two chief disciples of Buddha to India. "To my mind it is a token of new understanding and relationship between Great Britain and India," he said.

It was fitting, he continued, that Pandit Nehru, who through his wisdom and judgment, has contributed so much to the Indian cause and helped her to take her rightful place in world affairs, should be responsible for the actual handing over of the relics. "I hope that when the relics will be installed, it will prove an inspiration to all religions."

The American Ambassador in India, Mr. Loy Henderson, said that this occasion was a historic one and the whole universe rejoiced at the return of the sacred relics to India.

Dr. W. P. Tsai, Consul-General for China, said that the return of the relics to free India today gave them hope that India would resume the role she had played in ancient times in spreading her cultural influence to the outside world.

Dr. Kannangara, representative of Ceylon, said that his feelings were of joy as well as sorrow—joy at the rejoicings at the return of the relics to India and sorrow because they had been brought from Ceylon after their sojourn there for a long time.

The function was held on the Brigade Parade Ground and a very large gathering was present.

Bhopal Ruler's Message

BHOPAL, Jan. 13.

"On this historic occasion I send on behalf of Bhopal, its Government and its people an expression of our deepest gratification that the sacred relics, which mean so much to followers of Lord Buddha, are now on the last phase of their way to sacred Sanchi which is destined to be their final home," says His Highness the Nawab of Bhopal in a message to the Maha Bodhi Society on the occasion of the reception ceremony of the sacred relics of Sariputta and Maha Mogallana at Calcutta.

Farewell Honours in Colombo

The Sacred Relics of Sariputta and Maha Mogallana, the two Chief Disciples of the Buddha, which were brought to Ceylon on March 14, 1947, and kept at the Colombo Museum for one year, nine months and twenty-two days for the veneration of the Buddhist public of Ceylon, were officially handed over by Mr. D. S. Senanayake, the Prime Minister, to Mr. V. V. Giri, the High Commissioner for India in Ceylon, on the afternoon of January 6th, at the Colombo Museum, and were taken to India by Dr. N. P. Chakravarthi, Archaeological Commissioner of India, by H.M.I. S. "Tir."

A solemn and impressive ceremony marked the official handing-over, which took place in an apartment of the Colombo Museum in the presence of a large number of Cabinet Ministers, the Board members of the Mahabodhi Society, and members of the public.

Mr. Senanayake and the representatives of the Indian Government were received on arrival at the Museum by Mr. E. A. Nugawela, the Minister of Education, and Mr. M. D. Raghavan, Ethnologist, National Museums of Ceylon, representing the Director of the Museum.

The golden casket of the Raja Maha Vihare, containing the Relics of Sariputta and Mogallana, were taken from the Regalia Room by Mr. Senanayake and carried aloft on his head amidst "sabdha puja" produced by the beating of Magul bera into an adjoining apartment, where the handing-over ceremony took place in the presence of almost the entire Cabinet of Ceylon.

Mr. Senanayake opened the "Karan-dua" and took out the sacred Relics and placed them on a table covered with a crimson cloth to be seen by all present. This was followed by a brief religious ceremony with the administering of "pan sil" to those present by the Ven. Dr. Parawahera Vajiragnana Thera, and a 'Gilanpasa' puja and offering of flowers and garlands, which filled the room with the fragrance of jasmine.

Perahera Starts

The Relics were checked and handed over to Mr. Giri, who signed the document on behalf of the Indian Government. Then they were replaced in the golden casket along with the two original steatite reliquaries that were brought to Ceylon from the Victoria and Albert Museum by Lord Bala, and the glass receptacles which held the relics during the exposition in Ceylon were also placed in the casket and sealed by Sir John Kotelawala in the presence of the representatives of both Governments.

Then Mr. Daya Hewavitarne, who brought the Relics to Ceylon, carried it on his head and placed it in the "Ransivige" built on a motor chassis. The perahera went along Edinburgh Crescent, Green Path, Galle Face, past the House of Representatives along Queen's Road, and Church Street, to the jetty. Thousands lined the route of the procession and paid their respects with offerings of garlands of flowers and cries of "sadhu."

Special Dais

At the Galle Face green several processions organised by the Kotuwe Pushpadana Society, the All-Ceylon Buddhist Congress, Jayawardena Pura Dharmapalotsawa Sabha, the Rahula Mata Kulangana Samitiya of Colombo and others joined the main perahera. As it approached the jetty the crowds swelled along the pavements and filled every point of vantage along the decorated and beflagged route, including the premises of the upper jetty, where the Mahabodhi Society had set up a special dais decked with jasmine to rest the casket containing the Relics during "pirith," which was chanted by a large number of bhikkhus led by the Venerable Heramitigala Dheerananda Anunayake Thero of the Malwate Chapter, who represented the Mahanayake of the Malwate Chapter.

A troupe of white-clad girls chanted Jayamangala gathas as the Relics were brought to the upper jetty.

Premier's Address

The Prime Minister, in handing over the sacred Relics to the High Commissioner of India, said that in a few moments the sacred Relics would begin their return journey to India. It was a sorrowful occasion for them all as all those months they had the great opportunity of venerating the sacred Relics of the two Chief Disciples of the Buddha, whom they adored. All of them felt the pain of parting from the objects they venerated with great religious zeal; but those Relics did not belong to them and they were handing them over to whom they belonged. It was their great good fortune to have had the opportunity to venerate those sacred Relics for a period of nearly two years, and they were thankful to the Mahabodhi Society and the Government of India, who had made it possible for them to have the Relics in Ceylon for that period.

Mr. V. V. Giri, the High Commissioner of India, said that it was a proud privilege and honour for him to have been asked to address that great gathering on that historic occasion. It was also his good fortune to have had the opportunity of being present at the exposition of the Relics both at Kandy and in Colombo. Though Lord Buddha was born in India, he had visited other parts of the world, specially Ceylon. The time had come, he said, when the great principles Lord Buddha preached must be spread in the world in its true spirit to secure peace and plenty. It was not the materialistic world and the materialistic concepts of the West that would secure peace to humanity, but it was the principles enunciated by Buddha

that would ultimately bring peace and plenty to the whole of humanity. The Relics had been in Ceylon for over 1½ years and he hoped the cultural relations between the two great countries would go from strength to strength. He was almost certain that the principles set forth by Lord Buddha would not only be propagated but be put into effect in actual practice; and their relations political, cultural and historical would go from strength to strength. In conclusion he thanked the great service done by the Mahabodhi Society to Ceylon as well as to India.

Belong to whole World

Dr. N. P. Chakrawarti, said that it was his great good fortune to have had the opportunity of participating in that ceremony and take the sacred Relics back to India. It must have been some merit he had done in his past birth that he got that great opportunity. He knew that that day was a sorrowful day for them because the Relics were being taken away from them. As Buddhist Relics they did not belong to one country but to the whole world. Today when the

world was being torn asunder by pride and jealousies, the teachings of Lord Buddha should bring peace and friendliness amongst the peoples of the world.

Mr. A. E. Goonesinha, Minister Without Portfolio, thanked the Mahabodhi Society for the work it was doing for the cause of Buddhism. They had for the past 50 or 60 years from the time of the Anagarika Dharmapala rendered a great service to Ceylon as well as to the whole world.

Venerable Heramitigala Dhārananda Anunayake Thera, and Dr. P. Vajiragnana Thera, who also spoke, outlined the history connected with the sacred Relics of Sariputta and Moggallana and the great influence for good it had spread all over Ceylon during the period they were in Ceylon. Dr. Vajiragnana also described the homage and veneration paid to the Relics when Sir John Kotalawala and a delegation of the Mahabodhi Society took the Relics to Burma.

Salute of 21 guns

After the ceremony on the upper jetty, Mr. Daya Hewavitarne carried the

casket containing the Relics, and Dr. N. P. Chakrawarti the silver bowl containing the two Saplings of the Sacred Mahabodhi tree at Anuradhapura and accompanied by the other officials boarded the launch which took them to the ship which was anchored close to the jetty. As they stepped into the launch the shore battery fired a salute of 21 guns announcing the departure of the Relics from Ceylon.

Those who went with the Relics to India were Dr. N. P. Chakrawarti representing the Government of India, Mr. Daya Hewavitarne, representing the Mahabodhi Society of India, Dr. Parawhera Vajirana Thera and Dr. C. W. W. Kannangara, representing the Mahabodhi Society of Ceylon, and Mr. Raja Hewavitarne, O.B.E., representing the Government of Ceylon.

The running commentary of the handing over ceremony and the progress of the perahera was given by Mr. Lilananda Caldera, the Curator of the Colombo Museum. At the jetty, Dr. G. P. Malalasekera broadcast a running commentary.

WHY I AM A BUDDHIST

By ERWIN PRIEBISCH

WHEN I got from a brother of the "Lodge of Rising Life" some numbers of the *Mahabodhi Journal*, in 1917, I learned, that I lived and thought always like a Buddhist. As a friend of natural cure and life as well as adversary of the school-medicine and vivisection I found in Buddhism the ideal religion; as free-thinker, who already in his childhood thought the Christian church to be unreasonable and humiliating, I was enjoyed to see, that Buddhist peoples, which were thought to be primitive natives, have a religion morally much higher than the Christian and not in contradiction to natural science, which not only can satisfy the want of religion, but shows its adherers a way to personal culture and composure. As anti-militarist since early childhood, who did not play soldier or went to see a military review to the sorrow of the head-master, and who broke out into tears when he was given a book with a picture of Field-Marshal Blücher as a birthday-present on his 9th birthday, I found in Buddhism the Religion of Peace, which would make war impossible when it were spread everywhere.

Studying Buddhist books and different reviews I found again and again, that not always by them a religion of action was taught but more or less a Buddhism, which leads to a barren philosophy or even to a certain dogmatism. So I resolved to promote a modern form of Buddhism which like the Navayana-Buddhism in America and Hawaii presents to Westerners a better religion to those who cannot believe any longer in Christianity and which by an Initiation Ceremony, songs and orations for wedding a.s.o. presents a substitute for the abandoned religion.

Not only to be thankful for the help in fateful hours, but also to be thankful to the persecuted pioneers for the liberty

of the mind makes me to pay homage to the first free-thinker and founder of a world-religion, free from dogmas, and to spread his teachings, so badly needed by the seekers after truth following the saying of the Enlightened:

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious. Preach ye a life of holiness, perfect and pure."

Initiation Ceremony for Lay Members

Candidate: Having understood the sublime doctrine, which is perfect in the beginning, in the middle and at the end, I beg to be accepted into the world-wide, sublime Lay-Brotherhood of the Buddhists.

Buddhist: (lighting a candle) Like the wide sea, O disciples, is permeated everywhere with the taste of salt, so is the teaching at every spot permeated with the spirit of liberation. As symbol of this liberation and of the light of the teachings I light this candle.

Cand.: Offers incense before a Buddha-Rupa.

B.: Namō Tassa Bhagavato Arahato Sammasambuddhasa.

Cand.: Homage to the Sublime, the Master, the World-Enlightener.

B.: Before taking upon yourself membership in the lay brotherhood, do you undertake to observe the precept which enjoins abstinence from taking life unnecessarily?

Cand.: I undertake to observe the precept which enjoins abstinence from taking life unnecessarily.

B.: Do you undertake—

from things not given?
from immoral actions?
from false speech?
from intoxicating liquors and drugs?

Candidate answers affirmative.

B.: After you have solemnly confessed the sublime doctrine of Buddha, we receive you into the brotherhood of Buddhists of the whole world. May the light of the Dhamma always light for you and the peace come to you! Greater than he, who slays thousand times thousand men in the battle is the man, who conquers himself. Fighters O Lord, we are called. Why are we fighters?

Cand.: We fight, O Lord, therefore we are fighters.

B.: For what we are fighting, O Lord?

Cand.: For high virtue, for high aims, for high wisdom. Therefore we are fighters!

B.: Be your own lamps! Be your own refuge! Do not seek another. Keep to the truth as your refuge! Do not rely on anybody but to yourself. Those, who after my death will always be their own lamps and their own refuge, will only rely on truth and themselves, those will attain the highest aim!

All: I take my refuge in the Buddha!
I take my refuge in the Dhamma!
I take my refuge in the Brotherhood of the selected!
May all beings be well and happy!

Song: (translated)

Everything is passing,—*sabbe anicca*,
All is suffering—*dukkha*, egoless—*anatta*.

Only one thing do I teach you,
O Bhikkhus:
"The cause of suffering and its ending!"

My refuge I take to you, Buddha!
And to Your teachings, the true Dhamma!

CEYLON'S NEW CHIEF JUSTICE WAS ONCE OUR GENERAL SECRETARY

OATH CEREMONY—FELICITATIONS FROM THE BAR—COMPLIMENTARY DINNER BY Y.M.B.A.

HULFTSDORP created history on January 17 as a son of Ceylon took his oaths of office as the Chief Justice of the Island. This coveted judicial office, which for many decades was regarded as the plum of the Colonial Legal Service, and was looked upon with envious eyes by judges from all parts of the Empire, has now come into the possession of a Ceylonese. This country which counts a long list of distinguished judges now has in the position of pre-eminence one of its own. It was indeed, a momentous day in the legal history of the Island.

Chief Justice Wijeyewardene is an old student of Ananda College and was a pupil of J. W. Buultjens and D. B. Jayatilaka. In his last school year he was at St. Thomas' College.

After a brilliant school career during which he succeeded in winning all the prizes that were available to him. Mr. Wijeyewardene, as the winner of the Government Scholarship, went to England for purposes of higher education, but was unfortunately compelled to return to Ceylon on account of ill-health. Though placed first in the Civil Service he was not destined to serve there for he was condemned for reasons of health. Misfortunes of this kind would have damped the ardours of many strong spirits, but undaunted by these setbacks, Mr. Wijeyewardene embarked upon a legal career which has now been crowned after a long and successful lifetime of high endeavour.

Mr. Justice Wijeyewardene took his oaths of office in the Chief Assize Court at Hulftsdorp in the presence of a large gathering of lawyers and members of the public, which included several women.

His Lordship arrived at Hulftsdorp, accompanied by his son, Mr. L. A. Wijeyewardene, and later came on the Bench with Mr. Justice Jayetileke, Mr. Justice Canckeratne, Mr. Justice Nagalingam, Mr. Justice Windham, Mr. Justice Basnayake, Mr. Justice Gratiaen and Mr. R. R. Crossette-Thambiah and Mr. V. L. St. Clair Swan, Commissioners of Assize.

Mudaliyar Edamund Gumeratne, Chief Interpreter Mudaliyar, held the silver Rod of Justice.

Seated at the Inner Bar were King's Counsel, Mr. Alan Rose, Attorney-General, Mr. M. F. S. Pulle, Solicitor-General, Dr. F. A. Hayley, Mr. R. L. Pereira, Mr. H. V. Perera, Mr. N. E. Weerasooria, Mr. N. K. Choksy, Mr. S. J. V. Chelvanayagam and Mr. E. B. Wikremanayake. Behind them were seated all the District Judges of Colombo, the Commissioner of Requests and all the Magistrates of Colombo.

Mr. Clarence de Silva, Registrar of the Supreme Court read the Letters Patent, and the new Chief Justice took his oaths, which were administered by Mr. Justice Jayetileke, the Senior Puisne Justice.

Co-operation of Bar

Mr. Alan Rose, K.C., Attorney-General, congratulating the Chief Justice on behalf of the Bar, said:—

"It is but a short while since I had the privilege of congratulating Your Lordship upon being appointed to act

as Chief Justice. It is today a source of much satisfaction to Your Lordship's many friends and admirers that you have now been appointed to the substantive office.

"I have in the past few weeks noticed references to the fact that in the course of your successful career. Your Lordship was the first Buddhist to attain a certain distinction and the first Sinhalese to attain another. While those matters may no doubt—and quite properly—give rise to gratification in the appropriate quarters, I feel that the stress laid upon them greatly undervalues the compliment that has been paid to Your Lordship by the authorities in selecting you for this high appointment.

"I prefer to believe—and I am sure that in this matter I speak for the great majority of both branches of the profession—that the basic reason for Your Lordship's selection was that the authorities concerned considered that by reason of your professional and intellectual attainments, you were the most suitable person out of all the communities in the Island to fill the high office of Chief Justice. That is an opinion with which no one who is familiar with Your Lordship's qualities will venture to disagree.

Qualities of Heart

"I have already referred on the last happy occasion to Your Lordship's qualities of head. Today I should like to advert to those qualities of heart which, as Your Lordship is well aware are at least as important for the successful performance of the high office which you are now about to fill as intellectual attainments.

"In a country such as this, where there are many communities with different historical backgrounds but sharing in the widest sense of common citizenship, it is essential that the central figure of justice should be in the eyes of all the citizens a sympathetic figure, full of understanding of the problems affecting the different peoples of the land.

"I am confident that Your Lordship possesses the necessary qualities of mind and heart to enable you to fill your high office with grace and distinction.

"It is with pleasure that I assure Your Lordship of that degree of co-operation and support from the Bar, without which no Judge can perform his functions with complete success. It is the wish of all of us and it will be our earnest endeavour to ensure that Your Lordship's term of service as

Chief Justice will add new lustre to the office.

Solemn Occasion

The new Chief Justice in reply said:

"I have just taken my oaths of office and allegiance as the Chief Justice of Ceylon. It is to me a very solemn occasion, on which I dedicate myself to the discharge of the duties of that high office without fear or favour.

"I am conscious of the heavy responsibilities I undertake today as the first Ceylonese Chief Justice in succession to a long line of eminent Judges—the last of whom if I may respectfully say so, maintained the high traditions of this office with conspicuous ability, grace and dignity. It will be my earnest endeavour to follow in the footsteps of those Judges and maintain those great traditions, whatever changes may be introduced in law and procedure to meet the requirements of the time.

"I am comforted, Mr. Attorney-General by the assurance you have given me of the readiness of the Bar to assist me in the performance of my duties. It is a great encouragement to me to know that I am entering upon my new office with the goodwill of my friends at the Bar.

"With the co-operation of the Bar and the assistance of my colleagues on the Bench, I hope to discharge my duties with a reasonable measure of success.

"I thank you Mr. Attorney for your kind words of welcome, and I thank all of you for your presence here this morning."

Y.M.B.A. Dinner

The Colombo Y.M.B.A., recognising the services rendered to it by the new Chief Justice, who was once its Hony. General Secretary, and at different periods a Vice-President, entertained him to a complimentary dinner at the Grand Oriental Hotel, on Saturday, January 29. The President, Sir Ernest de Silva, presided, and there was a large gathering of members.

"I do hope that the Young Men's Buddhist Association will be a powerful instrument in the future in preparing our young men to take their rightful place as leaders of this country, and lead it in the way of ordered progress," said Mr. Wijeyewardene, replying to the toast of his health which was proposed by the Chairman and supported by Mr. R. L. Pereira and Mr. D. N. W. de Silva.

His Lordship said that it was certainly an honour and a pleasure to be entertained by the members of the Colombo Y.M.B.A. With reference to his connection with the Y.M.B.A., as a Vice-President and also as Honorary Secretary, Mr. Wijeyewardene said that it was in the latter capacity that he was able to do something really worthwhile. When he took up the Secretaryship for a few months he found the religious branch in a deplorable condition, especially with regard to bana preaching. The attendance was poor and there was little enthusiasm and sometimes the bana preaching had to be abandoned. He did all that he could to popularise bana preaching and that was one bit of work on which he wished to look back with pride.

His Lordship referred next to the late Sir D. B. Jayatilaka, who, he said, was the life and soul of the Association,

today, so as to enable them to take their legitimate place in the life of this new Dominion. It is in these institutions that they can learn the lessons of loyal and friendly co-operation in working out a scheme of life broadbased on the people's will and not divorced from the traditions of the past. If the members of those associations learn that lesson and retain their sense of religion—it does not matter for that purpose what their particular religion is—then we can visualise a Ceylon where the work for the common good of the country will be carried on in an atmosphere of orderly progress, in consonance with the treasured traditions of the past. Without such sense of religion, some of us at least will find it difficult to regulate our conduct in public and private life.

“In the sincere belief that Y.M.B.A. will always be a powerful institution in moulding the character of the future

Mr. D. N. W. de Silva, supporting the toast, said that the Chief Justice was an old boy of Ananda College which laid the foundation for his success. He added this in his ascent to greatness Mr. Wijeyewardene had not disdained the adage, “Manners maketh man.”

Those who dined

The following sat to dinner:—

Sir Ernest de Silva, The Hon. Mr. E. A. L. Wijeyewardene, Mr. R. L. Pereira, Prof. G. P. Malalasekera, The Hon. Mr. E. A. P. Wijeyeratne, Dr. C. W. W. Kannangara, Mr. N. J. S. Cooray, Mr. Aelian Samarasinghe, Mr. S. Sella-muttu, Dr. E. A. Blok, Dr. W. M. Fernando, Mr. Sherman de Silva, Mr. Alton Wijesekera, Mr. W. H. Buddhadasa, Mr. W. D. E. Bastian, Mr. P. Malalgoda, Mr. J. Malalgoda, Dr. R. Medonza, Mr. E. S. Amerasinghe, Mr. Clarence



The Head Table at the Dinner to the Chief Justice.—Left to Right : Prof. G. P. Malalasekera, Mr. E. A. P. Wijeyeratne, Mr. E. A. L. Wijeyewardene, Sir Ernest de Silva, Mr. R. L. Pereira and Dr. C. W. W. Kannangara.

of which Sir Baron had been both founder and for nearly half a century their President. The Y.M.B.A. was to Sir Baron the first and the last. The Association and the great work it was doing today formed a living monument to that great man. He appealed to them not to forget the need to have a suitable memorial erected over the place, where Sir Baron's ashes were interred. It was regrettable that nothing had so far been done. Of course, there were certain difficulties created by the terms of his will, but they were not insurmountable.

Mr. Wijeyewardene also recalled with gratitude the memory of other workers in the cause of the Y.M.B.A. They were Dr. C. A. Hewawitarane, Mr. F. R. Senanayake, Mr. W. A. de Silva, Dr. D. B. Peiara, and Mr. Kuruppu.

In conclusion His Lordship said:—“This institution has a great future before it. It has also a great responsibility, which it shares with the Y.M.C.A., Y.M.M.A. and similar associations for moulding the character of the youth of

leaders of our country, I regard the reception this evening as a great honour to me.”

Sir Ernest de Silva, in proposing the toast, said that although he did not know Mr. Wijeyewardene very intimately he had heard a great deal about him. The members of the Y.M.B.A., were rightly proud of the fact that the Chief Justice was at one time Hony. Secretary of the Y.M.B.A. and had also been its Vice-President.

Sir Ernest next referred to the Chief Justice's simplicity and to the fact that he had come there that night in a “simple white suit.” “I hope that he will use his influence to bring about a dress reform in Hultsdorf,” said Sir Ernest.

Mr. R. L. Pereira, K.C., seconding the toast, said that they rejoiced at Mr. Wijeyewardene's elevation to the highest judicial office in the Island. “There is not the slightest doubt that he will maintain the high traditions of the office,” said Mr. Pereira.

Amerasinghe, Mr. L. A. Wijeyewardene, Mr. E. J. Ratnaike, Mr. Nalin Ratnaike, Mr. C. D. A. Gunawardene, Mr. D. Gunawardene, Mr. V. S. Nanayakkara, Mr. H. Laurence Fernando, Mr. D. L. F. Pedris, Mr. L. A. Jayasekera, Mr. M. D. H. Jayawardene, Mr. S. S. Kulatilake, Mr. W. A. D. Ramanayake, Mr. T. S. Fernando, Mr. N. J. V. Cooray, Mr. Leslie Cooray, Mr. H. A. Chandrasena, Mr. E. Munasinghe, Mr. R. D. Lankatilake, Mr. Ranjit Hewagama, Dr. Simon Silva, Mr. Roland de Zoysa, Mr. M. D. Hewage, Mr. G. D. K. Haththoluwa, Mr. D. J. K. Hewamallika, Mr. Don Kuruppu, Mr. D. C. Wijewardene, Mr. D. F. J. Perera, Mr. D. L. Gunasekera, Mr. L. R. Gunatileke, Mr. E. de S. Wijeratne, Mr. W. Wimalachandra, Mr. Terence Perera, Mr. K. C. de Silva, Mr. N. Porolis Fernando, Mr. L. Piyasena, Mr. M. D. Peiris, Mr. I. K. Wijewardene, Mr. N. Pauls Fernando, Mr. A. G. S. Wijegunaratne, Mr. Cyril Wijeratne, Mr. R. Semage, Mr. D. B. Dedigama, Mr. M. J. de Silva, Mr. Cyril de Zoysa, Mr. A. C. M. Ameer Mr. A. M. Markar, Mr. R. S. S. Guna-

wardene, Mr. T. L. C. Rajapakse, Mr. H. C. Rustomjee, "Times of Ceylon," Mr. S. P. Wickremesinghe, Mr. D. W. Rajapatirane, Mr. K. D. de Silva, Dr. P. B. Fernando, Mr. N. E. Weerasooriya, Mr. T. C. P. Fernando, Mr. A. B. Perera, Mr. V. T. Pandita Gunawardene, Mr. S.

Amerasinghe, Mr. K. N. E. B. Rajakaruna, "Ceylon Daily News," Mr. Rajah Hewavitarne, Mr. J. F. Jayawardene, Dr. V. R. Schokman, Mr. J. A. D. Victoria, Mr. N. K. Choksy, Mr. W. H. de Zoysa, Mr. M. C. Jinadasa, Mr. G. de Soyza, Mr. M. H. Jayatileke, Mr. Thomas Amarasuriya, Mr. L. J. Seneviratne,

Mr. S. S. J. Gunasekera, Mr. V. A. Sugatadasa, Mr. Alfred de Silva, Mr. H. S. Gunasekera, Mr. L. H. Mettananda, Mr. L. Piyasena, Mr. D. N. W. de Silva, Mr. P. A. Ediriweera, Mr. H. C. A. Senaratne, Mr. Sidat Sri Nandalochana, Mr. D. L. Dissanayake, Mr. T. B. Dissanayake.

"WHY YOUNG MEN'S?"

Asks E. T. G.

FEW people would have paused to reflect why one of our principal Buddhist institutions in Ceylon, viz., the Y.M.B.A., is designated by a title which suggests a brotherhood intended only for the young. As a legal phraseology men should be taken as including women. But why "Young men's"? Why not "Old men's"—and "Old women's" or simply "Men's"—and "Women's"? The answer is simply this: it is the youth of a country that should be so moulded, culturally and spiritually into an appropriate pattern so as to fit them to take upon their strong and vigorous shoulders by no means easy task of planning, executing, and maintaining well-conceived schemes, for the social, intellectual, economical and moral betterment and progress of the community. There is a saying that the child is father of the man. Similarly, the youth is father to the ideal, full-fledged citizen, but nowadays unfortunately, there is a deplorable tendency for our youthful population, from whom we expect so much, to deteriorate. In the first place, according to the University authorities, there is a physical degeneracy in our youth. We ourselves can see that the indigenous Ceylonese are becoming a race of small, scanty-fleshed midgets. It is reasonable on the face of it to suppose malnutrition is a chief cause of this. Or can it be youthful dissipation? If not, has there been too much intermarriage? This is a matter for eugenists rather than moralists to take up.

We are concerned here with the ethical aspect of our youths, of both sexes.

In his contribution to last year's Vesak number of the *Buddhist*, the writer made passing reference to this subject and deprecated the general downgrade of those youths of Ceylon whose education is divorced from a religious outlook and carried on in haphazard environment. The old "Young men" who were responsible for the growth and development of the Y.M.B.A. to its present proportions and status, and who have made it possible for it to surmount all obstacles that beset its path and survive all vicissitudes and live to the good old age of 50 years, with a vigorous and fruitful future before it. Can it be denied that every man who rose to high position and became a distinguished citizen was an ardent and conscientious observer of religious discipline.

As a very forcible example of the degrading depths to which apish modern-

ism and early education in an atmosphere inimical to the fostering of a religious consciousness, the case may be cited of a Muslim school girl in a town down South, who in the course of conversation with a fellow-pupil of hers—*mirabile dictu*—referred to her father as "that ancient fellow" ("is not allowing me sufficient latitude?")

This is but one instance of the harrowing spectacle of an ever-increasing tendency in this country to develop such loose mentality which, in girls more than in boys, is a sure sign of going to the dogs.

Becoming old, even in the case of one's own kith and kin, is looked upon as becoming out-of-date and thereby hampering youthful fantasy. Is not the ornate aspect of a family discounted by the presence in it of one "*sans teeth, sans eyes, sans taste, sans everything,*" who is outliving his usefulness! "Old man," or "old fellow" is the endearing appellation by which "educated" youths know the male authors of their blood who have the misfortune to cultivate such modernised sons who are so woefully devoid of a religious or spiritual outlook. "*Naki-rala*" is the appellation of those "antiquated fellows" who still wear their hair tied into a knot behind the head, in the formerly conventional style,—"*rala*" being associated with the male "*Konde*," which modern youth hate. Men wearing *konde* are contemptuously called "*Kondappus*" by the hair-cropped young generation of today.

The Buddha's teaching is that children should place their parents, however humble and frail, in the highest possible pedestal in reverencing them.

The following stanzas reciting which the Burmese worship their parents are inspirational:

For worshipping father—
 ඉතිකාරෙ අභිභිතිනිං-
 ඉභිචිනිං පිය ජුඤ්ඤං
 රජ මජ්ඣං සුභ නිට්ඨං-
 පිය ජායං නමා මඤ.

For worshipping mother—
 දඤ මාතෙ උරෙ කනිං-
 පොතෙසි ඉති කාරණං
 ආයු දීපං චිත්ත සතං-
 මාතු ජායං නමා මඤ.

Those who have no idea of what Buddhist philosophy connotes do not realise that the whole universe is a system of cosmic law, composed of striving creatures, happy or unhappy, noble or mean continually passing from one form of existence and taking shape in another. Old age is a "sacred" stage in this flux of life. All religious preceptors and organisations should therefore endeavour to brush aside all cobwebs that interfere with mankind's vision of itself and its destiny. It is needless to elaborate the theme at great length.

Here one is reminded of another bane of the modern ill-cultured youth.

Imitation communism seems to be a perilous snare in which mishandled modern youth is easily caught. It is playing considerable havoc with the moral, religious, social and economical outlook of our youth, chiefly the unemployed section and those in subordinate or menial employment. These mental imbeciles hope to benefit not from their own well-directed efforts, but from the meritorious efforts, or the *good karma*, of others, which they are jealous of. The Y.M.B.A. among other popular social organisations should find an efficacious antidote to this Russian son. It is not to the Marxist hellhounds that the omniscient and far-sighted Buddha said "when I am gone, let the Order, if it should so wish abolish all lesser and minor precepts." The "Order" who is competent to do this has not yet found existence in this Island—if they are found elsewhere.

It is hoped that the public reference which the writer is making to these new evils that Sri Lanka—whose "every prospect pleases and only man is vile"—is confronted with, at a juncture at which she should put forth her best, will help to focus concentrated attention on the main theme of this brief contribution to this boon organ of the Colombo Y.M.B.A. All religious institutions and journals in Lanka should take in hand a vigorous campaign for the engendering of a spiritual outlook in the rising generation and leave no stone unturned to make the "young hopefuls" religion-minded. The famous Physicist, Albert Einstein, says that "Science without religion is lame." Our slogan should be that "Education without religion is laudanum." All parents in this country should take this matter seriously to heart. Otherwise they will have to repent bitterly, and die with a feeling of frustration uppermost in their ebbing minds!

CRUELTY TO ANIMALS

THERE is a basic relationship between the cruelty meted out daily by man to the animal kingdom and the cruelty that man inflicts upon his brother man. The two forms of cruelty interact, one upon the other, retarding the forward evolution of both man and animal.

A responsibility rests upon every citizen to do what is possible to prevent cruelty being done to man or beast, though this evil cannot all at once be wiped out. Cruelty takes many forms and much of it takes place behind the scenes so that large numbers of people remain in ignorance of the vast amount of suffering that is daily perpetrated and to what extent they are directly or indirectly responsible for it. We must become informed and aware of what is happening so that those of good-will may work together and intelligently to remove some of the evil and thus free mankind from some of its dire results.

We treated in Theosophical Free Tract No. 13, "The Iniquity of Vivisection," one of the most abhorrent forms of cruelty to animals. We shall here add one piece of testimony, that of A. Eugene Austin, M.D., of New York, recently quoted by the New Jersey Anti-Vivisection Society as saying:—

I do not approve of animal vivisection. I respect myself too much to be a butcher. I have proved many drugs on myself and other doctors who were willing to prove them. The final experiment must always be on man as the lower animals are on a lower plane of evolution. *No truths have been learned by animal experimentation that could not have been learned in other ways.*

It may also be mentioned that, though many Hindus are opposed to the killing of monkeys—even where they are a public nuisance, thousands of monkeys are exported to the West to meet a much more cruel fate on the dissecting tables of vivisection laboratories. It was announced on December 23rd, 1948, that 16,000 monkeys were to be shipped to America for experiments in connection with infantile paralysis research. It is surprising indeed that hardly a voice is raised in protest against the exporting of these monkeys by the Jains and others who made such a fuss when in 1928 Gandhiji's Ashram in Ahmedabad shot some arrows at the monkeys—without hurting them—to keep them away from the ripening fruit and vegetable gardens. Now that India has her own government the people as a whole are responsible for this abomination and public opinion should raise a strong voice against it.

This brings up the procedure in science classes in schools and colleges where dissection is done. Sometimes the boys and girls themselves are expected to kill the small creatures which they are to dissect—frogs, lizards, rabbits, mice, rats—even cats—and some of the larger insects. Is it possible that doing this or seeing it done they can escape the blunting of their finer instincts and their humane feelings?

Such drastic evils aside, the zoos, in which animals whose freedom was their very breath of life, are kept in cages and where such creatures as polar bears must sometimes endure a tropical climate, involve much cruelty.

We shall consider here some of the other blatant wrongs which most people tolerate without a thought of the iniquity of such practices. Particular manifestations of cruelty vary from country to country, but we shall present a few examples drawn from East and West, since what affects one, affects the whole. (1) There are the various cruelties inflicted upon domestic animals as also upon "pests"; (2) There are the breeding, trapping and killing of animals and birds for fur and feathers; (3) There are the "blood sports"; (4) There are the breeding and slaughter of animals for food; (5) There is animal sacrifice in the name of religion.

Considering first some types of cruelty toward domestic animals: Organizations for the prevention of cow-slaughter in India are doing good work and some results have already accrued. There is still ample scope, however, for the Go-Seva Sangh, which grew out of the cow protection society formed at Belgaum in 1924 with Gandhiji as its first president. Individuals who would not themselves kill a cow have no compunction about selling one to the slaughter-house or to one who they know intends to do so. Mysore State's recent act against cow-slaughter is causing the Muslims, Jews, Christians and other beef-eaters to do without beef. Can any one really believe he escapes thus the responsibility of the killing? Hindus, for all their traditional worship of the cow and bull as cosmic symbols, are often guilty of most inhumane treatment of their cattle. What Gandhiji is quoted as calling in *Harijan* (February 8th, 1942) "the cruel and criminal process of *phooka*" which involves the insertion of the cow's tail or some other irritating object in the cow's vagina to force her to yield the last drop of her milk, has been widely resorted to by dairymen. And villagers, ignorant of humane and scientific methods of castrating bulls, have resorted to a hideously cruel method of transforming them into bullocks.

The conditions in which many animals are maintained are deplorable; they are not only half-starved and ill-cared for, but before our eyes on the city streets bullocks and horses are often mercilessly beaten and worked to the last ounce of their strength. The public conscience should be aroused so that people will not tolerate these conditions; citizens have it in their power to stop and to prevent much cruelty if they will, write letters to the press and to their representatives in the Legislature and co-operate intelligently with the humane societies.

Domestic animals who have served well deserve support in their old age; but old horses that have given long and useful service are often sold to cab drivers who force them to work till they drop dead.

Even "pests" which are a menace to health should not be caused unnecessary pain. It has been observed that man's heartlessness to the lower forms of life increases in inverse ratio to the creatures' size. Compassion demands that even rats, mice and insect pests which it is felt must be killed should be, as quickly and as painlessly, despatched as possible,

not maimed or caught and left to die in agony. About a year ago a popular American magazine featured illustrations of the death agonies of insects subjected to DDT. Even when shut up in a glass case with a dose of DDT it took a mosquito 45 minutes to die; and a honeybee, 15 minutes. It was also mentioned casually that "in large-scale sprayings of DDT scientists have discovered that the insecticide also kills fish and animals that eat the poisoned bugs." Further comment seems superfluous!

The breeding, hunting and trapping and final slaughter of animals and birds for their fur or their feathers is an unthinking but selfish manifestation of cruelty. The furs of eighty minks are said to be required for one mink coat!

The suffering inflicted on animals caught in the steel jaws of a trap is very great, the animals often suffering a lingering death. Not only is there the pain from the lacerated foot or limb which soon becomes gangrenous, but there is also the acute thirst of the poor animals struggling in the trap sometimes for days before the trapper comes on his rounds to deal the death-blow. Some escape by gnawing off the entrapped paw and limp away to die or to become the easy prey of some stronger animal. If it is the mother animal that is caught or the mother bird that is shot, then the unprotected young are left to die of starvation or otherwise. For this iniquity the vanity and passivity of women are largely to be blamed. If women of refinement and education refused to buy or to wear decorative furs and feathers their less privileged sisters would soon be led or shamed into following their example. To the question: "Which furs are humanely obtained?" the editor of *The Animals' Champion* (December, 1947) replied, "Emphatically none. Unnatural lives and hideous deaths are the lot of 'fur-farmed' animals, while Persian lamb, karakul, etc., are obtained by atrocious cruelty."

The great American Indian, Grey Owl, an ex-trapper who turned against the cruelty of trapping and became a champion of wild animals, was asked by the B.B.C. to broadcast in the children's hour. His script contained an appeal to the children not to attend meets or take part in "blood sports." The B.B.C., which had declared fox-hunting a controversial subject, told him that he must delete this passage or his message could not be given. Naturally he refused; but his message and his stand against cruelty, no matter how "respectable" by long habit and custom, is being widely spread through his books as it was through his life. One may not speak against the cruelty of hunting in fox-hunting England lest one should prejudice fox-hunters' children in favour of the fox—but, on the other hand, is there offered any protection for the sensitive, impressible natures of children who may tune in a radio and catch the horrid, exciting details of a Spanish bullfight? No!

Cruelty not being natural to normal human beings, children must be inoculated with the moral disease when quite young. As far back as 1930 *The Aryan Path* published an article by

Henry S. Salt on the barbarity of "blood sports." It was strongly replied to by two "sportsmen" who defended the practice of "blooding" young children to develop their "manly" qualities. Theosophy stands strongly against this brutalizing of the mind and hardening of the hearts of the young. We cannot condemn the savage who hunts because he knows no better or him who hunts because he or his family lack food, but for a man who calls himself civilized to hunt "for the pleasures of the chase" is to incur a serious moral taint.

How can wars be avoided if we train our children to the idea that it is "manly" to kill for sport, whether by shooting down birds or four-footed creatures of the wild to prove one's marksmanship, or torturing on a hook a fish which resist capture by playing them for hours in skilful angling? A cat may sport with a mouse as innocently as it does with a reel of cotton, that is its nature; but man is not a super-cat! The hunting and killing of animals for sport is as cowardly, undignified and degrading to human beings as is the pitting of one animal against another as in cock-fighting and dog-fighting. On the former diversion *The National Humane Review* (October, 1948) quotes a sarcastic American journalist, Tom Anderson:—

For the more sadistic customers one of the matchless thrills comes when a chicken refuses to do battle. The owner, profoundly humiliated over his protegee's display of cowardice, promptly wrings the culprit's neck... Make a date with your wife and kids and we will all go out and spend a pleasant little evening at the next show.

Cock-fighting is a thriving business in India also.

Killing for sport, for amusement or for vanity is, of course, worse than killing for food, and although we are not sanguine enough to think that broadcasting facts on the cruelties inflicted by the demand for animal flesh will cause a general abandonment of meat diet by the "civilized" peoples of East and West—still we believe that there are many who, if they realized the suffering involved to animals, and the brutalizing effect of slaughtering them on man, would turn to a purer and more wholesome diet. Even when modern methods of slaughter by the "humane killer" are employed, there is the mass herding of animals in the atmosphere of the slaughterhouses reeking with the fumes of fresh-spilt blood, causing them instinctive and pitiful terror, as well as polluting the neighbourhood. There is also the ritual

requirement for *kosher* meat which demands that the animals to be eaten by orthodox Jews be slowly bled to death.

It hardly needs argument that work in slaughter-yards and butcher-shops is far from an ideal occupation for human beings and can hardly be carried on as a livelihood without a hardening of the worker's character. It is those who demand a meat diet and allow themselves to be influenced by the high-power advertising of the big business firms that make fortunes from selling meat who maintain this coarsening occupation. This was very clearly brought out in Upton Sinclair's *Jungle* which though once ridiculed has been the cause of a number of reforms. It is recounted that a lady, invited by a well-known vegetarian to dine at his home, stipulated that the menu must include meat. When they entered the dining-room she found tied to her chair a live chicken which she was invited to kill. Needless to say, she shared her host's vegetarian meal! Comparatively few would eat meat on those terms, yet all meat-eaters acquiesce in other's doing for them that which they would feel to be degrading to do for themselves. At present millions of animals are slaughtered daily for food. There are a few parts of the world where no other diet is possible, but for the great mass of people vegetables, fruits, grains and dairy products are easily obtainable and if made the habitual diet would go far toward restoring and maintaining health. The superstition that a vegetarian diet is not really nourishing or health-sustaining for normal people may be dispersed, like any other superstition, by knowledge on the subject.

Animal sacrifice is still practised amongst the Hindus of some sects though some learned pundits opposed it and it was reported last year that Travancore had banned it and that a Bill for its abolishment had been presented in Madras.

Among the Muslims and a section of the Hindus the evils of animal sacrifice persist. If enough people could see it for what it is, not a religious act but the opposite, legislation could be passed to put an end to it throughout the country, as was achieved in part of it through the teaching of Lord Buddha 2,500 years ago. (See Sir Edwin Arnold's poetic account of Buddha's life and teachings in *The Light of Asia*).

Gandhiji stated that he would not consider any place holy where animals were slaughtered. And, in another context, he declared:—

(not only human beings, but all sentient beings) is one, *i.e.*, all life coming from one universal source—call it Allah, God or Parameswara.

The Theosophical protest against cruelty is based on the conviction of the unity of life, all creatures being but aspects of the One Divine Presence, therefore identical in their inmost essence, evolving under Law towards perfection. Thus every cruel act is a sin against Brotherhood, and in a universe of Law must produce undesirable results, disharmony, and suffering. The Ancient Wisdom of Theosophy teaches that:—

Evolution starts to mould future humanities within the lowest scales of being. Therefore by killing an animal, or even an insect, we arrest the progress of an entity towards its final goal in nature—Man; . . . it not only retards the evolution of that entity, but, arrests that of the next succeeding human and more perfect race to come

H. P. Blavatsky wrote that "Selfishness, indifference and brutality can never be the normal state of the race—to believe so would be to despair of humanity and that no Theosophist can do." The death of pity and of love is the death of the humanity in man, whose heart should be "Full of the feeling of its non-separateness from the rest of beings as from all in Nature." Gandhiji said that "to see the universal and all-pervading Spirit of Truth face to face, one must be able to love the meanest of creation as oneself."

Two world wars have left many youths of many nations with a deep feeling of bitterness and frustration—and not surprisingly so. There is no better cure for this than to begin, in however humble a way, to do something to relieve the misery that oppresses everywhere. Almost every country has its humane societies which may be given greater support—not in money only, but especially in time and work and by making use of them at every need and opportunity. Every citizen should do this and will find plenty of chances to do so; are not the streets of every city crowded with the needy—both man and beast? Are the humane societies in certain places moribund? They can be energized by intelligent support and by calling to their attention the evils that require to be corrected. There are Societies for the Prevention of Cruelty to Animals in many places and also numerous other Humane Societies.

LETTERS TO THE EDITOR

Sir,—I notice in your Golden Jubilee Souvenir, on page 34, the reference to Mr. C. W. Leadbeater in connection with the *Buddhist*. Perhaps you have not known that it was he who founded the magazine and issued it in weekly parts. It was quite an undertaking. It was he who also, through his friend in London, Mr. A. P. Sinnett, got for *The Buddhist* the verse translation of the 1st chapter of Dhammapada by Sir Edwin Arnold which is published in the magazine. The magazine was

created definitely as a part of the Buddhist propaganda first organized by Colonel Olcott and carried on by Mr. Leadbeater.

It is worth while placing these facts on record.

Yours, etc.,

C. JINARAJADASA.

We are thankful to Mr. Jinarajadasa for this valuable information.—*Editor, Buddhist.*

Sir,—I find that this is the 50th Anniversary this year of the ordination of "the first White Bhikkhu," Mr. Gordon Douglas, on January 20th, 1899, at Jayasekeraramaya, 2nd Division, Maradana. He took the name of Bhikkhu Asoka and went to Burma where he may have died some years later—Do you know anything?

Yours, etc.,

B. U. E. RAMAGE.

Boralesgamuwa.

COLOMBO Y. M. B. A. NEWS

ADJOURNED

The Special General Meeting of the Colombo Y.M.B.A. held on Friday, January 28, for amending the rules was adjourned *sine die*.

NEW HALL CHAIR APPEAL

The Hony. Secretary, Social Activities Branch, Mr R. Batuwantudawe, thanks the following members and well-wishers "for the prompt manner in which they responded to our appeal for chairs for our New Hall." He adds: "We shall be glad to receive contributions early from those members, who have not yet been able to do so, as we are yet a long way off from our target" :—

The Hon. Mr. H. W. Amarasuriya, Rs. 800; Mr. N. J. V. Cooray, Rs. 200; Dr. E. R. Abeyundera, Master and Mrs. A. S. F. Wijegooneratne, Messrs. W. A. De Silva, C. W. Senanayake, Mrs. D. C. S. Nanayakkara, Dr. and Mrs. O. Medonza, Messrs. F. Amarasuriya and D. D. Karunaratne, Rs. 100 each; Messrs. W.H. Buddhadasa, Rs. 96; Clarence Amarasinghe, the Hon. Mr. H. H. Basnayake and Mr. Percy Jayakoddy, Rs. 50 each; Messrs. D. D. Karunaratne, Siri Perera, K. D. B. Goonetilleke, R. C. Fernando, D. S. W. Samarakone, D. F. D. Wijesinghe, the Hon. Dr. L. A. Rajapakse, Mr. and Mrs. H. Lawrence Fernando, Maliban Hotels, Ltd., Messrs. M. D. Gunasena and C. T. Rodrigo, Rs. 48 each; Mr. U. N. Wijetunge, Mr. and Mrs. Alton Wijesekera and Mr. C. S. Senanayake, Rs. 40 each; Mr. D. P. Weerasinghe, Drs. M. D. D. Jayawardene, E. A. Blok, Mr. and Mrs. H. D. Peris, Messrs. Arthur Perera and D. L. F. Pedris, Rs. 25 each; Messrs. J. A. Dharmadasa, G. de Soysa, W. D. A. Zoysa, Y. P. Wickremasinghe, D. P. Attapattu, Prof. N. Attygalle, Messrs. R. D. Senanayake, V. A. Nanayakkara, P. E. Pepera, Sri Nissanka, C. D. Jayawardene and D. L. Gunasekera

Rs. 24 each; Messrs. G. D. Jayasundera, G. D. P. Dhanapala, Dr. and Mrs. E. M. Wijerama, Dr. B. S. Jayawardena, Messrs. D. B. Perera, H. S. Gunasekera-Mudlr. N. Wickremaratne, Messrs. Ed. mund Peris, T. B. Dissanayake, W. W. Perera, D. L. Dissanayake, W. A. Gamini Abahaya, T. P. Balasuriya, Eric Rajapakse, S. Kuruppu, Mr. and Mrs. Don Kurupu, Messrs. W. F. Abeykoon, N. Pawles

Mohotti, D. T. Palihakkara, A. G. Roberts, D. E. Abeywickrema, D. A. S. Perera, W. D. Gunasekera, M. Galagedera, L. Wijesekera, S. P. Jayasekera, H. A. Dias, B. W. de Silva, L. A. Jayasekera, M. W. Piyasena, D. K. Mathew, Ratnakara Book Depot, Messrs. K. C. De Silva, B. A. Kuruppu, C. H. Perera, C. L. Perera, M. C. Perera, Mrs. P. C. Perera, Mrs. D. D. Weerasuriya, Mr. D. P. Balasuriya, Mrs. V. Karunadasa, Messrs. R. Weerasiri, D. D. Wijesinghe, A. A. W. Ratnayake, K. D. Perera and D. L. Gunasekera, Rs. 8 each.

Total .. Rs. 3,775-50

NEW MEMBERS :—

21-12-48. D. B. S. R. Walalasureiya, Pallewela, Uddabadawa; Charles Batuwangala, Deputy Chief Postmaster, G.P.O., Colombo; D. H. P. Munaweera, Public Accountant and Auditor, 39, Chatham Street, Colombo; T. K. Pillai, Building Supervisor, P.W.D., Torrington Square, Colombo; P. B. de Silva, C.T.O. Workshop, Maradana; V. A. Sirisena, Jewellers, 206, Main Street, Colombo.

28-12-48. S. S. Molligoda, "Sunimala," Meetotamulla Road, Kolonnawa; J. M. H. Perera, Grindlay's Bank, Ltd., Colombo; K. L. A. Piyadasa, Health Unit Office, Kalutara; S. Sellamuttu, Proctor S.C., Colombo.

4-1-49: Sampat Sri Nandalochana, "Fellowsleigh," Asoka Gardens, Bambalapitiya; G. S. I. Millewa, Medical Practitioner, 35, Kent Road, Dematagoda; P. C. Perera, Chief Accountant's Office, Maradana; M. S. M. Nowfer, 93, Ketawalamulla Road, Dematagoda; B. M. Batuwangala, "Montrose," 17, Mayfield Road, Colombo; W. M. P. De Silva, Ministry of Food and Co-operative Undertakings, Colombo.

11-1-49: A. H. M. Naleem, 271, Dematagoda Road, Colombo; V. L. R. Perera, Ministry of Health and Local Government, Colombo; R. Ranasinghe, Municipal Treasurer's Department, Colombo; M. M. Misbah, P.O. Box 215, Colombo; I. E. Kulatunge, 34/4, Ketawalamulla Road, Colombo.

ANNUAL GENERAL MEETING

THE Annual General Meeting of the Colombo Young Men's Buddhist Association will be held at the Association Headquarters at 3 p.m. on Saturday, February 26, 1949.

AGENDA

1. Minutes of last Annual General Meeting.
2. Report of Committee of Management.
3. Hony. Treasurer's Report and Balance Sheet.
4. Election of office-bearers.
5. Any other business of which due notice has been given, according to the Rules.

V. S. NANAYAKKARA,
Hony. General Secretary.

The annual dinner will be held in the New Hall on Friday, Feb. 25. Cost Rs. 5/- per head.

1.2.49.

and Sherman de Silva, Rs. 16 each; Mr. R. M. Athanayake, Rs. 13; the Hon. Mr. J. R. Jayawardene, Rs. 10-50; Messrs. W. A. de Silva and P. De S. Amarasekera, Rs. 10 each; Mr. N. S. P. C. Wijeratne, Dr. R. B. Lenora, Messrs. R. N. R. de Silva, E. H. Sugathadasa, Digisze Kariapperatnam, W. B. D. Dolapilla, P. A. Jayatilake, C. D. Perera, T. M. S.

NEWS AND NOTES

18-1-49 : R. P. Jayawardene, 33, Nedimala, Attapattu Place, Dehiwela; Norman Wijesekera, 1A, Wijaya Road, Kolonnawa; J. A. Attygalle, Rubber Research Scheme, Agalawatte; Upali Godamune, Statistical Officer, Department of Census and Statistics, Colombo; K. G. A. De Silva, Land Office, Hingurakgoda; P. K. C. Dias, Land Commissioner's Office, Colombo; D. Dharmadasa, "Santhie," De Soysa Street, Colombo; T. Mendis, 8, Campbell Terrace, Colombo; K. W. A. Silva, 9, Santiago Street, Kothahena; L. H. Buddhadasa, Audit Department, Colombo; K. D. R. Weerawardhane, 485/4, Dematagoda Road, Colombo; T. A. H. Aniff, Way and Works Department, C.G.R., Colombo; D. L. G. Gunsekera, Station Master, Slave Island; A. C. L. Abeysundere, Assistant Land Commissioner, Land Commissioner's Office, Colombo; D. J. Wijemanne, 83/16, Baseline Road, Colombo; C. J. S. Matthew, 118, Barnes Place, Colombo.

25-1-49 : C. R. Gunaratne, Advocate, Vajira Road, Bambalapitiya; L. H. Mettananda, Ananda College, Colombo; V. T. Panditha Gunawardena "Siri-mahal," Ratmalana, Mt. Lavinia; M. William de Silva, "Vijitha," Ekanayake Avenue, Nugegoda and Bernard Perera, 149/1, Kolonnawa Road, Dematagoda, Colombo 9.

RESIGNATIONS :—

18-1-49 : K. Bamberadeniya and H. M. Hamdoon.

OBITUARY

Padikara Muhandiram, G. J. Silva Kulatilaka

The death occurred on Friday, January 28, of Padikara Muhandiram, G. J. Silva Kulatilaka, one of our old and respected members. Muhandiram served on the Committee of Management for several years and attended its meetings regularly until he became bed-ridden.

In a long and unbroken period he regularly visited the Association every Sunday morning to attend the Bana sermon and often placed his motor car at the disposal of the Branch Secretary to convey Bhikkhus for Bana of a majestic hearing, and simple and unassuming nature, and gentlemanly ways, his presence at gatherings always was a source of encouragement to members. He never missed any of the Association's functions and was always among the first to contribute generously towards any call for funds. On several occasions he was invited to be a Vice-President, but he always declined.

A vote of condolence on the death of Padikara Muhandiram Kulatilaka was passed at the Special General Meeting held on January 28th. When the President, Sir Ernest de Silva, paid a tribute to the valuable, silent service rendered by him to the Association.

INDEPENDENCE ANNIVERSARY

IN connection with the commemoration of the first anniversary of Ceylon's Independence on February 4, a joint message has gone forward to the Buddhist clergy of Ceylon and the entire Buddhist public of Ceylon, from the Mahanayake Thero of Malwatte Maha Vihare and of the Siamopali Maha Nikaya the Ven. Rambukwelle Dhammarakkita Sri Sobitha and the Mahanayake Thero of Asgiri Maha Vihare and of the Chapter the Ven. Yatawatte Sri Dhammaratana.

In the course of it they have jointly requested the clergy of every temple, in collaboration with the laity in and around the temple in each hamlet, village and town, to organise religious and national festivities, according to national customs and traditions and to make the day one of national rejoicing. The request is also addressed to the Buddhist laity of Ceylon.

They have also emphasised in the course of the message, it is learned, that one of the objects of the celebrations should be to bring about a correct understanding of the great significance of "Complete Freedom" and make the people alive and earnest to the benefits of the great inheritance of National Independence the country had gained thereby.

CRYSTAL HEAD OF LORD BUDDHA

NEW DELHI.

A CRYSTAL head of Lord Buddha has been discovered in Raichur in the District of Hyderabad in the course of excavations conducted there by the Director of Excavations of Hyderabad Government.

The Edict of Emperor Asoka was discovered at this place in 1914. A detailed survey of the place was later undertaken.

A rich harvest of pre-historic Buddhist and other antiquities has been gained through systematic excavations at this place. Among them was a beautifully modelled Buddha head carved out of crystal.

The workmanship, it is stated, may be attributed to the first or second century A.D. It is possible that the site might have been occupied by a Buddhist Colony.

EDUCATION MINISTER'S VISIT TO SARNATH

THE Hon. Mr. T. S. Avinashalingam, Education Minister, of Madras, visited Sarnath and was shown round by U. Dhammajoti Thera, of the Maha Bodhi Society.—Cor.

MAHAYANA BUDDHISM

WE acknowledge with thanks "Mahayana Buddhism" by Beatrice Lane Suzuki, M.A., Professor of English at Otani Buddhist College, Kyoto, with an introduction by Prof. D. T. Suzuki, Litt. D. and a Foreword by Christmas Humphreys. (David Marlowe, Ltd., London—7/6). A review will appear in due course.

The fundamental and most essential saying of the Enlightened is: "One thing only do I teach, O disciples, Sorrow and the deliverance from sorrow!" The Buddhism is not pessimistic or demands sufferings, but is a religion of serene, dignified joy of life which will help to prevent and annihilate them. Buddha gave us the best advice in his Noble Path and his counsel not to believe on authorities but to explore the cause of the sufferings. The belief on authorities but increases in the world and only few people are "their own lamps unto themselves who depend on themselves." Therefore men must bear the consequences of their dependent thinking and their unnatural actions for infringements of natural laws by ignorance does not secure against punishment. A true Buddhist refuses all unnatural healing methods and remedies and especially all remedies and diagnostic and healing methods which were developed by vivisectional experiments, by torturing living animals, not only for religious causes but because they are unnatural, dangerous and contrary to reason. There is a curse on those methods, not a magical one, but explicable by the law of cause and effect, by Karma. All injections are unnatural and the following diagnostic methods are dangerous: acupuncture of the spine, repeated roentgenography, tuberculin—and other serum-diagnosis, speculum diagnosis of stomach, oesophagus, bladder, kidney a.s.o. Penicillin can be regarded as natural, also Streptomycin, but the Sulfa-drugs sulfenamids like Protosil, Uliron, Eleudron, Solvochin a.o. are dangerous and injurious even to the progeny. Buddhists, take biological advice and study natural cure, homeopathy or biochemistry! The "Budhana Ligo-Esperantista" publishes advices in Esperanto, the international auxiliary language. English, French and German-speaking Buddhists who want further particulars and who approve above true Buddhist attitude to modern deteriorated civilisation are requested to write to Erwin Preibisch, Koln-Bruck, Mauspfad, 731, Germany Nordrhein-Westfalia.