



THE BUDDHIST

“ *Sīla Paññānato Jayam* ”

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INDEPENDENCE AND INTEMPERANCE

ON entering upon the second year of the Island's political independence, it is indeed fitting that we should look round and resolve to make our own contribution to the country's welfare and amelioration. A matter of particular interest to the Buddhist is the evil of the drink habit which has now grown to an alarming extent, especially among the youth of the land. A review of the cases coming up before our criminal courts will, in no small measure, substantiate this justifiable alarm. It is the duty of the elder Buddhist generation to make their contribution towards weaning the youth away from this vicious and degenerate habit.

The Buddha has enjoined upon the ordinary Buddhist layman "to abstain from liquor that causes intoxication and heedlessness." This aspect of the Pancha Sila is

no doubt based upon the scientific principle that the habit of alcohol leads to a progressive degeneration of an individual's mental faculties. Clear thinking is a fundamental necessity to anyone who intends treading the Eightfold Path. For, how else could he acquire pragna?

The drink habit, like any other habit—good or bad, desirable or undesirable—is acquired by a youth in the years of adolescence through a natural urge to imitate his elders. He does not feel a man unless he too bows low in the worship of Bacchus. "Be a man, have a beer," seems to be his watchword.

The importance of the element of environment seems obvious. A youth who lives among elders daily drink sodden is certainly more prone to acquire the habit of intemperance. The corrective, therefore, should come from the elders. Lengthy

moralising upon the evils following upon this habit provides no remedy. This is one of those glorious instances where just an ounce of practice is ever made valuable than a ton of precept.

Not only Buddhist institutions like the Y.M.B.A. but other similar institutions too have a special contribution to make towards the moral regeneration of the Ceylonese Nation. Let them, therefore, arrange to preach against the drink habit in every school and in every market place. Let them instil into the minds of the elders the importance of the principle of "Precept and Practice." Thus alone could we cure this sore that festers upon a vital limb of the nation's body. What time is more opportune to embark upon this mission than—NOW!

J. W. S.

VIHARA MAHA DEVI'S LANDING PLACE

Upon Kirinda's lovely shore
There stand vast granite rocks galore ;
In grandeur majestic they rise
And speak of that great sacrifice :

Of that great queen who nobly gave
Her youthful life, her land to save ;
Queenly feet upon that shore
Have left their mark for ever more.

Upon its crest a lake is seen
In which did bathe the lovely queen ;
And a rocky cave upon its breast
In which the noble queen did rest.

There now is but a ruined shrine
Where once did stand a Dagoba fine ;
Built by King Kavantissa great,
Ruler of Magama, ancient state.

I stood upon this rock serene
Dreaming of that great, noble queen ;
Before me lay the glorious sea
The sea-waves flowing peacefully,

A misty light-house gleamed afar
Like some great, lonely hidden star ;
The bare black rocks adorn the shore
Breathing of that glorious deed of yore.

Hark ! the angry sea-winds blowing
And the surgent sea o'erflowing
Kelanitissa's bounteous land
At the sea-god's stern command.

Tumultuous crowds in anger rise,
The air resounds with wrathful cries—
"Save thou, our land, thou murderous king
Must we perish for thy heinous sin ?

"The holy sage thou burnt alive !
For another's crime thou didst deprive
Our blessed land of a holy life ;
Stop thou this flood, now calm this strife."

In great remorse the king he flies
To the Brahmin sage for his advice ;
"O Brahmin, Naga-god, the daughter cries
"Nalagam oya, aayanaham oya"
"Your daughter, you must sacrifice."

"Fear not," then spake that lady brave
Oh, father dear, your land I'll save,
"This transient life I'd gladly give
If by its loss thy men shall live."

Clad in her silken soft array
Decked with the shining gems so gay
She gets aboard the golden boat
And soon the bark is set afloat.

E'en as the bark did touch the tide,
The angry floods did soon subside ;
The waves rolled back, the floods did cease,
And all around were calm and peace.

Within the back the queen did sleep,
O'er her the gods their watch did keep ;
Her lovely eyes she opened wide
At last upon Kirinda's tide.

Here to this lovely spot there came
Kavantissa of ancient fame
And made her his queen, his noble bride
Vihara Maha Devi, Lanka's pride !

HENRIETTA B. GUNETILLEKE.

EARLY BUDDHIST DHAMMA

By MISS I. B. HORNER

ON the whole, dhamma, what you should do, what you should be, what you may hope for, your duty, your conscience, the Way to your final end, is, as a body of doctrine (also referred to as dhamma) to be found in the Suttapitāka; while the Discipline, the juridical and largely external code of conduct for monks and nuns, is contained in the Vinayapitāka. One might therefore arrive at a full statement of dhamma by giving an analysis of the five Nikāyas, either by seeing what it was that was taught when it was that was taught when it is specifically said: "I will teach you dhamma" or "dhamma has been taught by me"; or by describing dhamma in more general terms, basing one's findings on the multitude of teachings found in the Nikāyas. This would be an enormous task; on the other hand, although it is likely that the essence of dhamma as a teaching may be found in the sentences which are introduced or concluded by the definite statements that dhamma either will be or has been taught, I want here rather to consider the philosophical or doctrinal position and character of dhamma as found in the Pali canon.

Primarily, dhamma means the natural state or condition of beings and things, the law of their being, what it is right for them to be, the very stuff of their being, *evam-dhammo*. If they are what it is right for them to be, if they are right without being righteous, they are true to themselves. So dhamma also means truth, with the derived meaning of "religious" truth, hence the Buddhist doctrine, *dhamma*, or *saddhamma*, the very or true teaching, our own teaching (for the two meanings of *sa-* are probably intended here). If things and beings are true to themselves they will know how to act, or should know how to act, although dhamma may still have to be pointed out to them, their duty taught to them, as in the *Bhagavadgītā* Kṛṣṇa pointed out to Arjuna what was his dhamma. Thus dhamma, in addition, may mean something like our word

"conscience," as does *attā*, self, the inner monitor, which in you knows what is right and what is wrong.*¹

Dhamma is thus a word of several meanings or shades of meaning. These often tend to slide into one another, so that it is not always possible to say that in any particular passage only one meaning is intended, and, if so, which one. The Aristotelian principle of Excluded Middle: either—or, finds little place in Early Buddhism which was opposed to all forms of extremism. In what follows I shall therefore make no attempt to draw any rigid distinctions between possible meanings, since the dividing line is often too thin and tenuous. Consequently I shall not translate the word dhamma any time it is mentioned. It must speak for itself; but it usually says too much to be capable of translation into any one European word.

The doctrinal or philosophical position of dhamma can perhaps best be approached by considering one of the words, namely *akālika*, which means not of time, not belonging to it, outside it, intemporal, timeless, and which is used in the famous stock formula descriptive of dhamma: "Dhamma is well pointed out by the lord, it relates to present conditions, *sanditthika*, it is apart from time, *akālika*, it is a come-and-see thing, leading onwards, to be known for themselves by the wise." Occasions are recorded when a brahman and then a brahman wanderer asked Gotama to what extent dhamma, which is intemporal, can be for the present². The answer is in terms of getting rid of the three roots of ill: passion, hatred and delusion. If these are eradicated a person strives to hurt neither himself nor others nor both. This is how dhamma is for the present. The key-note is non-harming, *ahimsā*. This same answer was given to the brahman Jāṇussoṇi when he asked to what extent is nibbāna for the present although it is intemporal.³ This apparent equation of dhamma and nibbāna should be noted; and one should also note that the de-

scription of nibbāna as being for the present to the extent that passion, hatred and delusion are got rid of, tallies well with Sāriputta's definition of nibbāna as the destruction of these same three roots of ill.⁴

Without going into the problem of Time and Eternity, we can say that the *sanditthika akālika dhamma*, the present, timeless dhamma, either as the very law of beings and things, or as that which is taught, is *always present*, "always" referring to timelessness, and "present" to time. This view that time and timelessness are not mutually incompatible is typically Indian. It is expressed in the *Dīgha Nikāya* by the words: "This dhamma is chief in the here and now and for a future state."⁵ And it is magnificently represented by the highly symbolic bronze South Indian figures of Siva Natarāja, the Lord of the Dance, who, while he eternally dances his cosmic dance, the Tandava, beats time for the rhythm of creation with the drum he holds in one of his right hands. One might say, if one liked punning as much as do the Indians, that he beats time at its own game, for Siva is not only Kāla, time, he is also Mahākāla, Great Time, Eternity, which devours time.

As "what is taught" dhamma has been awakened to and propounded by the Buddhas who were Gotama's predecessors (as described in the *Buddhavamsa*), it is taught by Gotama, and it will be taught by his successors⁶ beginning with Metteyya Buddha. All these have honoured, do and will honour dhamma. And that is a reason why dhamma is spoken of not only as timeless, *akālika*, but also as that to which the term "ageing" does not apply,⁷ and again as that which is unending.⁸ But it is not lore come down, it is not handed on from one Buddha to the next. It is discovered afresh by each Buddha at the moment of his Great Awakening as he sits under the Tree of Knowledge, which is the Axis Mundi, the Pillar of the World. This does not preclude the unageing dhamma from having some features

* Abbreviations Used: —A. = *Anguttara-Nikāya*; BG. = *Bhagavadgītā*; BU. = *Bṛihadāraṇyaka Upanishad*; D. = *Dīgha-Nikāya*; Dh. = *Dhammapada*; It. = *Itivuttaka*; K.S. = *Kindred Sayings*; M. = *Majjhima-Nikāya*; Miln. = *Milindapañha*; S. = *Sam-*

gutta-Nikāya; Sn. = *Suttanipāta*; Thag. = *Theragāthā*; ThagA. = *Theragāthā Commentary*; Thig. = *Therīgāthā*; Ud. = *Udāna*; Up. = *Upanishad*; Vin. = *Vinaya-pitāka*.

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² A. i. 156, 157.

³ A. i. 158.

⁴ S. iv. 251.

⁵ D. iii. 84.

⁶ S. i. 140.

⁷ Dh. 151; S. i. 71f.

⁸ Dh. 5.

which are of long-standing, traditional and ancient. For each Buddha's dhamma teaches non-coveting, non-malevolence, right mindfulness (or, recollection, *sati*) and right contemplation.⁹

Thus Tathāgatas, Truthfinders, or Ones-thus-gone or Ones-thus-come or Ones going such, or gone to suchness, where suchness, *tathattā*, can be demonstrated to be equivalent to truth,¹⁰ in their supreme act of awakening to Buddhahood, awaken to dhamma and truth. For truth is dhamma.¹¹ Hence it was dhamma that Gotama won or attained or saw in its fulness and completion as he sat under the Bo-tree; and it was dhamma that he hesitated to teach, until he was eventually persuaded to do so by Brahmā Sahampati who said, as recorded, that there are beings with but little dust in their eyes who, if they do not hear dhamma will decline and be lost, but if they are learners of dhamma they will grow.¹²

Truthfinders not only gain a full comprehension and knowledge of dhamma, but in virtue of this they become dhamma: "dhamma-become, Brahma-become, these are synonyms for a Truthfinder."¹³ This is another Indian conception, and it is not peculiar to Buddhism, that when, and only when, you completely comprehend, then you become that which you comprehend. "He enters into That Highest Imperishable who indeed comprehends that shadeless, bodiless, bloodless, bright Imperishable."¹⁴ And again, when Viṣṇu is speaking, in the *Bhagavadgītā*: "By single-minded and intense devotion that Shape of mine may be completely known and seen, and entered into."¹⁵

So, if you fully know dhamma you become it, and if you fully know truth you become it. Hence Gotama is not only spoken of as dhamma-become (*dhammabhūta*); he has as one of his many epithets "He whose name is Truth," *Saccanāma*. The *Bṛhadāraṇyaka Upaniṣad* has a passage which runs:¹⁶ "This shining immortal Person who is in dharma and who, in reference to oneself, exists as virtuousness. He is this Atman, this Undying,

this Brahman, this All." On this point the conception of the Upanishads and Early Buddhism appear comparable: in the one, Dharma incarnates in that Highest Person who is the undying and therefore unborn Self which, identified as it is with Brahman, is the whole of reality, this All, *idaṃ sarvaṃ*. And in the latter Tathāgatas are spoken of as becoming dhamma. Further, according to one passage, and one only, in the Pali canon, they put on its body, and so another synonym for them is *dhammakāya brahmakāya*, literally the body of dhamma, the body of Brahman.¹⁷ In the commentaries brahma is explained by *seṭṭha*, best, chief, highest. The former compound, *dhammakāya*, was put to high philosophical usage in Mahāyāna Buddhism.

This pair of terms, *dhammakāya brahmakāya*, while occurring this once only in the Pali canon, have a following, although once only I think, in post-canonical "literature." This in the *Milindapañha*¹⁸ where it is said: "It is possible to point out the lord by means of the *dhammakāya*, for dhamma was taught by the lord." And the word is to be found once at least, but perhaps once only, in a commentary where it is used to explain "dhamma-become."¹⁹

So dhamma is to some extent to be identified with brahma, the best and highest, if this is the meaning that brahma had under Early Buddhism and not merely in the commentaries on the Pali canon. Other words that are associated with dhamma and brahma, besides *kāya*, body, and *bhūta*, become, also point to this identification. There is the wheel, spoken of both as *brahmacakka*²⁰ and *dhammacakka*; there is the faring or walk, *brahmacariya* and *dhammacariya*,²¹ while *brahmacariya* is also spoken of, as is dhamma, as *sandittihika akālika*,²² and there is the vehicle, hence the procedure or going, the journey, *brahmayāna* and *dhammayāna*.²³ So we get the rolling wheel, the faring, and the going or career, all of which serve to stress the idea of movement so noticeable throughout the Pali canon. And even the

Discourse known as *Brahmajāla* may be remembered, so it is said at its end, as the *Dhammajāla*.²⁴ Nevertheless, there is an outstanding case where dhamma and brahma are not brought together, as though they were comparable if not identical, by a third term. This in reference to "self," *attā*. We hear of a disciple who lives with the self become brahman,²⁵ and of arahants who are brahma-become;²⁶ but never of a disciple who is dhamma-become or whose self has become dhamma. Disciples can live with or by dhamma if they recollect the dhamma-formula, and they can live with brahman if they recollect the Truthfinder²⁷—and if we give recollection its proper meaning it is finding again what we already know, as Plato also saw. But those who are dhamma-become are uniquely Buddhas, Gotama and his six (or twenty-four) predecessors,²⁸ and it is these and these only who can with propriety say, "I am Buddha";²⁹ and it is these and these only of whom it can with propriety be said that they are *dhamma-become*; and this is in virtue of their total and supreme awakening, *sammāsambodhi*. Because Tathāgatas or Buddhas have become dhamma as a result of their all-embracing vision of truth, the words attributed to Gotama when he was rebuking Vakkhali take on a fresh meaning: "Hush, Vakkhali, what is there in seeing this vile body of mine? Who sees dhamma sees me, who sees me sees dhamma."³⁰ And so there is no inconsistency in speaking of the Enlightened One as the charioteer of men to be tamed³¹ and in calling dhamma the charioteer.³²

Now although Truthfinders are dhamma, by the process of having become it, we have indicated that this is not so with their disciples. They are not dhamma any more than they are showers of the Way. It is a Truthfinder who arises in the world, an awakened one, who says: "Following this way, this practice, I, by my own higher knowledge, having won the incomparable plunge into the Brahmarfaring, proclaim it. Come you too, follow them likewise, so that you

⁹ A. ii. 29.

¹⁰ S. v. 430; cf. S. ii. 26.

¹¹ S. i. 169.

¹² Vin. i. 5.

¹³ D. iii. 84.

¹⁴ *Praśna Up.* IV. 10.

¹⁵ BG XI. 54.

¹⁶ BU. II. 5. 11.

¹⁷ D. iii. 84.

¹⁸ *Miln.* 73.

¹⁹ *ThagA.* ii. 205 (forthcoming) on ver. 491.

²⁰ S. ii. 27; M. i. 69; A. v. 32-36.

²¹ Sn. 274.

²² Sn. 567.

²³ Sn. 567.

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²⁵ A. ii. 206.

²⁶ S. iii. 83.

²⁷ A. i. 207, 208.

²⁸ *Thag.* 491.

²⁹ Sn. 560; A. ii. 39.

³⁰ S. iii. 120; cf. *It.* p. 90-91.

³¹ Stock description.

³² S. i. 33.

too by your own higher knowledge, having won the incomparable plunge into the Brahma-faring, may abide in it."³³ It is thus that the Teacher teaches dhamma and others follow for the sake of suchness, *tathattā*, that is truth, and that is nibbanā, that which is not of the nature of falsehood.³⁴

If these others are specially excellent in following, in making a reality of their plunge into the Brahma-faring, they may be spoken of as was Sāriputta and others as a my own true sons, born of my mouth, born of dhamma, formed by dhamma, heirs of dhamma." Hence the exhortation: "Become heirs of dhamma in me, not heirs of material things,"³⁵ those material things of the world which, as pleasures of the senses, are in the realm of Māra, Death, and are the baits he uses to trap the "greedy." Clearly we must not take the phrase "the lord's own true son"—or daughter³⁶—in a literal sense. Indeed the following words, "born of his mouth, born of dhamma" suggest that speech and teaching, breath, the Upanishadic *prāṇa*, Sound, the Word, Logos are involved, and that a spiritual paternity and sonship are meant, not a physical one.

In this ascription of a spiritual paternity to the lord of dhamma, Buddhism shows a break from that Indian tradition in which a very close relationship is recognised between a creator and his creatures, resembling that between a Puppeteer and his puppets, his "toys" as Plato calls them. The *Bahgavad-gītā* gives expression to such a notion when it says: "All this Universe is strung on Me like rows of gems on a thread,"³⁷ and elsewhere there is a reference to the great god Viṣṇu as "the holder of every thread," *visva-sūtra-dhṛk*. Sankarācāriya also envisages an external controller and disposer when he says (12 and 55) "just as wooden puppets are worked by pegs and strings, so the world is operated by a Thread-Spirit." Gotama saw a danger in falling back on the creation by an overlord as the essential reason for a man breaking the moral precepts and being of a wrong view,³⁸ for this would deprive

him of the desire and need to make an exertion in regard to the idea that something is to be done and something else is not to be done; in consequence the term recluse could not be applied to him,³⁸ and his going forth from home into homelessness would be barren instead of being fruitful.³⁹

Although Early Buddhism outstripped the conception of the master deity, the stage manager, it did not altogether forget the puppet concept or complex, as is indicated by two passages: the one in the *Therīgāthā* saying: "Elegant wooden shafts well and newly painted, fastened by threads and pins... such is the likeness of these limbs of ours."⁴⁰ And the other, in the *Samyutta*, says: "Who made this wooden doll? Where is its maker? Whence has it arisen? How will it perish?"⁴¹ The answer has a very Buddhist flavour: cause is responsible.

The difference between this old notion or fantasy of the puppets and the puppeteer on the one hand and the Early Buddhist attitude to man's potentialities on the other, is that whereas the puppets are automata, controlled by the thread, and ultimately by the Thread-Spirit, Early Buddhism ascribes to man some freedom to choose his actions—of body, speech and thought—in accordance with his knowledge of dhamma, together with some power of energy to be put forth to do what he knows to be right. In his choice between abstaining from doing what is wrong or hurtful and doing what is right and not hurtful, he has dhamma for his guide and monitor, his *paṭi-saraṇa*,⁴² a word meaning something like "refuge" and virtually meaning conscience. Gotama has taught dhamma so that it can be the guard and protection of the dhamma-farer:⁴³ "A Truthfinder, a king of dhamma, provides a dhamma guard and barrier and protection for monks, nuns, men and women lay disciples. They will then think, 'Such and such a deed of body, speech and thought is not to be done, such and such may be done.'⁴⁴ Because dhamma is unending it will not pass away when the Truthfinder passes away, but itself is

then to be the teacher.⁴⁵ Therefore Gotama can say with justification: Fare along with self for lamp and refuge and none other, with dhamma for lamp and refuge and none other,⁴⁶ with an apparent parallelism here of *attā* and dhamma, of dhamma and that "self" which in at least some contexts appears to mean (like dhamma) conscience, such as when it is spoken of as the self which the young men were urged to seek,⁴⁷ or the self that is the witness of what is true and what is false in us.

Those who proceed under the dhamma guard and protection may be called dhamma-farers—and this word "even," *sama*, as "same-ness," *samatā*, became an important word in Mahāyāna Buddhism, although it was to yield first place to *suñña* and *suññatā*, void and voidness. The idea of even-faring seems to be connected with the Way, which was considered to be not only straight but also even: "Even is the ariyan Way; ariyans are even amid things uneven."⁴⁸ It is the fool who walks unevenly in the world,⁴⁹ he goes crookedly. And this crooked faring may be regarded as the opposite of the even faring by dhamma. Its fruits, told in a disquisition on dhamma, a disquisition on crookedness,⁵⁰ are said to be unpleasant consequences in future births. A person who goes crookedly in body, speech or thought, does not go by the main, strait and narrow Way which leads to the security of the Further Shore; he reaps again-becoming, recurrent birth, the very opposite of the goal of the Brahma-faring. But one who fares evenly may win, by the destruction of the cankers, *āsava*, the great fruit of freedom of mind and freedom of intellect.⁵¹ Tathāgatas are not only dhamma-become, not only dhamma itself. They are referred to, as in the context cited above, as the king of dhamma. As such it is one of their functions to turn or roll the wheel of dhamma, an indication of which is found in the name of the First Utterance, the Dhammacakkappavattana, the Rolling of the Dhamma-wheel. Those who have translated this title as The Foundation of the Kingdom of Righteousness, while being right in spirit, have missed

³³ A. i. 168.

³⁴ Sn. 758; M. iii. 245; M. i. 465; K.S. iv. 202 n.

³⁵ M. i. 12.

³⁶ Thig. 46, 336.

³⁷ BG. VII. 7.

³⁸ A. i. 173-175.

³⁹ S. ii. 29; M. i. 272.

⁴⁰ Thig. 391.

⁴¹ S. i. 134.

⁴² M. iii. 9.

⁴³ Thig. 303 Noolaham Foundation.

⁴⁴ Noolaham Foundation.

⁴⁵ D. ii. 154.

⁴⁶ D. ii. 100; S. v. 163, 164, etc.

⁴⁷ Vin. i. 23.

⁴⁸ S. i. 48.

⁴⁹ A. i. 150.

⁵⁰ A. v. 288.

⁵¹ M. i. 289.

all the tremendous symbolism of the wheel. No one but Tathāgatas can set this Buddhist wheel rolling, although others, such as Sāriputta, can keep it rolling. "It is yours to swelter at the task,"⁵² as we say to put your shoulder to the wheel, to keep your nose to the grindstone, which is a disc revolving on its own axis. It is those who are ignorant and idle, as the *Bhagavad-gītā* recognises, "who do not roll on the wheel that has been rolled."⁵³

The symbolism of the rolling wheel is in part analogous to the powers of the earthly ruler who was spoken of as rolling the wheel of government. But both concepts no doubt go back to some far distant reaches of folk-lore, redolent as this is with all kinds of terminology symbolising the wisdom and the mysteries of life, and instinct as it is with primary significance. The symbology of the wheel is immense. Here I can only say that the turning wheel is of course in the first instance, fundamentally and universally, the Sun. At the back of the Sun is the Other World, guarded by the revolving wheel, through whose rays or spokes you (or the Hero or the Thief, according to how he is being regarded) must hasten with all speed on the quest for immortality, the object being to find the waters of life, the Cosmic Ocean of Hinduism, the "still waters" of the Psalms,⁵⁴ the sea of nibbāna⁵⁵ of Early Buddhism.

The idea of folk-lore that the seeker must go with all speed is transmuted in the *Philosophia Perennis* into the immediate flash of illumination or enlightenment. This comes all at once. Even if the preparation was gradual, the realisation itself takes place all in a moment. With Gotama it took place at dawn, twilight, between time, symbolised as this is among other ways by day and night. But whenever it comes the realisation is complete, no matter whether it has been accomplished by a longer or a shorter time of preparation.

The Other World which, in the quest, is found at the back of the Sun, is the Indian Further Shore. It is here that one must find one's way if the Deathless is to be won.

It is guarded by the turning wheel; but also there is an entrance through the spokes of the wheel. Thus the wheel not only guards the waters of life, it has the complementary function of giving access to them. In virtue of this, the wheel is, as a Sun-door, a door of life, as much as are the "active door," the "revolving barrier," the "whirling castle" of the folk-lore of other lands, the "clashing icebergs" of the Eskimos, or the gate and the door of the New and Old Testaments: "I am the door; by me if any man enter in, he shall be saved: . . . and shall find pasture."⁵⁶ And "straight is the gate that leadeth unto life."⁵⁷ And the Psalms: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in."⁵⁸

It is no wonder that the Buddha, before he became represented in sculpture in a human form (which he had not wished should happen), was indicated or symbolised by a wheel. It was the wheel through whose spokes the Kinsman of the Sun passed, thereby crowning his quest, which was for the Unborn, the Unaging and the Undying. And it was the Wheel that he subsequently set rolling, so that not only he but others could pass through its spokes to the Other World, the Further Shore beyond. In sculpture eight spokes of the wheel are sometimes represented, and are then said to stand for the eightfold Way. Not only did the Teacher thus earn the epithets of lord and king of dhamma (*dhammassāmi*, *dhammapati* and *dhammarājā*), in reference partly to his being dhamma, and partly to his entry through the spokes of the dhamma- or brahma-wheel and to his turning of this wheel, so that as it revolved the Deathless that was beyond could be won; but his disciples, drinking of the waters of life to which he showed them the Way, the Way for going beyond,⁵⁹ can be known as drinkers of dhamma.⁶⁰ Moreover dhamma is the pool wherein wise men come bathing,⁶¹ it is the stream into which they plunge, even as they plunge into the Brahma-faring, into nibbāna and into the Undying, with in all cases the determination to cross over to the Further Shore or go downstream to the sea

(nibbāna) or upstream to the source (also nibbāna).

Another of the epithets ascribed to Gotama is the Giver of the Deathless, for this is what he found at the other side of the door, beyond the spokes of the wheel. And once the door to the Deathless had been opened,⁶² the Way to it could be pointed out: "Listen, monks, the deathless has been won, I instruct, I teach dhamma."⁶³

This is what Gotama said, as recorded, to his original five followers before he delivered his First Utterance, likewise given to them. At the end of this Discourse, the stainless, dustless vision of dhamma arose to each one of them in turn, that: "Whatever is of the nature to uprise, all that is of the nature to stop."⁶⁴

This causal aspect is a very fundamental part of dhamma. In the *Samyutta*⁶⁵ it is represented by or as the *brahmacakka*, the Brahma-wheel, which is but another name for the dhamma-wheel. The wheel is here arranged under four headings and therefore has four spokes or rays, "rays" if the wheel is thought of in terms of its archetype, namely the Sun. All of them are aspects of the causal process, which operates among all that is born and compounded. They are as follows:

(1) Such is material shape, such its arising, such its setting, such the practice leading to its setting (And the same is said of the four remaining *khandas*, which together make up the psycho-physical congeries, none of which is "my self": *vedanā*, emotion or feeling; *saññā*, awareness or perception; the *sankhāras*, the activities, or constructions, confections; and *viññāna*, discriminative consciousness). It should be especially noticed that most interestingly "solar language" is used here: "setting," *atthamgamo*, the word used for the setting sun, occurs in place of "stopping," *nirodha*, which is far more common in those causal contexts which, although similar, have no direct reference to the "wheel."

(2) If this is, that comes to be; if this is not, that does not come to be; from the arising of this, that arises; if this is stopped, that is stopped.

⁵² Dh. 276.

⁵³ BG. iii. 6.

⁵⁴ Psalms, 23.

⁵⁵ S. v. 39-40.

⁵⁶ John X. 9; cf. X. 7.

⁵⁷ Matt. VII. 13.

⁵⁸ Psalms 24, 7, 9.

⁵⁹ Sn. 1129, 1130.

⁶⁰ Dh. 279; Nibbāna 257.

⁶¹ S. vi. 183; S. vii. 183.

⁶² Vin. i. 7.

⁶³ Vin. i. 9.

⁶⁴ Vin. ii. 13.

⁶⁵ S. ii. 27-28.

(3) The causal chain of the twelve links, beginning with ignorance and going on in forward order to the origin of this whole mass of ill.

(4) The causal chain in reverse order, beginning with the stopping of ignorance and going down to the stopping of this whole mass of ill.

The difficulty experienced by pleasure-loving people in grasping the nature of cause is given by Gotama as one of his reasons for hesitating to teach dhamma: "This is a matter difficult to see (for people delighting in pleasure and delighted by it), namely causal uprising by way of cause." Nevertheless, "I will teach you dhamma: if this is, that comes to be; if this is stopped, that is stopped."⁶⁶ And so we find: "Who sees uprising by way of cause sees dhamma; who sees dhamma sees uprising by way of cause."⁶⁷ And the categorical statement: "There is indeed cause."⁶⁸

The former of these last two quotations conveys a great message of hope, for the vision of dhamma is a giver of life. It is true that the ceasing and decaying of everything that has been born and made, has become and is compounded is a law of its being: "All that is born, has become and is compounded is liable to dissolution,"⁶⁹ and that this applies to the Way, a symbol for which is a raft that

is not to be retained after it has served its purpose, which is to get one to the further shore, but is to be abandoned and left behind. Yet there is an escape for the born and the compounded, as the Way also implies, for there is an end to the Way, an escape into the Unborn, Unmade, Not Become and Unconstructed,⁷⁰ which partly consists in the stopping of cause.⁷¹ Where cause has ceased to operate there is Freedom and Liberation. This is also the burden of the fourth ariyan truth: There is a way or practice leading to the stopping of ill; and it is also to be met with in the first "spoke" of the brahma-wheel: "such is the practice leading to the setting" of the five *khandas*. When there is no more ignorant grasping after the bodily constituents or the sensations which occur only when there is body, then a man is free, and has won the incomparable security from the bonds.

Thus dhamma is taught so that man may reach his final end, may go home⁷² (or "set," as the sun in the sea), may go to the goal "in me" (or his conclusion), may hit his target (for the language of archery takes on a symbolical meaning in the Perennial Philosophy) may reach perfection, *arahatta*, to take only a few of the expressions denoting culmination. The dhamma-master, faring according to dhamma, fails not of his goal.⁷³

He presses on to find Truth. In the words of the *Katha Upanishad*:⁷⁴ "Good comes to be for him who takes hold of the best; he who chooses what is pleasant fails of his goal." So, in the Pali canon: "Dhamma pursued brings happiness, truth is indeed the best of flavours"⁷⁵—for its flavour is that of the waters of immortality, of the truth which is not by nature false, which is *nibbana*.⁷⁶

When you have gone across the great temporal river of death to where there in the perfection of the Undying, you can be right without being righteous,⁷⁷ *silava no ca sila-māya*, because you are no longer in the making, no longer becoming what you ought to be, but you have done what was to be done, and are the finished product, finished both in its sense of made and in its sense of perfect and complete, whole and entire. You are *evam-dhammo*, of the very stuff of your being.

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THE task of religion is to give consolation for the

many and varied sufferings and Death. If in these circumstances a person takes refuge in unreality, he does not act otherwise than those who are unable to face the reality of a serious loss or an intolerable situation in life.

The philosopher Mathilde Ludendorff and her husband, who founded an anti-Christian religion with name "The German God-Awareness" (*Deutsche Gotterkenntnis*), had the courage to name the followers of "Belief" religions—"Induced lunatics"—people made mad by an outside influence. If one pities or mocks a lunatic, he is still happy; but one must not ignore the many sufferings caused by the religions of fear and repentance. Even the stronger character types experience a great lessening of

RELIGION AND MENTAL SUFFERING

By

ERWIN PREIBISCH

the Joy of Life as a regrettable consequence. Many people are no longer religious. They are open to the ideas and opinions of Free-thought but lack the courage to forsake the dogmatic beliefs of childhood, thus exhibiting the chief characteristic of Schizophrenia or Split-Mind. Children who have a tendency to think for themselves, become the different sorts of mono-maniacs or suffer from the various compulsion neuroses as a protest against the indigestible doctrines of religion. The hand-washing compulsion has no con-

nection with bodily cleanliness but concerns a symbolic

cleansing of the mind or spirit. Fifty years ago, Professor Freud explained the cause of neuroses by the fact that a person wishes to be more noble than he is (Ego-Ideal), and that the religions make outrageous demands on the instincts. Dr. Stekel gave the formula: "Nervous illnesses are the punishments of the internal judge" (Super-Ego). By the onset of the nervous symptoms the patient punishes himself by the pains which he has (subconsciously) intended for some body else. The suppression of harmless instincts according to the demands of religious chastity fanatics, brings many young people to illness or mental despair. Suppressed instincts seek liberation in other directions, and I have noticed

⁶⁶ *M.*, ii, 32.

⁶⁷ *M.*, i, 190-191.

⁶⁸ *M.*, i, 408.

⁶⁹ *M.*, v, 163, 104.

⁷⁰ *Ud.*, 80, *H.*, p. 37.

⁷¹ *H.*, p. 61.

⁷² *Sn.*, 163, 106-107.

⁷³ *T.*, i, 149-150.

⁷⁴ *Katha Up.*, 11, 1.

⁷⁵ *Sn.*, 182; *S.*, i, 42, 214.

⁷⁶ *Sn.*, 758; *M.*, iii, 245.

⁷⁷ *M.*, ii, 27.

-epileptic attacks as a consequence of Christian education, which could have been cured by psycho-analysis. In one case the attacks returned because the power of the fear-religion was too strong and free-thought opinions were refused.

Contrary to Europe, in Buddhist countries the education is not pathological, but natural and happy. Professor Bastian wrote in his book "Travels in Burma": "The fantastic world-conception of the Burmans is not an essential part of their religion, it is only the substitute for a lack of knowledge of the Cosmos. They do not need the mad doctrine of original sin which creates artificial illness in order at a later date to make the 'cure' (Christia-

nity') necessary. "Morally, Buddhism is on an altogether higher plane than Christianity and the individual Buddhist proves this by his acts, his way of life.

Dr. Hans Meyer wrote in his book: "World Journey": "As everywhere in India, so also here (Ceylon, 1882), the Christian natives have a reputation as bad workers, drunkards and even thieves. The Christian missionaries cannot be proud of their converts to Christianity."

King Mongkut of Siam once said: "You Christians must not believe that even one of our Buddhist community will become a Christian. We will not accept your religion which we think foolish."

Recently I found a child's copy book which contained a long written poem. At the end of each verse was the phrase: "Because I am guilty in that" e.g., the sufferings and death of Jesus. By this kind of education the children receive a suggested consciousness of guilt, against which all emancipated people must fight.

Every free-thinker must feel the duty to become a member of a Buddhist or free-thought organisation, not only as a mark of respect for the martyred pioneers of free-thought, but also to prevent their own children from being spiritually crippled by a Christian education.

BOOK REVIEWS

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, enlarged second edition, Crown Svo. pp. xl+146, London, David Marlowe Limited, 1948, 7/6 nett.

AFTER Beal's Catena of Buddhist Scriptures (1871), Kern published in 1884 his translation of the Saddharma Pundarika. This was followed in 1893 by "Outlines of the Mahayana as Taught by Buddha" printed in Japan for circulation among the members of the Parliament of Religions held that year in Chicago in connexion with the World's Columbian Fair, at which Anagarika Dharmapala (later the Venerable Dharmapala Thero) of Ceylon represented the Theravada School of Buddhism (called the Hinayana by the Mahayana or "Northern" Buddhists).

The last mentioned short treatise was prepared by S. Kuroda, Superintendent of Education of the Jodo Sect, with a view "to impart to those Christians who are willing to receive truth the light of [Mahayana] Buddhism."

Since then, in the present century, several books on Mahayana Buddhism, scholarly and otherwise, have appeared, of which a selected list is given in the volume before us which has been written by an American lady, the late Mrs. B. L. Suzuki.

The author has concentrated upon Mahayana Buddhism of China and Japan, more especially of Japan where "Maha-

yana is living most vitally today." She does not deal with the Buddhism of Tibet in which "much fine Mahayana teaching is to be found, but so mixed with non-Buddhist elements that it cannot be called pure Mahayana which reveals itself in the teachings and documents of India, China, and Japan."

The book is a very useful contribution in small compass to the existing literature on Mahayana which, as the author and her husband say, is not so well-known to the West as Theravada Buddhism which the West first learned in Pali. Professor Suzuki says in the Introduction that "the first information of any event generally leaves a very strong impression and offers . . . resistance to later corrections," implying that Buddhism as developed in Mahayana is the genuine teaching of the Buddha. The view of some of the Western scholars is repeated by the author that "the Pali texts are biased," the books of the Theravada school being "edited" by the Elders who "left out" what the Master taught as it did not find favour with them. We Buddhists of Ceylon must be excused if we refuse to accept the theory that the Mahayana—the developed Buddhism—is the actual original teaching of Sakyamuni.

In Ceylon, Buddhists have no sects among the laity although the Bhikkhus are of three sects with only very minor differences among them. In China and Japan, however, there are many sects and these are ever on the increase. When Kuroda wrote his treatise in 1893, there were only three sects in Ceylon, the Theravada, the Christian and the Buddhist. Christmas Humphreys

who spent six months in Japan in 1946 was told to his surprise that there were 52 schools of Buddhist thought in the country.

Mr. Humphreys's "Twelve Principles of Buddhism" for which he failed to get the approval of Ceylon Buddhists appears as an Appendix to the volume having received the approval of the seventeen major schools of Japan.

Throughout the book the author seems to appreciate the Mahayana in preference to Pali Buddhism for the reason that the former is "mobile and adaptable and progressively spirited," whereas "the latter has ceased to undergo any noticeable development. . ." But one cannot deny the fact that a developed form of religion is not the *original* teaching.

Two readers of this journal protested when *The Buddhist* published in 1917 a lecture delivered by "An Unbeliever"—a well-known European educationist in charge of a Buddhist school—in which he said, *inter alia*, that religion was progressive and that Buddhism needed improvement to meet the demands of the modern times. The point they urged was—quoting the late Dr. Paul Dahlke—that the supreme summit of spiritual development was reached by the Buddha who thought the highest man can think and that higher thought there was not than that Buddha-thought which He taught without reserve. We repeat this view and are firmly of opinion that in the matter of religion, unlike in that of science, a teaching which lends itself to "development," "improvement" or other change is unworthy of the teacher

who promulgated it and is not worth being followed as a religion.

Mrs. Suzuki explains why Mahayana monks marry and bring up families like laymen. "To the Chinese mind filial piety is the greatest thing on earth, and it partly consists in perpetuating the family line . . . for thereby the ancestral spirits are cared for. The Buddhist celibate monks are living quite contrary to this idea, for which reason their life is not at all moral and is highly objectionable." To quote further, "As Buddhism spread in China, one of the first objections raised against it . . . reflects the highly practical side of Chinese mentality . . . The objection was that the Buddhists (presumably monks) did not work for their living. . . When they beg for food, they consume the earnings of other people who have to work extra hours to support idlers which means the wasting of national wealth." This is the view, we believe, of some modern politicians today even in Ceylon. We are told that monks in Japan are engaged in cultivation and other work done by laymen to support themselves.

In Ceylon there are among the learned Bhikkhus just a few who possess a knowledge of Mahayana. The number of lay Buddhists here who have studied the subject is even less. The present volume is, therefore, useful to those already proficient in their knowledge of Theravada Buddhism, who desire to acquaint themselves with Mahayana. The existing prejudice against it in Ceylon need apply only to those who have not learnt the Buddha's teaching as it is preserved in Pali books. But readers of the book must guard themselves against such categorical statements as "Nirvana is not something to be sought outside Samsara, but is Samsara."

Unlike a previous writer on Mahayana who put down the date of Buddha's death to 948 B.C. (on what evidence it is not known), Mrs. Suzuki accepts 480 B.C. as the date of the event, which is in line with the calculations of European scholars (483—478). We in Ceylon, however, prefer to adhere to 543.

The author says that the Buddhism which went to China from India was the Mahayana although some of the previous writers on the subject thought that both Mahayana and Hinayana reached China and that they are one and the same in their aim of removing the delusions of men and of leading them to true enlightenment and that the Mahayana doctrine which can hardly be understood by thinking comprehends the whole of the Hinayana.

The book is in seven chapters, the first of which contains a list of the points of agreement and of differences between

the Hinayana (Theravada) and the Mahayana. One notices that the differences are not many. A study of the book by Ceylon Buddhists who are already educated in the Theravada may prove fruitful.

An index would have been a useful addition even though the book is small.

P. D. R.

OUT OF THE LABYRINTH by *Andrew Hanson*, (Sidgwick and Jackson, London, 1947) 142 pp. 8/6.

OUT of the work of geologists, archaeologists, historians of culture, anthropologists and ethnologists could be recorded the story of the beginnings of life in communities on this planet, which the recorder could interpret as he willed. Most significant of all the work done in these spheres in the last century, if we measured significance in terms of the effect of such work on the general assumptions of the ordinary reader, would be Frazer's. It is doubtful whether the effects of his work have been at all felt by the ordinary reader in the East, but in the West certainly the observation that European man had to recover from three notable shocks to his self-esteem in the nineteenth century, and that these were delivered by Darwin, Frazer and Freud, would be by now obvious.

It is interesting that most men, some among them keen intellects, have fastened on the materials of the scientists' interpretations that have allowed them to recover their self-esteem. There is no great lag between the sense of disruption of once accepted beliefs and man's recovery of his unstable mental equipoise. Of the animals man is probably one of the tidiest. We like to order our lives as well as our mental conceptions, and where order is difficult to come by, we proceed to invent it.

Hanson's little book is an extremely well written and interesting account of the development of men from the early days when he was a primitive hunter to the coming of Christianity. The most impressive parts of the record are those where the story on which he has leaned has itself been dramatic and stirring. The slaying of Minos's tutor in the Fleusinian harvest fields, and the tale of Theseus and Ariadne bear the marks of a talent in fiction which could float two or three short novels. The story of Minos is even better illustration of the author's powers because all of it is invented, whereas of Theseus there was the legend ready-made. That the rest of it—the replacement of one sets of rites by another, is neither so interesting nor so well worked out is due to

the intractability of material, which could not but refuse to respond to the workings of the author's hand. How could it, when in all that mix-up of traditional ceremony, superstition and social sanction there is little to lend itself to the story of a progress or the statement of differences in kind?

There is only one criticism to make, and that has been suggested already. The title of the book implies that there is a clue to all this which takes man out of the labyrinth to what? The clear light of day, or roads that do not wind and confuse? The material should have provided far different conclusions. That it should hint that all the cunning corridors and contrived passages should at last issue in Christianity, makes nothing clearer than that the author has made his own labyrinth to which his own prejudices have given him the clew. It is possible, or even probable, that you should believe that all roads lead to Bethlehem or to the Himalayas, but that you should read this direction in the map of the growth of human communities is wilful. One wonders why, on all the evidence so very cogently, and, sometimes brilliantly, summarized here, the author had not supposed that all the clews that have apparently helped human beings to escape out of the labyrinth, have been unwound out of the tangle of the ways they have lived in their communities and been ruled in them.

E.F.C.L.

(The Jewel in the Lotus, by John Blofeld—published for the Buddhist Society, London, by Sidgwick and Jackson, Ltd. 15s.)

WITH his vast knowledge of the languages and customs of the country, John Blofeld, an Englishman, has come to be regarded as an authority on Buddhism in China. To him is credited the added qualification of being a practising Buddhist. In his book he gives an outline of Buddhism as practised in China today, after prefacing it with the historical aspects of the religion, and closes with a brief summary of Chinese Buddhism in relation to modern science.

He finds signs that "organized religion all over the world may be soon relegated to the past, together with monarchies, and other relics of former ages," and comes to the conclusion that as an organized religion, Buddhism is dying out in China.

"The number of professing Buddhist laymen is becoming increasingly smaller and has reached a lower level than at any time since the middle of the T'ang Dynasty. Educated monks who make a real study of the Buddhist doctrine

and try to apply it to their lives are not especially common, in spite of the influence wielded by T'ai Hsu Yun and other outstanding leaders. Yet it is also possible to speak of a Buddhist Revival as having taken place in recent years. There are few signs, however, of the Buddhist Revival having much appreciable effect on the Chinese people as a whole, the general tendency throughout the country being away from any form of religion. The revival is therefore, one of quality rather than quantity, unless its protagonists make greater progress than seems altogether likely, it is probable that Buddhism as an intellectual force will perish within the present generation, leaving the doctrine to survive in its proper form as a component part of the mixture of superstition to which the peasants rather halfheartedly subscribe."

Blofeld also thinks, however, that the metaphysics and philosophy of Buddhism may be preserved by attracting the attention of individual scholars with a taste for such things, some of whom may continue to become professing Buddhists while others adopt a purely academic standpoint, like that of the professors of philosophy who offer courses on Buddhism in the universities.

Strangely enough, the author, however, adds that all of these are "pure surmises based on insufficient data, and are not to be regarded otherwise."

He then goes on to say: "The one thing which is certain is that Buddhism has so affected the character of the Chinese as a whole that it will continue to bear fruit even if the tree from which it grows is no longer clearly identified. There is also the possibility that the

Chinese, like the people of any other nation, may grow weary of the materialism of the present day and turn again to Buddhism for relief. If they do so, they will bring with them the scientific spirit and highly developed critical faculty of the modern age, the application of which to the traditional form of Buddhism may result in the sweeping away of the mass of superstitions and ignorance which have for so long obscured its true meaning and in the restoration of its original brilliance."

It is significant to find in the Preface to the book Christmas Humphreys corroborating the conclusions reached by the author. To the student of Mahayana Buddhism the book should be a valuable companion. To others it offers food for thought.

A. D.

LETTERS TO THE EDITOR

ABHIDHAMMA AND RECENT SCIENTIFIC DISCOVERIES

Sir,—I would wish to draw the attention of readers and contributors who are keen on Abhidhamma to the following and to have further correspondence and discussion thereon:—

The bearing of Einstein's space-time-continuum on the Paticcasamuppada—whether the following and certain consequences have occurred to other readers:

Space and Time—*Nama* and *Rupa*.

That when in *space* a 'Thing' is, so one implies '*Nama*.'

That when in *time*, a 'Thing' has by implication a definite beginning and ending, therefore has arisen '*Rupa*' (because 'shape' is caused by a beginning and an ending).

Those interested in this subject are recommended to read Dr. Paul Brunton's "Beyond Yoga," especially chapters vi, ix and x, which seem worth consideration and discussion.

BOEDEKER U. E. RAMAGE.

Boralesgomuwa,
31-1-49.

AN APPEAL

Sir,—By dint of some great merits that we had acquired in our previous births, we, in this life, came to the possession of the unique distinction and honour of being the relatives and country-

men of Sakyamuni Buddha, the Enlightened One. We are really proud of this sacred and noble heritage of relationship that we claim with the Compassionate Master. Here in our country, which is now called Nepal, there are people who are the direct descendents of the proud Sakyas. India, no doubt, gave birth to the Buddha Sasana, but Nepal gave birth to Sakyamuni Buddha, the Enlightened One.

Those glorious days when the Buddha Sasana reigned supreme in this holy land of the birth of the Buddha are no more. Yet we, the Buddhists of Nepal, have never ceased to take pride in following our ancestral religion. Having been inspired by our past history and by that enormous wealth of Buddhist literature which our forefathers produced and accumulated, we have now awakened to the task of reviving the Buddhist culture in this land of the Buddha.

It was with a view to promoting the cultural well-being of the Buddhists of Nepal that we founded the Dharmaodaya Sabha a few years ago. It is our pious wish to be responsible for the solution of those vast problems that are before us. There are the ancient Buddhist temples to be reconstructed, schools and colleges for the education of Buddhists to be established, scholarships and other facilities to be given to Buddhist students going to Buddhist countries abroad for higher education, the Tripitaka to be translated into the Newari and Nepali languages and a World Buddhist Brotherhood, where the Buddhists of Nepal can be founded. True to our heritage, we shall carry out

our mission with all sincerity and devotion characteristic of our great forefathers.

One of the many activities that we have already undertaken as part of our mission is the publication of the *Dharmaodaya*, a monthly magazine in Newari. We have also published a large number of books on Buddhism in the Newari and Nepali languages. The fact that our magazine and books are reaching and are being read with affectionate esteem in every Buddhist household in Nepal and by Nepali Buddhists in India and abroad, is one of the happy rewards that we have already received.

Now we propose to start a Buddhist School at Katmandu, the capital of Nepal, where Pali and Buddhism will form part of the curriculum. The news of this school has been welcomed by Nepali Buddhists in Nepal and outside as a landmark in the progress of the Buddhist cause in Nepal.

For the accomplishment of the above objects we have decided to collect the necessary funds from our generous brethren-in-the-Dhamma. May we, therefore, appeal to you to give us all possible help and encouragement in this Sacred Mission of Ours? You would be probably glad to bear the cost of a room in the proposed Buddhist School, or publish a Buddhist book in Newari. You could probably bear the cost of an issue of the *Dharmaodaya* magazine, or send your donation, large or small. While contributing your mite, you could extend this message to your relatives and friends and explain how they could help us in reviving the Buddhist culture in the motherland of the Buddha. We shall

be glad to let you know the amount of money that any of the above may cost, as soon as we are informed of your choice.

We trust that you will kindly send your reply and contribution as early as possible. In future you will be keeping in close contact with our activities through the various Buddhist magazines in the world. We ourselves may send you further information regarding the activities of the Dharmodaya Sabha and of the Buddhist Mission in Nepal.

May the Holy Triple Gem of Buddha, Dhamma and Sangha bless you with all that are precious in life.

U. CHANDRAMANI MAHA THERA,
President.

Bhikkhu AMRITANANDA,
Secretary.

All contributions to be sent to :

The Treasurer, Dharmodaya Sabha,
Dharmodaya Karyalaya,
Kalimpong Dist. Darjeeling,
(India).

PANACEA FOR ALL ILLS

Sir,—Why do people fight? They fight because of greed, lust or craving, whether the fighting is between individuals, factions, or nations. Man is by nature acquisitive. Possessions give him not only easy comfort and luxury but power to outshine his fellow-beings some of whom, he fears, might oust him. This acquisitive instinct, when translated into action, must necessarily lead to jealousy and rivalry and consequent contention and strife.

When private individuals fight, there is generally the law of the land to deal with him. When nations fight, on a very much larger scale, over the same sort of bone of contention as the private

citizen, there is no one constituted authority capable of punishing them. Thus, what nations do with impunity, the individuals are not allowed to do without being taken to task. This is a highly incongruous and intriguing state of world affairs.

Such high-sounding things as International Law, the League of Nations and the United Nations Organisation, etc., are mere make-believe. No nation has much respect for, or fear of this "eye-wash." They are all artificial, ineffective, man-made devices that depend on platitude as their armament.

Might pays scant respect for Right and the powerful always try to exploit the weak, and clashes must naturally ensue which entangle the human race in a mesh of complications. The phenomenal advance of scientific knowledge has nowadays more destructive than constructive utility!

These woes of the human race can never be eradicated until we remove the root-cause of the world's maladies. For this purpose what is essential is a comprehensive, rational *philosophy of life*, which will enable the formation of a world society that will rule out conflict and make the world one unit of humanity with a common purpose of life, as far as humanly possible.

A Universal Brotherhood of Nations should be established, in place of the League of Nations and the United Nations Organisation, on the basis of ideals of sympathy, understanding, unselfishness and toleration. The fundamentals of such a Brotherhood should be never-changing Truth and cosmic Laws. Such an organisation will even accord with theology, when *God* is identified with Nature.

It was stated earlier that the world's strife and contention were caused by

greed or craving for something or other. This is an undeniable fact.

Now it is a sublime philosophy that greed breeds sorrow, "*Thanhaya Jayathi Soko*." Therefore, to eradicate greed is to eliminate the sorrows of life.

According to the same noble Philosophy, it is greed, or craving, or desire that is responsible for the continuity of life in innumerable transmigrations fraught with sorrow and misery. If this desire is killed outright, then the *summum bonum* of Buddhism, *Nirvana*, is attained. It is certainly attainable by humans.

Thus, it will be conceded that mankind should evolve a world order, of which unselfishness, understanding, sympathy and love, and the *oneness*, of life are the fundamentals. Such an order of society would automatically eliminate selfish greed and craving. If every human being follows the teaching, 'Love thy neighbour as thyself,' where would be rivalry, contention and fighting!

World thought should be concentrated on this broad-based Truth which will stand for all time.

Instead of trying to sustain a frail, transitory, and shaky U.N.O. and the like, which cannot in the nature of things serve the avowed purpose, let the world Thinkers and Leaders try to unite and form themselves into a League of People for the propagation, study and the following of the sublime philosophy of the omniscient Buddha throughout the civilized world. Peace, contentment and happiness will then reign supreme in the world and all the ills of mankind will vanish, and the highest attainable bliss will be envisaged.

Buddhistic Institutions of the world, do *Think*, and act.

E. T. GOONEWARDENE.

COLOMBO Y. M. B. A. NEWS

FIFTY-FIRST ANNUAL GENERAL MEETING

THE fifty-first annual general meeting of the Colombo Y.M.B.A. was held on Saturday, February 26, 1948, with the President Sir Ernest de Silva in the chair.

The Report of the Committee of Management and the Statement of Accounts and Balance Sheet of the

Hon. Treasurer, as audited by Mr. Laurie Muthu Krishna, were unanimously adopted.

OUR VESAK NUMBER

We invite articles for our Vesak number. They should reach the Editors before April 5th.

The election of office-bearers was also unanimous:—

President—Sir Ernest de Silva; Vice-Presidents—The Hon. Mr. D. S. Senanayake, Mr. R. L. Pereira, K.C., the Hon. Mr. H. W. Amarasuriya, Professor G. P. Malalasekera and Senator Cyril de Zoysa. Hony. General Secretary—Mr. V. S. Nanayakkara; Hony. Treasurer—Mr. L. Piyasena; Committee

of Management—Messrs. D. N. W. de Silva, H. S. Gunasekera, N. J. V. Cooray, D. L. Dissanayake, T. B. Dissanayake, A. Jayasinghe, E. de S. Wijeratne, E. S. Amerasinghe, D. S. Samarasinghe, R. Batuwanthudawe, R. Hewagama, W. H. de Zoysa, L. R. Goonetilleke, W. Wimalachandra, C. F. Abeykoon, Rajah Hewavitarne and M. Abeysinghe.

On Friday, February 25, the annual dinner was held. It was confined to members and their families, unlike in former years. The diners numbered 140. After dinner there was a pleasant programme of songs and dances.

NEW MEMBERS

1.2.49 : S. P. F. Abeywickrema, Draftsman, Irrigation Department ; G. A. H. Jayaweera, Laboratory Assistant, Faculty of Medicine, Colombo ; I. G. A.

Karunaratne, 114/7, off Quarry Road, Dehiwala ; G. B. Weerasekera, 26, Melford, Dehiwala ; T. A. Morseth, 3/1, Salawatta Road, Wellampitiya ; M. B. Baddewala, Inspector of Police, Colombo ; K. A. Peiris, 52, School Lane, Bambalapitiya ; T. M. Jaleel, 294, Dematagoda Road, Maradana ; R. Benette G. de Silva, 294, Station Road, Udahamulla ; K. A. Perera, 715, Kesbewa Road, Boralesgamuwa ; T. A. L. Ratnasingha, Ministry of Justice, Colombo ; M. Podinilame, Mr. H. H. William, Mr. J. Bandaranayake, B. Peter Perera, 365, Etul Kotte, Kotte.

7.2.49 : W. H. Cyril de Silva, Inspector, Valuation Dept., Colombo ; G. R. Wickramaratne, 34, Zaleski Place, Colombo ; A. R. M. Bahudeen, 21/1, Floor's Passage, Dematagoda ; K. D. G. Chandraratne, Pavilion Hotel, Colombo ;

A. R. W. Wijekoon, 139, Mandawila Road, Angoda ; L. V. Thurairatnam, Audit Office, Colombo ; S. D. L. Gunasekera, Chairman, U.C. Horana.

14.2.49 : D. W. Wijeratne, 168, Pickerings Road, Colombo ; O. Amarassekera, 56, Cork Road, Dematagoda ; T. L. Fernando, Ferry Road, Gorakapola, Panadura ; D. N. de Silva, 46, Haloluwa Road, Kandy ; B. D. E. Gurusingha, Public Trustee's Office, Colombo ; K. S. Panditharatne, 315, Deans Road, Maradana ; N. Gunawardena, 58, Kynsey Road, Colombo ; H. B. Jayasingha, 49, Driberg's Avenue, Maradana.

21.2.49 : J. B. Wadugodapitiya, Post Master, Rajagiriya ; A. W. Perera, Marketing Dept., Borella ; S. Musaffer, 80, Temple Avenue, Colombo ; W. Dharmawardena, Dehiwita,

NEWS AND NOTES

TAXILA RELICS

ARRANGEMENTS have been made to hold another exposition of the sacred Tooth Relic from April 21 to May 5.

The Taxila relics and other relics, such as the Sevali Arahats and Sarvagna Relics reposing at the Dalada Maligawa, will also be exposed along with the Tooth Relic.

This will be the first occasion when the Taxila Relics are taken out to be shown publicly after they were gifted to Ceylon by the Government of India nearly thirty-two years ago and taken into the Dalada Maligawa.

The relics had been exhibited at the Audience Hall, Kandy, on the day they were brought to Ceylon in the year 1917.



NARADA THERA

about six months. His European tour is undertaken on the invitation of Les Amis du Buddhisme, Paris.

VEN. PANDIT P. PANNANANDA THERO

THE Ven. Pandit Parawahera Pannananda Thero, Bhikkhu in charge, Maha Bodhi Society, Gaya Branch, and Professor of Pali, Gaya College, has been appointed as a member of the Board of Studies, Patna University.

The Ven. Pannananda Thero, who is also the President of the Society of Indian Culture, is not only a distinguished Pali Scholar but also a social worker.—*Cor.*

CHIEF HIGH PRIEST OF COLOMBO

D. Wachrissara Thero, of the Ganganaramaya Temple, Hunupitiya, Colombo, was unanimously elected the Chief High Priest of Colombo by the Malvatte sect, Kandy, at a meeting of the Executive Committee of the Maha Sangha Sabha.

The new Chief High Priest is also the Chief Incumbent of the Sri Sudharamaya, Avissawella.

THE Ven. Narada Thera, of Vajirarama, Bambalapitiya, left for Singapore on February 21 to take part in the ceremonies connected with the stonelaying of the Sri Lankarama Temple to be erected by the Sinhalese Buddhist Association of Singapore. He is expected to return on March 10th. He will leave for Europe on March 23rd in the *Bohai*. He will be away for

TO SAVE CHINA FROM "REDS"

London.

According to the "Daily Graphic's" "inside information," a 'Buddhist revival to save China from Communism' is being planned in Tibetan monasteries. Many thousands of Buddhist missionaries are being trained for work in China.—*Star.*

TEMPLE LANDS

Trustees and Custodians of Buddhist Temples and Devales throughout the Island have addressed a memorandum to the Public Trustee stating that the complaints against the Service Tenure Ordinance was an insidious attempt on the part of a few tenants to destroy a social system which had existed from time immemorial.

The memorandum is a reply to the communication addressed to Trustees of Buddhist Temples by the Public Trustee on January 16 last, on the subject of the Tenure Ordinance and the demands which were said to have been made by certain tenants for relief.

Mr. RAMAGE

In sending us information that he is assisting Narada Thera during his journey to Europe, our old member Boedeker U. E. Ramage, who came to Ceylon in 1934 and from Vesak, 1935 to March, 1941, was known as Upali of Salgala (Samanero), states that they expect to leave on March 23rd, by SS "Ranchi." He further wishes to take this opportunity to thank *very* deeply and sincerely those many chance acquaintances as well as friends who did so much for him in these 15 years of happiness culminating in *success* in 1948. Help given in wartime often at great inconvenience to themselves, especially during his desperate seven months' illness in 1942, when a great risk was voluntarily taken by a member of a certain Sinhalese family down south and which undoubtedly saved his life.

In England he does not expect to take part in any public or spectacular work as in the past, but to spread an interest in Buddha Dhamma by quiet and personal means suitable to his age and through orthodox and accepted ways as spiritual and psychological success has been attained by him at some cost to his physical health.

Even if he is unable to return to Ceylon for some years, he wishes to keep in touch with things locally and to say that whilst austerity restrictions in England make hospitality a temporarily impossible thing, his postal address is at his mother's home :—

c/o Mrs. E. M. Boedeker, 8, Beech House Road, Croydon, Surrey, England. (CR04699).



The Prime Minister, Mr. D. S. Senanayake, and Mr. H. W. Amarasuriya, two of our Vice-Presidents, are seen here in the Perahera from Ruanvelisaya to the 20-ft. high Lion Pillar, the unveiling of which by the Prime Minister on February 13 marked the inauguration of the new city of Anuradhapura.