



THE BUDDHIST

"*Sīla Paññānato Jayam*"

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BHIKKHU NARADA'S MISSION TO EUROPE

BY the time these words appear in print the Venerable Narada Maha Thera will be on the high seas on his way to France and England to make known the authentic teaching of the Buddha to those who are eagerly awaiting such knowledge. This is not the first time that a Bhikkhu from Lanka has proceeded to Europe for a similar purpose. Theirs was pioneer work, when conditions were different and, in many ways, far more difficult than they are now. The present mission is well-timed; it has been undertaken under most favourable auspices. Both in France and in England Narada Thera is assured of a ready welcome by many devotees of the Buddha Dhamma to whom he is already well-known through his numerous and scholarly writings on Buddhism.

At a large and representative gathering which assembled in Colombo to take leave of the Venerable Thera on the eve of his departure and to give him their blessings, the view was expressed by one of the speakers that of the many missions and embassies sent by the Government of Ceylon since Lanka achieved freedom, this mission was perhaps the most significant and might prove the most pregnant with possibilities for the benefit of mankind as a whole. For, while it is within the power of almost any free nation in the

world to send its ambassadors and envoys abroad for purposes of trade or the promotion of good relationships, it was Lanka alone that could have sent across the seas an ambassador carrying with him the message of the Buddha, the message of love and compassion and peace, untainted by desire for sordid gain in material wealth or for victory in driving some hard bargain across the counter.

Lanka has a proud record of the immense advantages that the acceptance of the ideals of Buddhism can mean for a nation. The character of the people, with their age-long traditions of tolerance and kindness, their love of the ways of peace and goodwill and the achievements of the race in the realm of knowledge and culture—these constitute sufficient evidence of the value of the Buddha Dhamma for the happiness of mankind. In centuries gone by Bhikkhus from Ceylon went as missionaries to lands beyond the seas to tell men of the way the Buddha had laid down for the achievement of happiness, here and now, in this life, in this world, not in some future heaven. It was a way that could be followed by men without the permission or assistance of any being or beings more powerful than man. The destiny of man, the Buddha declared, was in the hands of man himself. Never was the

doctrine of human freedom proclaimed with greater emphasis or with such limitless scope.

When the tidings of this message was carried from one country to another by the yellow-robed members of the Sangha, and when it was accepted by men of various races and climes, the messengers claimed no advantage either for themselves or for the nationalities to which they belonged. This proud boast can be made on behalf of the Buddhist missions everywhere, at all times.

Nor was it the desire of Buddhist missionaries to make "converts" to swell their statistics. According to the Master Himself, it does not matter in the least by what name a man calls himself so long as he treads the path of virtue and enlightenment, so long as he answers to the description of sappurisa, the "good man"; or the Ariya, the "Noble One." There is no word in the teachings of the Buddha corresponding to the modern terms "Buddhism" or "Buddhist." The teaching of the Buddha is called the "Dhamma," the Truth eternal, effective for all time, and its follower, the Kalyana-putthujana, the good citizen, and in the higher stages, the Ariyapuggala, the noble individual. Such is the character of the teaching which the Venerable Narada will make known to the peoples of Europe. May they find solace therein.

BUDDHIST VALUES

By
FRAN ALLEN

THE East has ever attached greater value to spiritual progress and attainments than to the material side of life, to ethics rather than to physics, and nowhere has philosophy been so highly evolved as in ancient India. Throughout the larger part of this sub-continent, the extreme heat is ever conducive to quiet thought and speculation, whereas in the Northern Hemisphere the sharp coolness prompts one to physical movement and action. It is the climate then that determines, to some degree, the 'currency' of man's behaviour, and through his religions, establishes the basis of values—national and personal.

Gotama Buddha was born in Nepal, Northern India—in the hilly country where the heat is not extreme—about 500 years before Christ, and today nearly one-third of the world's inhabitants follow some form of the philosophy that He established. But Buddhism, unlike the other great religions, is not a god-worshipping system of thought. Lord Buddha repudiated speculation of the supernatural, as He did ceremonialism. Buddhism is essentially scientific and matter-of-fact; though Europeans are apt to imagine that scientific thing originated in the West.

The values which this philosophy have established, in countries that are Buddhist, therefore, differ vastly from those which the conventions of centuries of Christianity have implanted on western law and culture.

ANICCA

One of the three Buddhist fundamental characteristics of life is impermanence. The knowledge that eventually any aspect and item of life and living must change would breed not only an immaculate patience, but a fortitude to face life as it is. Hence the Buddhist does not strive and crave for that which is "just round the corner," for he realizes that he is already round a corner, and that every corner reveals yet another as inviting but as unsatisfying and transitory as the last.

ANATTA

Egolessness is another characteristic of this life of ours. The false conception of an ego or soul implies non-change; whereas man, every part of him, is perpetually subject to change, from his thoughts and sensations, which are ever afflitter, to the bony structure of his physical frame: never, from one second of time to the next, does he remain free of change.

ONE of the places in the world I would like to revisit in life is Western Tibet. It is not so much for the beauty of the place but for the people and the friends I made there. It is a place where a Buddhist told me that he looked upon India the same way as a Muslim looked upon Mecca.

India can well be proud of her great son, Sidharth, and more so of the great

KAMMA

Lavoisier (world-famous French scientist of 1743-94 A.C.) stated to an amazed Europe: "Nothing is created... in every operation there exists an equal quantity of matter before and after the operation... what happens is only changes, modifications." This comparatively recent 'revelation' is, after all, but a reflection of the centuries-old Buddhist law of Kamma, or action-reaction. Every effect has its cause, which in turn produces another effect, and so on. A man's character is the outcome of his previous thoughts and acts; and similarly the sum-total of a life-time of thoughts and acts qualifies the type of character that must be reborn in order to continue its fulfilment. For it is the ever-changing character (not soul) which is reborn throughout a cycle of lives, in different bodies—bodies which are mere vehicles temporarily housing this evolving character. Character is the man!

Is the boy and the old man the same person? He bears the same name, but he appears to others—as he feels to himself—quite a different person as the years slip by. Lives and deaths are so far like days and nights, where one is reborn to 'carry on' from the point one left off the previous 'evening.' But by right thought and action one can purify one's inner nature and eventually reach Nibbana—that condition transcending the discrimination of opposites, wherein further rebirth is rendered unnecessary.

What are these right thoughts and actions that make possible this self-development? Buddhists know them as the comprehensive Eightfold Path, which consists of Right Views or Understanding, Right Motive or Aim, Right Speech, Acts, Livelihood, Effort, and Concentration or mind-culture leading to final Enlightenment.

DUKKHA

Right or Perfect Understanding largely comprises grasping the significance of the three Characteristics of Life: Evanescence, Egolessness, and Suffering. Dukkha implies that human mundane existence is in itself ill, continual conflict and restlessness occasioned by physical ailments as well as a host of mental discomforts—desire for the unobtainable, grief at losing or parting with attachments—and the inconveniences of old age. It is, in effect, that disharmony which is the opposite to the peace of Nibbana.

Thus one may say that pain is due to having done something at some time which is not Right—as a result of Ignorance. For it is ignorance, not sin, that is the Buddhist's greatest and constant enemy.

Substitute ignorance for sin, and one can see how the philosophy of Buddhism leads to an entirely different set of values from those current in the West. Substitute a chain of rebirths for one fleeting and hectic life, character for soul, and then one understands why the true follower of the Buddha can seem indifferent to problems of war and sex, why he does not appear flurried nor commit the too hasty act or word, and why to him it is the motive that counts more than the result. Above all, his philosophy leads him along the Middle Path of life, avoiding all extremes alike of mortification and of licentiousness, of attachment, of hatred and violence.

'Those who cause me pain and those who cause me joy, to all I am alike; affection and hatred I know not. In joy and sorrow I remain unmoved, in honour and in dishonour; throughout I am alike. That is the perfection of my equanimity.' (Cariya Pitaka, III, 15.)

By knowing not affection is implied no lack of compassion. For Knowledge and Compassion go hand in hand: neither can be complete without the other. Buddhism, being essentially altruistic, offers its followers a sure and ready-made criterion by which all doubts as to behaviour may be solved: "Shall I be adding to pain and suffering thereby?"

And never, throughout 2,500 years of history, has a single drop of blood been shed in the name of the All-Compassionate One.

NIBBANA

Thus one may liken a man to the pendulum of a clock. It swings back and forth (as driven by craving); the clock has to be regularly rewound (as by rebirth), and the pendulum goes on swinging to and fro, to and fro. By lightly touching it only on one side (with Knowledge) is insufficient to still the swing; it must be touched also on the other side (by Compassion). Then only is this perpetual motion made to cease (Nibbana). But the stilled pendulum remains visible!—Nibbana is not annihilation; it is rest, the cessation of craving and therefore of friction. There is peace.

Peace to all Beings!

LADAKH—THE LAND OF ANGELS

By

MOHINDER BAHL

Emperor Ashok whose efforts created bonds which have stood the test of time. Digitized by Noolaham Foundation. noolaham.org | aavanaham.org

what form Buddhism is practised there is not the question. The effects it has produced in shaping the lives of men is what matters. You cannot expect Luman beings to be angels, who are supposed to be faultless creatures. When society displays such characteristics as tolerance, honesty, brotherhood of mankind and shows an extreme respect for its women, such society is to be envied. That is

what Ladakh is. Who knows what Ladakh might have been!

Ladakh is perhaps the highest inhabited country in the world. No part of it is less than ten thousand feet above sea level. The country consists of dry and barren hills; some of them remain covered with snow. Where nature has made water available a village has grown. It may be anything from five houses upwards.

A Ladakh village is conspicuous for three things, gumpas, manis and chortens. The Gumpa is a Buddhist temple and monastery. It is erected on a spot higher than the rest of the village. A veranda, the walls of which bear paintings, marks the entrance to the Gumpa. These depict the six planes of existence, man, animal, spirits, gods, hell and heaven, according to Buddhist belief. An animal, a snake and a pig are the warnings to safeguard against greed, hatred and delusion. Another Buddhist parable, which has the moral of co-operation, love and harmony, are represented by showing a bird plucking fruit from a tree and giving it to a hare standing on an elephant, who, in turn, is passing it to a man sitting underneath.

Entering the Gumpa, the idols face you from the far end. It may be Buddh or any of the gods worshipped there. Chamba, the goddess of mercy is shown by a woman with clasped hands. Chikshukjal, a god with many hands, is symbolic of unlimited love.

The silk banners, called Thamiks, provide the additional decoration. They may carry paintings of the preachers and teachers of the great religion or any phase of Buddha's life. A few of these banners were exhibited at the Asian Relations Conference. I admired them for their high quality of art. Ladakh taught me their meaning.

Articles of worship in the form of copper utensils may be lying around on the floor.

Mani is an inscription in prayer to Buddh. This may appear on specially erected walls, wheels or flags which may be placed at any convenient place. 'Om Mani Padmi Om' is the usual text which is written. It means 'O Thou in Lotus Leaf.' This is in praise to Gotum, the Buddh. When a Buddhist prays it is not a prayer for any material benefit for any individual or race. It is a prayer for the good of all men and animals alike.

The chorten is a monument erected to a learned person after his death. It is a sort of a square structure with a dome and a pinnacle on top. The ashes of the dead are mixed with clay and placed therein.

The character of the people is Tibetan. They take their inspiration from Lhasa. They acknowledge the Dalai-Lama as their spiritual head and a man who has visited Lhasa is held in high esteem among them.

A biologist would tell us that polyandry is bad, but it exists in Ladakh. Originally, its purpose was economical and to keep property intact. Somehow, a woman enjoys respect in Ladakh despite this custom.

Ladakh has a dress of its own. Men wear long gowns of home-spun material and tie strings round their waist. The cold climate has given the women a natural beauty and their further make-up gives them a cobra-like appearance. They lie large and stiff flaps to their hair on both sides of their ears. Nuslin, they call these flaps. The centre of the head is covered with a cloth which goes right down their backs to just below the waist, decorated with turquoises which are a Tibetan stone, green in colour. The remainder of the dress is just like that of the men. Most of the women wear sheepskins around their backs.

Their spirit of tolerance is visible at the border villages where Buddhs and Muslims live together. Inter-marriages are common. There is nothing like untouchability. On the other hand, there is a dignity of labour of any kind.

I had gone to Ladakh to observe and understand the people. The best way to go round a village is to contact the local zaildar and inquire of him all he knows about the village. I was led to see the houses of rich and poor people. By richness and poverty, I mean the degree of their worldly possessions. It may be land, sheep, or the type of house. I used to see the Gumpas, educational institutions and their medical facilities.

Moulbeck was the first village where I came in contact with people. Klon was the name of the zaildar. He took me into the houses of a few people. In this village there was a huge figure of Chamba engraved on a big rock.

From Moulbeck I left for Bhotkharbu. The villages are divided by a pass thirteen thousand feet high. The road, winding for eight miles, passes through the dry hills. At Namika-La, which is the highest point, the wind almost reached gale force. A kind of flag, with prayers written on it, marked this spot. As I approached Bhotkharbu, I observed a woman working in a field. She had the common cobra-like appearance. She stopped her work for a moment when she saw a stranger pass by, but did not speak. She did, however, give me a smile. It was a pleasing view.

Bhotkharbu was full of chortens and manis. Flotila-la, thirteen thousand four hundred feet high, was another pass which I had to cross to reach Lamayaru. The tselidar was on the way and I tried to see Ladakh through an official's eye. The people of Lamayaru received him with bugles and drums. This is their traditional way of welcoming a man of note. One of the things he told me was that he never had a murder case in his court. Cases of theft were rare.

The nature of the country changed between Lamayaru and Khetse. A suspension bridge linked the two sides of the fast flowing Indus river. This may become one of the means of electrifying Kashmir one day.

Khaltse Gumpa struck me for a few paintings which were lying half done. They were describing Buddha's life through various stages, a life which is so well-known and so well read. Spon Rigzon, who lived near by, was the creator of those. I went to see him. A little house, though not rich in belongings, was neat and clean. Everything was kept in artistic manner. He talked

of the various paintings he had done for several Gumpas. He was now growing old and he was fast losing his sight. A wonderful painter. May he not die blind.

From Khaltse to Noorla and on to Saspool and then Nimu. There were similar villages. Leh was only eighteen miles away.

Ascending the Plateau, I was in an open valley. Spitok, a monastery on the way is five centuries old. The distance from here to Leh is four miles. A vast open space separates them. After a fortnight I had almost reached my destination.

Leh is a trade centre for Yarkand and Tibet. Several thousand inhabitants live there. The town has a broad bazaar with a huge gate as the entrance.

A Yarkandi, for whom I had brought a gift parcel from Kargil, appreciated it as a gesture of goodwill. He talked about the trade which was diminishing day by day. His contention was that the Yarkand goods were being diverted to Russia.

Asbo Walter was a Moravian Mission padre who lived close to the Dak Bungalow. The mission has done medical and educational work for many years. They have established a small industrial school to make blankets and carpets. A building called Christian Inn, with rooms having heating apparatus and a stable below, provides free accommodation for the travellers.

Tinuat-Shah, a rich Ladakhi of Leh, invited me to tea. I took a keen interest in the paintings and curios which he had brought from Lhasa. Ladakhi tea, which was served, took about 24 hours to prepare.

When I left Leh, Tinuat-Shah sent his son to see me off. We parted after a hearty shake-hand. I said silently, 'Good-Bye Leh, for all the hospitality I received from you.'

I was now on my return journey. The vast space may become an airfield one day and I may return and meet people who became friends in such a short space of time.

Why have I called Ladakh a land of angels? Another traveller may feel dull because the country is dry with no sign of vegetation for miles. Most of the people are unaware of the ordinary blessings of science, like electricity, a motor car or railway.

Somehow I probed the subconscious mind of Ladakh. It was the mind for which the rest of the world is struggling.

To give houses to the Order, a place of refuge and joy, so that one may there exercise concentration and holy intuition, has been commended by Buddha as the most noble gift. Therefore let a wise man, who understands what is best for himself, build beautiful houses, and receive into them knowers of the Doctrine. He may give food and drink, clothes and lodging to such, the upright with cheerful heart. These preach to him the Doctrine which drives away all suffering; if he apprehends the Doctrine here below, he goes sinless into Nirvana.

(Cullavagga, VI, 1, 5; translation Oldenberg.)

Ruhuna Provides Evidence of Historical and Archaeological Interest

IT was recently that the Archaeological Department began to pay enthusiastic attention to the ancient remains at *Devinuvara* or *Dondra*.

It is fervently hoped that our energetic and erudite Archaeological Commissioner, Dr. Paranavitane, will soon turn his attention to the exploration of the historic remains and ruins in the heart of Ruhuna, which comprises the area that goes under the modern name of Hambantota District. If a slight digression may be permitted, the division known as *Giruwa Pattu* is included in this district and connoted, up to recent times, backwardness and illiteracy. To be called a *Giruwaya* (a man of *Giruwaya*) is to be dubbed a boor.

The following information regarding Buddhist and other remains in *Ruhunu-rata* is gathered will be of archaeological and religious interest.

A LEGEND

The Hambantota district is in the south-east of Ceylon and has about a hundred miles of sea-board, stretching to a considerable distance inland. Everywhere are to be found plentiful traces of the ancient occupation of the country, which as a separate principality under the name of Maha Ruhuna, having its capital at Magama, now an insignificant hamlet, attained, more than 2,000 years ago, great splendour and prosperity, so much so as to have its chief city known to the geographers of the West. So thickly populated was the realm, says tradition, that a cock could pass from house-top to house-top, without ever touching the ground, from Magama to Anuradhapura in the north of the Island. That ancient legend which appears in the romantic episodes of many nations, of a princess, or other dame of high degree, abandoned in a boat or raft, and drifted at the mercy of the wind and waves, until she is borne in safety to a far-away shore, where a king is waiting to welcome and wed her, and, of course, to "live happily ever afterwards," is localized here at Durava, about 20 miles from Hambantota. From the rocks at Durava have been hewn, as shown by the marks remaining, the huge granite blocks, monoliths sometimes more than thirty feet long and eight in girth, used in building the palace and temples at Tissamaharama, nine miles inland. At Kirinda, near Durava, are many fantastically shaped rocks piled round one another in confusion, on one of which is an inscription, having at one side the royal decree of the sun and moon. Near this are the remains of an old Dagoba, said to have been built as a thanks-offering for the safe voyage of the princess. Ancient inscriptions carved on granite rocks are to be met with in great plenty all over the district, as at Vadigala, between Tangalle and Hambantota, Angulakolewala, and Muligirigala.

Muligirigala is one of the most picturesque Buddhist monasteries in the province. Mention is made of the place in Sinhalese chronicles as early as 120 B.C.—an antiquity for which, it need hardly be said, no monastic establishment in the West can lay claim.

The view in the early morning from the lofty rock on which the Dagoba stands is very beautiful. On the shoulder of the rock is the cave, converted into a temple, now filled with figures of Buddha in different attitudes.

About six miles off, across country, stands Kahagal Vihare, originally found 1,700 years ago. Here, too is an inscription on the rock where the Dagoba is built, and many remains of great interest are scattered about.

It is, however, at and in the neighbourhood of Tihawa, about 20 miles from Hambantota, that the grandest memorials of the olden times are to be seen. Though the country between Tihawa, or Tissamaharama and the sea is yet to be completely cleared and developed, there can be no doubt that tradition speaks truly when it alleges that the whole was at one time densely populated and highly cultivated, the magnificent reservoir at Tihawa supplying the whole tract with water. The tank was itself fed by a channel four miles in length, conveying water from the *amuna* or ancient of masonry thrown across the Magama river at Mayilagastota.

By

E. T. GOONewardene

The soil is a rich black loam, certain, were water again forthcoming, to be as productive as it was of old. With the restoration of this giant irrigation work, destined to "scatter plenty on a smiling land" and one time trackless jungle will be transformed into the granary and garden of the south of Ceylon, the more so if a feeder train service could be established between Matara and Hambantota—which is sure to reap a very rich harvest during the annual Kataragama Festival.

ASHES EVERYWHERE

Everywhere along the track leading from Kirinda to Tissamaharama, if the ground be slightly scratched, ashes will be found—traces as suggestive of ancient human habitations as are the kitchen-middens that have of later years caused so much stir in Europe. Here and there, in what is now a more or less thorny brake, are places where, if old legends may be trusted, kings and queens went, twenty centuries or more ago, pleasuring in golden chariots, drawn by gaily caparisoned horses; and thickets overgrown with weeds and underwood, the haunt of the elephant, bear, and leopard, occupy the site of royal pavilions, where of yore was held high festival with revelry and song.

Around Tihawa, the ground, when dug up, is found thickly strewn with bricks innumerable, hard, well burnt, and of a large size. The traveller, as he approaches the sea from the Great Dagobas, sees

group after group of upright, granite rocks, ranged in lines, and recalling at the first glance, the Druidical remains met with in Western Europe. The blocks have been wedged out of the rocks on the sea-shore, nine miles off, and are mostly unwrought otherwise. Some are eight feet in girth and stand twenty or thirty feet above the ground; and it may be assumed that one-third more is underground. These groups are to be found in all directions round and sometimes at vast distances from the Great Dagoba. How they were taken there and upraised is a marvel, unless we credit the ancient inhabitants with a knowledge of mechanical appliances almost on a par with those in use in modern days. One is irresistibly reminded of the answer to Horace Smith's spirited "Address to the Egyptian Mummy":—

"Men of yore
were versed in all the science you can
mention
Who hath not heard of Egypt's precious
lore
Here patient skill, acuteness of invention?
Although her mighty toils unearthly seem
Those blocks were brought on railroads
and by steam!"

It would be going too far to assert, as much as this, nor does the theory held by the inhabitants offer a very satisfactory solution. They maintain that the blocks were moved by giants—there having been Anakim in the land of old—of the measure of whose strength an idea may be formed when we are told that one of them with his right hand compressed the head of the King's chief elephant and thus shaped the two large hollows now to be seen at the temples of all animals of that species! Many legends continue to float about these out-of-the-way places, some extravagant enough, others undoubtedly founded on fact. Sometimes these stories recount the benefits conferred on the country by well-planned schemes, of irrigation and tillage—sometimes they celebrate the liberal grants to Ecclesiastics and the enormous fabrics raised in honour of its faith, by which as did good King David of Scotland, at Melrose and elsewhere, the monarchs of Ceylon proved themselves to be "Sair Saints for the Crown."

MASONIC MARKS

At Tissamaharama are four Dagobas all originally dome-shaped. They are respectively, the Great Dagoba, Sandhagiri, Yata-ala, and Gem Dagoba. The three last named are easily climbed. The Dagobas have been built throughout of bricks, many of which have a kind of "masonic" marks on them traced before burning. Similar marks have been found on bricks at Kataragama, Kahagal Vihare and elsewhere. It may perhaps not be unreasonable to think that the secret marks on the bricks may reveal some ancient confraternity like the Free Masons.

A Dagoba, as its name implies, is a receptacle for relics, and in the centre of each is to be found a hollow containing what was held precious. At Yata-ala this is well-shown, an entrance a yard wide leading to the heart of the building. It was above this hollow crypt, the receptacle for relics, that piety led men to build a lofty pile, either of the shape of a pyramid, as in Egypt, or of a dome, as in the Dagobas of Ceylon, a landmark visible from afar in a level country and showing travellers and pilgrims at a great distance where the objects held in reverence by them lay enshrined.

At the base of the Great Dagoba have originally been four large shrines. The massive stone tables, for oblations still remain; and here to this day offerings of flowers, and at nights illuminations, are duly made.

Around the four shrines was anciently much ornamental work, among which are conspicuous elephants' heads spiritedly executed in dolomite. Along the circular way, still easily traceable between the base of the dome and the outer precinct, past the colossal statues of the Great Master and thence by the broad avenue to Sandagiri Dagoba at the distance of a few furlongs, went, no doubt, some 20 centuries ago, at the stated periods, with flashing torches and clash of cymbals and clamour of shrilling fifes, many a stately procession of monk and king, and worshippers of high and low degree.

The jungle for miles around abounds with ruins. Near the site of the place, described later, is an octagonal granite block, ten feet in girth and eight high, bearing an inscription in Nagari. This block is, according to tradition, the post to which the royal tusker elephant was tied. Marks on one of the faces are pointed out as having been worn by his chains. Within forty paces is the grandest group of all the monoliths, occupying the site of the ancient vihare, on a gentle slope between the Gem Dagoba and

Yata-ala. The blocks are seventy in number, in ten rows of seven each, standing 30 feet above the ground, seven feet in girth, and having the tops chiseled to hold massive wooden beams. Probably the lower portion was an open Hall of Audience, while the royal pavilion was of timber at the top of the columns. The surrounding country between the palace and the river is undulating, and if the jungle were cleared, would be park-like and extremely picturesque. According to tradition the kings did not permanently live here, but at Magama, and there is reason to think, from the appearance of the environs of Tissamaharama, that the so-called place was of the nature of a lodge in the midst of a royal pleasure, such as eastern kings have always effected for sport and recreation. The old Persian kings had pleasure grounds. Tihawa was one such, in remote ages—but the times are changed! Across the river, about two miles from the Great Dagoba, are two very remarkable natural anicuts of rock, called Mahagalamuna and Kudagalamuna. It is highly probable that they first gave the idea to the ancient inhabitants of the anicut of masonry constructed higher-up at Mayilagastota to which were due the productiveness and renown of the district. Besides the attraction which the fertility of the country would offer to the earlier settlers, however, it cannot be doubted that the place had in the eyes another and special advantage in the nearness of the salt-lagoons, close to Hambantota, the Maha Lewaya, a shallow pond about a mile in diameter, had yielded for many years, and year after year, salt worth a considerable sum and may thus be looked upon as the most valuable Crown domain in Ceylon.

About 34 miles from Hambantota, on the top of what is now an inaccessible rock, are the ruins of the Akasachayitya vihare, or the temple in the sky. It is visible from a great distance and is strikingly picturesque. All over the

district Dagobas are to be seen perched in the top of granite rocks. The whole district offers a promising field to any student of Buddhist architecture and polity.

Now for a bit of legendary lore.

Readers to whom the great Indian Epic, the *Ramayana*, is familiar, may be interested in learning that the hamlet of Kataragama, 30 miles from Hambantota, is pointed out as the place at which the second nuptial of Rama and Sita were celebrated. Between twenty and thirty miles from Kataragama, and a like distance from Hambantota, and off the south-east coast of Ceylon, are the Basses Rocks which figure prominently in legendary story as being the last remnant of the stronghold of Ravana, whose abduction of Sita is the ground work of the *Ramayana*, the original, if it be not heresy to say so, of the tale of Troy Divine. The name of the rock among the inhabitants round about is *Ravanakotte*, the fortress of Ravana, and it was not unusual to receive letters for the crew on board the lightship at the rock, superscribed by that name, showing that it was familiar in far-away places. How grand a stronghold it was, how long a siege, crowded with all the most terrific incidents of warfare, it underwent, and how eventually it, and the valiant band of *Rakshas* who defended it fell before the united attack of Rama and his allies, is to be read in the *Ramayana*, the oldest work, it may readily be assumed, in which Ceylon figures.

It is quite possible that the legend may have had some historic foundation. The singular absence of coral (which abounds elsewhere all round Ceylon), off the shore at Hambantota, and for many miles to the east and west of that station, is by some held to be evidence of submersion within a comparatively recent period. Many places in Ceylon bear appellations suggestive of episodes chronicled in the famous Epic.

Economic Conditions of Ceylon in the Kandyan Kingdom in the Time of Rajasinha II

HOW FAR WERE THEY THE RESULT OF POLITICAL AND SOCIAL CONDITIONS?

By L. S. JAYAWARDENA

IN the Kandyan kingdom the economic, social and political aspects of the life of the people were so closely interrelated that it is difficult to say which was the cause and which the result. Was the power of the king and the chiefs so absolute because the people were so hopelessly submerged in the caste system and in services, or was the caste system so deeprooted because the ruling class was so powerful? Questions of this nature are difficult to answer. But what we do know is that the land was fruitful and productive. The chief crop was rice, of which there was plenty and a variety of kinds depending upon the rainfall and the relief of the area. Ready water is essential for paddy cultivation and this made the

people master the art of irrigation. The other cereals grown included corn, kurakkan, amu, meneri, tana and mung.

There were a great variety of fruit trees too, but the people never took up to their cultivation. A greater number of the fruit trees were allowed to grow up anywhere and anyhow; only those fruits like jak and the breadfruit which could fill the belly were conscientiously grown. Fruits like mangoes, oranges, water melons, pomegranates were only of incidental importance. Wherever there was fruit that was exceptionally good or better than the average the officers of the king or the chief came and tied a string round the tree, in the name of the king, and at the end

of it, and no man, not even the owner of it dared touched it. And when the fruit ripened the officers came and carried it away wrapped in a clean, white cloth, first to the local chieftain, and if he so desired to the king. The owner got no recompense for his loss and he would have counted himself lucky indeed if he did not have to carry the present himself. Hence the people preferred not to plant anything more than just what would have kept them alive.

There was an abundance of precious stones too, which the king for his part had enough of and hence he did not care to have more discovered. In fact in certain places where precious stones were known to be sharp poles were set

up fixed in the ground signifying that no one upon pain of being impaled on these very posts presume so much as to go that way. Steel could have been made of the iron; ebony was in abundance; cardamoms, oil, black lead, turmeric, salt, rice, betel, musk, wax, pepper, elephants tusks, cinnamon, wild cattle and cotton were available. All these things the land afforded and it might have afforded more if the people were but more laborious and industrious. But Knox says that they were not. The Chingulayas were naturally a people given to sloth and laziness; if they could but anyways have lived they hated to work, save to get what they required—food and raiment. But Knox attempts to relieve them of some of this severe criticism saying that "what indeed should they do with more than food and raiment seeing that as their estates increase so do their taxes." And although the people were generally covetous, spending little, scraping together what they could, Knox says that such was their government that they were afraid to be known to have anything lest it be taken away from them. Neither did they have any encouragement for industry having no vend by traffic and commerce for what they had.

The backwardness and depressed state of the people were mainly the result of the caste system, the tenure system and the tyrannical policy of the king. We might add the superstition and the ignorance of the people too as another cause. What had been of separate kingdoms in earlier times was now under one king who was an absolute tyrant and was perhaps the most arbitrary ruler in the world according to Knox. The government was tyrannical to the highest degree. Naturally there was dissatisfaction and unrest; there were plots to assassinate the king, hence his palace and his own person were heavily and carefully guarded. The king had his spies too—such was the uncertainty of the king regarding his own life. But he did not hesitate to rob the lives of his subjects. Knox says that cruelty was inherent in the king. His murders and executions were so free and plentiful that no person felt safe. The king was getting richer and richer and towards the latter part of his reign it is said that his treasury was so full that he scorned to accept the usual revenue. Always money was coming into his coffers; nothing was going out; how could there be any material progress?

The policy of the king made the economic conditions more adverse to the people. The king apparently had three chief aims in his policy. Firstly, he sought to secure himself from the fear of assassination or of rebellion; Secondly, he set out to make his country as difficult to travel in as possible and he therefore forbade the felling of woods and the widening of paths. Lastly, he always kept the people engaged in best projects and enterprises to prevent them from having any leisure during which to plot his assassination. A policy of this nature must necessarily retard the economic progress of a people. The people were frightened under armed supervision; the country was shut out from the rest of the Island and made impenetrable to traders and outside influences; the people were given no

leisure to engage themselves in cultural pursuits.

The king was the owner of all the land which he farmed out in return for services and not for money. Lands were given to some in return for service as soldiers, to others for service as traders, labourers, farmers, and so on. Everything therefore was done for the king without cost. Towns were given to chiefs and noblemen equipped with smiths, potters, washmen, weavers, and so on. This system of land tenure and services perpetuated and intensified the caste system which in turn had a tremendous influence upon the economic pursuits of the people. The population of the Kandyan kingdom was divided into numerous ranks and crafts which were essentially hereditary. Thus the son of a tom-tom beater had to be a tom-tom beater. One's caste and rank were solely determined by descent and blood and people of one class abhorred to sit or eat or drink or intermingle with those of an inferior rank or caste. Rank determined such things as clothing, the house which one lives in and the seat on which one sits. The noblemen were called Hamuduruwas. Next came the paddy cultivators and then in order came the smiths, carpenters and painters; next the elephant keepers; next the barbers, next the potters, then the washers; below them were the jaggery makers, next the Paduwas, then the Berawayas, and last the Kinnarayas and the Rodiyas. Everyone was born into a caste, a rank and a profession. No one changed his profession. The son carried on the work of his father and the daughter married only a man of her same caste and community. As a result economic pursuits tended to be static and somewhat cramped up, allowing no scope for individuality, or special aptitude.

The zenith of foreign trade and commerce was reached during the time of the Dutch and the Portuguese. When the British came there was hardly any commerce or merchandize left. During this time the king allowed no trade or commerce with other nations. During the Portuguese era when there had been peace between the Portuguese and the Kandyans the people had been allowed to trade with the Portuguese, cinnamon being the chief item of trade. But when the Dutch came the king forbade his people to trade with them. Thus there was a small traffic among themselves occasioned by the nature of the land, for that which one area produced was often not found in another area. But nevertheless usually each area was more or less self-sufficient. Trade in Kandy was a system of barter, there was very little coinage in the country because of the system of services and the lack of trade. There were three kinds of coins:—One, the Portuguese Tangombessas valued at 9d. in English currency; two, the people's coins which generally took the peculiar shape of a fish hook; these coins seemed to have been issued by the Kandyan chieftains; various species of these coins have been found each containing a different stamp on it. And three, the king's coinage called the Ponnam. No one, on pain of death, was allowed to coin this money. But on the whole money was scarce, for

far unless they were chieftains. Besides the Kandyans by custom, caste and convention usually fought shy of trade. When the Kandyans traded or rather bartered with the former they were often not present at the scene of the barter. One great drawback was that the king and the ruling classes did not encourage trade. There were no markets in the Island. But a few enterprising businessmen set up shops in the towns in which they sold such articles as cloth, rice, salt, tobacco, drug, fruits, swords, steel, brass, copper and the such like.

Another interesting feature is the attitude of the Kandyans to work. Even the best men did work, for it was not considered any shame to do any sort of work either at home or in the field provided they did it purely for themselves and their own ends. But it was reckoned a shame to work for hire, and indeed, hired labour was very scarce, which was another limitation to economic progress.

Manufactures too were naturally few because of the lack of trade. Only the necessities of everyday life like strong calico for daily wear, iron tools for smiths, carpenters and husbandmen, and all sorts of earthenware, gold work, painting, carving, load, steel and guns, etc., were manufactured. Here too the medieval notion of self-sufficiency was the guiding principle. Production was for local consumption, not for trade.

Thus we see that the Kandyan kingdom was one of the chief seats of stagnation and inertia in Ceylon. Progress was not encouraged; indeed it may be said to have been discouraged. For example, there was hardly any improvement in architecture because the people were not encouraged in the art of building—houses were seldom more than two rooms, tiled roofs and lined walls were against the king's laws. Poultry and cattle farming were definitely discouraged. The king's policy was to keep the people in constant want and poverty. Even dress was controlled—the length of one's cloth below one's knee was determined by one's rank and caste. No one except the king could sit on a stool with a back rest. Thus custom, the prevailing systems and the policy of the king along with his tyranny and absolutism held down progress. Even religion was left to look after itself, but in all this medieval darkness Buddhism could not have failed to give succour to those who sought comfort and guidance in it.

MRS. SAROJINI NAIDU

A vote of condolence on the death of Smt. Sarojini Naidu was passed at a meeting at Mulagandhiakuti Vihara, Sarnath. The meeting, convened by the Maha Bodhi Society of India, was attended by representatives of Ceylon, Burma, Siam, China, Tibet, Nepal and other Buddhist countries. Many speakers paid glowing tributes to the qualities of untiring leadership and undaunted patriotism of the departed lady and expressed their sympathy towards India who had lost one of her noblest daughters. Later in the day a memorial service was held by the Bhikkhus.—Cor.

HONESTY IS STILL THE BEST POLICY

N. WICKREMESINGHE DISCUSSES WAYS AND MEANS OF LEADING AN HONOURABLE LIFE

HONESTY may be defined as that quality of Human beings whereby they merit the just approbation of their fellows; and by "best policy" we understand that which is most profitable—profitable been taken to mean that which is good, that which makes for happiness.

An honest man is an honourable man—that is a man who is deserving of the trust, respect, and co-operation of his fellows. Thus we must take upon ourselves the task of fostering the co-operative activity of our people, and bear in mind that for this purpose we must give precedence to honesty above all other things. That is to say, we must all be honourable men and women—must be in all respects worthy of the trust of our fellows. It is superfluous to emphasize the fact that this quality of honesty is the *sine qua non*—the very foundation—without which no co-ordinate group activity, no co-operate social activity, in short no work whatsoever in which more than one individual is concerned can be performed successfully.

VERY, VERY RARE

Honesty is rare, very rare, and absolute honesty may indeed be said to be non-existent among ordinary human beings. An honest man is an unspoilt child of heaven. At rare intervals in world history we come across unique individuals who are completely honest, individuals to whom honesty is synonymous with Truth, and these great beings are honest because they live in Truth, have their being in Truth, Truth being to them the alpha and omega of their lives. Gotama the Buddha, the Greek Socrates, Jesus the Messiah, and among those of the present age Gandhi the Mahatma; these and perhaps a score of others are all the really honest human beings we know of among the billions of men and women who have lived and died since the world began.

Thus we see how extremely rare is the incidence of perfect honesty, and we also note that all these persons have had the love, respect and allegiance of a great number of their contemporaries, and a far greater number of posterity. But, you must not forget that out of these four, Socrates was made to drink the cup of hemlock, Christ sentenced to die upon the cross, Gandhi killed by the bullet of an assassin, while Buddha too was not without enemies who would have killed him if they had the chance. From these facts we must conclude that perfect honesty is a dangerous virtue—a quality which lethal to normal existence, and because of its dangerousness to ordinary life is this quality of honesty so scarce among humanity.

Now, honesty is a natural characteristic of human beings, for a normal child is by nature honest, and unless otherwise persuaded by the observation of its elders who are dishonest for selfish reasons, no child will as a matter of course deviate from the path of honesty. Being so, why is it that honest behaviour so often gives place to the dishonest?

First, because man is capable of speech and with the help of his imagination makes statements not in agreement with things as they are; secondly, because man finds that through dishonesty he is able to obtain advantages and profits which are unobtainable by honest

means; thirdly, because of uncongenial environment where dishonesty is a useful weapon, and the urge in us to adapt ourselves to our environment in whatever manner we deem would be successful in the struggle for existence; fourthly, fear—fear of punishment, fear of economic loss, fear of losing the love and respect of others, fear of failure, fear of losing prestige and position, and fear of acknowledging ignorance; fifthly, because of laziness which makes us obtain advantage and profit without earning them through work; sixthly, because of the uncertainty of being found out and consequently paying the penalty for your dishonesty; and seventhly and lastly, but most important of all, the lack of right understanding and a firm belief in the truth of the axiom: "Honesty is the best policy."

I have taken pains to elucidate the predisposing factors for dishonesty because the knowledge of these factors will greatly help in eliminating dishonesty from all our relationships with society. We must always try to keep in mind these seven factors which lead one into dishonest ways of life, and anchor ourselves to unflinching belief in the constant and universal validity of the text: "Honesty is the best policy."

ANIMALS ARE HONEST

Before we come to ways and means of avoiding dishonesty and remaining honest I would like to mention as a matter of interest that as a general rule among the large majority of animals there is no dishonesty proper. This, I believe, is largely due to the inability of animals to speak. They may be capable of thought and perhaps have imagination, but owing to the lack of the capacity of the communication of ideas animals do not usually become guilty of dishonesty. They do not see one thing and communicate to their neighbours another, nor do they communicate something unseen, unsensed or something manufactured in their brains. They have become so habituated to accept and convey things as they are, that it has become natural for them to do so. They have also realized that honesty is the best policy for the maintenance of the continued existence and well-being of their species. Evidence in proof of this is provided by the studies of the lives of animals such as ants, bees and termites. For, whatever we might say from our superior standpoint of homo sapiens, we are obliged to accede that at least some species of animals, largely as a result of the bases of relationship between the individuals constituting the species they have arrived at a stage in the evolutionary scale where they are more fitted to survive than man.

From this digression one valuable lesson can be drawn. The chief contributory factor for the honesty of animals is their inability to speak, and taking a hint from that it is good always to bear in mind that the less we speak the easier it is to remain honest. The stretching of the neck to see what is behind that the

less we write and the less we allow our imaginations to range uncontrolled the less effort would we need to be honest. Another factor which makes for honest behaviour among animals is the greater and better specialization of their different senses to specialized functions. Thus, for example, a bee using its sense of smell will not mistake the odour of a harmful kala-wel bloom for that of an orange blossom which contains wholesome nectar. Human beings, however, do often make mistakes with regard to judgments involving the use of their senses, and on the assumption that these judgments are correct they make false statements and do wrongful acts which are not in keeping with honourable behaviour.

This type of dishonesty we can hardly help as they are a result of our natural infirmities. But we have a mind which is acknowledged to be far superior to that of animals. Now this mind of ours which is both a boon and bane must be put to its proper use on correct lines, and thereby minimize the number of our wrong judgments. Therefore as has been said by so many thousands of wise men we must give every word and act of ours as much thought as we are capable of. Thinking does no harm and it costs only the time involved, and the more we think and the more correct our ways of thinking the easier it would be for us to lead an honourable life among our fellows.

To lead an honourable life from one's arrival at an age of discretion to the dotage of senility is very difficult for us human beings placed as we are in our present environment and bound by conflicting codes of morality. Without exaggeration it may be said to be as difficult to be consistently honest as for every proverbial camel to enter through the eye of the needle.

The purpose of the principal religions of the world apart from the ultimate salvation of the individual is to make honourable men and women of their adherents. And with this purpose in view each one of them has set before us its own code of laws, commandments, or exhortations. Generally, these if complied with in their fullness and according to their correct interpretations will ensure an honourable life to their followers. But the hitch is that although such codes are laid down in all these religions, the interpretations thereof are far from being matters of easy performance. Thus, for example, the first commandment of the Bible says: "Thou shalt not kill." This is taken by the majority of Christians to mean: "Thou shalt not commit murder;" while there is every justification for others to understand thereby: "Thou shalt not take the life of any living thing." Even accepting this wider interpretation we are left in doubt as to what is meant by a living thing. Does the term embrace all living things from human beings to micro-organisms including vegetable life, or, is vegetable life excluded and a line drawn

somewhere between the foetus and the embryo, the multicellular and unicellular, and those propagated sexually and asexually?

WHAT IS STEALING?

These are problems which will have to be solved by every conscientious follower of any of these religions not only with regard to this commandments, but also with regard to every other commandment or precept. Take for instance that about stealing: Am I guilty of stealing if I persuade my country to go to war with its neighbour and bring back the wealth of that country to my own? Is a hungry man dishonest if he takes without permission a young coconut from a large estate? Or, suppose that your child is suffering from an illness which needs an injection of penicillin for its cure, and not having the money to pay for it, you get it done through false pretences because it cannot be done otherwise, are you guilty of dishonesty? Thus it is apparent to us that it is no easy matter to lead an honest life, or to know exactly what is an honest life even with a guidance of religion.

Let us now discuss the ways and means of leading an honourable life. Those briefly stated are four in number:

(1) Perseverance: Whatever honest profession you may pursue for your sustenance you must gain that livelihood through efficiency in that profession and unremitting endeavours. You must watch the right time to do your work and do it at the proper time without being lazy and taking all precautions to do it to the best of your ability.

(2) You must protect the wealth required by your diligence and labour from theft, from fire and flood, from wrongful appropriation by persons in power and authority, and from covetous and jealous relatives and neighbours.

(3) You must choose your friends wisely and well. They must be men of goodness, of cultivated intellect,

spiritually developed, observant of the duties of laymen, learned and liberal. And by the friendship of such men you must develop and foster these virtues in yourself, and thereby learn to do good and refrain from evil.

(4) You must realize the difficulty of acquiring wealth righteously and wisely and consider the manner in which it should be spent. You must be moderate in your expenses, earn twice as much as you spend, and the wealth you have acquired will be preserved. You should spend economically according to your means and sustain yourself avoiding both extravagance and niggardliness.

There are four ways in which your honour as well as wealth may be destroyed, and the men who desires to be honourable should keep these in mind:—

(1) Unlawful and excessive sexual indulgence: for unlawful sexual intercourse brings you into disrepute and impoverishment quickly, and excessive sexual intercourse makes you lazy, weak, unhealthy and the slave of women.

(2) The use of intoxicants: Intoxicants serve no useful purpose, and a useless thing in whatever proportion is best left alone. Intoxicants open the door to all other dishonourable vices. It makes you senseless, reckless, unashamed and brutish, therefore avoid it, for like pitch you cannot touch it without soiling yourself. Moreover, the money spent on intoxicants is ill-spent, wasted, and a man who spends a rupee on drink while there are millions starving, naked and shelterless is deserving of the reproaches of all good men.

(3) Gambling: Indulgence in gambling is harmful whether you win or lose, whether it be in racing, crosswords or cards. Gambling saps your manliness, ruins your will to work and makes you insensitive to the pain of others. There is commercial gambling as on the stock-exchange and in buying and selling. Even this is best left alone.

(4) Evil company: This is bad for your health, wealth and honour. Just as good friends help to preserve and increase that which is good, evil and unrighteous companions will lead you to ruin physically, morally and economically.

It is necessary for you to be possessed of four other qualities for you to occupy rightfully a place of honour among your fellows. These are:—

(1) Religion or a way of life. It matters little whether you are a Christian, Buddhist, Hindu, Agnostic or Rationalist, so long as you are not harmful but helpful to the community in which you live. Nevertheless it is essential for the proper conduct of a man's life for him to have a religion or a set of principles in which he has complete belief. Briefly this religion or set of principles should deal adequately with the following: Good and bad, cause and effect, love, kindness, being, matter, the whence, wherefrom and whereto of life, and perhaps ultimate salvation.

(2) You should observe the precepts, commandments or principles of your way of life. If you do so you will be honoured by all while living, and after death you will have nothing to fear.

(3) An honourable man must cultivate liberality, guard against insatiate desire, selfishness and envy. If you amass treasure and keep it for yourself that is not liberality. You must have love and compassion for others, give unto others in need according to your means, share your joy with others, and you in turn share in their joys.

(4) An honourable man is essentially prudent. Prudence is a subject too abstruse to be briefly discussed. But in short prudence entails the dispelling of ignorance and the acquirement of proper understanding conducive to one's spiritual and material development.

Sabbe Satta sukhi hontu.

Progress of Buddhist Vihara Society in England

REPORT FOR THE YEAR 1948

THE report of the Society in England for 1948 contains the following:—

This first Report would not be complete without a few introductory words on the arising of the Society. On January 18th, 1947, a handful of people gathered together at the instigation of Mrs. A. Rant under the Chairmanship of the Ven'ble U. Thittila to consider the possibilities of founding a permanent Buddhist Centre in or near London. They were conscious, as other Buddhists had been before them, of the great and pressing need for such a Centre comprising not only a Shrine for worship and meditation, but also suitable accommodation for members of the Sangha—in other words, a Vihara where Bhikkhus could live in accordance with their monastic discipline. For the propagation of the pure Buddha-Dhamma the presence of well-instructed Bhikkhus is essential, but no Bhikkhus can live in the West in complete accordance with

Vinaya rules unless proper provision is made for them.

At that memorable meeting on that bitterly cold day in January, 1947, the foundation was laid for the "Buddhist Vihara Foundation Committee" which little more than a year later, on February 12th, 1948, was enlarged into our present Society as a direct result of widespread interest in both East and West.

The then Burmese Ambassador honoured the Committee by becoming a Patron. Upon its enlargement into a Society, Miss Grace Constant Lounsbury, President of "Les Amis du Bouddhisme" in Paris, who before the second world war had been actively associated with the British Maha Bodhi Society's plans for the erection in London of a Buddhist Temple, and Miss I. B. Horner, Hon. Secretary of the Pali Text Society, became the first Vice Presidents, and the Ven'ble Narada Thera, whose name is

well-known throughout the Buddhist world, became the Society's President. The Ven'ble U. Thittila remained on the Executive Committee in an advisory capacity.

CONTACT WITH MAHA BODHI

One of the first things the founders of the "Buddhist Vihara Foundation Committee" had done was to seek contact with the Maha Bodhi Society of Ceylon, the Trustees for the fund collected before the last war for the building of a Buddhist Temple in London. In fact, as early as November, 1946, an appeal to that body was drawn up and eventually despatched, bearing the signatures of a number of Buddhists in England and setting forth the need for the establishment of a Vihara as the nucleus of a Theravada Centre. That contact with the Maha Bodhi Society was and is being maintained, and during the summer of 1948 your Executive Committee had

the privilege of meeting Mr. and Mrs. Raja Hewavitarne during their stay in England. With them various consultations were held with the result that there is now every likelihood of this Society being amalgamated with the Maha Bodhi Society in the near future. Such amalgamation will, of course, be of great advantage to the furtherance of our aims.

The Society got in touch with the International Buddhist Study Circle at Minuwangoda, Ceylon, with the result that the Ven'ble Anuruddha, the Circle's General Secretary and Editor of its journal "The Buddhist Herald," most helpfully undertook to allot a full page in the journal for our Appeal. "The Buddhist," organ of the Y.M.B.A. of Colombo, also opened its columns to us.

In England, the well-known veteran Buddhist, Mr. F. J. Payne, gave a talk on Buddhism under the auspices of your Society to the All-Nations Social Club, which was most successful and brought in several enquiries. Mr. Payne has kindly undertaken to give similar lectures to other organizations upon their request.

MEETINGS

Public meetings were held in April, May, June, September, October, November and December. The speakers were the Ven'ble U. Thittila, Miss Lounsbury, Mr. F. J. Payne, Mr. R. Suriyadasa, Miss Horner and Consul Mauno Nordberg, Secretary of the Buddhist Society at Helsinki, Finland, and an Honorary Member of your Society. At the Society's inaugural meeting on April 18th, Miss Lounsbury gave a memorable address on "Buddhism—Its Message for Us To-day"; the Ven'ble U. Thittila gave a special Wesak talk at the meeting on May 23rd, when Dana was offered him by members; and at the September meeting held at the Kingsway Hall Mr. F. J. Payne spoke on "The Compassion of the Buddha." On that occasion Miss Lounsbury was in the Chair and the audience included many distinguished members of the former British Maha Bodhi Society, besides Mr. and Mrs. Raja Hewavitarne. A report of this meeting was sent out to the Far East by courtesy of the Far Eastern Service of the Central Office of Information.

CORRESPONDENCE

Considering the Society's tender age, this has been a heavy item throughout the year. Apart from a steady stream of enquiries to be answered—a welcome sign, since it denotes a growing interest in the Buddha's Teaching in this country—an extensive correspondence was maintained with Ceylon where we now have a good many members.

The B.B.C. received a fair amount of the Society's attention. In March the Society sent a letter of protest to the Corporation on the subject of the broadcast on Buddhism by Mr. David Bentley-Taylor, and received a courteous reply stating that arrangements had been made for another broadcast by the Ven'ble U. Thittila. Afterwards another letter was sent to the B.B.C. congratulating the Corporation on this excellent broadcast.

In April a request was made for permission to broadcast a short message of Wesak greetings to the Far East, particularly Burma and Ceylon, on May 23rd.

To our great regret this request was refused on the ground that the B.B.C. had for some time past ceased to broadcast messages.

In November yet another letter was sent to the B.B.C. enquiring whether the recordings made of the broadcast talks given by the Ven'ble Lokaratha in Hong Kong in 1947 had been safely received in London and, if so, whether they might be broadcast. The Corporation replied that it had been found impossible to fit these recordings into any of its programmes and they had, therefore, not been forwarded to London after all.

In September a letter was addressed to His Highness the Maharaja of Nepal congratulating him on his decision to declare Wesak a State holiday throughout his kingdom, and the Society was honoured by a most gracious reply expressing appreciation of our message and conveying good wishes to our members.

In November the following telegram, together with a confirmatory letter, was sent to His Excellency Pandit Nehru before he left London to return to India:—

"On behalf of the Buddhist Vihara Society in England the undersigned respectfully urge Your Excellency to proclaim the Buddhist festival of Vaisakha Purnima a State holiday throughout India each year if this can be arranged without prejudice to the number of Hindu holidays.

G. Constant Lounsbury, I. B. Horner.
A. Rant."

In December your Society sent a letter to Calcutta, pledging its support to the Maha Bodhi Society's appeal for Buddhist control of the Buddha Gaya Temple.

DISTRIBUTION OF LITERATURE

Theravada literature was distributed among enquirers not only in the U.K., but in places as widely scattered as Finland, Madagascar and Indo-China.

A very deeply appreciated gift arrived in April from Mr. P. B. Polpitiya, Ceylon, in the shape of two gold rings. We were able to sell these for £10. Unfortunately, H.M. Customs and Excise demanded payment of £5 before the rings could be handed over to us. However, this still left us £5, a handsome addition to our funds. Through the kind intermediary of a friend travelling to England, Mr. Polpitiya also sent leaves from the Sacred Bo-tree at Anuradhapura which he had collected himself—a precious treasure.

Mr. F. J. Payne and other generous friends both in England and Ceylon presented valuable literature to the Society's library. These were most welcome gifts, and in this connexion we would draw members' attention to our Object No. 4 ("To compile a library of Buddhist works and to establish a reading room"), in the hope that others, too, will send us any Theravada literature they can spare or obtain for us.

Mrs. A. Rant donated 250 cyclostyled copies of Miss Lounsbury's inaugural address, "Buddhism—Its Message for Us To-day," which are being sold for the Society's funds at 4d. per copy.

EX-BHIKKHU SILACARA

In November a special collection was organized to make a presentation to ex-Bhikkhu Silacara (Mr. J. F. McKechnie) in token of the Society's appreciation of his excellent work for the Buddhist cause. Many of his admirers contributed, with the result that the collection totalled £112.9. Since he had expressed a wish for either shaving tackle or a time-piece, a Rolls razor with accessories was bought and sent to him, and a clock is being purchased with the balance of the fund.

Particulars of the Society's financial position will be found in the attached Financial Report. Here we only wish to make grateful mention of the fact that generous friends in Ceylon spontaneously sent donations to our funds and organized collections in their home towns on our behalf. Our special thanks are due to the Finance Minister of Ceylon, the Hon'ble J. R. Jayawardene, who has kindly undertaken to act as our Hon. Treasurer in Sri Lanka and to whom several subscriptions and donations were sent.

AN APPEAL

From the foregoing it will be seen that, although your Society is only one year old, its activities during this year were many. Its main object, however, must not be lost sight of. It should be remembered that if we are to be instrumental in spreading in its purest form, as it has come down to us through the centuries, the Teaching of Peace and Compassion expounded by the Blessed One 2,500 years ago, and in continuing to acquaint the West with His diagnosis of, and unailing remedy for, the universal sickness of the world, which is Suffering, we shall need amongst us men who have devoted their whole lives to the study of the Master's Word, who live in accordance with His Precepts, and can most effectively guide our stumbling footsteps along the Path that leads to the destruction of Ignorance, Craving and Hatred—to Nibbana.

The attached Financial Report shows that our funds are still very slender, and whilst thanking our members and friends for their generous help we venture to appeal to them for their continued support.

We are now looking forward to a visit of our revered President, the Ven'ble Narada Thera, and we shall have to make ourselves responsible for his board and lodging during his proposed six weeks' stay in this country. A special "Narada Fund" has been opened with the generous gift of £10 from one member. We appeal to other members to contribute as largely as possible according to their means, for, as will be readily realized, this is an exceptional opportunity for all of us to hear the Dhamma from the lips of one of the most famous Bhikkhus of Ceylon. It may well be that the Ven'ble Narada's visit will mark yet another turning-point in the fortunes of Buddhism in the West.

During his stay in this country, we proposed to hold weekly instead of monthly meetings at the Ethical Hall, Bayswater, where we have held our meetings for some time past.

All contributions will be gratefully acknowledged by our Hon. Treasurer and duly accounted for in next year's Financial Report.

Y.M.B.A. Dhamma Examinations Prize-Giving

The prize distribution in connection with the Colombo Y.M.B.A. Dhamma Examinations, 1948, was held on Saturday, March 5, at the Association Hall. Senator Cyril de Zoysa presided and gave away the prizes.

Prize winners :—

Teachers' Examination

First Prize.—Miss K. W. E. Dharmawathie, Mahinda Sunday School, Dematagoda.

Second Prize.—Miss M. C. N. Fernando, Sri Nandana Sunday School, Gorakapola, Panadure.

Third Prize.—Miss A. R. Silva, Sri Nandana Sunday School, Gorakapola.

Fourth Prize.—Mr. K. H. Sumatipala, Sri Jananandanarama Sunday School, Hikkaduwa.

Fifth Prize.—Miss A. K. Sriyani Silva, Sri Nandana Sunday School, Gorakapola.

Special Prizes

Abhidharma Prize.—Miss K. W. E. Dharmawathie, Mahinda Sunday School, Dematagoda.

Satipathana Prize.—(1) Miss K. W. E. Dharmawathie, Mahinda Sunday School, Dematagoda; (2) Podiralahamy Prati-
raja, Sri Sunanda Sunday School, Ratmulukanda.

Pupils' Examination : Special Prizes

Standard VII

Gold Medal.—Miss H. D. Premawathie Dharmasiriwardene, Mahinda Sunday School, Dematagoda.

Silver Medals.—(1) Aryadasa Amarasooriya, Vijayoth Sunday School, Gandara; (2) Miss Iranee Hemalatha, Mahanama Sunday School, Walana; (3) H. M. Kiribanda Sri Sunanda Sunday School, Ratmulukanda; (4) S. W. Fernando Senanayaka Sunday School, Maligakanda, Colombo.

General Knowledge Prize.—Mr. Aryadasa Amarasuriya, Vijayoth Sunday School, Gandara.

Abhidharma Prize.—H. M. Kiribanda, Sri Sunanda Sunday School, Ratmulukanda.

Bhavana, Dhammapada, Suttadhamma Prize.—K. M. P. Rajapakse, Sri Sucharitavardhana Sunday School, Godigamuwa.

Balika Prize.—Miss H. D. P. Dharmasrivardhana, Mahinda Sunday School, Dematagoda.

Balaka Prize.—A. Amarasuriya, Vijayoth Sunday School, Gandara.

Pratiraja Semage Memorial Prize.—Miss H. D. P. Dharmasrivardhana, Mahinda Sunday School, Dematagoda.

Mrs. H. K. D. Perera Memorial Prize.—H. M. Kiribanda, Sri Sunanda Sunday School, Ratmulukanda.

Salpiti Korale Abhidharma Prize.—Miss K. P. Padmawathie Perera, Sri Jayawardhanarama (B.J.F.) Sunday School, Cotta Road, Colombo.

Standard VI

Abhidharma Prize.—H. M. Gunatilaka, Sri Sunanda Sunday School, Ratmulukanda.

Bhavana, Dhammapada, Suttadhamma Prize.—H. M. Gunatilaka Sri Sunanda Sunday School, Ratmulukanda.

Sasanaparampara Jataka-katha Prize.—Miss P. Seelawathie, Mahinda Sunday School, Dematagoda.
Standard V

Abhidharma Prize.—D. C. Ranasinghe, Sadadhara Sunday School, Weragoda, Kelaniya.

Bhavana Dhammapada Suttadhamma Prize.—Miss J. D. Madhurawathie, Sirimevan Buddhist Girls' School, Pokunuwita.

Buddha-charita Prize.—Miss D. C. Wimalawathie Nivunhella, Sri Seevali Sunday School, Blackpool.

Standard IV

Abhidharma Prize.—Palita Abeywickrama, Samarasinharana Sunday School, Udukawa.

Buddhacharita and Dahamkav Prize.—Miss K. D. Kusumawathie, Bodhiraja Sunday School, Katubedda.

Saddharma-manjari and Pirith Prize.—Miss Soma P. Weerasinghe, Sunday School, Kalawitigodella.

Standard III

Buddhacharita and Pirith Prize.—Miss P. A. Hemalatha, Government Girls' School, Essella.

Saddharma-chandrika and Dahamkav Prize.—Miss U. L. Kusumawathie Sri Dharmadarsi Sunday School, Tuwakkulawatta, Galle.

Ordinary Prizes

Standard VII.—Miss H. D. P. Dharmasiriwardhana, Mahinda Sunday School, Dematagoda; A. Amarasooriya, Vijayoth Sunday School, Gandara; Miss Irani Hemalata, Mahanama Sunday School, Walana.

Standard VI.—Miss Samadara Ranasinghe, Sri Siddhartha Sunday School, Udugama; Miss W. K. Kusumawathie, Sri Sangabodhi Buddhist Mixed School, Polwatumodara.

H. M. Gunatilaka, Sri Sunanda Sunday School, Ratmulukanda.

Standard V.—Miss K. Seelawathie, Sirimevan Girls' School, Pokunuwita; Miss A. D. M. Karumalata, Sirimevan Girls' School, Pokunuwita; Miss K. Piyasili Caldera, Sri Saddharmodaya Sunday School, Walapola, Panadura.

Standard IV.—Miss L. D. Gunawathie, Mahanama Sunday School, Walana; Miss D. D. Sumanawathie, Sri Siddhartha Sunday School, Bellana; Miss T. N. Jayasinghe, Sri Sumangala Sunday School, Gomarakanda, Paiyagala.

Standard III.—Miss M. M. P. Senanayake, B. M. School, Manakkulam; Miss C. A. Hemalata, Government Girls' School, Essella; Miss K. Jayasekara, Government Girls' School, Essella.

Standard II.—Miss A. D. Somawathie, Sri Sambuddhaloka Sunday School, Maragana; Miss D. Seneviratne, Vidya-
wardhana Girls' Sunday School, Navuttu-
duwa; Miss P. Sudasinghe, Sri Sumatipala School, Yatagama.

Standard I.—Miss B. Vitana, Sri Dharmakeerti Sunday School, Kandy; P. M. Gunawardene, Buddhist Sunday School, Deiyandara; Miss V. Mary Nona, Sri Jayawardhanarama Sunday School, Tuwakkulawatta, Galle.

Best Schools

Hema Basnayaka Shield and Certificate.—Sri Jayawardhanarama (B.J.F.) Sunday School, Cotta Road.

Ranaweera Cup.—Sri Sanghabodhi B.M. School, Polwatumodara, Weligama.

Salpiti Korale.—Sri Jayawardhanarama (B.J.F.) Sunday School, Cotta Road.

Raigam Korale.—Kennantudawe Sunday School.

Pasdun Korale, East.—Sri Siddhartha Sunday School, Bellana.

Chilaw District.—Sri Medhankara Sunday School, Walahapitiya.

Siyane Korale.—Buddhist Mixed School, Nittambuwa.

Examination through English Medium

Seniors.—Sanath Weeraratne, Gotama Ashrama Sunday School, Wellawatta; K. S. B. Perera, Sri Saddharmodaya Sunday School, Walapola, Panadure; C. S. Fernando, Dharmaraja College, Kandy.

Juniors.—K. W. Ranasinghe, Sri Jayawardhanarama (B.J.F.) Sunday School, Cotta Road.

Preliminary.—Miss Violet Fernando, Buddhist School, Singapore; P. Lionel, Sri Saddharmodaya B.S. School, Walapola; G. D. Piyasiri, Sri Saddharmodaya B.S. School, Walapola, Panadure.

DONORS

These donated the prizes :—Mr. A. B. Gomes, Rs. 550/-; Mr. U. Martin, Rs. 25/-; Muh. A. Dharmatilaka, Rs. 10/-; Mr. T. M. K. B. Chandrasekara, Rs. 10/-; Mr. D. R. Wickramaratne, Rs. 25/-; Mr. Richard Salgado, Rs. 50/-; Mr. D. S. W. Samarakoon, Rs. 25/-; Messrs. Semage & Co., Rs. 100/-; Sri Saddharmodaya Taruna Samitiya, Moratuwa, Rs. 10/-; Mr. N. H. Keeriratne, Rs. 5/-; Mr. N. E. Weerasooriya, Rs. 10/-; Hon. Mr. H. W. Amarasooriya, Rs. 25/-; Dr. L. C. Gunasekara, Rs. 10/-; Mr. Daya Hewavitarne, Rs. 15/-; Mr. P. K. Dharmasena, Rs. 10/-; Mrs. D. S. Senanayake, Rs. 50/-; Senator Justin Kotalawala, Rs. 25/-; Mr. Q. C. Fernando, Moratuwa, Rs. 15/-; Hon. Mr. E. G. P. Jayatilaka, Rs. 10/-; Sir Henry Kotalawala, Rs. 15/-; Dr. B. S. Jayawardene, Jaala, Rs. 10/-; Mr. D. E. Hettiarachchi, Baddegama, Rs. 10/-; Mr. D. L. F. Pedris, Rs. 10/-; Dr. P. R. Anthonis, Rs. 25/-; Mrs. E. Wijegunaratne, Rs. 25/-; Dr. E. A. Blok, Rs. 5/-; Mrs. C. G. Kuruppu, Rs. 10/-; Messrs. U. P. Ekanayake & Co. Rs. 15/-; Mr. T. F. Jayawardene, Rs. 10/-; Mr. Pratiraja M. Mudiyanse, Rs. 10/-; Dr. R. B. Lenora, Rs. 10/-; Mr. P. W. Rodrigo, Panndure, Rs. 10/-; Messrs. M. Y. Hemachandra & Co., Talawakelle, Rs. 10/-; Mr. D. C. Wijewardene, Rs. 25/-; The Galle Gymkhana Club, Galle, Rs. 100/-; Mr. R. L. Pereira, Rs. 20/-; Mr. U. N. Wijetunga, Rs. 10/-; Mudaliyar B. J. Fernando, Rs. 10/-; Mud. R. Malalgoda, Rs. 5/-; Mr. N. M. Sadhuwardhana, Rs. 10/-; W. D. Paulis Appuhamy, Rs. 10/-; Mrs. K. D. P. Fonseka, Rs. 25/-; Dr. A. Nimalasuriya, Rs. 10/-; A. G. Hinniappuhamy, Rs. 10/-; Mr. A. M. P. Charles Silva, Rs. 5/-; and A. W. Davith Appuhamy, Urugala, 10/-.

Total Rs. 1,405/-.

LETTERS TO THE EDITOR

VESAK CELEBRATIONS

Sir,

We shall be grateful to you if you will please allow us to appeal once again for contributions for Vesak celebrations organized by the All-Ceylon Buddhist Congress in the central hospitals in Colombo, Hendala, Ragama, Welisara, Talagolla, Kandana, Angoda, Kankasanturai and Mantivu.

We kindly request local Buddhist societies and individuals to organize celebrations in other outstation hospitals as in previous years.

Contributions in response to this appeal should be sent direct to Mrs. Mabel Amarasinghe, No. 61, 5th Lane, Kollupitiya. Treasurer, Hospitals' Welfare Service, who will acknowledge receipt.

We would like to make a special request that no monies should be given to persons not authorized by us in writing.

Yours etc.,

G. P. MALALASEKERA,
President, All-Ceylon Buddhist Congress.

W. E. A. FONSEKA,
Secretary, Hospitals' Welfare Service.

AHIMSA WEEK

Sir,—We have great pleasure in bringing to all friends this message of peace and kindness, which we hope will prove to be a source of happiness to all beings. Life is the most precious gift of all and we have no right to cut short the life of any being large or small. It is our duty to alleviate the sufferings of both man and animal. If we wish for World Peace, we must try our best to make all beings happy.

We wish to state that the Ahimsa Movement, organized by us on a minute scale in 1925, has made gradual progress during the last twenty-four years. Our main objects are to get legislation introduced to prohibit the slaughter of cattle in Ceylon, and to propagate the Ahimsa Week all over the world.

At the request of Miss Margaret E. Ford, Hon. Secretary, World League against Vivisection, London, we celebrated the World Animal Day on October 4th in Panadura on a grand scale and at our request meat-stalls were closed at Panadura, Keselwatta, Horana, Wattala, Mabile, Peliyagoda, Haputale and Wategama. On June, 1939, with the co-operation of the Hindus, Buddhists, Muslims and Christians, we held a mass meeting at Panadura, presided over by Mr. George E. de Silva, Member of the State Council, to create public opinion that the slaughtering of cattle should be prohibited by legislation. Last December, at the Fourth Anniversary of the Sri Lanka Ahimsa Samitiya, Nugegoda, celebrated at the Ananda College, Colombo, presided over by Dr. L. A. Rajapakse, Minister for Justice, Dr. W. E. A. Fonseka, President, presented a petition to Dr. Rajapakse requesting him to prohibit slaughtering cattle by legislation.

We kindly request all to co-operate with us in observing the Ahimsa Week, which falls in the first week of May

every year. The following three precepts have to be observed during the week:—

1. To abstain from killing
2. To take only vegetarian diet
3. To give rest to animals from 11-30 a.m. to 1 p.m. and to abstain from travelling in vehicles drawn by animals during that time

Further in order to increase food products in the country and to keep our fellow-men gradually away from eating the flesh of animals, we kindly request all to plant as many food-producing plants as possible commencing May 1st. We kindly request the authorities of all the churches and temples to announce the time by ringing bells twenty-five times at 6-30 a.m. The co-operation of priests and teachers of all religions and associations is earnestly invited to make this movement a success. Well-wishers should take immediate steps to hold public meetings throughout the country to appoint a committee to distribute the plants and seeds on April 29 and 30 and to give necessary instructions to the people in due time. We have pleasure to state that we have already the co-operation of India, Burma, England and France.

May all beings be happy !

Yours etc.,

W. S. FERNANDO,
Principal,
Panadura University College.

A LAST WILL

Sir,

We have been informed by the Trust Officer, Colombo, that the Public Trustee has been appointed Executor in the Last Will of the Late Muhandiram K. D. Karunaratne of Matara and that provision has been made in his Last Will for the payment of "a sum of Rs. 10/- a year to the Colombo Central Y.M.B.A. for the Prize Distribution in connection with the Religious Examinations held by the Religious Branch of the Society."

While wishing the donor the highest bliss from the merit he would acquire from his contribution to the cause of Dhamma, we trust that his worthy example will be followed by other Buddhists when they are writing their last wills.

Yours,

A. JAYASINGHE,
Hon'y. Secretary,
Religious Examinations.

WOMEN SCANDALISE MEN

Sir,—Judging from comments I have encountered, in person and otherwise,

it seems that in the minds of some people, who could see only the surface meaning of anything they read, some misconception has been caused over my contribution to *The Buddhist* on the subject of Gautama Buddha's reluctance to admit women to the Order.

It would seem that some women who read, or was told of, my article thought it was directed against them! Each woman who has taken umbrage may have imagined that in my article I have referred to her particular frailty. She has been forgetting that she is not directly responsible for such frailty or weakness, but it is a quality inherent in *female nature*. That female nature is more fickle and wayward, less tolerant, more self-conscious, jealous and narrow-minded is a fact that will be endorsed by cultivated minds all over the world.

Gautama Buddha may have had this fact, among others, in view when he hesitated to place women on the same level as men.

Apart from this kind of one-sided, narrow, feminine mentality, Gautama Buddha had a fear, knowing human nature as he did. The fear was that women was inherently an allurements for man, from *more than one* point of view. It was not necessarily a lustful allurements, but an aesthetic human allurements which accorded with the principles of good taste, but yet such allurements was inimical to purity of mind—incidentally, do not women move freely with men and admire their beauty and virtues *pured by their men-folk* who are their protectors, the architects of their fortunes and social position and their lords and masters? But the women grudges the same freedom to their men-folk! This is the kind of wayward mentality that placed women below the standard of men, intellectually and ethically.

To place any kind of allurements in the way of seekers after spiritual emancipation was considered by the Buddha as unsafe. We all know where the unsafety lay.

No one would deny that there have been, there are, and there will be *women who excelled men* in virtues. It is in consideration of this fact that the Buddha ultimately admitted women to the Order. But, on account of this reason, women should not despise *men* who didactically discuss the comparative merits of the sexes, in general. When I say *men* I mean not the beastly variety but the enlightened variety—who have not cast off the fetters yet.

Yours, etc.,

E. T. G.

COLOMBO Y. M. B. A. NEWS

PUBLIC LECTURE

Mr. A. B. Perera, Advocate, delivered a lecture on "Asiatic Asia" on March 31st.

PERSONAL

We rejoice with the public over the recognition of Mr. U. A. Jayasundere's great eminence which led to his appointment as King's Counsel.

NEW MEMBERS:—

8.3.49: V. W. De S. Abeygunawardene, Pavilion Hotel, Maradana; S. S. Jayampathy, 321, Darley Road, Maradana; G. P. K. S. De Silva, Teacher, Ananda College, Colombo; G. V. S. De Silva, Soil Analyst, Rubber Research Laboratories, Agalawatta; Keerthie Amaratunge, 24, Shady Grove Avenue, Borella; Asoka M. Jayasinghe, 31/3,

Hamer's Avenue, Wellawatta; D. L. Ljyanasuriya, Sub-Acct., Bank of Ceylon Foreign Department, Colombo; D. W. Siriwardene, Clerk, Education Office Branch (AB), Colombo; P. C. Samarakoon, Student, Medical College, Colombo; Dr. Ananda Deva Wijesekera, Sociologist, Galloya Office, Colombo; K. A. H. Perera, Tudella, Jaela; A. H. O. Van Ryk, Bank of Ceylon Foreign Department, Colombo; D. B. S. Perera, "Sirimedura," Kalapaluwawa, Rajagiriya; M. M. D. G. Lennie, 321, Etul Kotte, Kotte; C. E. E. Perera, Proctor, S.C., Wadduwa; Jinadasa Weerasinghe, Storekeeper, Hospital of Indigenous Medicine, Colombo, and A. A. D. Lington De Silva, Tower Flats, Maradana.

15.3.49 : C. Weerasinghe, 73, Parana-wadiya Road, Maradana; R. S. Stewart, 52/20, Vauxhall Street, Slave Island; Titus De Silva, 62/1, Cotta Road, Borella; Ariyasena Samarasekera, No. 114, Temple Road, Maradana; Leonard Stanley Jayawardene, 210, Buller's Road, Colombo; S. S. Karunaratne, Opatu, Ganegoda, Elpitiya.

SABBE SANKARA ANICCA

Mr. A. F. Abeykoon, of Gajeru Walauwa, Kolamulla, father of Messrs. W. F. Abeykoon, M. W. F. Abeykoon and C. F. Abeykoon (Sports Secretary).

Mrs. Emily Wijesundere, sister of Mr. D. C. R. Gunawardene.

Our sympathy to the bereaved.

NEWS AND NOTES

NARADA THERA LEAVES FOR EUROPE

THE Ven. Narada Thera left for Europe in the P. and O. "Ranchi" on March 28th on a mission for the propagation of the Dhamma, at the invitation of the French and English Buddhists. He will be away for about six months.

On the eve of his departure, at a public meeting of Buddhists summoned by the Colombo Y.M.B.A., Bhikkhus and laymen invoked the blessings of Tisarana on him. The Ven. Baddegama Priyaratana Nayake Thera presided at the public meeting at which speeches were made by the Chairman, the Ven. Rasnakawewe Saddhamawansa Nayake Thera, the Ven. Henatiyane Dhammaloka Thera, Professor G. P. Malalasekera and Mudaliyar P. D. Ratnatunga. *Pirit* was chanted together by Bhikkhus of all Nikayas present.

On the following day a large gathering was present at the jetty to say 'goodbye' to the Ven. Thera.

BIHAR WELCOMES THE RELICS BACK

PATNA.—Fifty thousand people, including Buddhists from different parts of the country, attended a public reception here on March 20 of the relics of Sariputta and Maha Moggalana, the two chief-disciples of the Buddha.

The relics were taken in a mile-long procession, which started from Gandhis-marak Ghat and terminated at Gandhi Maidan, where a reception was held. The procession was headed by Congress volunteers and followed by Home Guards, military bands and police.

The urn containing the relics was carried in an open truck in which the Bihar Governor, Mr. M. S. Aney, Premier

Sri Krishna Sinha and other Ministers and bhikkhus of the Mahabodhi Society sat.

Units of armed police and Home Guards presented a guard-of-honour and a Gurkha military band played as the relics were carried by the Bihar Governor to a dais in Gandhi Maidan. Flowers were showered from planes when the reception was in progress.

Premier Sinha said that though such great men belonged to the world, Bihar could rightly feel proud for having produced them.

He expressed the hope that those who came to pay homage to the relics would imbibe their message "and thus bring Bihar, into the vanguard of cultural and religious renaissance and assist in regaining India's former glory."

Governor Aney who presided, said the Hindu religion was an open book to receive new concepts not at variance with its essential principles. Buddhism was thus absorbed in Hinduism. Hindus had a right to worship the Buddha and his disciples.

"It is for this reason," he added, "that the people of Bihar feel so jubilant at the reappearance here of the relics of Sariputta and Moggalana."

Bhikkhu Dharmaratna, of Ceylon, said the relics were not relics in the ordinary sense of the term, but "treasures associated with the eternal message of Love and Peace."

Buddhism, he declared, was a great contribution by India to human civilisation. "For the last 2,500 years the people of Ceylon have preserved your culture. Now India is free, so it is up to you to revive it once again."—*Cor.*

BUDDHAGAYA STATUS

MADRAS.—The Indian Government has decided to recognise the international character of the Maha Bodhi temple at Buddhagaya in Bihar.

It is here that Gautama Buddha received Enlightenment, and efforts have been made by Ceylonese and Burmese Buddhist leaders for a change in the management of the temple for the past many years.

Mahatma Gandhi in the '20s told Dhanapala, the Ceylonese Buddhist leader who had been agitating in this connexion, that once India became free "everything will be all right."

These words have proved prophetic, as the Indian Government has now decided to vest the management of the temple in a body of Buddhist representatives.

The Government of Bihar, where the temple is situated, is also one with the Central Government in this respect.

Recently the Provincial Government published a Bill to constitute a committee for the management and control of the temple and its properties. The committee was to consist of Buddhists and Hindus.

U. SOE WIN IMPRESSED

A REPORT from the secretary of the Maha Bodhi Society of India, states that during his recent tour of India U Soe Win, Director of Public Instruction, Burma, visited Sarnath on March 9. He was impressed by the numerous educational and religious activities carried on there and considered it a privilege

to hear Pali verses being recited by the children of Maha Bodhi Primary School.

He observed that in Burma and other Buddhist countries visitors to a village school were in the habit of being greeted with a smile; but not so in India.

The difference was mainly attributable to the education obtained in those countries.

He had learned many good things from India and hoped to put them to good use in his own country. It was his wish, he said, to see Sarnath, where the Lord Buddha promulgated the Saddhamma, grow before long into an international centre of Buddhist culture and education.—*Cor.*

"COMMUNISM SHUTS OUT BUDDHISM"

SINGAPORE.—To the accompaniment of Buddhist chants and hymns, the Governor of Singapore, Sir Franklin Gimson, laid the foundation stone of the new 200,000 dollar Buddhist temple in St. Michael's Road, Singapore, on February 24.

It is the aim of the Singapore Buddhist Association (founded by the Sinhalese community of this colony about 30 years ago), to make the temple the nucleus of a future Buddhist university and cultural seat for South East Asia.

After the ceremony, the Governor told a gathering of several hundred people of all races, that there was no room in Communism for kindness, one of the most impressive words associated with the Buddhist religion.

As one surveyed the tenets of Buddhism, he said, one found that spirit of kindness pervaded them all. It was an absence of kindness between individuals that was responsible for many of the troubles which concerned the world today, he added. There was no room in Communism for the practice of the precepts of Buddhism.

The Ven. Narada Thera, who had made a special trip from Ceylon for the ceremony, read a message of good wishes from the Prime Minister of Ceylon, Mr. D. S. Senanayake.

Earlier in the evening Capt. C. P. J. Seneviratne, of the Royal Pioneer Corps, planted a bo-sapling in the compound of the temple.

A larger tree brought from Ceylon about 15 years ago, was also planted within the enclosure. They had both previously been taken in procession from the Buddhist Association's premises in Outram Road to the site of the new temple.

Diplomatic representatives of various countries and a great many prominent Singapore and Federation residents were present at the ceremony.—*Cor.*

U.N. COMMISSION AT SARNATH

THE U.N.O. Commission on Kashmir visited Sarnath early in March. The members were received at the Mulagandhakuti Vihara by Bhikkhus M. Sangharatana and U. Dhammajoti, Secretary and Treasurer respectively of the Maha Bodhi Society. The visitors expressed high appreciation of the work carried on at Sarnath and of the Vihara, ruins and excavations. M. Sylrain Lourie, of France, commented: "It is here in Sarnath that we see real India." Most members evinced a sincere interest in Buddhism, discussing with the Bhikkhus many points on which they desired clarification.—*Cor.*