



THE BUDDHIST

“*Sīla Paññānato Jayam*”

Editor : G. P. MALALASEKERA,
M.A., Ph.D., D.LITT.

Assistant: D. N. W. de SILVA

Vol. XX

MAY, 1949

PUBLISHED BY THE
COLOMBO Y.M.B.A.

No. 1

TRI LAKSHANA

A NITYA, Dukkha, and Anatma are the three salient features which characterise all life. Anitya is the impermanent nature of this world and all things therein.

This truth is universally recognised, and on this there is no dispute whatsoever in any religious system or school of thought known to humanity. Even so crass a materialist as the Persian poet Omar Khayyam wrote :—

“Each morn a thousand roses brings
you say,
Yes, but where goes the rose of yesterday?
And this first summer month that brings
the rose,
Shall take Jamshyd, and Kaikobad away.

... O threats of hell and hopes of paradise,
One thing is certain this life flies,
One thing is certain and the rest is lies,
The flower that once has blown for ever
dies.”

This depicts the universal truth of Anitya even in the view of the gross sensualist, steeped in the mire of infatuation for the gratification of sense desires.

The unsatisfactory nature of this world also has been recognised in all climes and ages. Had the world been recognised as a place of perfection and happiness, then surely the need for so many religions would not arise. Therefore all religions are an attempt to transform this transient and imperfect life to one of enduring and unalloyed happiness.

We do not accept the theme that life is a gift from God above. Nevertheless bad as human life is it is the only opportunity and one which we can ill-afford to miss for the practise of Dana, Sila, and Bhavana, in order to gain emancipation from continued wandering in Samsara.

The Buddha taught that Dukkha pervades the entire world, (*Dukkha pattibhāto loko*). Tennyson, the son of a Christian clergyman, was able to delineate in glowing terms Dukkha-satya in the following lines :—

“That loss is common would not make
My own less bitter, rather more,
Too common ! Never morning wore
To evening, but some heart did break.”

It was Socrates the Greek philosopher who remarked that if all the sorrows of men were to be re-allotted every man would be content with his own share and would not like to exchange his sorrows for that of another. So much ingrained and steeped in Dukkha is the world.

Let us for a moment consider the life in the wilderness and in the depths of the ocean. There again we see constant terror and suffering prevailing—a sinister scheme in which the stronger preys upon the weaker. In this world of human beings too there is nothing more patent than suffering. Man's inhumanity to man makes it all the more appalling. The beauties of nature may enrapture the well fed artist or poet. But these beauties do not allay the hunger and wants of a suffering humanity. Therefore did Sir Edwin Arnold write :

“Beauteous is earth, but all it's forest-
broods
Plot mutual slaughter ; hungering to
live ;
Of sapphire are the skies but when
men cry
Famished, no drops they give.”

There is indeed enough food in the world for mankind to be well nurtured and above want. But the masses all over live in squalor and poverty. Here the producers prefer to dump into the sea stocks of grain rather than sell it to starving peoples who cannot afford to pay the prices demanded of them. History repeats itself and every quarter of a century witnesses a blood bath, which seems to be growing more intense in suffering with the advance of science. Here in the mad pursuit of wealth in the higher professions the virtues of honesty, mercy, benevolence, and altruism vanish into thin air.

To be a successful professional man, whether lawyer, doctor, merchant, one must conform to professional conventions and allow the fine end of one's conscience to be dulled by the acceptance of a certain dapperness. As for the masses, they live by servile labour steeped in what is called “*ahara gaveh-sana dukkha*.” Here men butcher each other for differences of religion and national avarice, in the mad rush for the fleeting glory of the world. In the welter of this confusion and insanity how true indeed is the remark of the Buddha “*sabbe poruḥujāna Ummattaka*.”

The world appears glamorous to the materialist, who is inebriated with youthfulness, wealth, and health. He fails to comprehend Anitya, Dukkha, and Anatma. Not delving deep into the real nature of life he takes the world and its things at their face value. Therefore he sings in his drunken revelry :—

“We dance along death's icy brink, but
is the dance less full of fun ?”

Indeed, it is less full of fun to those who pause in the midst of this mad revelry and ponder on the travails which await them no sooner than they fall down the yawning precipice of death. To them the wiser course of action is to prepare now to make the fall less hurtful. Therefore they meditate on Anitya, Dukkha, and Anatma, the trilakshana—or the three salient aspects of life. Thereby they are able to gradually cast off their infatuation to sensuality and all the tinsel glory of the world which holds them in thrall. They see danger in the stimulation and gratification of sense desires which are by their very nature insatiate, and which is the snare which when entangled in condemns beings to continued rebirth. They give heed to the words of the Tathagatha :—

“*Etha passathiman lokam—cittam rajar-
atupamam
Yattha bālā visidanti—natthi sanzo
vijānatan.*”

Come, behold this world which is like unto a decorated royal chariot. Here the fools flounder, but the wise find no delight therein.

And then by meditation which is the one and only method of acquiring wisdom (Pragna) they understand that all things are Anatta, how apart from the five skandas there is nothing permanent or enduring and that the Ego conception is a delusion. All the never-ending unrest of the world could be attributed to the failure to understand “*Anatta*.” This is the crux of Buddhism and the unique contribution of the Buddha to world philosophy. Shantideva, the former Prince of Gujarat, wrote in his “*Journey to the Light (Bodhicariyavatara.) Sat-kayadriṣṭimūlakāh sarvaklesāh.*”

This non-understanding of Anatta is surely the cause of the mess which individuals as well as the nations find themselves in. But it is difficult to

(Continued on page 7)

THE VEN. NARADA THERA EXPLAINS REBIRTH

Rebirth explains the following problems :—

1. It accounts for the problem of suffering for which we ourselves are responsible.
2. It explains the inequality of mankind which is due not only to "nature and nurture" but also to Kamma or activities.
3. It accounts for the arising of geniuses and infant prodigies which heredity cannot satisfactorily explain.
4. It explains why twins who are physically alike, enjoying equal privileges exhibit totally different mental, intellectual and spiritual characteristics.
5. It accounts for the dissimilarities found amongst children of the same family whilst heredity accounts for the similarities.
6. It accounts for the fixed abilities of man which are due to his prenatal tendencies.
7. It introduces the initial consciousness to the infinitesimally minute cell provided by the parents.
8. It accounts for the moral, intellectual, and spiritual differences between parents and children.
9. It explains how in us are found a rubbish-heap of evil and a treasure-house of good.
10. It explains how infants spontaneously develop such passions as greed, anger, jealousy, etc.
11. It accounts for the unexpected outburst of passions in a highly civilised person and for the sudden transformation of a criminal to a saint.
12. It explains how profligates are born to saintly parents, and saintly children to profligates.
13. It explains how, in one sense, we are what we were, we will be what we are, and in another sense, we are not what we were, and we will not be what we are.
14. It explains the cause of untimely deaths, unexpected changes in fortune.
15. It explains why in this world virtuous persons are very often unfortunate and vicious persons prosperous.
16. Above all, it accounts for the arising of Omniscient perfect spiritual Teachers like the Buddhas who possess characteristics which can only be explained by believing in a countless series of births.

EXISTENCE AND CREATION

By Dr. D. G. De S. KULARATNE

WHAT is Existence? and was there a Creation? are two questions as old as the world that have pricked the conscience of every person who is desirous of learning the Truth.

The answers to these questions are believed to be solved by well meaning but misguided religious teachers of the world. The solutions as explained by these different religious teachers are so wide and varied that honest thinkers consider it difficult to believe any of them. To these honest thinkers, who wish to learn the real Truth and probe into the question of Existence and the possibility of a Creation I humbly submit this little work of mine and any suggestions and constructive criticism from them would be most welcome.

Let us see how Buddhism has approached this question of Existence and the possibility of a Creation. According to Buddhism, the 'ignorant,' who are dazed with the idea of the existence of an entity called soul and of its immortality are the persons who cannot think that Nibbana is a possibility and are thereby obliged to call it annihilation. Before I finish this little article of mine I shall clearly show that the nihilistic theory attributed to Buddhism is a baseless fabric.

HYDRA-HEADED MONSTER

It is a fact well-known to many that Craving as taught in Buddhism, is a hydra-headed monster that inflicts pain in several ways. What this unique theory teaches about the Will to Live generated by Craving is interesting and most instructive. The clinging to life and longing to enjoy sensuous pleasures produce the fear of death. People, groping in the darkness of ignorance, thinking that the forces of nature and the other natural phenomena were mighty beings, who had control over them, deified and adored them to avert evils, arrest dangers and secure long life in order to enjoy the pleasures of this world.

Craving developed as people advanced and their demands increased and then they craved for an eternal existence after death, and wanted to secure it through the aid of their gods. Dazed by the will to live and enjoy, the uncultured then supposed that in the future existence in a place called heaven, they would for ever and ever be able to see beautiful and charming objects, to enjoy sweet fragrance, to hear melodious sounds, to partake of delicious food, to feel delightful contact, to live always in the company of those who were near and dear to them, and to cherish always agreeable and pleasant ideas without even a momentary unpleasantness.

They could not have grasped the idea, that pleasure and pain are relative terms and that the one cannot be judged as such except in its relation to the other and that the independent existence of either was an impossibility. Nor did they conceive that all sensuous pleasures, including those of mental cognition are caused by external objects of sense, and that which is caused is neither stable now

perpetual. They did not know that every condition which is subject to change is not an absolutely perfect happiness as it is a transition from good to better, or from bad to worse, and *vice versa*. They did not conceive that consciousness is nothing but an exalted feeling, or is a feeling that is condensed and centralised, that consciousness is a recorder of changes to which sensation is subject and that introspective consciousness is subject to changes, when one directs intellectual activity regarding the past and the present. They did not understand that all material things are subject to change, a fact not realised as they were deluded by Craving. The notions entertained by the more advanced thinkers were that there is an Eternal Spirit World, and that beings who enter it are immortal and happy.

CRUDE AND BASELESS

These are, to the Buddhist, crude and baseless speculations. To them an existence without thought, emotion and volition, which make up consciousness is mere nothing. All these are subject to change with the rapidity of lightning and being transitory, those beings in the Spirit World are neither perfectly happy nor are they eternal. Further, even in the highest heaven of heavens an existence must be finite, conscious and individual. Being finite, they are subject to delusion as well as limitation; being conscious they are subject to pleasure, pain and indifference and being individual, they are subject to pain caused by the effort and struggle made to maintain individuality.

In short, those conditions that are caused, those conditions that are transitory and those conditions where there is individuality, are neither perfectly happy nor eternal. The propounders of theistic creeds being men of ordinary culture, deluded their unthinking adherents by endorsing the natural cravings of their followers and promising them eternal bliss in heaven, where pleasure and happiness, splendour and glory, virtue and beauty, light and music, dancing and singing, exist for ever. This airy nothing, generated in the idle brains of greedy speculators and easily swallowed by the masses, is antagonistic to reason and practical knowledge and to the Buddhist it is only an idle speculation capable of being indulged in by those who blindly believe, saying that these are mysteries that cannot be fathomed by human knowledge or reason.

Therefore, when it is said that the Buddhist *summum bonum* is Nibbana, where none of these conditions exist, theists, whose minds are imbued with the sensuous pleasures of heaven, and an individuality having an entity called "Soul" deprecate it as utter death and total annihilation, in such manner as the power of muscular movement, whose functions are thought emotion and volition, which are inseparably bound with the brain and the nervous system, ceases at death; while those of materialistic views interpret the happiness of Nibbana as the mental tranquillity, which is only a means in this world.

FIRST CAUSE UNKNOWN

A beginning or a First Cause is unknown to Buddhism, and in the words of the Buddha, "Bhikkhus." I perceive no beginning to "Samsara," (*Anamatag-goyan bhikkave Sansaro pubba Koti na pannayati*) endorse this statement. Just as the modern theory called the "Nebular Hypothesis" which teaches that the sun, the planets, and their satellites are the results of the condensation of a nebulous vapour, which took place some millions and millions of years ago, after having been diffused throughout the illimitable expanse of spaces for aeons embracing millions of years, without inquiring into the cause of the nebulous vapour, takes it as its limit, likewise, the Buddhist Theory of Causation, in order to establish a limitation, begins with Avijja or Delusion.

To assume that Avijja existed for a time and from it arose psychic forces and from these mental forces evolved thought and consciousness is a grave error. Just as there are water, casein, fatty acids, carbo hydrates and salts in cow-milk, likewise, wherever Avijja exists, there then are the physical body, sensations, perceptions, aggregating mental forces and thought. In short, there is no Avijja without a sentient being and there is no Pothujjana (one who is under the influence of thirst) without Avijja. The Paticca Samuppada is the theory that teaches the causation of re-birth by mental activity according to the nature of the ideas cherished. Hence, Avijja is recognised as vital for the genesis of mental qualities, as the protoplasm is for the production of the physical body.

CAUSE AND EFFECT

Modern Science does not admit a First Cause, but attributes everything existing in the universe to an infinite series of Cause and Effect. Everything that happens now is the result of something else that happened previously, and so on *ad infinitum*. This rhythm of evolution and dissolution, completing itself during short periods in small aggregates and in vast aggregates distributed through space completing itself in periods which are immeasurable by human thought, is, so far as we can see, universal and eternal, each alternating phase of the process predominating now in this region of space and now in that, as local conditions determine. All these phenomena, from their great features even to their minutest details, are necessary results of the persistence of force under its forms of matter, form and motion.

The first cause is a thing hatched in the speculative imagination of theistic metaphysicians. The theistic theory of creation by external agency implies two things. They are, the creation of something out of nothing, or the production of the world out of pre-existing materials. Of these, the creation of something out of nothing is an inconceivable absurdity, as something cannot be produced out of nothing, and the formation of the world out of something implies the infinity of remote pre-existences, pointing out a maker or an architect, but *not* a creator. If created it involves the existence of a potentiality outside matter, which must either be caused or uncaused. If caused,

it involves a prior cause, or if uncaused, it must either be finite or infinite, there then is the limitation which is inimical to the notion of a first cause. Therefore, the first cause must be infinite. Moreover, as first cause, it must either be dependent or independent. If dependent, it implies a more remote cause. Consequently, the first cause must be independent.

NOT ABSOLUTE

The conclusion we arrive at is that the first cause is Infinite and Absolute. This is a perfect absurdity. As a cause can only exist in relation to its effect; it cannot be absolute. Being infinite, it is impossible for it to be first of all absolute and afterwards cause: The infinite cannot become the finite.

Intelligence attributed to the first cause implies a distinction and limitation which discard the notion of a first cause. Moreover, where there is intelligence, there must be consciousness, being the recorder of changes to which sensation is subject, it follows that the first cause is beset with the vicissitudes appurtenant to the senses, begetting pleasure, pain and indifference. If there be pleasure, pain and indifference, then it must be transitory, and if transitory, it can neither be eternal nor uncaused.

Just as without a cause there cannot be an effect, likewise without an effect, there cannot be a cause. If the first cause be a deity (God), then the effect is the world. Therefore this deity and the world are contemporary, as what is termed caused, derives its appellation from an effect. If this deity had no beginning, then it implies that this world, like this deity had no beginning.

In the inorganic and organic world, cause and effect are names given to changes to which matter is subject. The appearance brought about by certain changes of the condition of materiality, whether visible or not, is recognised as cause and what appears newly as effect. The effect in turn becomes the cause of something else, and so it continues *ad infinitum*. In the organic world, mental states generated by external objects of sense become the cause of mental activities.

The so-called first cause, spoken of by some writers is a product of an unhealthy understanding and a fiction of the brain. The advocates of this theory are forced by metaphysical deductions to attribute the two adjectives "Infinite" and "Absolute" to the first cause. It is really very easy for those who do not take the trouble to think on the subject to believe this perfect absurdity.

A cause must be in relation to its effect. Hence, a finite effect must have a finite cause. The infinite cannot be finite, nor does the multiplication of the finite produce the infinite. Therefore, to speak of an infinite cause is as meaningless as to speak of a crooked straight line. Further, the absolute is that which is out of all relations and an absolute cause is a non-relative cause. This also is as absurd as a square triangle. The infinite is indefinite and to speak of the indefinite, is, to say the least, a glaring absurdity. Thus it will be seen that the so-called first cause is a metaphysical muddle of inconceivable absurdities, and it is indeed a marvellous feat of the mind to be able to conceive that a great first cause existed during millions and millions

of years in perfect idleness quite independent of an effect and at last, suddenly produced this world, only a few million years ago.

NO SOUL

The doctrine of the transmigration of Souls, which forms one of the principal teachings of Brahmanism, is unknown to Buddhism. The Buddha emphatically denies the existence of an entity called "Soul" in Sentient beings and teaches that this "I am, I consciousness" is a product of the aggregation of the mental and the material and that at the death of sentient being nothing goes out of this body to another place, but his mental forces cause the production of a new vitality—inheriting a character in a place agreeable to the tendencies of his thoughts. Buddhism by ignoring a first cause and soul-theory, teaches that both the mental and physical (material) constantly revolve in the circle of cause and effect without a beginning and without an end, without either peace or pause, until the attainment of Nibbana.

In several discourses, the Buddha speaks of the existence of innumerable worlds and of places of happiness or misery, but does not attempt to solve their primary origin or to give a description of them. He takes as an ultimate fact the existence of the worlds and beings living in them, and teaches that these worlds as well as the beings living in them are subject to the laws of cause and effect and of mutation. He teaches that the organic and the inorganic appear, disappear and reappear according to the natural laws of each region. Consequently there is suffering everywhere. Therefore, each one should try to get out of this ocean of existence and activity. That is why, when asked about the world, the Buddha tersely said, "I shall show you the world its waxing and waning in this physical body, which is about a fathom in length." It is distinctly stated that the Buddha when questioned concerning the material worlds, does not clear up matters, such as whether they are finite or infinite, etc., as these do not tend to the cessation from suffering and misery or to the acquisition of Wisdom and Higher knowledge that lead to Nirvana.

NOT ANNIHILATION

In Nibbana the existence of an Atta (Soul) either individual or supreme is denied. Moreover, Nibbana is Un-caused (Assankhata), Incomparable (Anidassana) and inexplicable (Avyakata). Nibbana is the liberation from the bindings of Tanha. In the Buddhist philosophy, Tanha plays a prominent part, and is the root of all evil, activity and suffering. It is the liberation from this Tanha that Buddhism propounds and the results produced thereby must inevitably be a freedom from pain, sorrow and suffering. This is called genuine happiness or *Ekanta Sukha*, found only in Nibbana. To say that Buddhism is *Uccheda* (annihilationalism) or materialism is quite untrue for Buddhism does not recognise a permanent 'I' or "Soul" entity, therefore the very idea of annihilation is quite foreign to Buddhist philosophy. Further, if Nibbana is annihilation, it cannot be visible. But Nibbana is visible to those who develop the knowledge of the Paths and several instances are given by the Buddha's disciples, who

the knowledge of the Paths. It is incomparable to anything else that exists. It is boundless and is resplendent with tranquillity. These show that Nibbana is not annihilation.

The unique and most prominent feature of Buddhism is that it is the only religion that those who believe modern sciences can profess, as it stands midway between theistic Eternalism and materialistic Annihilationalism, thus avoiding the extremes propounded in both and reconciling Religion with Science.

Buddhism ignores an evolver, a creator, a designer and a controller. It teaches that such a being as "the creator, the maker, the ruler, the allseeing Supreme one," who is almighty and omnipresent, cannot exist, by stipulating that each existence must be individual, finite and conscious and if individual, there is a limitation that destroys the idea of omnipotence and omnipresence attributed to him and further shows that he has to strive to maintain his individuality and thereby he becomes subject to the troubles and worries caused by Sankhara. If finite, he is neither omnipotent nor omnipresent. If conscious, he must be subject to the Laws of Karma owing to his mental activities that beget pleasure, pain, and indifference and also he can neither be perfectly happy nor eternal, as his consciousness is the recorder of changes to which his sensation is subject. Whether he be composed of the mental and the material or of the mental only, he is subject to the Law of Mutation that operates on both. If he be a ruler or an active agent, he must be subject to sorrows and sufferings caused by Sankhara.

NO SAVIOUR

Buddhism denies that Salvation from suffering could be gained by the aid of a saviour or a deity. It rejects the efficacy of rites, ceremonies, prayers, astrology, palmistry. It stigmatizes heavenly bliss as an eroding mirage, by teaching that pleasure and happiness derived through the six senses are unstable and transient, as they are the results of causes and that beings in heaven are not perfectly happy as they are subject to the vicissitudes of sensation and they are not eternal as they are subject to change. It denies the existence of an entity called "Soul" and teaches that life in this or in any other world is not identically the same in two consecutive moments, as the mental and the material are both changing momentarily. Buddhism teaches that ideas and consciousness are not properties of matter, that life is not a result of chance produced by chemical, electric, magnetic and other combinations, but as a result of the Law of Causation. (Paticca Samuppada).

Buddhism teaches that the mentality and the material that compose sentient beings from an amoeba to an elephant or man—existed previously in other forms and therefore, the organic world does not represent new sentient beings. It teaches that vitality is energy and it is a fact known even to the students just beginning science that energy can neither be created nor destroyed. The Buddhist Theory of organic evolution is such absorbing interest that simpler organisms known as the moera as well as the smallest and frailest living beings called

the radiolaria can be classed as the products of the feeblest mental forces and even of anyone were to meet with success in producing the organic out of the inorganic, even then Buddhism can maintain that the results are not new beings, but old ones, whose states of aggregation (Sankhara) are being reproduced revolving in the wheel of Sansara of cause and effect.

The Buddha taught three things, the transitory nature of all existence, the sorrow arising from this impermanence and the impossibility of grounding a permanent Ego on such a shifting basis. Finding that desire, lust of life, or will to live, is the root of all evil, He said, "Root it out by patient effort fixing your attention on one ideal, that of Saintship, the condition of the Arahats by realising the state of Nirvana." This goal is to

be reached only by earnest strenuous endeavour, boundless compassion and the purest morality. It is the highest system of self-culture combined with an iron discipline; to the sorrows of others the heart must be as soft as butter and to one's own failings as hard as stone.

He who would prepare for the treading of this Path must begin by keeping the simple precepts of morality, then as he grows stronger, he must cease utterly to do evil, complete and establish good deeds and cleanse his thoughts. By acknowledging the Four Noble Truths and following the Noble Eight Fold Path, the mind will gain its perfect balance and the goal is reached, for he has at last found that which he sought, "the pearl of inestimable price," the ideal of Nirvana, the fading out of all desire, all hate and all delusion.

There is no virtue nobler than the cultivation of Universal Love, no happiness sweeter than Mental Transquillity, no truth clearer than the existence of Impermanence in every state of aggregation (Sankhara), no religion higher than moral and Intellectual Development and no philosophy greater than that which teaches the production of immediate results visible to one's self and others. These and several other ideals form the essence of Buddhism. Hence, even a slight attempt to explain this noble and venerable creed, which is the only religion or philosophy that combines the Ethical with the Physical Law, propounding natural evolution, natural development and natural dissolution of the organic and the inorganic, will, no doubt, be welcomed by every lover of humanity.

INDO-CHINA

(In view of the present great interest in Indo-China the following note sent by MELE. SUZANNE KARPELES, well-known writer, and Secretary of the Ecole Francoise d'Extreme Orient in Hanoi, Indo-China should give report to our readers. —Editor, "The Buddhist.")

BECAUSE of its position between India and China, on the edge of the Pacific and facing Oceania, it is locked in a network of cultural and economic relations which it would be futile to disregard and dangerous to weaken."—*Charles Robequin.*

PHYSICAL GEOGRAPHY

The country is divided from North-West to South-East by a chain of mountains.

North-East of it lies China, the infiltration of which steadily went on by sea if not by land like in the past; West of Indo-China lies Burma and Siam; the Mekong river being the natural boundary, once again, between Siam and the Central and Southern districts of the Laotian Kingdom.

HUMAN GEOGRAPHY

The Annamites are settled in the Eastern maritime areas of the *Indo-Chinese* peninsula and the *Cambodians* have maintained part of their maritime settlements on the Gulf of Siam.

Cochin-China has a population of about 4-616000 inhabitants, that is to say, some 17 souls per square kilometer.

Annam has a population of about 5-658000 inhabitants, that is to say, some 38 souls per square kilometer.

Tonkin has a population of about 8-700000 inhabitants, that is to say, some 75 souls per square kilometer. That is to say.....18-972000 inhabitants who owe their culture to China.

Cambodia has a population of about 1-012000 inhabitants, that is to say, some 4 souls per square kilometer.

Laos has a population of 1-01200 inhabitants, that is to say, 4 souls per square kilometer, that is to say.....4-058000 inhabitants who owe their culture to India and who are governed by a constitutional King.

Besides the *Annamite*, the *Cambodian* and *Laotian* people one finds *Indonesians* of so-called *Primitive tribes* known under the vocable of *Moi*, *Kha*, *Phnong*, and ethnical groups such as the *Muong* in Southern Tonkin and Northern Annam and the *Meo*, *Man* or *Yao* who are to be found in the Northern mountain region of Tonkin, Annam and Laos and who are new comers in Indo-China having migrated from China.

The density of the population is about 35 souls per square kilometer and less than 10 per square kilometer in the back country.

The Annamites represent about 72% of the whole Indo-Chinese population and live in the plains.

The Cambodians represent about 12% of the whole Indo-Chinese population and live in the plains. The Thai, 6% are to be found partly in Tonkin and partly in Laos.

Cambodian, Laotian or Thai withdrew in front of the Annamite infiltration which steadily went on till lately.

The *Foreign elements* found in Indo-China are the following ones:

European, one for every 544 Indo-Chinese inhabitant.

Chinese have settled all over the peninsula and number as follows:—

In Tonkin about.....	35,000
In Annam about.....	11,000
In Cochin-China about..	171,000
In Cambodia	106,090
In Laos	3,000

They married Indo-Chinese women and their children are very handsome. One may add, that in Cambodia, the Chinese who married Cambodian women, became a powerful Khmer renationalising element, by the order of the national and traditional faith.

Malay and *Cham* about 100,000 souls are settled in Cambodia and Cochin-China; they are either fishermen or traders and all belong to the Moslem faith.

GENERAL HISTORICAL POINT OF VIEW

From pre-historical remains found in Indo-China one has been able to infer that intercourse existed between that peninsula and India. Indian's Pacific colonisation, which according to the latest excavations begins from the 2nd century A.D., spread in Western Indo-China and left a deep stamp on the Champa and Khmer empires and on the Laotian kingdoms. On the other hand, China's civilisation has impressed the whole of Eastern Indo-China and the Annamite culture is but a reflection of it. On the East the Annamites have spread southward assimilating the Hinduised "Cham" population (14th century) and further South-West have driven back 500,000 Hinduised Khmer people from the 17th to the 19th century. The first visit paid by the Indo-Chinese mandarins to India took place in 1778 landing at Calcutta.

RELIGIONS

In *annamite countries*:—"Confucianism" and the "cult of the Ancestors" are the outstanding doctrines that regulate the daily and family life of the people. Then comes the Mahayanist Buddhist faith and the Taoist cult which live side by side. A few years ago a society for the revival of the pure Mahayanist doctrine, on strictly religious and ethical grounds was founded in Hue and had active working branches all over Annam. Similar movements were started in Tonkin and Cochin-China, inspired by slightly different ideals.

In *Cambodia and Laos*, the state religion is the Hinayana Buddhist doctrine. In 1931 an Institute of Bud-

dhist studies was created in both these countries which had as immediate effect the raising of standard Buddhist culture, creating thus a revival of the pure faith, which is the same as the one found now-a-days in Ceylon, Burma and Siam.

EDUCATION

Annamites, Cambodians and Laotians have been more or less influenced by the Western ideals of education which means that it is no more the appanage of their respective religions. In Annamite countries, the first step taken was during the 17th century in romanising the Chinese alphabet for the benefit of the mass. Primary education is widely spread and taught either in Annamite, Cambodian or Laotian language, the curriculum includes history and geography of each country and ethical and hygiene lectures; then follows high primary and secondary education, Chinese characters being taught in Annamite countries and Pali in the Hinduised kingdoms of Cambodia and Laos, besides the native tongue. Colleges or lycées are to be found in Hanoi, Hue, Phnom Penh, Saigon, Vientiane (Laos) and Dalat.

The University of Hanoi includes scientific, literary and law faculties with brilliant students and each year gave an increasing number of teachers, magistrates, doctors, ingénieurs, etc., etc., who for the great majority were Annamites. Cambodians begin to follow the Annamite evolution and next comes Laos. Public

works, agriculture, mines and industry. have been the main factors of the Indo-Chinese evolution.

The Ecole Française d'Extreme Orient, whose "magnificent work of repair and preservation of monuments, especially at Bayon and Angkor Thom, the collection, publication, interpretation of inscriptions and other allied activities which have been carried out by French scholars, are achievements which, "as Sirdar K. M. Panikkar writes, "entitle her to the gratitude of the Asiatic peoples," as it has greatly helped in revealing the glory of India culture on the Far Eastern Hinduised kingdoms.

Art. Hanoi's School of Art enabled the most delicate traditional and modern European styled Annamite artists to reveal themselves and talented sculptors to bring a new artistic impulse to their country.

Cambodia and Laos up to now, maintained the traditional arts and crafts which, with the European interest, have known a wonderful revival and still bear the deep stampage at the Indian influence.

Literature: Up to the middle of the 19th century Indo-China's literature reflected either Chinese or Indian culture. The contact with French culture has not only opened a new chapter in the history of Annamite literature, but has brought out prose and poetical Annamite works written in the best of French language like here in India with English.

TRADE RELATIONSHIP

Indo-China exported to China—Rice, dried fish, eggs, tea, cinnamon bark.

Indo-China received from China—food products, medicines, silk, cotton wool, (raw and manufactured), paper, joss-sticks. Indo-China received from India—all her jute bags from Bengal, ginned cotton, gold and silver thread and brocades for the Cambodian and Laotian courts.

Bibliography of standard works.

Bulletin de l'Ecole Française d'Extreme Orient in progress (archaeology, philology, ethnography, folk-lore, etc., etc.)

Bulletin de la Société des Amis du vieux Hue

Bulletin de la Société des Amis du Laos

Bulletin de la Société des Etudes Indo-Chinoises (in progress since 1883 (Published in Indo-China and in French).

French Indo-China by Virginia Thomson, George Allen, London, 1937.

Economic development of French Indo-China by Charles Robequain, Oxford University Press, 1944.

The future of India and South-East Asia by K. M. Panikkar, Allied Publishers Bombay, 1945.

(These are the most complete surveys on Indo-China published so far in English).

THE BUDDHIST SOCIETY, LONDON

THE Buddhist Society, London, was founded on the 19th of November, 1924. Next November, therefore, will be its 25th birthday, and it is hoped to celebrate the occasion with a series of special meetings, a special issue of "The Middle Way," and the publication of at least three new books. The meetings will include a Reception, a Public Meeting at which distinguished visitors will speak on Buddhism in England, and a special Meeting for Members Only.

The first of the special publications will be the second edition of *The Development of Buddhism in England*, first published in 1937. The new edition will bring the history up to May, 1949.

The second work will be a new edition of Ananda Metteya's *The Wisdom of the Aryas*, with a biography of this great English Buddhist by the Anagarika Sugatananda (Mr. Francis Story), and Mrs. Claire Maison, of the Buddhist Society, London. This will be printed for the Society in Rangoon.

The third volume will be *Thus Have I Heard*, a series of lectures given to the Society on Thera Vada Buddhism by Mr. Christmas Humphreys. This is being printed for the Society under the auspices of Professor G. P. Malalasekera at the Lake Press, Colombo.

The fourth work is the collected works of Mr. W. J. Gabb, to be called *Studies in Zen Buddhism*, comprising a reprint of his "Beyond the Intellect," his "Tales of Tokuzan," and a series of lectures on Zen Buddhism given to the Society in 1948.

The approximate cost of these works will be:

"The Development of Buddhism in England" . . .	£125
"The Wisdom of the Aryas" . . .	£150
"Thus have I heard" . . .	£225
"Studies in Zen Buddhism" . . .	£300
	£800

To raise this sum, which is far more than the Society can at present afford to spend from its own resources in any one year, the Council has decided to appeal to all friends of the Society throughout the Buddhist world.

To show the present standing of the Society in London, a short list of Hon. Vice-Presidents, consisting of distinguished representatives of Buddhist countries, has recently been compiled. This list includes H.E. The High Commissioner for Ceylon, The Siamese Ambassador and the Nepalese Ambassador to the Court of St. James, the Venerable Hsu-Yun of China, Professor D. T. Suzuki of Japan and, soon to be appointed, a famous Tibetan Buddhist in Lhasa.

The Appeal is based on work already done. *The Middle Way*, with a circulation of fifteen hundred, and a reading public of twice that number, now goes into nearly every country of the Buddhist world.

The Library of 2,500 books is the finest of its kind in the British Isles available on loan, and is being added to every year.

Meetings are held for the public and for members, only classes for meditation, of both the Thera Vada and the Maha-

25TH ANNIVERSARY APPEAL

yana Schools, are being held under competent teachers. The Librarian, the Venerable Bhikkhu U Thittila of Burma, takes a Pali Class, and a Zen Class has been recently founded.

For nearly twenty-five years the Society has published books and booklets on every aspect of Buddhism, its two most famous publications being *What is Buddhism?* (1928) and *Concentration and Meditation* (1935), both of which are still in print.

Funds for this work have come from subscriptions, donations, and the profit from publications. All the money so received has been spent immediately on the spread of the Dhamma in the West.

Now we need money to publish the four books above described. Will any kind Buddhist, filled with the spirit of Dana, give us the cost of one of them, or a substantial part of it? For such a gift we shall, of course, make due acknowledgment, but any donation, large or small, will be accepted in the name of the Dhamma, and all of it will be spent on publications.

We appeal, then, for your help in commemorating twenty-five years of service to the cause of Buddhism in the West, and we know that to Buddhists we shall not appeal in vain. All donations should be marked "Publication Fund," and sent to the General Secretary, Buddhist Society, London, 106, Great Russell Street, London, W.C.1., as soon as possible.

On behalf of the Council,
CHRISTMAS HUMPHREYS,
President.

A TEST OF VIRTUE

IN Savatthi, in days gone by, there lived a lady, Vedehika by name. She was reputed to be gentle, meek and mild. She had a maid-servant named Kali, a bright girl, an early riser and a good worker.

"I wonder," thought Kali, "whether my mistress who is so well spoken of has really got a bad temper of her own which she does not show or whether she has got no temper at all? Or although possessing a really bad temper she does not show it to me just because I am an excellent worker who she does not want to miss? I shall find out the truth."

Next morning Kali was very late to wake up for her duties.

"Kali! Kali!" cried the mistress.

"Yes, madam," answered the girl.

"Why did you sleep so long, Kali?"

"Oh! that's nothing, madam!"

"Nothing indeed, naughty girl!" thought the mistress, frowning with anger and displeasure.

"So she is ill-tempered although she does not show it," thought the maid, "it is because I do excellent work that her anger is not revealed. Let me try further."

Next morning Kali slept still longer and her work remained undone.

"Kali! Kali!" cried the mistress.

"Yes madam," answered the girl.

"Why did you sleep so long, Kali?"

"Oh! that's nothing, madam!"

"Nothing indeed, you naughty girl!" exclaimed the mistress giving vent to her anger and displeasure in words.

"Yes," thought Kali, "she is quite ill-tempered although she does not reveal it. That is because I do my work excellently; hence let me provoke her further."

So the next morning she made it appear to her mistress that she was determined to sleep the whole day off.

"Kali! Kali!" cried the mistress.

"Yes, madam," answered the girl.

"Why do you sleep so late, Kali?"

"Oh! that's nothing, madam!"

"Nothing indeed! you naughty girl to sleep so late!" exclaimed Vedehika and in her rage she snatched a lynch-pin and struck the girl so hard on the head that she started bleeding. With broken head streaming with blood Kali roused up the whole neighbourhood with shrieks such as: "See what the gentle one has done! See what the meek one has done! See what the mild one has done! Why? just because her only maid slept a bit late!" Vedehika was so much angered that she wanted to snatch up the lynch-pin to strike her again and break her head to pieces.

Consequently Vedehika's true self was revealed and she was defamed for her violence.

In like manner, Lord Buddha taught, a person may be gentle, meek and mild so long as nothing unpleasant is said against him. It is only when unpleasant things are said against him that a person reveals his true self. I do not call that Bhikkhu docile who is docile and evinces docility only to get the necessities of life.

For if he fails to get these things he is not docile and evinces no docility. Him only do I call docile whose docility springs out of honour and veneration for the Doctrine.

ASOKA, THE GREAT

By
Bhikkhu SOMANANDA, Madras

ASOKA was born 236 years after the Parinibbana of the Buddha. His original name was Piya-dasa.

Asoka was not a Buddhist in the beginning. After he succeeded to the throne he was known as Chandasoka because he was very cruel. His father, King Bindusara, used to feed 60,000 non-Buddhist monks daily, and hence Asoka also did the same. One day, having heard a Buddhist novice named Nigrodha Samanera, he embraced Buddhism. Gradually he stopped feeding non-Buddhist monks and began to feed bhikkhus. Having come to understand that Buddha's preaching of 84,000 skandhas, he constructed 84,000 viharas all over India. During his reign missionaries were sent to different parts of the world to spread Buddhism. Arahath Mahinda, the Emperor's son, carried Buddhism to Ceylon.

On his death-bed he had no riches as the non-Buddhist ministers did not allow him to take anything from the treasury. He never ate without first giving alms to the bhikkhus. One day he had only half of a myrobolam and he sent it to the bhikkhus who lived in the vicinity. The bhikkhus received it with compassion and shared the juice, mixing it with water. Then, they meditated on the impermanence of all sentient and insentient beings. Having heard of the significance of their magnanimous act, Buddha was deeply inspired by the good qualities of the bhikkhus, and he composed a verse offering the whole of India to the bhikkhus. This is mentioned in the book "Divyavadana."

"There are five ways in which you may be addressed:—

- (1) In or out of season,
- (2) truthfully or untruthfully,
- (3) mildly or harshly,
- (4) profitably or unprofitably,
- (5) in love or in hate.

People may speak to you from time to time in any of these ways. Your task should be to preserve your hearts unmoved, never to allow an ill word pass your lips, but always to abide in compassion and goodwill, with no hate in

By PANDIT H. SADDHATISSA THERA.

Buddha Vihara, Reading Road, New Delhi

your hearts, enfolding in radiant thoughts of love the person addressing you and proceeding thence to enfold the whole world in your radiant thoughts of love—thoughts like the solid earth beneath thoughts great, vast and beyond measure, in which there is no hatred and intent to harm any living being."

TRI LAKSHANA

(Continued from page 1)

envisage an era when the whole world would appreciate "Anatta" because it is in the very nature of the world that only people who have practised dana, sila and bhavana either previously or here, and whose "eyes are but partially covered with dust" will comprehend this fundamental truth. The world is averse to meditation on the Trilakshana and prefers to meditate or hug to the delusion that the converse is true, viz. :— Nitya, Sukha, and Atma.

That is why the Buddha exhorts us to abandon this pit of Suffering (*tareyya narakam imam*). But those who heed the clarion-call of the Buddha would by energetic endeavour, diligence and self-control meditate on Anitya, Dukkha and Anatma and thereby make for themselves a haven which will not be submerged by the floods of recurrent birth and all the train of suffering which follows it. They will see fear in indolence and reckon security in the tireless effort at meditation as expressed in the sacred books:—

*"kosajjan bhayato disva,
viriyārambhan ca khemato."*

They will for ever recall the words of the Tathagatha addressed to all seekers after truth:—

*Kinnu hāso kimānando niccaṃ
appjalite sati
Andhakārena onaddhā padipaṃ na
gavesatha?*

"What laughter and exultation when the world for ever burns (with the fires of birth, decay and death). You, who are enshrouded in darkness, will you not seek the light?" Then they will no longer delude themselves by burying their heads in the sands of infatuation, but will face the stark facts of life and give battle to the kleshas (passions), with the determination that it is better to perish in this fight rather than live cowed and defeated. Then would they be complying with the last words of the Master delivered in compassion to suffering humanity:—

*"...vayadhammā sankhārā, appa-
mādena sampādetha."*

Then, surely as the falling drops of water will gradually fill a large jar so meditation on the Trilakshana practised time and again, day to day with unremitting endeavour, devotion, and self-restraint will ultimately earn for them the haven of rest which is free from all the trammels, tribulations, cares, and woes of continued birth.

*"Uttanenappamādena, saññāmena,
damena ca,
Dīpaṃ kayirātha medhāvi-yaṇ ogho
nābhikīrati."*

BUDDHAGAYA TEMPLE BILL

DOES IT RESTORE BUDDHAGAYA TO BUDDHISTS ?

I REMEMBER the occasion when Premier Sri Krishna Sinha, while laying the foundation stone of the proposed Mahabodhi monastery at Buddhagaya, vehemently denounced the Mahanth regime and inspired so much hope in the minds of Buddhists. Mr. Jamuna Prasad Sinha, Member of the Legislative Assembly from Gaya, was eloquent in his praise of the Prime Minister who, he said, was actually laying the foundation stone of the cultural reunion between India and Buddhist countries. It was supposed that both Dr. Rajendra Prasad, the uncrowned king of Bihar, and Premier Sri Krishna Sinha were for handing over the great Buddhist temple to Buddhists. Should we congratulate the Prime Minister, now that he has come out with his Buddhagaya Temple Bill ?

The Prime Minister of Bihar who is piloting the above Bill in the Assembly is, no doubt, a well-meaning person. The remarkable efficiency and honesty with which he handled the bubbling communal problem in the province eloquently showed that he was the person to uphold the righteous cause of a poor minority in the teeth of the opposition of a mighty majority. His was the first Government in India to declare Vaisakha, the thrice-sacred festival of Buddhists, as a public holiday. Dr. Mahmud, the then Minister for Education in his cabinet, was actually contemplating to open an institute of culture to be run in the lines of the ancient Buddhist University at Nalanda. Obviously the people of Bihar cannot afford to forget the glory that was Buddhist Magadha. But does this Buddhagaya Temple Bill, 1948, aim at restoring the sacred spot to Buddhists ? Does it at least recognise that the great temple is a Buddhist one ? Anyway let us congratulate the Hon'ble Prime Minister by all means on his attempt to "reconcile Hindus and Buddhists by appointing a joint committee for the management of the temple" and on his pointing out "what would happen in the Hindu and Muslim world if they (Hindus and Muslims) were not allowed to visit Ajodhya and Mecca."

FOUR AND FOUR

According to the Bill as introduced in the Bihar Legislative Assembly, the management of the Buddhagaya temple will go over to a committee consisting of four Hindus and four Buddhists—all of whom must be Indian by nationality. The chairman of the committee—the District Magistrate of Gaya—must be a Hindu. In the event of the District Magistrate being a non-Hindu, the Government will appoint a Hindu in this place to be the chairman.

What is striking is that the Bill really tries to find a way of escape totally ignoring the actual solution of the problem. The provisions of the Bill are such that one wonders whether the remedy is not going to be worse than the disease itself. So far it was the Mahanth *versus* Buddhists of all countries banking upon the support of Nationalist

India. How do we know that these four members and the chairman appointed by the Government as representatives of Hindus will be more friendly towards Buddhist than the Mahanth was ? As a matter of fact the Mahanth had always to bear in mind that it was a Buddhist temple. But the Government in introducing this Bill does not at all seem to recognise that. For, had it been otherwise they would not have hesitated to hand it over to a committee of Buddhists.

Let there be no doubt about the idea behind the committee being constituted in this way. It is clearly laid down that the District Magistrate of Gaya is to be the ex-officio chairman of this committee and that he must, of necessity, be a Hindu. In case the District Magistrate of Gaya happens to be a non-Hindu at any time, the Government will appoint a Hindu to hold the office of the chairman in the former's place. Supposing a Buddhist, perchance, happens to be the D.M. of Gaya, is he expected to be the ex-officio chairman of the committee ? No, the Government will appoint a

By

SIRIPAL SENADHEERA, B.A.,
Jyoti Bros.,
4, Ramjidas, Jetia Lane,
Calcutta 7.

Hindu to be the chairman simply overlooking that Buddhist D.M. It must be made clear that Buddhists, on their part, will have no objection to a non-Hindu non-Buddhist being the chairman on the ground of his being so. The very insistence on a Hindu D.M. being the chairman is, it is evident, meant to ensure a majority for Hindus. It is clear that this committee is to consist of five Hindus and four Buddhists. For, no Buddhist can ever expect to be the D.M. of Gaya, not to speak of becoming the chairman.

ONLY INDIANS

The insistence on Buddhists of Indian nationality alone being appointed to the proposed committee is rather unintelligible. It might be well noted here that the Prime Minister told the Assembly that there would be no international complication as Buddhist members of the committee also would be Indian nationals. It is significant and we have a right to know what these implications exactly are. Had the Government taken the trouble of consulting any representative Buddhist organisation in India, the latter would have easily offered a just solution involving no international complication whatsoever. Let us hope that the Government can find four representative Indian Buddhists to serve on the committee. But any Indian Buddhist knows only too well that without the closest co-operation of Buddhists throughout the world it is not possible for him to restore the sacred spot to its pristine

glory. So this deliberate exclusion of Buddhists of other nationalities means a great harm to the cause of Buddhagaya temple as it renders it impossible for Indian Buddhists, one of the poorest and most neglected minorities here, to enlist the fullest co-operation of the Buddhist world.

Much may again depend upon how the word "Indian Buddhist" is interpreted. Unlike Hinduism, Buddhism admits all to be its adherents. One can be a Buddhist by birth or by adoption. Now almost all Hindus in this sub-continent occasionally claim themselves to be Buddhists ; Sanatanists are specially vociferous. There may be many Hindus who are interested in becoming Buddhists. Who is to decide whether a certain person is a Buddhist or not ? Buddhists must not make a secret of their just fear that the committee may, in the long run, consist of four Hindus who claim to be Hindus and of four Hindus who claim to be Buddhists in addition to their being Hindus.

It seems to have been conveniently forgotten that the Buddhagaya Temple is the most sacred spot on earth to Buddhists while it is one of the thousands sacred to Hindus. As a matter of fact there are very few—very few indeed—Buddhists in India at present. Chittagong, that stronghold of Buddhists is no more in India ; it is in Pakistan. Nepal, Bhutan and Sikkim are surely not reckoned as forming parts of India. Of course there are some Buddhists in Kashmir, and some in West Bengal, Bihar and Madras. But all of them taken together form only a microscopic minority.

The Buddhists should demand that the committee must have a Buddhist majority—at least five out of nine including the chairman. Let the Buddhist members be Indians by all means. But they must be selected by representative Buddhist organisations in India. Any demand that the Secretary must be selected from among the Buddhist members is only too justified in face of the insistence on the chairman being a Hindu. Let it be made known that these are the irriducible minimum demands of Buddhists who, all the same, must not cease to demand the total restoration of Buddhagaya to Buddhists.

One of the many reasons why Buddhists should insist on having a majority in the committee is that the great Buddhist temple built on the spot so dear to the Master must be managed according to Buddhist ideals. In plain and simple language, Buddhists would like to keep the temple open for all irrespective of their creed. Buddhists cannot refuse admittance to any person on the ground that he is not one of "Hindus and Buddhists of all sections." Every being, whoever he may be, is necessarily a Bodhisatva according to Buddhism. Supposing Hindu members favour, as they do in all other cases, the idea of not allowing Muslims and Christians and Buddhist members stick to their principles, what will be the natural outcome ?

One will do well to take note of those cases where Buddhists and Hindus in joint committees had serious ideological difference. It is thus evident that the Bill does not make any provision for the temple being managed according to Buddhist ideals. And it is significant that Buddhist organisations in India were not consulted with regard to various provisions of the Bill prior to its being introduced in the Assembly and that there was a certain hurry about the whole thing.

KATARAGAMA RED-HERRING

The remarks made by Sir C. P. Sinha about certain Hindu temples in Ceylon cannot be allowed to go unchallenged.

It might be that he was referring to the Kataragama Kovila on this occasion. There were demands from some interested persons that Buddhagaya should not be restored to Buddhists unless and until Kataragama was safely handed over to Hindus. It is well-known that there is a Kovila of God Kataragama attached to every Buddhist temple in Ceylon. This shows that Kataragama is one of Ceylon's national gods. To say that any Hindu has ever been denied facilities for Pujah in the Kovila at Kataragama is sheer nonsense. Anyway it is for Hindus to take up the matter with the Buddhists of Ceylon and not to use it as a scapegoat for Buddhagaya. The Hon'ble Prime Minister stated in the Assembly that "he would write to the

Government of Ceylon about it." It would be better if he could find time to visit Kataragama personally. However, the Buddhists of other countries may well ask: "What has it got to do with Buddhagaya?"

Buddhists must exert themselves to ensure that they shall not fall from frying pan to fire in consequence of this one-sided Bill. They may well ask the Prime Minister: "What will happen in the Hindu world if Ajodhya is handed over to a committee consisting of five Muslims and four Hindus and what will happen in the Muslim world if Mecca is handed over to five Hindus and four Muslims.

BUDDHISM IS SUBLIME TRUTH

By E. T. GOONEWARDENE

THE philosophy of the Buddha is simply an exposition of the Truth, the whole Truth, and nothing but the Truth. Truth is eternal; it holds good for all time. But the impediment is that it is not given to every one to discover and assimilate the whole body of Truth.

The highest wisdom is necessary for finding, imbibing, and following the sublime Truth. Only a long and perseveringly and continuously cultivated and perfected intellect—that of an Enlightened One—can discover, crystallise, and expound the Truth in full. When a Buddha appears in the world and performs this stupendous task, Truth in its highest, purest, and complete form is disseminated in the world. But, following the inscrutable law of Nature, even Truth becomes a victim of deterioration and decay.

After enduring for a considerable period, during which civilized man can reap the fullest benefit of it, the body of Truth hugs the downgrade until finally it becomes tainted, obscure, and murky, and remains so until another great sage, out of compassion for suffering beings, appears and regenerates it. Thus, Buddhism is not a religion founded or invented by any original author. It is simply an all-pervading philosophy of life which a human being, who has by degrees developed his intellect and understanding to the highest pitch, by dint of stupendous endeavour, proclaims to the world.

The institution of Buddhahood is open to all. It is no one person's monopoly. Now, we find that Nature has provided this world with the phenomena called Earth. Suppose an industrious person cultivates some of this earth, converts it into a field, and sows grain in it, which, by good care and tending, yields a rich and plentiful crop, and a harvest is reaped which provides sustaining food for so many people. Similarly, from the field of universal Truth or Insight a spiritually rich harvest is reaped by those who sought after it.

Let us carry the simile of the grain-field a little further. After the corn has been removed from the field, and even during its presence there, tares grew in the field which outlived the corn. Between one harvesting of the field and the next—which latter cannot obviously be undertaken before the elapse of some time the tares hold the field. Analogously, remnants of the once blooming truth are left after the full flush has become disintegrated.

Even as the tares indicated that something much more substantial had existed where it grew, persisting atoms of the once perfect Truth set wise men thinking who wanted to discover the perfect whole in order to solve the riddle of life. That such thoughtful men had some idea of what ought to be the untainted Truth is apparent when we think of the many sages that tried to tackle the problem of the why and wherefore of things.

Lesser sages, such as Confucius, Zoroaster and Jesus attempted to get at this universal Truth with varying degrees of success. Confucius may be said to have made the nearest approach to the Truth in so far as the cultivation of moral virtues was identified as the basis of the correct way of life. In the fullness of time Buddha Gautama of the present Cycle appeared and enlightened the world by proclaiming the perfect Truth.

That the lesser sages, wise men and thinkers of this Kalpa, had reaped some benefit from what was left of the pre-Gautama (Kasyapa) teaching is apparent from the fact that they had a concept of the Buddha ideal.

When Prince Siddhartha, or Sarwarthasiddha, was born, the sage Asita, the Buddhist Simeon, came to see the infant Tathagata, and when he saw in him the 32 marks of a Great Man, prophesied that he would become the Buddha and turn the Wheel of the Doctrine. He and other sages appear to have realised that short of the institution of Buddhahood Right Perfect Enlightenment was unattainable.

The Truth unravelled by the Buddha was that suffering was co-extensive with conscious life, for life, as man knows it, is not mere unqualified existence, but a constant passage from one stage to another, that the only release from suffering comes not by gratification but by the extinction of desire. And to this blissful end what was necessary was a scheme of morality and lofty mental culture with "work out your own salvation" as its motto. "To cease from all wrong-doing, to acquire virtue and to cleanse one's own heart" is the essence of the Teaching. How this is to be done in the most effective and profitable manner by means of the Eightfold Noble Path is what Buddha philosophy teaches.

Worship is no part of the teaching. If Buddhists worship, it is a form of adoration as a mark of gratitude, for gratitude is one of the virtues praised by the Buddha. Neither is externalism or ritual indicated. The strata of legend which occur in Buddhist Scriptures, or tradition, should be swept away as accretions by the student of Buddhism.

When the present Cycle or Buddha "Sasana" has dwindled and Truth has become tainted, if not extinct, the next Buddha-Maitreya—will appear and repeat the process of his sublime predecessors, and so on *ad infinitum*.

Reverting once again to the simile of the corn-field, it would not be inapposite to add that Jambu-dipa, or India, would always be the land in which all Buddhas will spring, and Sri Lanka will be a fertile field for the sowing of the perpetual Dharma or the Norm. Thus the Great Master:—

Through painful striving have I gained it,
 Away with now proclaiming it:
 By those beset with lust and hate
 Not easily is this Doctrine learnt.
 This Doctrine, fine, against the stream,
 Subtle, profound, and hard to see,
 They will not see it, lust-inflamed,
 Beneath the mass of darkness veiled.

SOME ASPECTS OF MOVEMENT IN EARLY BUDDHISM

By Miss I. B. HORNER

ONE of the more striking features of Early or Pali Buddhism lies in the open or implied stress it constantly lays on movement and motion. Although only a few of the concepts which involve motion can be referred to here, they may suffice to show, either by their direct statements or by the similes and symbolism connected with them, that the Buddhist disciple, be he monk or layman, was thought of as moving from the low to the more excellent, or the reverse.

To arrive at the goal, for the sake of which it may be supposed that Gotama's more ardent followers went forth from home and adopted the life of religion, there was demanded an unceasing effort in a gradual going forward up to the highest.¹ Attainment of profound knowledge does not come straightaway, but by a gradual training, a gradual doing, a gradual process,² even as, in the famous simile of the great ocean, the sea deepens, slopes and shelves gradually with no abruptness such as a precipice.³ Another simile of rivers and the sea takes nirvana as the goal instead of profound knowledge: as the great rivers tend, slide and gravitate to the East, to the sea (which happens to be the case in India), so do monks tend, slide and gravitate towards nirvana⁴ by means of cultivating the Way. This Way, the symbol of journeying and moving, is for going and growth, not for standing still.

IDENTITIES LOST

Again, as is the nature of even great rivers to lose their former names and identities when they reach the sea, so do all former caste distinctions break down when men and women go forth (another term of motion) into the teaching and monastic discipline proclaimed and laid down by Gotama. Even if this context were unsupported by others, it would be sufficient by itself to indicate Gotama's attitude to such caste distinctions as existed in his day in North India. Former identities are lost or merged in the common determination to tread the Way, to cross the sea or the river, to go upstream to the source or down to the sea.

Although it is stated in the *Visuddhimagga*, a work whose authorship is attributed to Buddhaghosa, the celebrated commentator on the Pali canon, that there is the Way but no one who goes on it, this is contradicted by a canonical passage which is almost certainly older.⁵ In this it is asked how is a monk a "goer," or one who goes? And it is answered: "Inasmuch as he is going quickly there where on this long road he has not yet been, is he a goer." This is the context we must follow in talking about Early Buddhism; for, preceding the other as it probably does by five centuries or more, it regarded man as a reality and not squeezed out of existence by psychological analysis into his component parts.

I shall assume then that there is a goer, a traveller, whose symbolical journey leads him over land or over water. His task is to find the goal, however this may be expressed: as the Self (that is, the Great Self, Pali *mahattā*, Sanskrit *mahatman*), the Deathless, the end of the Way, freedom, the highest welfare, security from the bonds, nirvana, and so forth. To find implies looking, and looking implies moving from place to place. Thus, in the similes of the man searching for the pith or heart-wood of a tree, he is, rightly, always described as walking about, *caramāno*. When he has found the pith, he will have found something as stable and enduring as is unshakable freedom of mind—the goal, the pith or core, the culmination of the religious life.⁶

The man who seeks for the pith is one who travels by the land route. Moreover, since he recognises the pith when he comes upon it, it may be said, although this is an inference from another passage, that his view is straight. In the *Sammāditthi Sutta* of the *Majjhima*⁷ a man whose views are straight and who is of right views (enumerated at length) is called one who has come into, *āgata*, this true *dhamma*; and he is a man who, as a further passage says, stands knocking at the door of the Deathless.⁸ A verb of motion is again used here, together with one of rest. Yet, although the man is standing, he is still active—he is knocking, for he is not quite yet at the end of the Way. He has got so far, however, as this context tells us, by his comprehension of causal relationship, of its uprising, its ceasing, and the course leading to its ceasing.

The very idea of cause, running right through the early teaching, and being traditionally that of which Gotama had intuitive knowledge as he sat meditating under the Bo-tree, is closely bound up with coming to be, and also with stopping. Its simplest and most general statement, which once at least is prefaced by the words, "I will teach you *dhamma*,"⁹ runs: "If this is, that comes to be; from the arising of this, that arises; if this is not, that does not come to be; from the stopping of this, that is stopped." Causal process is again emphasised as being *dhamma*: "Whoever sees uprising by way of cause sees *dhamma*; whoever sees *dhamma* sees uprising by way of cause."¹⁰ This notable passage might be compared with another which is equally notable, and which is also ascribed to Gotama: "Whoever sees *dhamma* sees me; who sees me sees *dhamma*."¹¹

SELF AS LIGHT

A stock definition of *dhamma* includes its characteristic of "leading onwards," which if *dhamma* and the Buddha, or the Buddha as Tathāgata, are equivalent, serves but to emphasize his position as shower of the Way: Tathāgatas are but showers only, "it is yours to swelter at

the task," and to proceed on a path made by yourself. But there is *dhamma*, or the Tathāgata, by the light of which one may go forward to one's destination, *gati* (from the same root as *gacchati*, which means to go, to walk, to move, to be in motion): "Fare along having Self as light and refuge and none other, having *dhamma* as light and refuge and none other," an injunction repeated more than once by Gotama on different occasions, often to Ānanda, his very faithful disciple.

Dhamma, besides appearing as the torch to guide man on his upward-mounting way, also appears as a stream, *dhammasota*—a river of life. The man who, for example, stands knocking at the door of the Deathless, which Gotama has opened wide, has won to this stream. Deathlessness or the undying is the answer to Māra or Death who tries to make you stick fast like a Tar-baby in this long faring on by his wiles and snares which are the sense-pleasures and the craving for them. Māra, too, has a stream, *Mārassa sota*, but it is a river of death. Sometimes it is called *bhava-sota*, the stream of becoming, in view of the fact that *bhava*, becoming, often has reference to the rise and fall, the coming to be and passing away of the sense-pleasures which are Māra's tools. Anyone who lusts after this kind of pitiless becoming and follows after it, proceeds by a false way and lands in Māra's realm.¹²

These two rivers, that of *dhamma* and that of Māra, are therefore as different from one another as is the unborn from what is liable to birth; the undiseased, the unageing, the undying, the unsorrowing, the unstained, from what is liable to disease, to ageing, dying, sorrowing, staining.

The stream of Māra, then, has to be cut in order to reach the safety of the bank at the further side where there is freedom from fear. Even the most backward of Gotama's disciples may succeed in cutting across Māra's stream if they strive for *dhamma* and faith, just as the weakest newborn calf, by following the lowing of its mother, cut across the stream of the Ganges and went safely beyond.¹³ How much more certainly then will not those who are more advanced in the teaching cut across Māra's stream, as the weaker calves, the half-grown ones, the sturdy cows and steers, and as, most surely of all, the bulls who were the sires and leaders of the herd cut across the stream of the Ganges.

MEANS TO AN END

Other methods of crossing the river or waters of death are by boat, raft, ford or bridge.¹⁴ The injunctions are always the same: travel light, bale out the boat, for its load of craving for sense-pleasures must be got rid of, there being another kind of happiness apart from this;¹⁵ beach the raft—it was necessary for getting across but it is not to be retained:

¹ *Anguttara*, v. 2. All the references in this article are to the Pali Text Society's editions.

² *Majjhima*, i. 479.

³ *Vinaya*, ii. 238, *Anguttara*, iv. 200, *Udāna*, 54.

⁴ *Samyutta*, v. 39, 40.

⁵ *Anguttara*, ii. 118—iii. 164.

⁶ *Majjhima* i. 197, 205.

⁷ *Majjhima* i. 46, *et seq.*

⁸ *Samyutta* ii. 43.

⁹ *Majjhima* ii. 32.

¹⁰ *Majjhima* i. 190.

¹¹ *Samyutta* iii. 120; *et. Tiruvataka* § 92.

¹² *Suttanipāta* 764 = *Samyutta* iv. 128; also see *Suttanipāta* 736.

¹³ *Majjhima* i. 225-227.

¹⁴ See Mrs. D. L. Coomaraswamy, *The Perilous Bridge of Welfare*, *HJAS*, vol. 8, August, 1944, No. 2.

¹⁵ *Majjhima* i. 247.

None's the need of raft for him,

Crossed, yon-fared, the flood-tide
ridden.¹⁶

He is now at the end of his journey, at the end of the Way which here is a way over water, and he therefore no longer needs the implements or provisions for a journey, either raft or Way. So it comes about that in the interpretation of the Parable of the Raft, the synonym for the raft, which is to be left behind when the traveller has reached the other side, is with fine understanding given as the Aryan Eightfold Way. The man who is *atthamgata*,¹⁷ gone home, the one who has gone beyond after treading the right Way, be it over land or water, and the man who stands on firm ground having crossed the perils of the deeps, have no further use for either raft or Way. They were a means to an end, not the end itself.

Very unlike the man who boards a sturdy boat, well equipped with rudder and oars, and who can thus help others to cross, is the man who takes the easy course. Under the thrall of craving he indulges in sense-pleasures, does evil deeds—of body, speech and thought—and, plunging into the water, is carried downstream by the current.¹⁸ He cannot himself cross, how then can he help others across?

Three observations may be made on this material. In the first place, Hinayāna, sometimes criticised for teaching concern solely for one's own individual welfare, does not here appear in that light. Secondly, a boat, as we have seen, is for going across, not for going up or down the stream. And thirdly, the man who goes with the current, and for that matter he who goes against it, appear to do so without using any apparatus; they simply plunge in.

To go with the current may lead you to a pool lower down,¹⁹ very dangerous because it contains fetters that bind you to this world with the five kinds of sense-pleasures, symbolised by waves and whirlpools, sharks and demons. In order to change course and go against the current, there must be renunciation of sense-pleasures, made by striving and energy and effort. These last terms are also synonyms for using the hands and feet, which is the method by which the man propels his raft to the security of the further shore.

Besides this pool which is beset by dangers, there is another and a safe one; *dhamma* is a pool in which wise men bathe, and so, cleansed, cross to the beyond, to the further shore where they are safe from Māra's snares. The "cleansing of the spirit (*yakkhassa suddhi*) here" under Buddhism took the place of the brahminical rites of ablution

and purification by water. Student of Buddhist art will realise the close connection between the life-giving waters, portrayed as river or vase, and so on, and the spirit, portrayed as a *yaksa* (Pali *yakkha*), and the tree of life,²⁰ whose pith is to be searched for.

So much was Buddhist symbolism affected by the vast rivers of India that, besides the metaphors of going with the stream, *anusotam*, and of going against the stream, *patisotam*, there is a third metaphor of going upstream, *uddham-sotam*, or perhaps, rather suggesting rising above the stream. The reference here is to be understood as implying Māra's stream by which the pilgrim has been fettered in this long, long faring-on because his thoughts have been bounded by sense-pleasures. When a man or woman has risen above the stream—upstreamer is he called²¹—understanding or remembering that the constituents of which he is composed are impermanent and do nothing but rise and fall and come to becoming and de-becoming, *bhava-vibhava*, then he is, in common with the one who goes against the current, no longer under Māra's sway, no longer in death's thrall. For, winning the joy and rapture of those who comprehend the Deathless That,²² his plunge into Deathlessness, *amatahadha*, is imminent. The end of the Way is in sight.

THE LEGACY OF LANKA By PIYADASSI THERA of VAJIRARAMA.

"THERE is no Island in the world, Great Britain itself not excepted, that has attracted the attention of authors in so many distant ages and so many different countries as Ceylon. There is no nation in ancient or modern times possessed of a language and a literature, the writers of which have not as sometime made it their theme. Its aspect, its religion, its antiquities, and productions, have been described as well by the classic Greeks, as by those of the Lower Empire; by the Romans; by the writers of China, Burmah, India, and Kashmir; by the geographers of Arabia and Persia; by the mediaeval voyagers of Italy and France; by the annalists of Portugal and Spain; by the merchant adventures of Holland, and by the travellers and topographers of Great Britain."¹

Ours is a land with a precious history. The heart and bosom of the Eastern seas. From the dim dawn of history Lankā was familiar to the world. "Here," proclaims the Rāmāyana, "flourished Rāvanā whom even the great gods feared." It was here also that Pulasti, the grandfather, of Rāvanā, lived and held his sway. This Pulasti, the ancient

books declare, was a seer, and a physician of superb skill and knowledge who represented Lankā at convocations of great rishis held in India.

CHIVALROUS RAVANA

Even from the era of neolithic man the annals of Lankā glistens with the valour and courage of heroic deeds. Even Rāvanā, misnamed a *yakkha*, was an embodiment of chivalry and graciousness. The honour with which he respected Sitā, the magnanimity and benevolence he bestowed upon her, the scrupulousness with which he protected her chastity all betray his sense of august dignity and high nobleness that bespeak a culture of the highest quality.

The ebb and flow of the tides of time deposits upon the shores of human history those pebbles and grains of human knowledge by which we can gather the strength and robustness of civilizations that have been lost behind the mists of antiquity. In our own country the stream of history has brought forth to light many a cultural gem of "purest ray serene."

Even in Pre-Vijayan times Lankā was basking in the zenith of a splendid culture.

When Europe was wrapped up in a blanket of barbarism and her people were semi-savages stalking the earth as nudes our forefathers in Lankā built imposing structures, spoke a developed language and were versed in the arts and crafts of a refined society.

"I felt extremely humble when I thought of the culture and skill your ancestors possessed when mine were still barbarians.

"I believe that Ceylon will continue to teach the world as she has done in the past," said Lord Listowel, Minister of State for Colonial Affairs, in Great Britain, in a broadcast message to the people of Ceylon.²

When Vijaya landed upon the shores of this Island it is told that he found the beautiful *Kuveri*, the Queen and Mistress of this Isle, hard at work engaged in the highly developed art of spinning a fabric. A recent writer has told us that the grace and grandeur of a civilization is to be judged not by its imposing edifices and colossal buildings not even by its poetic drama and scientific advance but by the status and the recognition it accords to women. A society

¹⁶ *Suttanipāta* 21; translation by E. M. Hare, *Woven Cadences*, 1945.

¹⁷ *Suttanipāta* 1075, 1076.

¹⁸ *Ibid.* 319, *Anguttara* ii. 5.

¹⁹ *Itivuttaka*, p. 114.

²⁰ See A. K. Coomaraswamy, *Yaksas*, Part II, Smithsonian Institution, Washington, D.C., 1931.

²¹ *Dhammapada* 218, *Therigāthā* 12.

²² *Dhammapada* 374.

¹ Sir James Emerson Tennent, *Ceylon* (1860), Introduction.

² *Ceylon Daily News*, Feb. 19, 1948.

that could create and obey a woman-ruler must have been truly a civilized one and left the dumb spell of barbarism far behind. A society that could weave its own cloth must have left the darkness of primeval life softly enclosed in the womb of time.

Lankā though small in size—only 272½ miles in length and 137½ miles in breadth—to quote a Western writer: “The loveliest parcel of land ever created.”

Long ago the Chinese and men of many another race while voyaging the Indian Ocean did not fail to visit Lankā and pay their homage to this Lion country (*siṃhala dvīpa*) with the sacred mountain (*sripāda*).

PROSPEROUS DAYS

History informs us that in the days of our forefathers many products were exported from Lankā. The elephants, pearls and precious stones of Lankā were negotiated as valuable merchandise in the markets of the world. It is said that the Ajantā frescoes depict the conquest of Ceylon and the ships carrying elephants. Lured by these precious attractions many foreigners were drawn to this enchanting Island.

The Chinese called Lankā ‘the Island of jewels’ (*Ratna Dvīpa*). The Siamese gave the appellation ‘*Tawe Lankā*’ by which they mean ‘*Deva Lankā*’—Divine Island or Lankā beloved of the gods. Burmese called her ‘*Tiho*’—*Simha Vihāra*. The Hindu poets call her ‘*Sonar Lankā*’—*Swarna Lankā* or *Swarna Dvīpa* ‘the isle of gold.’ The Indians rightly called Lankā ‘the pearl of the Indian Ocean.’ The Greeks and Persians bestowed upon her the title ‘*The Island of the Hyacinth and the Ruby*.’ The Arabs called her ‘*Serendīb*’ which is a corrupted form of ‘*Siṃhala Dvīpa*.’ The Greeks and Romans gave the name ‘*Taprobane*,’ a term derived from the Pali ‘*Tambapanni*’ or Sanskrit—*Tamraparni* (copper-coloured Isle). To the Europeans Lankā was ‘*Eden of the Western wave*.’

Although the recorded history of the Siṃhalas begin with the landing in Lankā of Vijaya in 543 B.C. the history of Buddhism in Ceylon starts with the arrival of Arahanta Thera Mahinda, the son of Asoka, the Great, in Lankā in the 3rd century B.C., nevertheless, one cannot justifiably conclude that before the coming of Mahinda Thera Buddha and His Teachings were altogether unknown to the people of this Island.

In the Dipavaṃsa, the Mahāvamsa and the Samantapāsādikā, a scholium to the Vinaya Piṭaka, we find a vivid description of the Buddha’s three visits to this Island. And the Siṃhalas were custodians appointed by the Buddha Himself, of the sublime Teaching—*Saddhamma*. The Master saw that it was in Sri Lankā that the Dhamma would longest hold sway and that the Siṃhala race alone would treasure the Dhamma when all others had failed in that glorious task.

When the Thera Mahinda arrived here 236 years after the landing of Vijaya and expounded the Dhamma, the Teach-

ing of the Buddha, to the peoples of Lankā they were able to grasp it quickly and the Message of the Master, we learn, spread throughout this Island with surprising alacrity. This is a piece of clear testimony which amply testify that the sowing ground of Mahinda Thera was already prepared by earlier contacts from Magadha where Buddhism flourished. And also if, as we know from the Mahāvamsa, the Niganthas and Paribbājakas were already here, one must also infer that the contemporaries and the fellow-countrymen of the Niganthas also would have been here.

And Ceylon being very close to the sub-continent of India there would have been continuous intercourse between the peoples of the two countries. Also Ceylon was often touched by sea-going vessels from India and we can be sure that Buddhist traders came to this country and spoke of the Teacher and the Teaching to the inhabitants whom they met here. From the history of the Devanampiyatissa period we can gauge that the institutions which prevailed in the middle country, i.e., Magadha also prevailed in Lankā. Now these facts are abundant evidence that the Buddha and His Teachings were known to the people of this Island even before the arrival of Mahinda Thera.

The mission of Mahinda Thera was primarily a spiritual movement. We find that the Buddhist spiritual missions always took in their train the highest culture and civilization of India. Thus the greatness of the empires in Sumatra under the S’ailendras and in China under the Tang Dynasty was dependent to a large extent on the arts and crafts, philosophy and culture introduced by the Buddhists from India. “The missions of King Asoka,” says Rawlinson, “are amongst the greatest civilizing influences.”

“It was through Buddhism that China and India came near to each other and developed many contacts... Buddhism and Indian culture had spread all over Central Asia and in parts of Indonesia.”³

INFLUENCE OF DHAMMA

Similarly if we rate the civilization of the Siṃhalas as very high in the scale of human culture it is largely because of the influence of the Dhamma and things concomitant with the practice of it.

“The Buddhist missionaries brought with them much of the culture of their own land. It seems clear, for instance, that it was Mahinda who brought into Ceylon the arts of stone carving and of irrigation which his father has so successfully practised in India.”⁴

The art of the Siṃhalas is almost entirely a religious art especially in those parts where it shines.

The architecture of the Siṃhalas is one which tries always to merge itself with and symbolise the boundlessness and vastness of nature. That is why the architecture of the Anurādhapura period typical of which are the domed stupas with the sky for roof are very

simple and chaste in their structure. The simpler a thing is the easier it is for it to get into harmony with the raw dignity of virgin nature.

The ancient religious edifices of the Siṃhalas are so merged with limitless space and the clear sky that in beholding them one passes from the concept of finitude to the infinite from the mundane to the supramundane gently and imperceptibly.

“Of all the ideas that entered the mind of man this surely was the most extraordinary—to erect huge piles of stones in the shape of an inverted bowl, solid except for a tiny passage to a secret chamber which contained a relic. It is necessary to imagine the dome of St. Paul’s Cathedral sliced off and set on the ground in order to get some idea of these curious buildings without seeing one.”⁵

MOVED NEHRU

The sculpture and the other accomplishments of the Siṃhala artistic genius need not be elaborated. He who has seen the Anurādhapura Buddha statue in Dhyāna Mudrā in the jungle under a leafy canopy knows what really the soul of the Siṃhala artist was. Referring to this very statue Pandit Nehru says: “The Buddha statue at Anurādhapura in Ceylon moved me greatly and a picture of it has been my companion for many years. “On the other hand, some famous temples in South India, heavy with carving and detail, disturb me and fill me with unease.”⁶

To the Buddhist artist art was only the expression of the deepest yearning and clearest vision of the spirit possible to those working in a sensuous sphere. A manifestation of his earnestness to break through the screen of sentient existence and probe into the depths of the mystery of human life and there unearth its significance.

“The moonstones of Ceylon are unique, in no other country in the world are they found in this shape and style. In whose fertile brain they first originated it is not known, but it must have been a native of the Island, for though many details of architecture were borrowed from India and influenced by Indian thought, the only representative of these stones in India is a poor thing without the peculiar animal symbols which are a feature of the Siṃhalese type...”

“It is worth while going out East to visit the Ceylon ruins alone and specially to see the exquisitely carved moonstones.”⁷

Our paintings are so simple yet so charming, chaste and elegant that they have attracted the attention of all lovers of art and evoked the eulogy of many an art critic. Amongst our paintings pride of place is given to the Sigiriya frescoes which are as fresh as the day on which it was done, and are alive and active with the spirit and nerve of the artist whose hand painted the life-like aparas or celestial nymphs.

Our best music is also that which tends to inspire in the minds of the listeners a sense of self-abnegation, lustlessness, purity and separation from

³ The Discovery of India, Javaharlal Nehru.

⁴ K. J. Saunders, The Story of Buddhism (1916).

⁵ G. E. Mitton, The Lost Cities of Ceylon, p. 65.

⁶ The Discovery of India, p. 241.

⁷ G. E. Mitton, The Lost Cities of Ceylon,

materialistic defilements. It has in it enshrined the soul of a people which for long has been fascinated by the rhythms of renunciation.

Can one think of a Sinhala literature independent of Buddhism? The whole literature of the Sinhalas is a literature of the finest sentiments, thoughts and ideas conveyed to Lankā in the golden caskets of the Arabanta minds and treasured up for all times in words that are immortal for they are true—'Saccam ve amatā vācā.'

"It is said that all the books written by the Thera Mahinda in the Sinhala language were equal in height to seven elephants of middle size."⁸

Our customs are also gentle and refined because of the training the Sinhalas have received for more than twenty centuries through the chastening discipline of the Dhamma.

Lord Olivier says: When Mr. Bernard Shaw returned recently from a tour round-the-world, he expressed to me his sense of the extreme attractiveness of the Gingalese (Sinhala) people, who, he said, appeared to him to be manifestly the most successful human bodily type (as it is probably one of the earliest) produced by the Life Force in the form of humanity, not only by reason of physical grace and charm, but by natural good humour, courtesy, and quickness of sympathy and intelligence.⁹

But, unfortunately, *Bishop Heber's* well-known missionary hymn, contains the following lines on Ceylon and its inhabitants:

"What though the spicy breezes
Blow soft o'er Ceylon's isle,
Where every prospect pleases
And only man is vile:

"In vain with lavish kindness
The gifts of God are strewn,
The heathen in his blindness
Bows down to wood and stone."

In his reply to Bishop Heber, the late *Dr. Paul Carus* said: "The Sinhalese people are neither vile nor idolatrous; they are famed as the gentlest race on earth, and their religion is Buddhism."¹⁰

Sir Edwin Arnold said: 'It is hard indeed to understand why good Bishop Heber penned those ferocious lines about Ceylon. To me the Sinhalese and especially the Buddhist portion of them, have been amiable, courteous, and open-hearted beyond words of ordinary recognition. They would have given me the moon out of the sky had I asked for it. I have formed valued and lasting friendships among them, high and low; and shall always think with as much attachment of the gentle and pleasant residents of the lovely Island as of its enchanting prospects.'¹¹

In an address to the Christian Missionaries assembled in Calcutta at the Y.W. C.A., *Mahatma Gandhi* said: "You, the missionaries, come to India thinking that you come to a land of 'heathens,' of idolators . . .

"One of the greatest Christian divines, Bishop Heber, wrote two lines which have always left a sting with me: 'where every prospect pleases, and only man is vile.' It is a clear libel on Indian humanity. I wish he had not written them. My own experience in my travels throughout India has been to the contrary."¹²

The culture which Buddhism dispersed throughout this Island was not a culture of academic knowledge but the reflection of live practices communicated by the word of those who realized or were attempting to realize the Truth.

Even the poetry of the Sinhalas is permeated with the spirit of compassion, generosity and truth which are the key-notes of the Buddha Dhamma. If one is anxious to know how far the stainless teachings of the Master has penetrated into and suffused the mental and cultural life of the Sinhalas one should carefully study the folklore of our people. One should listen to the songs of our peasants that spring from their hearts when they sow the golden grain on our old brown earth and also learn the lullabies with which our mothers soothe their little ones to slumber.

Our humble villagers may be illiterate but their concepts are philosophical. Their language may be simple but they crystallise the wisdom of direct perception of life as it is. In their vocabulary we shall find words which convey the deepest philosophical truth for they have been accustomed to the word of the Buddha from their childhood upwards and the great doctrine had seeped into their consciousness and become one with it.

Such a culture is not dependent on big factories and industries nor on monumental buildings or even on professors of profound erudition. It is a culture carried in the heart of every simple man, woman and child and therefore imperishable. It is because of that, that in spite of the waves of materialism that have flowed into our country from every part of the globe the great mass of our people has not been swept off its feet by the glamour and glitter of materialistic beliefs and ways of life but have struck on firmly to the enduring and perennial values of life.

And so long as this civilizing teaching of the Buddha continues in this little Island of ours thus long will the people of this country advance in love, kindness and truth and be to the world a beacon of hope and encouragement. To those fainting under the burden of the ephemeral radiant culture of our little Island could prove to be a tonic and invigorative.

Ours is called truly a 'Dharma-dvipa' because of the recognition which it has given to the simple virtues that makes for true nobility, dignity and gentlemanliness. The gentleman is not the man who pines for the most costly things for himself but he who is content with the plain and humble things of life so that there may be happiness for others. He is the man of few wants who is willing to share even the little he has with others, he is the man who is ever looking out to help others and who would never send away empty anybody who approaches him for succour. This gentleman, who is a product of the true Sinhala culture, is entirely the result of the influence of ages of Buddhist thinking and Buddhist living.

⁸ "Sihala bhāsāya kira Mahindatherena likhāpitāni sabbaganthāni vāsikatāni ubbedhena satta majjhima hatthipitthi pāmānāni honti"—*Buddha ghesuppat*, p. 67.

⁹ Aryan Path.

¹⁰ Buddhism and Its Christian Critics, Chicago, 1897, p. 243.

¹¹ India Revisited, chapter on 'Ceylon and the Buddhists.'

¹² Cited in 'The Cynosure of Sanchi' by Metteyya Thera, p. 62.

Y.M.B.A. VESAK PROGRAMME

TUESDAY, MAY 10

- 6 p.m.—Religious Talk by Dr. G. P. Malalasekera.
7 p.m.—Bakthi Geetha (Devotional Songs) by Mr. D. M. Pattiaratchie and party.

WEDNESDAY, MAY 11

- 6 a.m.—Members observe Ata Sil.
9 a.m.—Bana Preaching by Rev. Heenetiyana Dhammaloka Thero. (This Sermon would be broadcasted).
10 a.m.—Religious Discussions led by Rev. Piyadassi Thero of Vajirarama Temple, Bambalapitiya.
4.30 p.m.—Bana Preaching by Rev. M. Buddharakkita Thero of Kotte Perakumba Pirivena.

SUNDAY, MAY 15

- 11 a.m.—Sangeeka Dana.
Members and friends who intend observing Ata Sil on Vesak Day, at the Y.M.B.A. premises, please communicate with me to arrange for the Dana.

L. R. GUNETILLEKE,
Hony. Secretary, Religious
Activities Branch,
Y.M.B.A., Colombo.

Magadha Awakens to Ancient Glory as Sanchi Relics Reach Home

"Living Message to Humanity," says Pandit Binodanand Jha, Minister for Local Self-Government, Bihar

Saranath, April 4.

RAJAGIRI, the ancient capital of Magadha, awoke after centuries of slumber to give a royal welcome to the two great spiritual leaders of the Buddha era, whose body Relics returned to their home on March 26, after making a sojourn of England, Ceylon and Burma, and receiving homage from the entire Buddhist world.

The Sacred Relics were conveyed from Patna—ancient Pataliputra, capital of Emperor Asoka and the present Metropolis of Bihar—in a specially decorated truck, accompanied by Metiwala Sangharatana Thera and other delegates of the Maha Bodhi Society of India.

Throughout the route from Patna to Rajagiri, a large number of arches and pandals were erected for the occasion. Enthusiasm of the common man and woman was so exuberant that they thronged both sides of the way up to the destination of the Relics. At Wena, crowds of men, women and children carrying flags, cheered the Relics with cries of "Mahatma Sariputta Ki Jai! Mahatma Moggallana Ki Jai!" All along the route Bhikkhus chanted Pirit. Great enthusiasm was witnessed even in the Muslim locality of Morarpur through which the procession passed.

Reaching Bihar Sharif the procession started for the excavation site of the Nalanda University of ancient Buddhist fame. At Nalanda in the midst of ecstatic peacock feathers and drums the elite and the villagers of the locality paid their homage by offering flowers. It may be remembered that the villages where the disciples of the Lord were born are nearby Nalanda. The modern names are Khulbadri and Nalanda.

When the Relics reached the actual site of the Nalanda University a mammoth gathering was present to greet the greatest scholars of the Buddha period. The District Magistrate, Mr. Kripa Narayan Singh, received the Relics officially on behalf of the Government of Bihar. He took them in procession to stupa No. 3 belonging to the Gupta period.

Bhikkhu Sangharatana, of Sarnath-Isipatana, invoked the blessing of the Triple Gem of the Buddha, Dhamma and Sangha on the vast congregation. He exhorted the people to follow the principles of Satya Maitri and Ahimsa and restore the ancient land to its former glory.

As the procession proceeded, now accompanied by people from Silao riding on horses and elephants, the famous hills of Rajagiri came into view. At Panditpur the villagers, led by an orthodox Brahmin, came to offer Arti and flowers

to the great souls. When the truck with the Relics reached the precincts of Rajagiri it was lost in the vast stream of humanity gathered from the remotest villages to welcome their spiritual masters who had established the glory of ancient Magadha 25 centuries ago by their vast knowledge and wisdom. Mahatma Hansraj Muni, a leading Hindu Sannyasi of Bihar, made offerings of flowers.

After passing through the large number of gates and pandals constructed for the occasion and decorated with yellow festoons to symbolise the supreme sacrifice of the Bhikkhus, the mammoth procession reached Veluwanarama which had been dedicated to the Buddha by King Bimbisara and where Sri Sariputta and Maha Moggallana had been initiated into the priesthood. At the first gate of the site a guard-of-honour was presented jointly by the Military and the National Scouts. Thereafter, the District Judge carried the Relics to the specially decorated dais. Bhikkhus chanted Suttras appropriate for the occasion, reminding the people of the Lord Buddha.

Prof. Jagdish Kashyap Thera, who spoke, said that never before in the history of the world had such a unique home-coming taken the place. He expressed the hope that Veluwanarama would again be restored for its former glory.

With the sublime shadow of historic Vaibhar hill casting its lingering looks on the congregation and reminding the people of the first General Council of the Sangha held in the reign of Ajasatta, after the death of Buddha, in the Sattapanni Cave in its lap, the Professor exhorted the people to resuscitate the studies of the Tripitakas, the message of which was first radiated from these caves.

Later in the day, a procession of jeep cars with the Relics started for Gijjhakuta where the Buddha had delivered numerous sermons and is said to have lived the period of His austerity before enlightenment. The procession took the same historic path which, according to Ywang-chawng, was gilded by King Bimbisara when he visited the Lord on the peak. When Moggallana Sutra was being chanted by the Bhikkhus the congregation was once again reminded of the time when Fa Hien, the Chinese traveller, visited this place more than 2,000 years ago and was moved to tears, having found it deserted.

When the procession came down the hills it appeared that every one of the assemblage seemed to carry with him a new message of hope and enlightenment to the troublous world of today.

SPEECHLESS MESSAGE

After the procession returned to Veluwanarama, Pandit Binodanand Jha, Minister for Local Self-Government,

Bihar, presiding over a largely attended public meeting, paid homage to the two great disciples of the Lord Buddha. He said that those sacred Relics were not mere dead and mute bones. They had a living message to give to distracted humanity inhabiting the world of today, haunted by the nightmare of the terrible catastrophe of moral and spiritual annihilation. The Relics had come back to Independent India and resurgent Asia to remind them of their vital role in saving the world from destruction.

Bhikkhu Sangharatana, speaking on behalf of the Maha Bodhi Society of India, expressed the feeling of gratefulness of the entire Buddhist world to the people and the Government of Bihar for having accorded to the Relics such a unique reception, not only in the capital of the Province but also at such far-off places amidst hills and jungles sanctified by the sojourn and sermons of the Lord and His disciples. He said that when they returned to Ceylon they would convey to the people the overwhelming love and devotion of the people of the historic Province and of India to the cause of Buddhist revival. He said that it was Magadha that sent Mahinda and Sanghamitta to preach the Gospel of the Master to their country.

Pandit Bishvanath Shastri suggested that in honour of the home-coming of the Relics and the grand reception accorded to them at Bihar Sharif the name of that place be changed after the names of these great disciples.

A sum of Rs. 1,047 was presented to the Maha Bodhi Society of India at Rajagiri as a donation for the construction fund of the Sanchi Vihara where the Relics would be eventually enshrined.

At the brief exposition the Relics to the public the Minister himself explained the significance of the Relics.—S.F.

SOCIAL SERVICES RECOGNISED

THE social and humanitarian work of the Maha Bodhi Society of India is being increasingly appreciated and recognised by the people of the country generally and by the Government particularly. Regular donations are being made towards the Maha Bodhi Free Dispensary at Sarnath-Isipatana, Banaras by many persons who have been able to see the work for themselves. This year the Government of United Provinces contributed a sum of Rs. 10,100 for the erection of additional buildings, and it hoped further donations will be made by the public for the purpose of converting the present Dispensary into a full fledged Hospital in the near future.—S.F.

RELIGION AS A LABEL

By KIRTHIE ABEYESEKERA

RELIGION as we see it today is an adornment rather than a necessity. It is not because we feel the vital need of religion so much but rather because we dislike being left alone without being known as a follower of some world religion or another that we adhere to our respective religious creeds.

If we sincerely wished to follow the teachings of the great religious teachers the need to organise ourselves into various religious bodies would not arise. The teachings of Buddha, Christ, Mohammed, etc., show us a way of life and if our intentions were sincere we would try to live every moment of our lives according to that teaching which we think most conducive to a right livelihood. But instead of that what do we do? We take a pride in calling ourselves Buddhists, Christians or Mohammedans, as the case may be, not that we understand the grandeur of our religions but because we wish to display our vanity by showing to the world that we are the henchmen of some great religious teacher.

Most of us profess a certain creed because we happen to be born in that creed by a mere act of accident, and we criticise other religions without knowing anything about them, sometimes not even knowing what our own religion stands for. We build up organizations and act in opposition to other organizations. To further the ends of our own religious bodies we adopt all the means in our power, no matter whether those means are right or wrong. For instance, a Buddhist Society will run a carnival to raise funds for a Buddhist School. At that carnival gambling is done on a massive scale, and gambling gives rise to lust, greed, hatred and envy; and we are thoroughly satisfied that money thus realised is going to promote a so-called Buddhist Education.

We believe that "the end justifies the means." But can wrong means create right ends? Is not the end in the means? Do we not understand that wrong means produce wrong ends and that at no time will wrong means bring about right ends? When we build up organizations and place ourselves in opposition to other organizations are we not creating disunity and separativeness in a world where there is already so much disunity and aloofness? While preaching about the Universal Brotherhood of Man are we not ourselves creating disharmony and distinctiveness? We thus see that "we use religion and philosophy as an entire means of self-expansion and that our social structure is based on the aggrandizement of the Self." (Krishnamurti).

We want to identify ourselves with organised religion because that helps us to achieve the furtherance of this impermanent 'Self.' "If we really understood that the self is ever impermanent then there would be no identification with any organised system of thought or religion, for with identification comes opposition and opposition leads to war and untold misery." (Krishnamurti).

Religious teachers have shown us the way and we can prove our sincerity by making an endeavour to study those teachings and understanding the problem of life. We must start with ourselves. Instead of that we build up religions out of those teachings, and for ends purely selfish we exploit others with threats of punishment in Hell and promises of reward in Heaven or bliss in Nirvana! It is necessary to quote Krishnamurti again when he says: "The earnest search for Truth through self-knowledge is truly religious. The truly religious individual begins with himself; his self-knowledge and understanding form the basis of all his activity. As he understands he will know what it is to serve and what it is to love."

Religion, when organised, lays down a cut and dry policy which it expects its adherents to follow. Such a ready-made religion will not meet the needs of life and its many conflicting problems. We perform the most irreligious acts and to compensate for them all we go to Church on Sunday or to the Temple on a Full Moon Day and believe that our life should

be spent in paying homage and reverence and performing a multitude of rites, rituals and ceremonies to win the favour of Gods! Is that not Hypocrisy? Does not all this mockery originate from Fear? We are afraid of ourselves, we dare not examine our inner selves, we are forever in fear of the future, of the unknown because we seek security and self-satisfaction and so we succumb to our weakness and fear and vainly believe in the efficacy of the acts of Gods.

We are ever and always running away from ourselves, seeking momentary relief in inspiration from others. This type of distraction, whether it be noble or otherwise is purely idolatrous. We do not for a moment pause to consider what Truth is. We are full of Fear. We have moulded our lives in a mechanised way; our lives are dull and empty; so we seek inspiration. But Truth will never reveal itself that way. It cannot be discovered through any stereotyped method or belief. Truth is found where there is freedom of Thought.

The Mind must be free and open. An unconditioned Mind alone can be aware of Truth as and when it is revealed. A Mind that is bound and that is slave to another Master is doomed. Let us then be sincere and make a start with ourselves. Through self-knowledge will come Understanding and Understanding alone will bring TRUTH.

RELIGION TODAY

RELIGION has been an essential preliminary to civilization and at no period can it be kept aloof from the life of a civilized people. It is chiefly concerned with the inner self of man and as such is opposed to external reality which it regards as a hindrance to the spiritual advancement of man. It attempts to explain the subtle aspects of the mystery of life and the ultimate destiny of man.

In the past religion remained uppermost in man's mind and directly influenced his conduct in every sphere of life. There were centuries of religious persecution and fanaticism. Religion then made a most powerful appeal to mankind, and at times formed the chief motive of human action. In the name of religion, except that of Buddhism, (Buddhism stands unique in this respect for in the name of the Buddha or His Dhamma, not a drop of blood was shed and no monarch did ever wield his sword) wars have been fought, crusades launched and massacres committed.

Every country recognized some religion or other as the State religion and did everything possible for its advancement. But gradually it was realized that religion was a private affair concerning an individual, and that it should be disassociated from the State. The State now no longer supports one particular religion nor does it persecute those who do not conform to the established creed.

Religion today has ceased to have all absorbing interest which it once commanded. It is fast losing its force and vitality, its sacredness and its hold on the educated. In fact the very idea of religion has become obsolete. Religions based on fear and religious persecution have become obsolete.

The modern age is marked by a widespread of scientific spirit which is inevitably followed by a spread of materialism. The spiritual side of society is being undermined. Every effort is being made to keep religion in the background so as to prevent it from influencing adversely on the activities of man. This tendency is such that religion is gradually waning away from the hearts of all. The majority adherents of all religions have no true faith in them. They are either Buddhists, or Christians or Hindus merely by name—and that too for their material benefit. But still the ignorant peasant though superstitious is more religious and spiritual in his outlook than the educated.

The modern world is becoming so materialistic in its outlook, that man has neither the time nor the temperament to devote to religion.

The materially advanced nations of the world—that is the West—especially, think of human progress in terms of material advancement which militates against the cultivation of spiritual values in man. Moreover, the various political and economic theories of recent times which have contributed to the establishment of the present social organisation, tend to nullify or belittle the value of religion as a force of any consequence and even refer to it as a hindrance to the material well-being of man.

In contrast to the West, the East has been more responsive to the growth and development of religion. This may be due to the fact that the world's greatest religious Teachers and Reformers were born in the East and spread their doctrines in the Orient. Nevertheless the impact of Western culture has so in-

fluenced the East that it has left its indelible mark on these countries, which are, as a result, confronted with varied economic and political problems of increasing complexity. In the midst of these conflicting forces man may realize that he cannot be religious as others would wish him to be.

The practicability of a religion, in the life of an ordinary man should be to the extent which he can practise it without ignoring the material aspects of life in an intensely materialistic age. In other words, man's urgent need today is a harmonious synthesis of the material and spiritual aspects of life. Herein Buddhism provides the necessary solution, for if practised according to the precepts will tend to produce a tranquillised mind working in perfect equilibrium.

Religion, then must play an important part in the lives of men if the blessings of a peaceful and harmonic world order are to be enjoyed. But when religion is in the danger of being undermined, it is the bounden duty of every right thinking person to consider and examine whether religion does not deserve to be society's most stabilising and edifying force.

BHIKKHU ANANDA

Gotami Ashrama,
Sri Wikrama Road,
Wellawatta.

LETTERS TO THE EDITOR

SS "Ranchi,"

approaching Suez,

April 8, 1949.

CONCERNING JOURNEY OF REV. NARADA

Dear Mr. Editor,

The "Ranchi" is a ship carrying about 950 passengers and full from Bombay, although from Colombo to Bombay we were only 60 aboard! As there are a very large smoking lounge taking about 130 passengers and a similar lounge below it, a forward lounge and a reading and writing room as well as all the two decks accommodation, the place at that time and at night seemed weirdly empty and large. Since then it is like a well filled hotel; Europeans, French, Anglo-Indians and Sinhalese with one or two Jews and others and about 300 odd Indian Naval personnel going to England, some for training, but the most to bring back a cruiser to India.

In our cabin we are six in number: three Sinhalese gentlemen, the Rev. S. Selvaratnam, a Tamil padre from the North and Rev. Narada and myself. One of the Sinhalese is an ardent R.C.; but despite such a variety of ideas, or because of them, we are a very happy little family indeed, as also we are at our dining table of 12 persons. The Ven. Thera, thanks to very great help from the Captain to the Chief Chef, is as happily positioned as in his Temple at Vajira Road. His meals are served in the dining room, but separately and earlier than the company generally and he is able easily to complete by noon. First meal being at 7 a.m. and main meal at 11 a.m. and as they find that he is a real vegetarian and not a mere

nominal one, he is provided with a nice rice-curry three times a week, the only passenger to be allowed curry under these after-war time restrictions.

So far the weather had been smooth and beautiful right up until Wednesday night when the shore sand-storm winds tailed out across the Red Sea and we had a very bumpy night. In our cabin none were sea-sick (though special paper bags were provided for us as for air travellers) though there were some gaps at the tables at breakfast time and a number indeed at lunch time. This morning the dining-room was full again.

Marseilles we hope to reach on April 14th, a Thursday. It is hoped that someone will meet the Ven. Narada there, but even if any error occurred, the Rev. Selvaretnam, who is going straight through to Paris himself and is being met, would, in such an unforeseen case be able to help the Rev. Thera.

One quite unlooked for an unexpected thing is the cold weather that we have run in to, so that even the crew have gone into their cold-weather clothing, this, at a time when the Red Sea is usually too hot—nevertheless it is better to have it this way.

I myself am still in my Sinhalese costume despite the cold (wearing woollen underneath) for I had not expected to go into Western until getting through Gibraltar. This costume has made no difference to me as regards making European acquaintances; there have been some interesting acquaintances made and several have had interesting talks with the Rev. Thera.

BOEDEKER U. E. RAMAGE.

COLOMBO Y.M.B.A. NEWS

SINHALESE NEW YEAR DAY

The elaborate arrangements made by our energetic Hony. General Secretary for the celebration of the Sinhalese New Year Day on April 14 were shattered by a torrential downpour of rain, but, fortunately not before a very large gathering had assembled. In a moment the venue was shifted from the quadrangle to the new hall which could not accommodate the large assemblage. Dance items intended for the outdoor were therefore held on the stage and perhaps lost a little of their effect. However, the artists, under the able guidance of Pani Bharata and Vasanta Kumar adapted themselves to the situation and gave an effective programme, though a trifle too long. (Perhaps, this was deliberate with the idea of keeping the assembly from venturing out in the rain!) Sinhalese eats were provided with iced coffee and generally everybody had a pleasant time until rain ceased and it was time for them to go home. Once again, cheers to the General Secretary.—*Cor.*

PERSONAL

The Hony. Treasurer, Mr. L. Piyasena, was away from Colombo on a three weeks' holiday, and during his absence Mr. D. L. Dissanayake acted for him.

Mr. Sri Dilumani, who was away in England on study leave, has returned.

Senator U. A. Jayasundere, K.C., and Mrs. Jayasundere, are spending a holiday in England.

Mr. K. M. D. Jayanetti, C.C.S., is away in England in connexion with the British Industries Fair.

Senator Cyril de Zoysa, one of our Vice-Presidents, left for Australia on a brief holiday. He is due to return about the middle of May.

Mr. R. G. Senanayake has been appointed Parliamentary Secretary to the Minister of Defence and External Affairs.

NEW MEMBERS :—

22.3.49 : W. J. M. W. Senanayake, "Senanayake Walauwa"; E. D. W. Perera, 22, Rampart Road, Etul-Kotte;

29.3.49 : Bernard Perera, 1006, "Fairhaven."

5.4.49 : R. Kulatunge, 4, Epitamulla Road, Pita-Kotte; T. Fernando, 21/5-1, Nawala Road; G. H. G. S. Perera, 34/10, 1st Cross Street, Pagoda; Y. E. Pitter, Police Station; John de Costa, 618, Alut-mawatte Road, Mutwal; N. E. Liyanage, 59, Chapel Road.

19.4.49 : W. Wickramage, 17, Carmel Road, Colpetty; Stanley Bakelman, 127, Armour Street, Kotahena; C. P. S. Goonetilleke, "Siriya," Magazine Road, Borella; Arthur Goonetilleke, Police Station, Borella; D. B. Jayatilleke, 11, Narahenpita Road, Kirillapone, Nugegoda; Hector C. Wickremaratne, "Fellowsleigh," Asoka Gardens, Bambalapitiya; T. H. De Soysa, 34, Zaleski Place, Colombo, 10; Sarath Hemachandra, 32, Frankfort Place, Bambalapitiya; S. P. Tillekeratne, 176, School Lane, Rattanapitiya, Boralesgamuwa.

SABBE SANKHARA ANICCA

We regret to record the death of Mr. D. D. Karunaratne, M.P. (Gampola) and Mr. S. W. Perera, Proctor, two of our members, and Mr. Lawrie Muttu Krishna, our Auditor.

NEWS AND NOTES

THE RATNAPURA BUDDHIST SOCIETY, LTD.

The 18th annual general meeting of the Ratnapura Buddhist Society, Ltd., was held on March 30, 1949, at the Buddhist Hall, with Mr. Harold Weragama, President, in the chair.

Mr. F. D. W. Siriwardena, on behalf of the Hony. General Secretary, read the minutes of the last annual general meeting and presented the report reviewing the work of the past year.

The statements of accounts and the balance sheets were tabled and accepted. It was resolved that the value of the Buddha Mandira and the Buddhist School and premises be raised to Rs. 50,000 and Rs. 25,000 respectively.

The election of office-bearers resulted as follows :—

President.—Mr. H. Weragama; *Vice-Presidents.*—Messrs. P. Marapana, H. Richard Peiris and D. Wanasundera; *General Manager of Schools.*—Mr. F. D. W. Siriwardena; *Hony. General Secretary.*—Mr. K. E. Seneviratne; *Hony Treasurer.*—Mr. H. D. Dharmasena; and a Committee of 15 members.