



THE BUDDHIST

“*Sila Paññānato Jayam*”

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THE BUDDHA IMAGE

ITS PLACE IN THE SCHEME OF WORSHIP IN ANCIENT CEYLON

IT would be interesting to inquire when the image house became an important feature of the Ceylon monastery. (Today the image-house or *Piḷimagē* or *Vihāragē*, as it is commonly called, containing the image of the Buddha, forms a main feature of a monastery in Ceylon). According to the *Mahāvamsa* we know that in the original plan of the Mahāvihāra at Anurādhapura there was no place for an image-house, though sites for the Mahāthūpa and Mahābodhi were located.¹

We should remember here that no images of the Buddha are known to have existed during the time of Asoka in the third century B.C. Buddha images are altogether absent from the older sculptures at Sāñchi and Bhārhut. Even in representations of scenes where the Buddha's presence was to be positively expected, the Buddha is indicated by symbols such as foot-prints, a wheel, or a seat above which is shown an umbrella with garlands. A scene on the sculptures of Bhārhut represents Ajātasattu kneeling before the foot-prints, whereas the inscription distinctly says: "Ajātasattu bows down in obeisance to the Buddha." (*Ajātasatta Bhagavato vandate*).

There are many instances which go to prove that the introduction of the image of the Buddha and its worship in India date from a period posterior to Asoka. Kern thinks that all the evidence collected tends to leave the impression that the beginnings of the Buddha image fall somewhere in the first century B.C., if not later.²

SINHALESE TRADITION

But a Sinhalese tradition, current at least in the fifth century A.C., which cannot be wholly ignored, traces the history of the Buddha image as far back as the third century B.C. In relating the activities of Jetthātissa (323-334 A.C.) the *Mahāvamsa* refers to a "great and beautiful stone-image that was placed of old by Devānampiya Tissa in the Thūpārāma."³

If we accept this statement, Ceylon had the earliest Buddha image in the world. Whether Devānampiya Tissa had

actually got this image made, or whether a later tradition attributed to the first Buddhist king of Ceylon an ancient image of unknown origin that was found at the Thūpārāma, we cannot be definite. Merely because we do not find Buddha images among the early sculptures at Sāñchi and Bhārhut in India, it is not logical to conclude that there were no Buddha images made in the third century B.C. anywhere else either. Was there anything to prevent the birth of new ideas in the Island in advance of the Continent?

"The great stone-image" (*urusilā-paṭimā*) mentioned above was a celebrated statue which was held particularly sacred. King Jetthātissa (323-334 A.C.) removed it from the Thūpārāma and set it up at a monastery called Pācīnatissa-pabbata. Mahāsena (334-362 A.D.) removed it from there and placed it at

By

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Abhayagiri. Buddhādāsa (about the middle of the fourth century) set jewels in the eye-sockets of this image. Dhātusena (460-478 A.C.) erected an edifice for it, and, as the gems placed by Buddhādāsa had been lost, he provided jewels for a pair of eyes. He also had the halo and the crest made and the hair studded with blue gems. Silāmeghavanṇa (617-626 A.C.) repaired its old shelter, adorned it with various gems and dedicated to it the Kolavāpi tank. Sena II (851-885 A.C.) restored the ruined temple of the image, and his queen placed a blue diadem on it.⁴

This image is repeatedly referred to by various names such as *urusilāpaṭimā*, *mahāsīlāpaṭimā*, *silāsattū*, *silāsambuddha*, *silāmayabuddha*, *silāmayā muninda*, and *silāmayamaheśi*.⁵ It is interesting to notice here that the word *silā* "stone" is invariably used wherever the reference

is made to this image. There were other stone-images, but this one was particularly known as "the great stone-image." The Mihintalē Inscription of Mahinda IV (956-972 A.C.) refers to *maṅgul-maha-sala-piḷima* (*mangalamahāsīlā-paṭimā*) "the auspicious great stone-image."⁶ The Jetavanārāma slab inscriptions of the same king refer to a *mahasala-piḷima* "great stone-image" in highly eulogistic terms.⁷

These references show that there was an ancient stone-image of the Buddha which commanded unusually great respect, and which was honoured as a relic of immense value. Prof. Wickremasinghe⁸ thought that the stone-image of the Buddha mentioned in the inscriptions of Mahinda IV was probably the one which King Devānampiya Tissa set up at Thūpārāma, and drew attention to the possibility that this image might have been the same as the one which the Chinese pilgrim Fa-hien saw at the Abhayagiri vihāra in the fifth century A.C.⁹

During the second century A.C. we come across only one reference in the *Mahāvamsa* to Buddha images and image-houses. King Vasabha (127-171 A.C.) is reported to have made four Buddha images and built a house for them.¹⁰ And in the third century A.C., too, we get only one reference to images. Two bronze images are said to have been made by Vohārika Tissa (269-291 A.C.) and placed in the eastern Bodhi-ghara of the Mahābodhi.¹¹ But from the fourth century downwards we have a large number of references in the *Mahāvamsa* and elsewhere to images and image-houses erected by many kings.

SPECIAL APPEAL

One is sometimes tempted to ask whether Devānampiya Tissa's Buddha-image was the same as the celebrated sedentary statue of the Buddha in samādhi at Anurādhapura. It has a special appeal for many a visitor more than any other Buddha image anywhere in the world. Jawaharlal Nehru liked it, "and the strong calm features of the Buddha's statue soothed me and gave me

1. *Mahāvamsa* xv, 27-172.
2. Kern: *Manual of Indian Buddhism*, p. 95.

3. *Mahāvamsa* xxxvi, 128.

4. *Mahāvamsa* xxxvi, 129; xxxvii,

14; 123 xxxviii, 61-64; xlv, 68-69; li, 77, 78.

5. *ibid.* xxxvi, 128; xxxvii, 123; xxxviii, 61-64; xxxix, 77, 78.

6. *Epigraphia Indica*, p. 92.

7. *ibid.* I, pp. 218-219, 233.

8. *ibid.* I, p. 217.

9. *Epig. Zey.* I, p. 230.

10. *Mahāvamsa* xxxv, 89.

11. *ibid.* xxxvi, 31.

strength and helped me to overcome many a period of depression" in the Dehra Dun Gaol. This perhaps is the world's best Buddha image so far discovered. E. B. Havell, in his *Handbook of Indian Art*, p. 155, says that the Sarnath Buddha has the same type of face. But one who has studied the two faces in the original can see a great difference between the two. The unsophisticated simplicity, calm, strength and fortitude that characterise the face of the Anurādhapura Buddha are lacking in the youthful and rather complacent look of the Sarnath Buddha. The majestic seriousness of the face of the Anurādhapura image commands awe and respect, while the lively beauty of the Sarnath image demands love and admiration. Havell is right when he says that the Sarnath image is more dry and academic in treatment and lacks the beautiful rhythmic flow of the Ceylon image, and that the rather wooden plastic treatment shows the hand of a copyist lacking in original power of expression.

Buddhaghosa's Pali Commentaries contain references to Buddha images only in two contexts, but there are no image-houses mentioned at all. According to the Commentaries an image was important only if the relics of the Buddha were enshrined in it. At the time the Pali Commentaries were written, in the fifth century A.C., on the occasion of almsgiving to the Sangha "wise men" (*paññita-manussā*) used to place an image or a casket with relics (*sādhātukaṃ paṭimaṃ vā cetiyaṃ vā*) and offer food and drink first to the image or the casket.¹² In the discussion as to when it was lawful to cut a branch of a Bodhi tree, it was said that it should be cut only if it interferes with (*bādhayamānaṃ*) a thupa or an image with relics (*sādhātukaṃ pana thūpaṃ vā paṭimaṃ vā*).¹³

MERE SHELTERS

Whether the image-houses mentioned in the Chronicle before the fifth century A.C. were like the elaborate image-houses of the Polonnaruva period and after, or whether they were simple shelters or pavilions erected over the images is not quite clear. But it is more probable on the evidence that they were mere shelters to protect the images from wind and weather.

Whatever the size and the shape of these structures, it is a striking fact that no *paṭimāghara* or image-house is mentioned in the Pali Commentaries at all. Bhikkhus are requested to perform certain daily duties such as sweeping and cleaning the *cetiyaṅgana* and *bodhiyaṅgana* (courtyards of cetiya and bodhi), *cetiya-ghara* and *bodhi-ghara*, *uposatha* house, *paññiyamālaka* (water pavilion) and the *parivāna* (living quarters), but no mention is made of a *paṭimāghara* (image-house).¹⁴ The *Samantapāsādikā* gives a list of *senāsanas* (places fit for living) and *asenāsanas* (places unfit for living).¹⁵ In

this list even such insignificant things as *dāru-aṭṭa* "firewood-shed" and *sammaj-jani-aṭṭa* "brooms-shed" are mentioned. But the image-house is not included either among the *senāsanas* or *asenāsanas* in which two categories all structures in the monastery should be included.

It is surprising that the Buddha image, though in existence at the time, was not given a place in the scheme of worship by the Pali Commentaries. Instructions are given to meditating monks that they should go and worship the cetiya and the bodhi, and then set out for their alms-round, but the image is completely ignored.¹⁶ Even in other places where worship is casually referred to, only the cetiya and the bodhi are mentioned, and no image or image-house at all.¹⁷ In the discussion regarding the *ānantariya-kamma*, it is said that after the Buddha's death if one breaks a cetiya, cuts a bodhi tree, or damages relics, one commits a heinous kamma equal to *ānantariya*.¹⁸ But there is no word at all about the destroying or damaging of an image. An image was considered important only if relics were enshrined in it.¹⁹ Without them it was a thing of little or no religious value.

FA-HIEN SAW

Even more surprising than all this is a statement found in the *Commentary on the Vibhanga*²⁰ which says that one gets *Buddhālambana-pīti* (joy or ecstasy derived by looking at the Buddha or by thinking about him) by looking at a cetiya or a bodhi. But no special mention is made of the Buddha image. If a similar statement were made today, we should naturally say at once that one gets *Buddhālambana-pīti* by looking at an image of the Buddha. Yet the Commentary does not mention looking at an image even as an alternative possibility. We should have expected a definite reference to Buddha images if the authors of the Commentaries had recognised image-worship as having any religious value, because gazing at the Buddha image would be one of the easiest ways of getting *Buddhālambana-pīti*.

This brings us to an important problem. We know that there were images at the time the Pali Commentaries were written, and there is evidence from the *Mahāvamsa* to prove that there were not only images, but also image-houses before the Commentary period. Fa-hien also refers to a great Buddha-image and its splendid mansion at Anurādhapura early in the fifth century A.C. He saw a merchant offering a fan to this image.²¹ There is not the slightest doubt that there were images and image-houses at the time the Pali Commentaries were written. Why is it then, that in the Commentaries the image is not given a place in the scheme of religious worship, and why is the image-house not mentioned among the various features of a monastery?

Two explanations may be suggested. First, that at the time the old original Sinhalese Commentaries were written there were perhaps no image-houses in monasteries, and even the images existing at the time were very few and of little importance, as they were an innovation added on to the old system of worship. They were recognised as objects of religious worship only if they had relics in them. Some of these images were small and portable as they had to be carried from place to place on occasions of almsgiving to the Sangha, as we saw above. For such small images no separate buildings were necessary: they could be kept anywhere in the monastery or in the *cetiya-ghara* or the *bodhi-ghara* (structures round the *dāgaba* and the bo-tree). There was no need to build special image-houses for them. Under these circumstances there was no occasion for the old Sinhalese Commentaries to refer to an image-house, and the Pali translators of the Commentaries who faithfully followed the Sinhalese original did not think it proper to go out of their way to refer to image-houses, even though they were in existence in their own time.²²

It may also be that the Buddha image was popularised in Ceylon most probably by Mahāyānists. The Pali Commentaries were written under the auspices of the Mahāvihāra which was strongly opposed to Mahāyānism, and Buddhaghosa, who was a staunch Theravādin and an ardent upholder of the Mahāvihāra traditions, did not wish to refer to anything that was Mahāyānistic. Even on the two occasions in which the image is referred to, he gives importance not to the image, but to the relics in it. The image-house is altogether ignored.

The attitude adopted to the Tooth Relic, too, lends support to this theory. Although the Tooth Relic was brought to Ceylon in the fourth century A.C. during the reign of Kittisiri Meghavanna, and although this was a relic of extreme importance, no reference is made to it in the Pali Commentaries of the fifth century. Fa-hien refers to the Tooth Relic and, as an ocular witness, gives a detailed description of its festival how the relic was taken to the Abhayagiri Vihāra in procession for the annual public exhibition.²³ The only explanation that can be offered for the absence of any reference in the Pali Commentaries to this most important relic is that it was brought to Ceylon under the aegis of Mahāyānism, and that it became the property of the Abhayagiri Vihāra. The same perhaps was true of the image of the Buddha.

Whatever the size and the shape of the early image-house might have been, there are reasons to believe that at least towards the end of the fifth century it had developed into an edifice of considerable dimensions. The *Mahāvamsa*

(Continued on page 20)

12. *Samantapāsādikā* III (Colombo 1900) pp. 264-265.

13. *Anguttara Aṭṭhakathā* (Simon Hewavitarne Bequest) p. 250, and *Vibhanga Aṭṭhakathā* (S.H.B.) p. 300.

14. *Visuddhimagga* (S.H.B.) p. 254; *Majjhima Aṭṭhakathā* (S.H.B.) p. 548; *Anguttara Aṭṭhakathā* (S.H.B.), pp. 544, 820; *Vibhanga A.* p. 208.

15. *Samantapāsādikā* III (Colombo 1900), p. 314.

16. *Dīgha Aṭṭhakathā* (S.H.B.), pp. 129-130; *Maj.* A. p. 888; *Vibh.* A. p. 245.

17. e.g. *Vibhanga A.* (S.H.B.), pp. 204, 309; *Majjhima A.* (S.H.B.), p. 888; *Anguttara A.* (S.H.B.), p. 256; *Samantapāsādikā* III (Colombo 1900), p. 316.

18. Digitized by Neelam Foundation for the crime according to ancient Sinhalese law.

19. *Ang. A.* p. 250; *Vibh. A.* p. 300; *Samantapāsādikā* iii, pp. 264-265.

20. *Vibh. A.* p. 243; See also *Dhammasangani A.* (Colombo 1916), p. 91.

21. Legge: Fa-hien, pp. 102-103.

22. But on the other hand we know that the Pali commentaries are full of references to contemporary events and things.

23. Legge: Fa-hien, pp. 105-107.

CEYLONESE JOIN LONDON BUDDHISTS TO CELEBRATE VESAK

NĀRADA THERA'S PRESENCE IS CONFIDENTLY EXPECTED TO PROMOTE SPREAD OF DHAMMA IN THE WEST

(From Our Own Correspondent)

London, May 16.

VESAK was celebrated in London on May 15th by the Buddhist Vihara Society in England. This celebration had been purposely postponed until the arrival in England (on May 14th) of the Society's President, the Venerable Nārada Mahā Thera.

After the Ven. Nārada had administered Pañca Sila, a flower offering was made. Major-General Tun Hla Uung, Military Attaché to the Burmese Embassy, who had flown over from Geneva, where he is attending a conference, for the express purpose of presiding over the meeting, made a brief speech to introduce the Venerable Nārada, who, thereupon offered a Sacred Relic of the Buddha to the Society.

In presenting the Relic, the Venerable Thera said that Buddhists did not worship Relics as talismans possessing supernatural powers. By venerating them, they were merely paying homage to their spiritual teacher, the Buddha, Compassion-incarnate, Wisdom-incarnate, Peace-incarnate, the Giver of the Deathless. The Venerable Nārada expressed the wish that the devout and intelligent Buddhists of the West might imbibe the Buddha's boundless love and spiritual wisdom and do their utmost to establish peace and goodwill on earth with the aid of their practical scientific knowledge, the pride of Western culture. He hoped that the West would not have the misfortune to witness a third world-war. It gave him great pleasure to hear of the noble intention of the Buddhist Vihara Society to establish a suitable Buddhist Vihara in or near London with the co-operation of the Burmese and Sinhala Buddhists. He congratulated the Burmese Buddhists in particular on taking the initiative in this great enterprise.

The priceless gift of the Sacred Relic in its small, artistic, ivory casket was gratefully and reverently received on the Society's behalf by its English Vice-President, Miss I. B. Horner, M.A., Hony. Secretary of the Pali Text Society. In due course the Relic will be suitably enshrined in the Vihara which the Society hopes to establish.

PURPOSE OF MISSION

The Venerable Nārada then delivered a discourse on the Buddha which deeply

Anattalakkhana Sutta (the Discourse on Soullessness), he remarked that also in regard to this crucial point a few Western scholars, misguided by the frequent use of the Pali term *Atta*, had made a futile attempt to introduce an imaginary Higher Self, or *Atta*, into Buddhism. The Buddha, said the Venerable Thera, discarded all authority and expounded a rational teaching without superstitious rites or ceremonies, and He had founded the oldest Order in the world, which was democratic in constitution and communistic in possession and distribution.

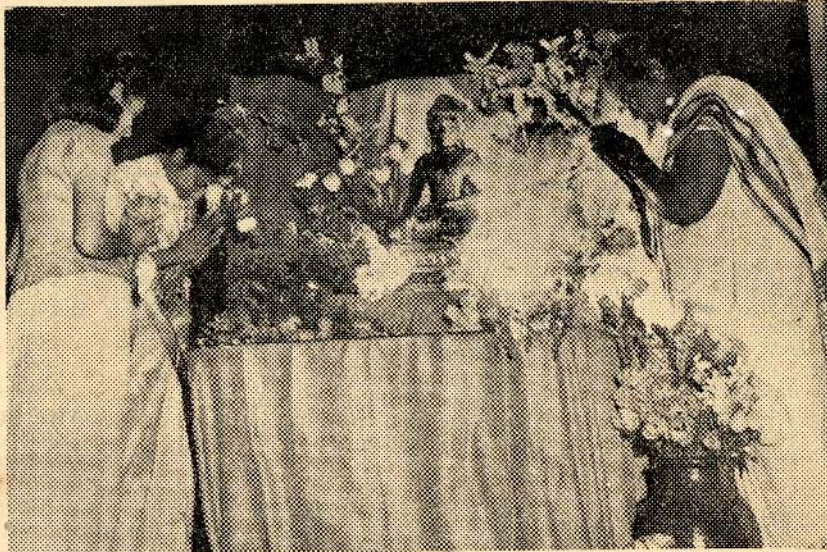
Remarking that the portals of this Noble Order were open to all, irrespective of caste, class or sex, the Thera pointed out that the Buddha endeavoured to level up, not down. He concluded his address by stating that because of the Buddha's wisdom, love, compassion, gentleness of character, the methods employed by Him to teach the Dhamma, and the success He achieved, mankind was compelled to hail Him as the greatest spiritual Teacher that ever lived on earth.

He was followed by the Venerable U. Thittila, a learned Bhikkhu from Rangoon, who emphasized the urgent need for the establishment of a Vihara in

London. The West, he said, derived its knowledge of the Dhamma mainly from books and thought it could learn all about Buddhism from books. But truly to know and learn to apply Buddhism in daily life, books were not enough. To learn anything worth while, from swimming to piano playing or how to speak a foreign language, one needed a teacher. So also with Buddhism which could be really learnt only from properly qualified teachers, that is to say from Bhikkhus. Therefore a Vihara was needed where Bhikkhus could be suitably housed and live in accordance with the Vinaya rules.

LEAPS IN THE DARK

The next speaker was Miss I. B. Horner who agreed with the point made by the Venerable U. Thittila that Europeans could not understand the Buddha-Dhamma so well as could those who had been brought up in the tradition handed down by a succession of teachers which they have imbibed ever since their youth. She thought it was because of



Three Sinhalese devotees worship before the shrine of the Master (Lord Buddha) at the Vesak Festival meeting of the London Buddhist Society.

impressed his hearers. He prefaced his address with the words that he had come to Europe not to discourse on either Hinayana or Mahayana, but to expound the pure Buddha-Dhamma as he had learnt from his saintly teachers, based on the original Pali Texts which were committed to writing for the first time in Ceylon about 80 B.C. in the reign of King Vattagamani.

The Venerable Thera dealt with the life of the Buddha from His Bodhisatta period to His last moment, emphasizing His infinite wisdom and boundless compassion, and stated that Buddhism was not an outgrowth of wisdom, for the Buddha Himself had admitted that He had no teacher, the Dhamma having been realized by Himself. Though some scholars had attempted to prove that the Buddha was characteristically silent on the question of God, it was amply proved by the Pali Texts that the Buddha emphatically denied the existence of a God-Creator. The Venerable Nārada then spoke of the Anatta Doctrine which is the chief teaching of Buddhism. During the

the tremendous appeal made by the Buddha-Dhamma to the European scholars of the East country that they expounded it and wrote about it before they had the full complement of the Pali Texts and commentaries before them. Many, such as Professor Rhys Davids, had to make leaps in the dark in their interpretations, sometimes subsequently justified. But they also made mistakes in translating and many of these errors had taken hold and persisted up to this day. Right teaching was now needed to eradicate these wrong views. There were a number of Westerners—Europeans and Americans—who, whether for wrong reasons or right, longed to know more of the Buddha-Dhamma. This in its pristine purity could be learnt only from capable, experienced Bhikkhus. If Bhikkhus kindly came to the West, it was essential they should be housed in a place as much like an Eastern Vihara as possible, that is to say in a unit which was quite separate from other activities and constructed and arranged solely to meet the needs and duties of Bhikkhus.

Miss Horner felt that the Buddhist Vihara Society was greatly privileged in that Major Tun Hla Oung had come by air from Switzerland for one night so as to be present at its Vesak celebrations, and that the Society was deeply indebted to Miss Lounsbury for having made it possible for the Venerable Narada Maha Thera to visit England under its auspices.

She then moved that :—

“This public meeting of Buddhists of various nationalities, resident in London, resolve to establish in or near London a Buddhist monastery for the common use of all Buddhists, and an appeal be made to H.M. Government for a grant of suitable facilities and to all representatives of Buddhist countries in England and all sympathizers for their co-operation in the fulfilment of this resolution.”

The following spoke in support of the motion :—

Daw Mya Sein, M.A., B.Litt., M.B.E., (sister of Major-General Tun Hla Oung), on behalf of the Burmese Buddhists; *Miss G. C. Lounsbury, B.Sc.*, Founder and President of “Les Amis du Bouddhisme” in Paris, Vice-President of the Buddhist Vihara Society in England, on behalf of Western Buddhists; *Mr. A. Weerasinghe*, Financial Assistant to H.E. the High Commissioner for Ceylon, and *Mr. M. B. Ariyapala*, lecturer at the School of Oriental and African Studies, both on behalf of the Buddhists of Ceylon; *Mr. F. J. Payne*, 80-year-old veteran Western Buddhist, President of the former British Maha Bodhi Society; *Mr. U. A. Jayasundera, K.C.*, and *Mr. B. L. Broughton*.

The motion was carried unanimously. Next, *Mr. L. G. Jesse*, one of the Society's younger members, moved that :—

“The Executive Committee of the Buddhist Vihara Society be given powers to co-opt representatives from the various Buddhist countries represented in England, and such persons as it may deem desirable to form a Vihara Fund Committee.”

Mr. M. B. Ariyapala supported this motion which was also carried unanimously by the meeting.

The Chairman then called upon Miss Lounsbury who delivered a short address on the meaning of Vesak.

The meeting ended with the chanting of the Metta Sutta by the Venerable Bhikkhus. Dana was offered them by the grateful congregation.

The meeting was well attended by Buddhists of all nationalities. It is expected that the Venerable Nārada's presence in England will do much to promote the spreading of the pure Buddha-Dhamma in the West and greatly enhance the possibilities of success for the Society's primary object: the establishment of a much-needed Vihara in London.

(Address given by Miss G. C. Lounsbury to the Buddhist Vihara Society in England on May 15, 1949/2493)

Miss Lounsbury, in her address, said :—

In the Buddhist calendar, Vesak is the day of days—thrice sacred as representing the Birth, Illumination and Parinibbana of the Lord Buddha.

It is, therefore, the auspicious day for our Eastern and Western upasakas and upasikas—lay disciples—with the venerated representatives of the Sangha from Ceylon and from Burma to meet together in that perfect union, in that universal love, in that hope of perfect peace which the Bhagavan, the Happy One, has inculcated. For peace will descend on all who follow His lotuslike feet on the Holy Eightfold Path until they can follow those higher Paths which lead to complete liberation from desire—life (in the immortality beyond *Selfhood*) which is Nibbana.

We are gathered here from Burma, Ceylon, Indo-China, England, France, U.S.A., Japan, and perhaps from other countries, taking Pansil together to-day. Happy, happy indeed, should we be that the precious Jewel of the Buddha, the precious Jewel of the Dhamma, the precious Jewel of the Sangha—the Tiratana—is to-day with us.

*Idam pi Buddhe ratanam panitam
Etena Saccena suvatthi hoti.*

“By this Truth may all beings, even the smallest, the most insignificant, be happy.”

This, then, is the greatest blessing the Bhante Nārada has brought us, this is his Vesak gift from Asia to Europe: Peace which he radiates, Peace which, when well established, grounded on Saddhā, confidence in the Buddha, makes happiness grow in our hearts and spread all around us.

There is a greater need to-day than ever before of Buddhism in Europe. For Buddhism is dynamic: it teaches that life is movement, always flowing, always changing. It taught this perpetual flux 2,000 years before science discovered the mutability of matter, the fact that material manifestations of form are due to the play of forces.

That which is mobile can be modified, moulded; therefore the body, the mind and the aims of man can be changed for the better, changed from passionate striving for selfish ends to noble striving to help all humanity and all sub-human life.

Let it be for our profit that the Venerable Maha Thera from Ceylon has accepted to be President of our new-born Buddhist Vihara Society. Let him teach and establish pure Dhamma here.

We should extend our thanks to the Venerable U Thittila, who has worked nobly, under difficult conditions, with no proper place to live—to teach pure Theravada.

With a Bhikkhu from Ceylon and a Bhikkhu from Burma, protected by you from our noisy world and our cold continent, lodged in a place, be it large or small, where they can teach, meditate and live according to those rules which permit them to keep their minds always calm and bathed with thoughts of Metta, of Karuna, Compassion, of Sympathy and of Serenity, Buddhism will conquer more and more minds for the weal, for the welfare of All.

The co-operation of Burma, Ceylon, and the various pure Dhamma Societies in Europe, the co-operation of that distinguished scholar, Miss Horner, our Vice-President and Hon. Secretary of the Pali Text Society to which we owe a debt of gratitude since it has given us many sacred texts, this co-operation must, should and will lead to the building on English soil of a material house of happiness, a Vihara, and to a spiritual house of Peace.

May All Beings Be Happy !

Namo Buddhaya

THE BUDDHA IMAGE

(Continued from page 18)

records that the Hair Relic (*kesa-dhātu*) that was brought to Ceylon during Moggallāna I (496-513 A.C.) was placed in an image-house.²⁴ It is unlikely that such a valuable treasure as the hair of the Buddha would have been deposited by a devoted Sinhalese Buddhist king in a building which was not strong and imposing and in which the safety of the relic was not assured. It is also said that in the same image-house Moggallāna provided the figures of his maternal uncle and his wife, the figure of a horse, and the images of the two chief disciples of the Buddha, and a *mandapa* studded with jewels.²⁵ It is clear that some space would be necessary for these things. There is reason to believe therefore that some of the image-houses, at least towards the end of the fifth century, were stately and spacious edifices with sculptures of various kinds in them. From this time onwards images and image-houses seem to have become more and more popular. In the tenth century we get reference to provision made for lighting lamps in image-houses,²⁶ as we have today. But we cannot get a clear idea of the image-house till we come to Poḷonnaruva where the Chronicle records are supported by archaeological remains.

24. *Mahāvamsa* xxxvi, 50-51.

25. *Mahāvamsa* xxxix, 52-53.

26. *Epig. Zey.* III, p. 264.

CONFERENCE OF EAST-WEST PHILOSOPHERS

DR. G. P. MALALASEKERA TO REPRESENT CEYLON AT HAWAII

DR. G. P. MALALASEKERA, Professor of Pali in the University of Ceylon, Editor of "The Buddhist," Vice-President of the Colombo Y.M.B.A. and President of the All-Ceylon Buddhist Congress, has been invited to represent Ceylon and Indian Buddhism at the East-West Philosophers' Conference, which is to be held at the University of Hawaii, Honolulu, in June and July this year.

In a brochure about the Conference it is stated: "If progress in philosophical reflection is to keep pace with that in the natural and social sciences, philosophy, like science, must become internationally co-operative in spirit and scope.

"Moreover, if philosophy is to serve one of its main functions, namely that of guiding the leaders of mankind towards a better world, its perspective must become world-wide and comprehensive in fact as well as in theory."

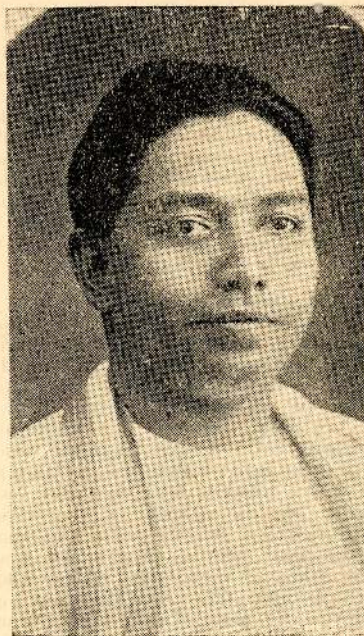
SECOND CONFERENCE

This is the second Conference of its kind, the first having been held in Honolulu, in 1939. The purpose of that Conference was to determine the possibility of a world philosophy through a synthesis of the ideas and ideals of the East and the West, and it was concerned primarily with the long-overlooked significance to the West of the philosophies of the East.

It was intended to be a preliminary investigation into the possibilities of the subject, by elucidating the essential attitudes of the philosophies of East and West and by bringing into focus those particular avenues of possible synthesis which the Conference indicated.

PERSONAL CONTACT

The purpose of the second Conference is to build upon the accomplishments of the first Conference. It will concentrate on examining the philosophical doc-



Dr. G. P. Malalasekera

trines of East and West with respect to the specific legal, religious, economic, political and other social practices and institutions to which they lead.

It is thought that through the medium of personal give-and-take in the realm of ideas, the Conference will serve as a

meeting-place for the ideas of East and West and that definite progress will be made towards a synthesis.

The organisers say that there is good reason to believe that the potentialities of such a Conference are unlimited.

"Throughout history, the thinkers of every age have influenced, if not determined, the trends of their times. If representative philosophers from East and West can approach a world-wide perspective in the realm of basic ideas and ideals of the two great civilisations, it might well be that the way will thereby be prepared for social and political advance toward the axiomatic ideal of One World."

EIGHT REPRESENTATIVES

Eight representatives from the Universities of Asia and eight from those of Europe and America will participate in the Conference. Among those invited from Asia are Sir S. Radhakrishnan and Professor S. N. Das Gupta of India, Professor Fung Yu-lan of Peiping, Professor W. T. Chan of Canton and Dr. D. T. Suzuki of Japan.

The Conference is sponsored by the Rockefeller Foundation, the Meiner Foundation and the Watumull Foundation. The University of Hawaii, which is the venue of the Conference, has about 4,500 students and over 400 teachers on its staff.

Dr. Malalasekera proposes to fly to Honolulu via America where he hopes to spend a few days, and probably visit Tokyo on his return journey.

He represented Ceylon Buddhism at the Conference of Living Religions held at Wembley in 1924 and again at the first World Fellowship of Faiths in London in 1936. He will be away for about eight weeks.

IDEAS, BELIEFS, FORMS OF THE MAHAVANSA

(L. S. JAYAWARDENE COMPARES THEM WITH THOSE OF THE LIFE OF PARAKRAMA BAHU THE GREAT IN THE CULAVANSA)

WHEN we consider the fact that the Mahavansa and the Culavansa were written in two entirely different ages we must naturally expect there to be differences in the ideas and the beliefs of the respective periods. The Mahavansa was compiled somewhere in the 4th A.D., while the first part of the Culavansa was written during the latter part of the 12th or the beginning of the 13th century A.D., soon after the death of Parakrama Bahu the Great. By this time the old civilization of Anuradhapura was but something of the past and the Sinhalese Court had migrated to Polonnaruwa due to the pressure of the Indian invasions. The Tamils must have brought with them strains of their own cultures and civilizations, their religions, beliefs and ideas. At the same time

there were infiltrations of Mahayanism into Ceylon.

In many respects the Mahavansa and the Culavansa are similar. Just as much as we know nothing conclusive about the authors of the Mahavansa we know very little about Dharmakirithi, the author of the first part of the Culavansa, except that he lived in the Polonnaruwa era. Each part of the Mahavansa and the Culavansa has a hero to whom much space is devoted. Half of the first part of the Culavansa is devoted to Parakrama Bahu I just as many chapters are devoted to Dutugemunu in the Mahavansa. Accounts of kings who are not heroes tend to be more reliable historically. In the case of heroes, however, there is a marked

lack of originality in the Chronicles, fixed models being followed in the descriptions and accounts of kings. For example the story of Buddhagoshala is very similar to the accounts of the Brahman converts; Devanampiya Tissa gets an intelligent test from Mahinda and this is repeated in Mogali Tissa too. Again it is striking how the boundaries of the Buddhaseema pasada are made on the same model as that of Devanampiya-Tissa.

In history as a rule there are no sudden changes. Where there has been revolution it has invariably been followed by reaction, the sum total of the results being gradual evolution. In this sense there is really no break in the Mahavansa and the Culavansa. The first king of the Culavansa is the son of the last king of

the Mahavansa. There has been some speculation as to why there are two names for the Sinhalese Chronicles—the Mahavansa and the Culavansa. But the Mahavansa got its name because it dealt with the life of the Buddha, while the Culavansa was called the Culavansa because it dealt with the dynasty of Sinhalese kings. But in spite of the continuity when we read the Mahavansa and come to chapter 37 we cannot help feeling that the atmosphere has changed somewhat especially in the account of Mahavansa. There seems to be an intensification of this atmosphere in the Culavansa.

Thus the differences in the Mahavansa and the Culavansa must be sought for in the attitude and the background. The Mahavansa after relating the life of the Buddha goes on to give a history of the Mahavihara and Theravada in Ceylon. The commentary on the Mahavansa states that when people are told of the Buddha and his works they get serene joy and realize the impermanency of life. The bhikkhus who lived during this time were more orthodox and were therefore not interested in the things of this world. When the bhikkhus lived in caves and under trees their aim was to get away from this fleeting world and gain arahatship. They are more concerned with ideas and thoughts than events. When they deal with a story they only try to seek a moral in it. The story of the Buddha's life is a classic example. The story is a beautiful one though its truth may be incredible. But a monk would concern himself not with the story, but the concepts in it. Another good example is the story of Chanda Asoka who after embracing the Buddhist faith becomes Dharma Asoka. Again we get the story of Dutugemunu who because of his meritorious deeds goes to the Tusita heaven. Chapter 32⁸⁴ goes on to say that "he who, holding the good life to be the greatest good, does work of merit, passes, covering over much that perchance is evil-doing, into heaven as into his own house; therefore will the wise-man continually take delight in works of merit." This is the keynote of the Mahavansa which the author says was compiled for the serene joy and emotion of the pious."

Thus many of the accounts in the Mahavansa were selected not for fact but for their spiritual value. The Buddhist monk was not half as worldly as the Christian monk. The Christian monks interfered in the political life of the country and hence their records are more valuable. But the Buddhist monks had no Court Chronicles to work with and the Mahavansa is essentially a history of the Mahavihara. In the Brahmajata Suttanta which states the prohibitions and rules of discipline to the bhikkhus, the monks were forbidden to deal with history, painting, dancing and the other arts and sciences which were considered worldly. The monks were, however, given a concession in the Mahavansa in that they could write of kings if only they did not emphasize their might and valour and the such like. It is because of this that we find whole chapters devoted to religious activities and buildings while political events are incidentally mentioned. Of the eleven chapters on Dutugemunu only 4 are devoted to political events, while 7 deal with his religious activities. It

is only the pious and religious king who becomes a hero. It is, however, important to remember that in those days every man wasn't spiritual; it was the leaders of thought who were spiritual. Cruelty and evil were common enough but there was a fear of sin and its consequences.

But when we come to chapter 37 in the Mahavansa, the last chapter, dealing with King Mahasena we cannot help but feel that the atmosphere has changed. Mahasena, on the advice of Sanghamitta and Soca allied himself with the Abhayagiri Vihare, the seat of Mahayanism in Ceylon and persecuted the Mahavihara. The Mahavihara historians must necessarily have resented this change of alliance. The Mahavihara claimed that Mahayanism was a heretical Cult. Mahasena was won over to the Mahavihara by one of his fellows and a minister named Megavannabaya, but the Mahavansa ends the chapter on Mahasena to the effect that "thus did he gather to himself much merit and much guilt."

In the Culavansa we seem to find a synthesis of the Theravada and Mahayana Cults. Mahayana Buddhism seems to have permeated into the life of the people. Nevertheless the Culavansa points out carefully in many places the existing schism in Buddhism. In chapter 73⁸⁷ it says "may the order of the great sage—long sullied by admixture with a hundred false doctrines, rent asunder by the schism of the three fraternities and flooded with numerous unscrupulous bhikkhus whose sole task is the filling of their bellies—that order which though 5,000 years have not yet passed is in a state of decay, once more attain stability." Again verse 18 says that "from the days of King Vattagamini the three fraternities had lost their unity." There were other religions too which the kings supported and helped. Chapter 73, ⁸² describes how Parakrama Bahu instituted a great almsgiving for Brahmins, mendicants and bhikkhus. Verse 71 gives an account of how "for carrying out the ceremonies of expiation by the Brahmans he built the Hema-mandira and for the recitation of magic incantations the charming Dāranighara.

The authors of the Mahavansa appear simple minded. True the Mahavansa is a kavya, but it is a translation of the Sinhalese story as far as matter is concerned. Hardly any metaphors or similes are used. But in the Culavansa we see the Sanskrit influence of the Alankāra Sāstraya, and the Culavansa is full of these embellishments. For instance in chapter 75, ³⁸ the Culavansa quotes that "he shattered all the enemy and made the battlefield bloody as the world of the Nagas when afflicted by the Garulās. Again a battle is described in Verse 59 as being like the combat between Rāma and Rāvana. Then again we find that the Culavansa author had greater knowledge of the worldly affairs, of the arts and sciences. Mention is made in chapter 73 verses 38 and 42-45 of "discerning and skilful physicians." A greater enjoyment of music and dancing too is shown. Chapter 73 ⁸² describes how "in order to listen to the rhythmic songs of the many musicians and to behold their charming dances, the Monarch had built near the palace the Sarassatimandapaya. Apart from these we find in the Culavansa a greater amount of detail in the accounts of

ENLIGHTENMENT

By PREMITHA WEERATNA

IN the vast wilderness, which then was the Buddha-Gaya of to-day, the Bodhi-satva strove to find the way of Peace. Partaking only of the wild fruits of the forest, He went His way. At length faint and weak from toil and hunger, he rested beneath a Bodhi-tree and entered into meditation, the meditation which was to bring deliverance unto Man.

Great were the temptations of Māra, the Evil one; subtle were the charms which shaped themselves before the eyes of the Bodhi-satva,—beloved scenes of Kapilavastu, his wife the princess Yasodera and her son, the aged father weeping for his lost son,—these swam before His eyes and His heart missed a beat—so great was the temptation of Māra. But He gazed with unseeing eyes, His thoughts fixed on the heights above the very stars.

And thus, as He sat, buried in meditation, there came unto Him the vision of true perception. He beheld the cause which linked Mankind to this cycle of birth and death—the ignorance which results in all wrong actions. From vision to vision, indescribable in mere words rose the Bodhi-satva and before his eyes were unfolded the weighty secrets of birth and death.

Thus, like a statue of marble beneath the mighty Bodhi, He sat and in his calm rose unto the Realms of Eternal Peace.

The sun rose into the zenith and sank beneath the brow of the western hills; the moon swam into the skies of night, but the Lord Buddha sat unmoved in his great calm,—for He had conquered the greatest of enemies—*self*! And gained the Supreme Goal—Enlightenment!

A GLORIOUS DAY

Hail glorious day, when o'er the world
The light of truth in splendour rose,
For mortals lost in error's night
The way of safety to disclose.

Lord Buddha, thee our hearts acclaim,
Thou art the sun of righteousness,
In thee was truth in fulness shown,
Man to enlighten and to bless.

Thy doctrine is the radiant glow
Which evermore proceeds from thee
And marks the path that upwards lead
To freedom and felicity.

O may mankind thy light receive,
From self and error turn aside,
That all in peace and love may share
The joy divine of Vesak Tide.

A. R. ZORN.

wars and other political events. Campaigns are traced out in detail with valuable mention of the names and places. Thus on the whole we find in the Culavansa a definite trend towards this-worldliness.

ANĀTHAPOSAKA

INDIA TODAY AND BUDDHISM

TALK IN PARIS BY DR. BOOL CHAND

A YOUNG woman had got a baby that she did not want. She thought she would give it away; but at house after house where she offered it, her gift was bluntly refused and they looked down on her with disdain, and bade her go. She then thought she would drown this unwanted baby in the sea, but she would try just one more house first.

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"That deed is not well done which, being done, one afterwards repents, and the fruit whereof one reaps weeping, with tearful face."

At that last house lived the lady, and to her too that young mother offered the child. The lady was different to those others. She had pity. She accepted the gift, considering it a good fortune. The mother went away with relief and was never seen again. That was over three years ago.

The baby was then seven days old, a wee elfish fragment of humanity, a girl. And all thought it would die. But it did nothing of the kind; it thrived on cow's milk, and it smiled up, and the lady was happy. Perhaps, one day, this little tot will prove a solace and a support. She was lucky and had her own children, but she cared for this forlorn one too.

The baby grew into a crawler, and then a toddler, and presently it was time to think of her education. So that lady brought her to the Temple one morning, on the lucky day, to be introduced to the goddess of learning at the lucky hour and minute, facing North!

She was a bright little thing of elfin grace, gold earrings in tiny ears, smiling and intelligent. It was a face and head of promise. She was trusting and unafraid, unlike some of the timid little ones that were brought to the Temple for the same purpose by their adoring parents.

The Venerable Mahā Nāyaka Thera himself came out to teach this child. Down on her little knees went she, and saluted the Venerable Teacher with graceful ease. Meekly she proffered the book to the Teacher, "with both hands," as courtesy needs, and brightly she repeated after the Teacher "අ, ආ, A, B, ඵකං ජො,"—and so forth. The first lesson was over in two minutes. "There crows a cock too!" said the Venerable One, smiling down to his tiny pupil, when a nearby cock crowed loud, a lucky cheer, as the lesson ended.

DR. BOOL CHAND, Chief of the Staff Training Division, Unesco, addressed a largely attended meeting of Les Amis Du Bouddhisme, Paris. The subject of his lecture was: "India today and Buddhism."

Introducing his subject to the audience, the Doctor explained that Indian culture was essentially a synthetic culture, made up of two distinct strands, the Sramanic and the Brahmanic. The Sramanic strand represented the dynamic aspect and the Brahmanic the static aspect of Indian life. Whenever Indian society was in need of commotion and movement for its progress, it took recourse to the spirit enshrined in Sramanic culture, and whenever the Indian society needed stability and peaceful existence for its preservation it took shelter in Bramanism.

Dr. Bool Chand gave illustrations of the two processes from Indian history. In the early mediaeval centuries, the society needed to preserve and defend itself against foreign and Muslim aggressions: recourse was had to the strengthening of orthodox and Brahmanism. In the 13th and 14th centuries, movement was needed to be generated in a decadent and stagnant society, and it was done by Kabir and Nanak by developing new forms of Sramanic culture in India.

Dr. Bool Chand went on to explain the differences between the Sramanic and the Brahmanic cultures. The one emphasized experience, the other mere intellect: the one stood for an equalitarian organization of society, the other for an hierarchical organization with its emphasis upon the caste system: the one represented a cosmopolitan approach to life, the other an exclusivist and purist approach. Of Sramanic culture in India, Buddhism and, in certain ways, Jainism were the two representative creeds.

India did not look upon the various creeds developing within the margins of the two patterns of her cultures as so many separate religions. They were merely different creeds of the same religion, Hinduism, which is no more than a set of principles, eclectic and comprehensive enough to include all the above creeds within itself.

In the context of Dr. Bool Chand's analysis, Buddhism is in no sense a foreign religion to Hinduism. The Buddha has himself been recognized as

And again she saluted on bended knees, and the Teacher blessed her. And then they all went happily away, the lady, her children and the adopted mite.

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චිප්පාකං පටිසෙවති

"That deed is well done which, being done, one afterwards repents not, and the fruit whereof one reaps with joy and pleasure."

one of the deities of Hinduism. Hindu society naturally follows Buddhism, whenever there is need of commotion and movement. The name might or might not be adopted. Every attempt towards the overthrow of the caste system, every effort to organize life on ethical as distinguished from supra-ethical principles, every desire to cut asunder the bonds of purism and exclusionism represented in vital sense the acceptance by the Indian society of the spirit of Buddhism.

Under the leadership of Mahatma Gandhi, this spirit had been steadily gaining ascendancy in India. Since the attainment of independence, there had been an upsurge and movement to cut adrift from the orthodoxies of tradition and from the limitations of Brahmanism. In an effort to retain its hold on the public mind, the orthodox section had no doubt been making an attempt to organize itself and entrench its position. But this attempt was likely to prove quite futile and of no avail. For at least the next few decades, might be centuries the future of Sramanism in India was assured, for that was the only way for the country to proceed in the path of progress.

The lecture was followed by an interesting discussion.

Dr. Wong Mong Luong, of Viet Nam, accorded to Dr. Bool Chand the greetings of his country and congratulated India on her attainment of independence. He expressed his wish that Japan would also try to understand the spirit of Buddhism as had been so ably explained by the Learned Lecturer.

A question was asked about the place of social activity in Sramanism.

Dr. Bool Chand said that that question had been posed again and again throughout Sramanic literature. The widely accepted answer was that although social activity was perfectly legitimate and indeed necessary for soul-centred individuals (Sramanas) in the same manner as for the others, their social activity ought to consist in the doing of good acts and not in exercise of punitive authority. Political activity like that of Father Joseph (discussed by Aldous Huxley in "Grey Eminence") was necessarily antagonistic to the pursuit of realisation, the attainment of experience, which is the basic impulse of Sramanism.

Questions were raised about Ahimsa, how far it stood in the way of waging wars.

The way of Ahimsa, explained Dr. Bool Chand, was possible only to those who were prepared to sacrifice their own lives in the operation. For the others, the law of life would be "Do your duty, do it as humanely as you can." True religion assumed the development in individuals of a proper sense of discrimination, viveka, the right sense of values. Social activity in pursuance of this sense of values is the second step; and Ahimsa, which is a fundamental principle of life, is enjoined as the only efficacious instrument for realisation and self-fulfilment.

Anagarika Sugatananda Honoured by Burmese Buddhist Society

An interesting ceremony was held in the City Hall, Rangoon, on April 10, when the Anagarika P. Sugatananda (Mr Francis Story), who has been lecturing and broadcasting in Burma, was made a Fellow of the Mathematical Society of Burma, in recognition of his services in making known the scientific basis of Buddhism. He was also awarded the Mathematical Society's Silver Medal, the first award to be made of this distinction since it was instituted.

In presenting the Society's certificate of fellowship, bearing the signature of Sir Mya Ba and other Councillors of the Society, the President, U Ba Sein, K.S.M., T.P.S., F.R.S.A., F.M.S.B. gave an outline of the aims and objects of the Society, which were principally to formulate the standards of knowledge, training, conduct and experience which are desirable in the practice of Buddhism, and to develop the mathematical and scientific aspects of the Abhidhamma. The award of the medal, he said, was "in recognition of Mr. Story's vast knowledge of Buddhism as disclosed by the lectures which he has delivered in this country on Science and Buddhism."

Anagarika Sugatananda, in reply, said :

"Ever since the time when I first abandoned my profession to take up Buddhist missionary work I have made it my object to demonstrate the scientific basis of Lord Buddha's teaching. I have endeavoured to bring Buddhist doctrines into comparison with present-day scientific knowledge in order that the one may throw light on the other. In my study of Buddhism, extending over twenty years, I have constantly subjected every aspect of my own personal experience to examination in the light of the Dhamma, and I have found that there is no sphere of knowledge that is not covered by the universal teaching embodied in the Tripitaka.

"At the same time studying contemporary trends of thought and the philosophical deductions made from scientific data, I came to see clearly that the intelligentsia have lost faith in the principles of morality and the ethical order of the universe, because of the inevitable decay of revealed religion all over the world. Now, Buddhism is not revealed religion; it does not depend upon unproved and unprovable hypothesis for its explanation of life or for its ethical teachings. It is, like Science itself, a search for the highest truth—one that each of us can conduct for himself on the rational principles laid down by the All-Enlightened One. The Dhamma is characterised by the words "Ehi passike"—"that which invites each one to come and see for himself." It has been my constant endeavour to present it in that sense to intelligent people; for they are, after all, the leaders of world-thought. What they realise today, the rest of mankind will acknowledge tomorrow.

"It is appropriate, therefore, and a source of great gratification to me, that the first official recognition of my efforts to be made by a Buddhist community should come from an association whose aims are so identical with my

own. The Mathematical Society of Buddhism, whose President and Members have today bestowed on me the honour of electing me an Honorary Fellow of their association, and have awarded me the first of their decorations for services to the Buddha Sasana, is a group of people of advanced views and profound love of Buddhism, and their achievement in presenting the scientific nature of its doctrines has awakened the interest of many intellectual persons here in Burma. It is my conviction that their work as pioneers in this direction will gain an even wider recognition in the future, as knowledge of the sublime teaching expands throughout the civilised world. The scope of their work is incalculable, and I am happy to think that I shall be privileged to make some small contribution to its total.

"Science has for a long time tended to shrink into more and more specialised fields of knowledge, and the problem is how to relate those divisions to the ever-expanding whole. They overlap one another in so many places; psychology links up with biology, biology becomes physics, and physics branches cut into every other sphere, yet there are still many gaps to be filled in man's knowledge of the universe. To make a complete pattern another element is required—the element of religion. But it must be religion which is compatible with what we already know. The rejected dogmas of revealed religion will not do; they do not satisfy the progressive and enquiring modern mind.

It is only Buddhism that is sufficiently comprehensive in structure to contain and reconcile all the diverse elements of our age, and to fuse into an intelligible whole the two aspects of knowledge, the empirical and the transcendental. Alone among the great religions teachers, the voice of Buddha speaks a language that is attuned to modern ears, and, as many Western thinkers have begun to suspect, it is Buddhism that will mould the religious ideas of the future.

"That is why I am rejoiced to find, here in Burma, a vigorous and constructive movement such as the Mathematical Society of Buddhism, and I deeply appreciate the honour of being elected to its Fellowship. It will also be a great pleasure to me to make known to my Buddhist friends in India, Ceylon, England and elsewhere that this Society is doing such valuable work for the better understanding of the Dhamma, and I hope it will inspire them to commence the study of Buddhism on similar lines.

"In thanking you, Mr. President, and your members, for the kindness you have extended to me, I also wish to emphasize that what you are doing for the cause of Buddhism constitutes a great merit, and one that is certain to bear fruit in blessings both to yourselves and to all those whose insight into the truths of the Dhamma will be helped by your efforts. May the teaching of the All-Enlightened One spread its blessing throughout the world, bringing peace and happiness to all living beings."

SELF-INTEREST HOLDS THE FOREMOST PLACE

The birds the barren tree forsake :
The beasts desert the withered brake :
Bees quit the flower's unhoneysed cup :
Dry twigs no moisture may drink up.

No caterers for the poor make sport :
Few lords frequent an affable court,
Self-seekers all ! In every race
Self-interest holds the foremost place !

UNTIL a person has attained the Fruits of the First Path (*nagga*) all that person's interests are centred in Self. True selflessness is a rare virtue which formed the loftiest embodiment in the Great Renunciation of Gautama, who afterwards became the Buddha, the sublimely altruistic Being ever.

The child's fondness for the parents, the lover's infatuation for his lady-love, the wife's devotion to the husband, and all such sentimentalities last only for so long as one's personal purpose has to be served. After one has cultivated one's individual interests, love and affection for kith-and-kin, filial duty, and allied obligations fly through the window. The former "aids" to one's attaining full stature have by this time outlived their *usefulness* to one !

The love of Self remains tenaciously. It begets the 'will to live.' It is this intense *attachment*, (*tanha*) this *self-ish* desire, that must be eradicated by those who seek emancipation from sorrow. Not an easy thing to do, but must be done by all, sooner or later. *භවත්වය ජීවිතී භෙදකොසි.*

May all beings be happy,

E. T. GOONEWARDENE.

O HAPPY DAY IN FAIR LUMBINI'S GARDEN

O happy in fair Lumbini's garden
The little birds their welcome praises sing :

The flowers put on their gayest, brightest garments
To greet the coming of their Lord and King.

A flower more fair than any earthly blossom
Is born today beneath the sala tree
All nature wears a tender smile of greeting,
That tiny babe in Maya's arms to see.

Lo, He is born to lead earth's weary pilgrims
Across sansara's ocean wide and drear,
To break the chains of ignorance and passion,
Which bind mankind to karma's wheel of fear,

Our Prince is born to be a mighty beacon,
Pointing the way to freedom and to peace.
To shew the eight-fold path of holy wisdom
Where in the fierce desires of self will cease.

D. HUNT.

LETTERS TO THE EDITOR

AN OMISSION

Sir,

I find that a typographical omission has been made in the list of Prize Donors of Religious Examinations published in the April issue of *The Buddhist*. Gate Mudaliyar Edmund Pieris of Panadura has created a Prize Fund by a donation of Rs. 1,000 on Trust, and a sum of Rs. 40 received from the Public Trustee on this account has been inadvertently omitted from the list of Prize Donors.

Yours in the Dhamma,

A. JAYASINGHE,

Hony. Secretary,

Religious Examinations.

WHAT I HAVE LEARNT

Sir,

It is often asked of me "Just What have you learnt in your 14/15 years here in Lanka and in your short journey to the Himalayas?"

The answer can be very simply put, it being *just this* :—

If a person wants to obtain true happiness, inner contentment, a raft to carry one through all trials and 'evils,' a Nirvanic calm or 'that Peace which passeth all understanding,' a centre of Certainty and 'Home' in any trial or trouble that may befall one, only two messages ever given to the world seem in the least to matter—the Message of the Buddhas' "Cease to do evil, *strive to do (be) good*" and its Western echo, by one, Jesus named, "Love ye one another."

Although the Buddha taught an Abhidhamma, neither of these Teachers taught nor themselves formulated a Theology. Even the words of each were few. But both 'Lived' and by their own example, taught, the Buddha himself, to perfection.

Nothing more than these two teachings does the world need to remember and to practise, though, for Right Understanding of these messages, it is necessary to know of the Four Noble Truths, the Noble Eightfold Path and to consider the Dasa Paramitas. Also to remember that to the West the reflected Buddha message, given in the guise of Faith, ultimately became Christianity; the original, given in the East in a Rational and Scientific form, is known as Buddha Dhamma.

The various means are explained and a stage upon which to act and live, are set out and given by the Lord, Sri Krishna in the "Bhagavad Gita." This all should read, as messages, like objects, can be appreciated only or understood rightly and seen when one views them from a standpoint apart from themselves. Contrast is essential.

Lastly, it seems time for Christians to step from the fogs of Judaism to the elevated heights of Sanatana Dhamma, for the absolute failure of trying to patch new cloth to old or to put the new wine of Jesus into the old skins of Judaism, should be obvious to everyone. Similarly it might be suggested that it were now time for Buddhists to step from the preliminary steps and preparative but negative Pan-Sil to the positive, shining, living way of the Dasa Paramitas and finally to know that through this last way alone can the Sermon-on-the-Mount be made a real and constructive and only way to life in this present world where men and demigods have temporarily run mad and where individual minds seem to have succumbed to the mob-mind.

The West should arise from its egocentric emotionalism of the Crucifix of the Christ crucified to that of Christ Arisen, this, now, in form of the Higher Teachings of The Buddha.

BOEDEKER U. E. RAMAGE

(ex-Samanero S. Upali)

LONDON VIHARA SOCIETY

The following letter has been received by the Colombo Y.M.B.A. :—

The Hony. General Secretary,

Y.M.B.A., Colombo,

Ceylon.

Dear Sir,

On behalf of this Society I thank you for your letter of March 17th and for your Association's generous contribution of Rs. 250/-. (£18.13.9) towards the cost of the return passage of our President, the Venerable Narada Thera. We deeply appreciate this gift as well as the thoughtful and generous spirit in which it is given, particularly in view of the fact that our Society, being only a very young organization, still has only limited means at its disposal. Nevertheless, I am happy to be able to say that members and sympathizers are contributing freely to our "NARADA FUND," and we trust that our revered President's visit will prove a happy and fruitful one and

be the means of firmly establishing the Theravada in the West.

I have informed Miss Lounsbury, of Les Amis du Bouddhisme, of your generous support and I know that she, too, will greatly appreciate it.

By surface mail I sent you recently a copy of our first Annual Report so that you may have an idea of what this Society has done during its first year of existence. From the Financial Report you will see we have a long, long way to go yet to the fulfilment of our objects, but we trust we shall ultimately achieve our aims.

With renewed thanks, which please convey to your President and members,

I am,

Dear Sir,

Yours in the Dhamma,

(Sgd.)

Hony. Secretary.

Buddhist Vihara Society in England,

2, West Court,

Great West Road,

Hounslow, Middx.

10th April, 1949/2492.

HONEST BEINGS

Sir,

In your April issue Mr. N. Wickremesinghe gives on p. 141, a list of honest human beings and adds that "these and perhaps a score of others are all the really honest human beings we know of among the billions of men and women who have lived and died since the world began." There are several fallacies in this statement, to a Buddhist.

(1) "Gotama the Buddha," like all His predecessors, was Sammasambuddha, the Incomparable, the *Asamasama*, Socrates, Gandhi and company, however, good, cannot be placed in a level with the Buddha.

(2) During the lifetime of Gotama the Buddha alone, many Asankhyas became Arahats. To say that the honest men "since the world began" were a little more than a score in patently incorrect as all arahants were honest people.

(3) "Since the world began" is not an expression that a Buddhist can use.

I can only hope that you don't agree with Mr. Wickremesinghe.

As a matter of fact, no Buddhist can.

Yours, etc.,

MAITRIYA,

COLOMBO Y. M. B. A. NEWS

VESAK

The Colombo Y.M.B.A. Vesak celebrations began with a programme of devotional music and song on May, 10th, followed by a talk by Dr. G. P. Malalasekera.

A large number of members and friends observed *Ata-Sil* on Vesak Day and listened to an interesting discourse in the morning by the Ven. Heenatiyane Dhammaloka Thera. Later in the day Bikkhu Priyadassi, of Vajirarama, led a discussion which proved very valuable to everybody.

The programme, which concluded with a *Sāṅghika Dāna* on Sunday, May 16, owes its success to Mr. L. R. Goonetilleke, Hony. Secretary, Religious Activities,

ANONYMOUS

The Colombo Y.M.B.A. thank the anonymous donor from Dodanduwa for a gift of Rs. 80/-.

who usually makes a success of anything he undertakes. He goes about his work without fuss. That is secret of his success.—*Cor.*

DHAMMA EXAMINATIONS

Our friends will be pleased to know that about 53,000 students from 830 schools will appear for the Buddha-Dhamma Examination, Sinhalese Medium, that will be held on July 3, 1949, under the auspices of the Y.M.B.A., Colombo. This is about double the number of 1947 and an increase of 43 per cent. over last year's figure.

The Hony. Secretary of the Religious Examinations Branch, while sending this information adds: "It is very gratifying to note that our Dhamma Examination is gaining in popularity annually. The enormous amount of work involved

in this connection can be better imagined than described. It would be impossible to arrange for the examination on the due date but for the selfless service which we receive from a band of voluntary workers, both inside and outside the office. *Sabba-dānan Dhamma-dānan Jināti.* May they all attain Nibbāna."

PERSONAL

The Hony. Treasurer, Mr. L. Piya-sena, resumed duties on May 3, 1949, relieving Mr. D. L. Dissanayake who was acting for him.

Mr. N. Richard de Silva, of the Office of the Commissioner of Motor Transport, is on three months' leave preparatory to retirement after 35 years of Government service.

NEW MEMBERS :—

26.4.49 : H. V. Athkoralā, 1, Zaleski Place, Colombo 10; Piyasena Amara-weera and K. T. V. Dias, Student, 25, Mill Bank Place, Colombo 10.

3.5.49 : E. A. Jayasundera, Representative, Sunlife Insurance Co., 201A, Sri Maha Vihara Road, Pamankada, Dehiwela; C. E. Jayanayake, Proctor S. C. and N.P., "Jayanthi," 20, Vajira Road, Havelock Town.

10.5.49 : A. E. Rodrigo, 17/2, Meda Welikada Road, Rajagiriya; P. D. Sugathadasa, Werahera, Boralessgomuwa; D. D. Samarasekera, 175, Vijayarama Road, Gangodawila, Nugegoda; S. Dis-sanayake, 1043, 3rd Division, Maradana;

17.5.49 : D. P. Wanigasekera, Student, 431, Thimbirigasyaya Road, Havelock Town.

Resignation : Mr. T. D. Dharmadasa.

DONATIONS

The President announced at the meeting held on May 10, 1949, that he had received Rs. 100,000 worth of Stock Certificates of the Ceylon Government 3½% Loan from Mr. A. B. Gomes as a donation towards the Fort Branch Building and an instrument of transfer in favour of the Trustees of the Y.M.B.A.

FILM SHOW

A Film Show was given by the Indian Government Trade Commissioner in Ceylon, in the Y.M.B.A. Hall on Saturday, May 21, 1949, at 6-30 p.m.

THEY GAVE

These ladies and gentlemen found the funds for the Sinhalese New Year Day and Vesak celebrations this year :—

Sir Ernest de Silva, 100; South Western Bus Co., Ltd., 100; Mr. W. H. Buddhadasa, 100; Mr. M. D. Gunasena, 50; Mrs. A. M. de Silva, 50; Mud. B. J. Fernando, 50; Mr. V. A. Sugathadasa, 50; Mr. Clarence Amarasingha, 50; Mr. G. S. Fernando, 50; Mr. R. L. Pereira, 50; Mr. T. M. G. Perera, 25; Mr. U. N. Wijetunga, 25; Mr. P. Kumarasamy, 25; Mr. K. Cyril C. Perera, 25; Mr. T. A. D. Piyadasa, 25; Mr. E. P. A. Fernando, 25; Mr. C. Lawrie de Zoysa, 25; Mr. Rajah Hewavitane, 25; Mrs. E. Sirimanne, 25; Mr. T. D. Amaradasa, 25; Mr. H. W. Amarasuriya, 25; Mrs. A. S. F. Wijegunaratne, 25; Mr. K. D. C. Gunatilaka, 25; Messrs. Perera & Sons, 25; Mr. A. G. Hinniappahamy, 25; Mr. N. J. V. Cooray, 25; Mr. H. Lawrence Fernando, 25; Mr. W. A. D. Ramanayake, 25; Mr. D. L. F. Pedris, 25; Dr. A. D. P. A. Wijegunawardena, 25; Mr. W. H. de Zoysa, 15; Mr. A. D. Appuhamy, 15; Dr. F. M. Kulatilaka, 15; Mr. Don Kuruppu, 12.50; Dr. R. Lenora, 10; Dr. Simon Silva, 10.50; Dr. W. E. A. Fonseka, 10; Mr. D. J. Ekanayake, 10; Mr. N. J. S. Cooray, 10; Mr. D. F. J. Perera, 10; Mr. D. H. Jayawardena, 10; Mr. A. B. Hemachandra, 10; Mr. U. A. Jayasundera, 10; Dr. W. M. Fernando, 5.

Total Rs. 1,303

V. S. NANAYAKKARA,
Hony. Gen. Secretary.

SABBE SANKHARA ANICCA

Mr. G. D. Wickremaratne, one of our very enthusiastic members and one who never felt old to join in the programmes of the young, died last month. Our sympathy to the members of his family.

NEWS AND NOTES

BUDDHA RELICS AT BUDDHA-GAYA

At the request of the Buddha-Utsava Samiti, Gaya, the Holy Relics of Lord Buddha enshrined in the Mulagandhakuti Vihar, Sarnath, were taken to Gaya. Bikkhu M. Sangharatana, the Secretary

of the Maha Bodhi Society, Sarnath, Bikkhu Pandit K. Seevali and Sri K. K. Roy, Principal, Maha Bodhi Vidyalaya, accompanied the Relics in a reserved carriage placed at their disposal by the Collector, Gaya.

A procession was scheduled to start from Gaya station through the city to Jawahar Hall, at 8-30 a.m., on the 11th May, but a large crowd had started gathering at the station from 6 a.m. The Relics were taken down from the

carriage and handed over to Dr. A. N. Singh, Finance Minister, Bihar, who received them on behalf of the Gaya Samiti. Armed police, Boy Scouts, and Girl Guides furnished a Guard-of-Honour to the Relics. The Relics were placed upon a beautifully decorated truck and carried to Jawahar Hall preceded by elephants, horses and armed police on foot. The entire route was thronged with people who evinced great zeal. Flowers were showered from balconies on both the sides of the route.

At the Hall the Relics were placed upon a decorated platform for "Darshan" by the people. The Hall was crowded with people who came to pay homage to the Relics. The exposition continued till 7 p.m. when they were taken in a car to Maha Bodhi Society Centre at Gaya for the night.

On May 12 the Vaishakh Purnima Day—the Relics were taken to Buddha-Gaya in the morning. A vast crowd had gathered earlier there. At Buddha-Gaya the Relics were taken round the Buddha-Gaya Temple thrice by Jelten Bakula, Head Lama of Ladakh, who had come for the occasion. Afterwards they were put on the Vajrasan—the Diamond Throne—the very seat on which Lord Buddha sat the day he attained Buddhahood. It was a momentous occasion. The Relics of Lord Buddha had come back to Buddha-Gaya after more than 2,500 years.

In the evening a public meeting was held at Buddha-Gaya presided over by Dr. S. K. Singh, Premier of Bihar. The meeting was attended by more than 15,000 people. Messages from Dr. Rajendra Prasad, Pandit Nehru, Sri Raja Gopalachari, Dr. Radha Krishnan and others were read. The Burmese Ambassador sent a message which was read by the First Secretary of the Embassy who had come to Buddha-Gaya specially for it. The Head Lama of Ladakh's message was read on his behalf by Sri K. K. Roy of the Maha Bodhi delegation. Speeches were delivered by Bhikkhus Dharmaratana, Sangharatana and Messrs. Jagat Narain Lal, M.L.A., Jamna Prasad, M.L.A., K. K. Roy and J. C. Mathur, I.C.S.

At the close of the meeting Dr. Sinha, Premier of Bihar, said that the day was very important in the history of Magadh as it was on that day that Lord Buddha received Enlightenment. He called upon the people to follow the Lord Buddha's path of peace, love and Ahimsa. The Premier declared with pride that from now onwards the Buddhists of the world would have a say in the management of the Buddha-Gaya Temple.

The Relics were brought back to Sarnath, on May 13, with an armed escort provided by the Bihar Government—*Cor.*

FREE LANKA CELEBRATES VESAK

IT was generally acclaimed that Vesak celebrations in Ceylon this year were carried out on an unprecedented scale, both spiritually and 'festivally.' Following the call of Lanka's Premier and other leaders larger numbers spent the day in retreat, observing *Ata-Sil*, and from dawn till dusk pious pilgrims visited temples to pay their respects to the Master, at the same time to spend if only a few minutes, in silent meditation. Alms to bhikkhus as usual were more lavish than on other days, and there were signs that the age-long custom of providing refreshments for the weary pilgrim was followed with greater zest than in previous years. Even non-Buddhists have caught the infection, so to say, and they joined their Buddhist neighbours and friends in feeding the poor. Of special significance was an event at Maradana in Colombo where a Muslim firm held a pirit ceremony and followed it up with a Sānghika Dāna.

After dusk people spent their time sight seeing, admiring the numerous manual and electrical devices to illumine various paintings, depicting incidents in the Life of the Buddha or in a Bodhisatta period,—not all, however, for some continued in *Ata-Sil* until the following day. Colombo may have been rich in electrical illuminations but the out-stations triumphed with their more fervent and laborious endeavours—*Cor.*

NARADA THERA

After a short stay in Paris, Narada Thera reached London, on May 14th, and was received among others by Sir Oliver Goonetilleke, Ceylon's High Commissioner in London and Senator U. A. Jayasundere. At a meeting of Buddhists, Miss J. B. Horner, on behalf of London Buddhists received from Narada Thera, a Buddha Relic taken from Ceylon.

Narada Thera has so far proved that a bhikkhu need not vary his customary dress to meet the rigours of a cold climate. He has not so far found any use for trousers or shoes. As was to be expected Narada Thera has created the very best of impressions both among Buddhists and non-Buddhists in London, and we confidently expect maximum results from his mission for the glory of the Sasana and also of Lanka.

W. S.

LADAKH BUDDHISTS' DEPUTATION New Delhi.

Ladakh's desire to merge with Tibet should India fail to keep Jammu and Kashmir has been conveyed to the

External Affairs Ministry, by a Buddhist delegation from Ladakh, headed by the President of the Buddhist Association of Leh, Mr. Klon Chhewang Rigzon, the delegation, which comprised three members saw the acting Minister for External Affairs, Mr. Gopaldaswami Ayyanger, on May 3. The leader of the delegation, Mr. Rigzon, said that the Ladakh Valley with an area of 33,000 sq. miles and with a predominantly Buddhist population was a part of India.

The Ven'ble Pandit H. Saddhatissa Thera received the delegation in New Delhi, on behalf of the Maha Bodhi Society of India, and provided facilities to its mission. Politely rejecting offers of State hospitality, the delegation was staying at the Delhi Branch of Maha Bodhi Society. After staying in Delhi for three days, the delegation proceeded to Buddha-Gaya, Benares, Calcutta and Kalimpong, where they met fellow Buddhists and discussed with them the political situation in Ladakh and visited Buddhist shrines.—*Cor.*

VESAK IN DELHI

"Buddhism Brightest Jewel in India's Crown."—*Rajagopalachari.*

On the Vesak Purnima, May 12, 1949, the Maha Bodhi Society of India celebrated the thrice sacred day of the Buddha in the Buddha Vihara.

The Buddha Temple was decorated with coloured garlands and flowers. Many Buddhists and Non-Buddhists poured into the temple from early morning. The bhikkhus chanted Sutras before dawn and the Buddhists of the various parts of the country had their ceremonial Puja in the temple.

In the afternoon, a public meeting was held in the premises of the Vihara. The Ambassador for the Union of Burma, His Excellency Sir Maung Gye, Bar-at-Law, presided. Among the speakers were His Excellency C. Rajagopalachari, the Governor-General of India, and His Excellency M. Daniel Levi, the French Ambassador.

His Excellency the Governor-General of India, Shri C. Rajagopalachari was received by the Resident Bhikkhu Pandit Hammalawa Saddhatissa Thera, the Ven'ble Vira Dhammavar, Bhikkhu Mahindra, Seth Jugal Kishore Birla and U. Kwykhyne, the first Secretary of the Burmese Ambassador. Seth Jugal Kishore Birla garlanded Rajaji. The bhikkhus chanted verses from the Buddhist scriptures while the Governor-General of India was offering Pujas and paying homage to the Buddha shrines.

The meeting opened with a song by B. B. Basu, a well-known artist of the A.I.R.

Pandit Hammalawa Saddhatissa Thera, expressed his pleasure to find free India's first Governor-General attending such a religio-social function. He expressed his view that this Sacred day should be declared a public holiday throughout India. 'By your presence,' he continued, 'you make yourself more respected and loved by the Buddhists all over the world. And once love and closer understanding are established between India and the Buddhist world a new and irresistible force is born—the force that will go a long way to check the force of self aggrandisement, expansion and exploitation that are the causes of quarrel, wars, and destruction and miseries of the world.'

The Governor-General said, "Buddhism" is the brightest jewel in India's crown—a diamond that has come out of the rich mine of ancient Indian thought. The doctrine of life which Bhagwan Buddha presented to the world brought lasting and the world-wide glory to India such as no military conquest or material possessions could bring." His Excellency continued to say that whatever He taught was right then and is right now. He advised his audience to abide by what the Buddha said to avoid cruelty in words, thought and action and to offer repentance if wrong is done because that purifies the soul.

The French Ambassador said that he himself had been a great admirer of Lord Buddha's teachings of righteousness of views, righteousness of thoughts and righteousness of actions. "Let all nations," he said, "associate in a joint family of humanity, in a common peaceful and honest search after truth which is the only way to individual and general salvation. Let them abandon narrow selfish prejudices. Let them work together in the spirit of compassionate love to promote the welfare and happiness of the whole human family.

On behalf of His Majesty the King of Cambodia, the French Ambassador presented Rs. 1,000 to the Maha Bodhi Society of India.

Dr. Gyan Chand, M.A., Ph.D., and Mr. Mohindra Bahl and Shri Sohanlal Shastri also spoke.

The Burmese Ambassador, His Excellency Sir Maung Gye described the various stages in Buddha's life and the

way he achieved enlightenment. On that sacred day, he said, everyone should resolve to follow in the footsteps of the great teacher.

The meeting ended with songs by the All-India Radio Artist and a thanksgiving by Mr. Arun B. Barua.

Pandit Hammalawa Saddhatissa Thera gave a discourse on the life and teachings of the Buddha.

INDIAN SANGHARAJ BIRTHDAY CELEBRATION

KUSHINAGARA, May 18th.

THE 73rd Birthday of Ven. Sangha-nayaka U Chandramani Maha Sthavir, the renowned religious preacher and reviver of the Theravad Bauddh Dharma in India and Nepal, was celebrated here today with great eclat. Disciples, devotees and admirers from different parts of India, Burma and Nepal gathered together in this sacred spot to celebrate the great event.

The day's programme commenced with the performance of Buddha Puja in the Mahapari Nirvan Temple, after which a sports and games tournament was held by the boys of the Chandra Mani Free Primary School and Junior High School. At noon dana was given to the Sangha and a feast enjoyed by all. In the afternoon an acrobatic performance was organised by the people of the surrounding villages after which every one participated in a huge procession which went round the Samadhi of Mahavir Maha Sthavir and the Maha Parinirvan Stupa and Temple, to the accompaniment of instrumental music from the band and devotional songs from ladies, finally halting at the jambu tree beneath which the public meeting was held.

Proceedings began with mangalachnan, recitation of religious verses and the administration of Pancha-sheel to all present by the Ven. Maha Sthavir after which congratulatory addresses were presented by Bhikkhu Dharmarakshit (on behalf of the male and female disciples and devotees), Sramrera Buddharakshit, and by the Principal of the two schools. Speeches were delivered by the Principal of the Buddha Inter-College, by Sramrer Sangharakshit, by various professors and teachers and by U. Sang Thaung Aung, all of whom paid glowing tributes to the high spiritual qualities of Maha Sthavir and the immense

services rendered by him to the causes of Buddhism in India and Nepal.

In his presidential address the Ven. Maha Sthavir stressed the immense value of human life and explained that it should be dedicated solely to the attainment of Nirvan. He then distributed numerous prizes to boys who had won the various events in the morning sports and games tournament. Tripitakacharya Bhikkhu Dharmarakshit concluded the meeting with a most impressive thanking. The day's programme ended with Pradip Puja in the Maha Parinirvan Temple.

Messages of congratulation were received from His Excellency the Burmese Ambassador to India, Maha Bodhi Society of India, Nagpur Buddhist Society and other Institutions and individuals at home and abroad.—Cor.

MAHA BODHI SOCIETY OF BURMA

A preliminary meeting of the newly-established Maha Bodhi Society of Burma, was held in Rangoon, on April 10. The chair was occupied by Anagarika P. Sugatananda, who opened proceedings with a short account of the aims and activities of the Society, its work in restoring and maintaining the Buddhist holy places in India, and its programme for the future propagation of the Dhamma.

The Maha Bodhi Society of Burma is to be an independent organisation with its own constitution, adopted for the needs of its work in Burma. It will, however, show the same objects and principles as the present body and will lend its assistance to the Society's missionary work in India and elsewhere. The Ven. Mohyin, Sayadaw G., one of the leading religious personalities of Burma, has kindly extended his patronage to the Society and has promised the full weight of his support to its work. H. E. the President of the Union of Burma and Sir U Thwin have also lent it their patronage.

A Committee was formed to report on the draft constitution drawn up by Anagarika Sugatananda and the late U Tin Tut. The Society will be under the presidentship of Sir Mya Ba, and its office-bearers include several prominent Burmese public men. It is receiving sympathetic support from the Sangha, and a body of elected Sayadaws will be responsible for the spiritual guidance of its activities.