



THE BUDDHIST

“*Sīla Paññānato Jayam*”

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KAMMA AND REBIRTH

By The Ven. NARADA THERA

(In the 10th Dona Alpina Ratnayake Trust Lecture in the University Hall on 10th September, 1949. Chairman: Bhikkhu Kassapa)

THOUGH we are neither absolutely the servants nor the masters of our Kamma, said Narada Thera, it is evident that the fruition of Kamma is influenced to some extent by external circumstances, surroundings, personality, individual shining, and so forth.

It is this doctrine of Kamma that gives consolation, hope, reliance, and moral courage to a Buddhist.

When the unexpected happens and he meets with difficulties, failures and misfortunes, he realises that he is reaping what he has sown, and is wiping off a past debt. Instead of resigning himself, leaving everything to Kamma, he makes a strenuous effort to pull up the weeds and sow useful seeds in their place, for the future is in his hands.

Some there were who cavilled thus:—

‘So you Buddhists too administer capitalistic dope to the poor, saying—You are born poor in this life on account of your past evil Kamma. He is born rich on account of his past good Kamma. So be satisfied with your humble lot; but be good, to be rich in your next life.’

The Buddhist doctrine does not expound such ridiculous fatalistic views. Nor does it vindicate a post-mortem justice. The All-

merciful Buddha did not teach this law of Kamma to protect the rich and comfort the poor by promising illusory happiness in an after-life.

The Buddha provides the answer:—‘If anyone says that a man must reap according to his deeds, in that case there is no religious life nor is an opportunity afforded for the entire extinction of sorrow. But if any one says that what a man reaps accords with his deeds, in that case there is a religious life, and an opportunity is afforded for the entire extinction of sorrow.’

What is the cause of the inequality that exists amongst mankind?

How do we account for the unevenness in this ill-balanced world?

Some religionists conveniently attribute this inequality to a single cause as an incomprehensible god-creator. The Buddha explicitly denies the existence of a creator, interpreted either as an Almighty Being or as a causeless cosmic force.

How do modern scientists account for the inequality of mankind? Confining themselves purely to sense data, they attribute this to chemico-physical causes, heredity, environment, and so forth. Julian Huxley writes that ‘some genes control colour, others height, weight, others fertility, of length

of life, others vigour and the reverse, others shape and proportions.’ For mental characters, the proof is more difficult, but there is every evidence that they are inheritable, and no evidence that prior inheritance is due to a different mechanism from that of bodily characters. That which is inherited in our personality and bodily peculiarities depends somehow on the interaction of this assorted battery of genes with which we are equipped at fertilization.

Heredity alone cannot account for the vast differences. Strictly speaking it may account for the similarities more than the differences.

According to Buddhism this inequality is due not only to heredity, environment, ‘nature and nurture,’ but also to Kamma, or, in other words, to the result of our own past actions, and our present doings. We ourselves are responsible for our own happiness and misery. We create our own heavens. We create our own hells. We are the architects of our own fate.

Although Buddhism attributes this variation to Kamma, as the chief cause amongst a variety, yet it does not assert that everything is due to Kamma. The law of Kamma is only one of the twenty-four conditions described in Buddhist Philosophy.

If the present life is totally conditioned or wholly controlled by our past actions, then certainly Kamma is tantamount to "fatalism or determinism, or predestination.

It is this doctrine of Kamma that the mother teaches her child when she says: 'Be good and you will be happy and we will love you, but if you are bad you will be unhappy and we will not love you.'

In short Kamma is the law of cause and effect in the ethical realm.

Inherent in Kamma is the potentiality of producing its due effect. The cause produces the effect; the effect explains the cause: 'The effect already blooms in the cause.'

According to the Buddhist doctrine of Kamma one is not always

compelled by an iron necessity, for Kamma is neither fate nor predestination imposed on us by some mysterious unknown power to which we must helplessly submit ourselves. It is one's own doing reaching on oneself, and so one has the possibility to divert the course of Kamma to some extent.

To an ordinary Buddhist Kamma serves as a deterrent, whilst to an intellectual it serves as an incentive to do good purely from an altruistic point of view.

Documents record that the belief in rebirth, viewed as transmigration or reincarnation, was accepted by some semi-spiritual teachers like Christ, philosophers like Pythagoras and Plato and poets like Shelley, Tennyson and Wordsworth and

many ordinary men in the West as well as in the East.

Experiences of some reliable modern psychists, ghostly phenomena, spirit communications, strange alternating and multiple personalities and so forth shed some light on the problem of rebirth.

How are we to account for colossal characters like Homer and Plato, men of genius like Shakespeare, infant prodigies like Pascal, Mozart, Beethoven and so forth?

Kamma and Rebirth explain among other things the problem of suffering, for which we ourselves are responsible, the inequality of mankind, the arising of geniuses and infant prodigies, the causes of untimely deaths and unexpected changes in fortune.

IS BUDDHISM FOR MONKS ONLY?

A DIALOGUE

By SRĀMANERA SANGHARAKSHITA

(Scene: College Square, Calcutta.
Time: 7 a.m. Ram, a professor in one of Calcutta's numerous Colleges, is strolling slowly along the path on the western side of the tank, reading his newspaper as he goes. Hari, a journalist, is coming from the opposite direction. Ram glances up from his newspaper and sees Hari.)

Ram. Hullo, Hari, how nice it is to see you again! But tell me, what have you been doing with yourself all these days?

Hari. Well, believe it or not, old chap, but your irreligious friend actually went on pilgrimage (Ram whistles incredulously). Perhaps you heard about it.

Ram. As a matter of fact, I did; but I didn't believe it, though. Even in my wildest dreams I never imagined that my old friend Hari would enter the period of dotage so soon.

Hari (Laughing). No, I'm not yet in my dotage, Ram! On the contrary, I feel younger in both body and mind than I've done for a long time past.

Ram (Thoughtfully). Ye-es, you look all right, it's true. But tell me, to which of our innumerable places of pilgrimage

did you direct your pious steps? Badrinarayan? Brindaban? Mathura? Cape Comorin? Puri?

Hari. No, not to any of these. I went to Sarnath. And I suspect that, in spite of your pretended ignorance, you heard about that too.

Ram. Well, to be perfectly frank, a mutual friend of ours did whisper some such story into my incredulous ears; but I refused to do you the injustice of believing it. And, to let the cat completely out of the bag, not only did I hear that you had gone on pilgrimage to Sarnath but also that you had become a Buddhist there. Is it true?

Hari (Smiling). Yes, it's quite true. On the Vaisakha Purnima day I took the Three Refuges and Five Precepts in the Mulagandhakuti Vihara, only a few dozen yards from the very spot where the Lord Buddha preached His First Sermon.

Ram. Well I be blown!

Hari (Smiling at his friend's astonishment).

You seem to be rather surprised, Ram.

Ram (Emphatically). I am.

Hari. But just let your thoughts wander back ten or twelve years to the good

old days when we were reading in the College together. Don't you remember how thrilled I was by the story of the Great Renunciation or how I used to learn great chunks of "The Light of Asia" by heart? This becoming a Buddhist isn't really such a sudden business as it might seem, you know.

Ram (Thoughtfully). Yes, I do remember. You even used to keep an image of the Buddha on your table. (After a pause. Earnestly). Don't misunderstand me, Hari. I've absolutely nothing to say against your becoming a Buddhist. Didn't Swami Vivekananda say that the Buddha was the greatest Indian who ever lived? But in our College days things were different... I mean you weren't married then.

Hari. What difference does being married make, Ram?

Ram. Quite a lot, I think. What about your wife, for instance? Isn't it rather hard on her?

Hari. No, not at all. She accompanied me to Sarnath and we took the Three Refuges and Five Precepts together. She's as keen as I am.

Ram. But she'll be terribly upset when you become a monk, won't she? Unless, of course, she wants to become a nun.

Hari (Laughing). What on earth makes you think that I shall be donning the yellow robes? I've never even dreamt of such a thing.

Ram. But isn't that what becoming a Buddhist means? After all, there's absolutely nothing in Buddhism for the layman to practise. It's a religion for monks, and monks alone, isn't it?

Hari (Smiling). People have many queer ideas about Buddhism—even very big scholars; but I think this is the queerest of them all.

Ram (Becoming a little argumentative). But didn't the Buddha preach a gospel of unqualified renunciation? Didn't He urge men to forsake their wives, children, friends and relatives, and either to wander on foot from place to place, begging one frugal meal a day, or else to lead a life of solitary meditation in the depths of the forest? Didn't He teach His disciples to regard

the world as a bubble, a flash of lighting, a mirage and a dream? I've nothing but the highest admiration for the teachings of the Lord Buddha, Hari; but the plain truth is that it's much too difficult for ordinary people to practise. We require something easier, something more concrete than mere asceticism.

Hari. We do, I agree. But the Lord Buddha never intended that all His followers should become monks. He taught a progressive scheme of spiritual self-culture which embraces the lay as well as the monastic life. This scheme is known as the Ariyan Eight-fold Path or Middle Way which can be trodden at least in part even by those who wear the white dress of the householder. But tell me, what exactly are those easier and more concrete things to which you refer?

Ram (Jokingly). Why, all that orthodox ritualistic nonsense which intelligent people like you and I abandoned years ago.

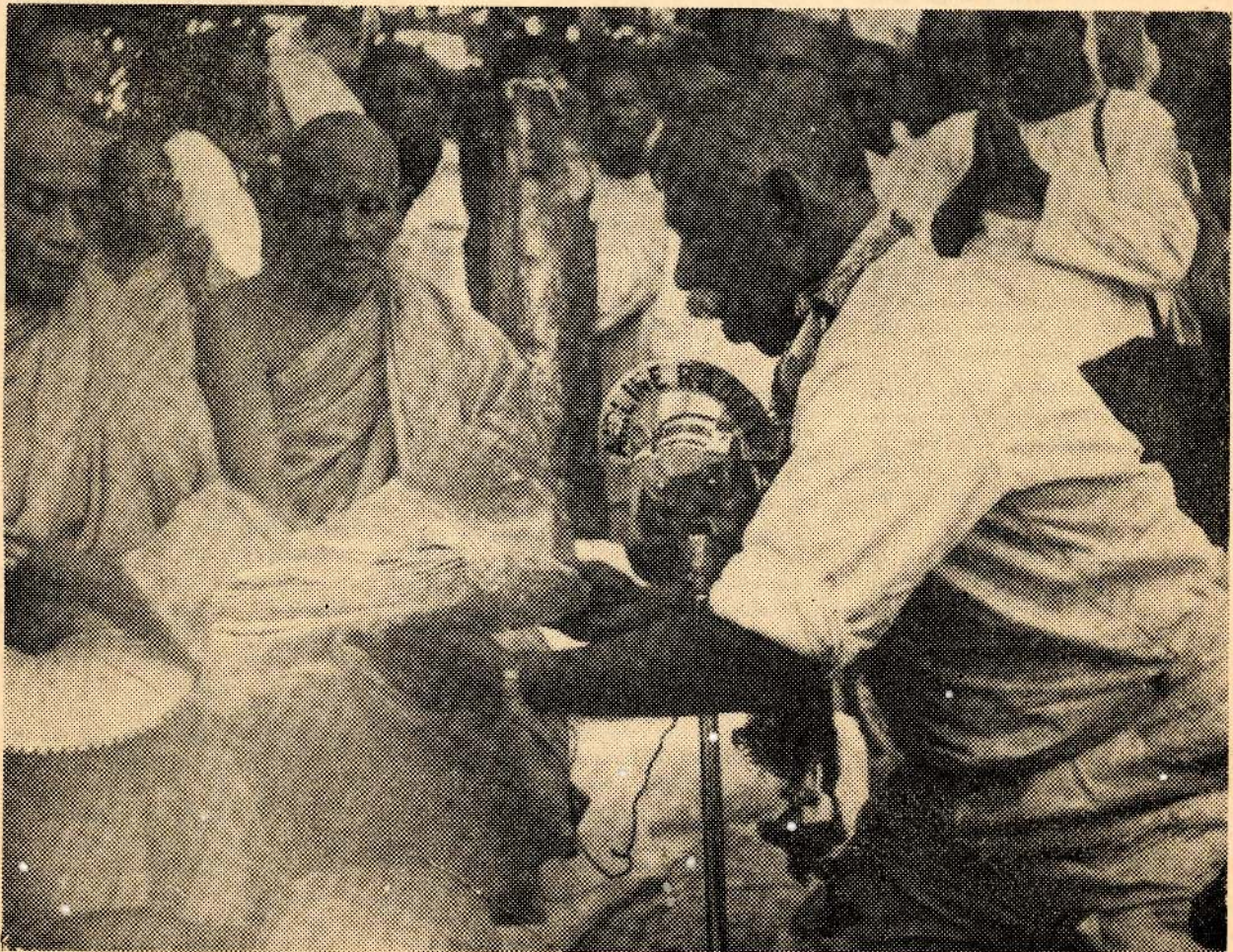
Hari. But if the teaching for which you have, as you say, the highest

admiration, is too difficult for ordinary people to practise, and if our orthodox rituals are nonsense, then it would seem that religion is not for ordinary people at all.

Ram. Don't take my words too literally, Hari. Here you witness a round of the famous contest between the logical Bengali head and the emotional Bengali heart. Although our orthodox traditions and rituals appear nonsense when I examine them logically, nevertheless when my emotions get the upper hand and when I try to develop my devotional feelings they become absolutely indispensable. (*Half-ashamedly*). To tell the truth, only last week there was a big puja in my house.

Hari (Smiling). Well, it seems that neither of us is so modernized or westernized as we thought we were. But what was the purpose of this sudden outburst of devotion?

Ram. To be frank, after celebrating this puja I closed the door of my room, sat on the bed, closed my eyes and tried to find out the answer to



Prime Minister D. S. Senanayake makes an offering of *Ata Parikaya* at the ceremony on September 7, 1949, inaugurating the restoration of the Mahiyangana Vihare.

this same question; but I'm afraid my attempt wasn't very successful. I suppose, though, that it signifies some sort of spiritual development.

Hari (Raising his eyebrows interrogatively). Does it?

Ram (Doubtfully). Yes, I think so.

Hari (In an amicable tone). All right. But tell me, Ram, haven't you ever seen those orthodox Brahmins who pass their whole lives in the punctilious performance of innumerable rituals but who are nevertheless greedy, malicious and ignorant?

Ram (Grimly). Yes, I've seen them. Thank God that they have almost disappeared from Bengal! You'll still find plenty of them in U.P. and Tamilnad, though.

Hari. Do you think that the performance of so many rituals helps them to develop spiritually?

Ram. Just the opposite. It makes them prouder and more arrogant than ever.

Hari. And have you not seen men who never go to a temple, never perform a puja, never read even a single religious book, but who are nevertheless always ready to help those in trouble, who are truthful in speech and clean in life? Don't you think that they are making real spiritual progress?

Ram. Yes, I know two or three such fellows. There's Dr. Lahiri, for instance. He never takes even a single pie from a poor patient. Probably he'd be surprized if you were to tell him that he was progressing spiritually. I doubt whether he has even seen the inside of a temple in his whole life.

Hari. It would seem, then, Ram, that real spiritual progress consists in what we Buddhists call Sila or moral practice rather than in the performance of external rites and ceremonies.

Ram. The evidence certainly seems to point to that conclusion, Hari, but isn't this Buddhist ethical practice to which you refer a very negative thing? Isn't it simply a long list of no's and don'ts? This is the sort of thing that makes me think that Buddhism is, as I said before, a religion for monks and monks alone.

Hari. It is true that the spiritual life of a Buddhist begins with the observance of five precepts which are negative in form; but it certainly does not end there. Sila or moral practice is only the primary school stage in the Buddhist scheme of spiritual education.

Ram. How many more stages are there, then, Hari?

Hari. Two: Samadhi and Panna. But before discussing them let us try to understand why the spiritual life of a Buddhist begins with the observance of five negative precepts.

Ram. Right you are. Only first of all tell me what these five precepts are.

Hari. Sorry, I forgot you weren't acquainted with them. Here they are, then: Not to take life, not to take that which is not given, not to misbehave sexually, not to tell lies, and not to take intoxicating drinks or mind-destroying drugs.

Ram. A pretty formidable list, eh?

Hari. Yes, it is. And the mere fact that you have used that particular adjective to describe it indicates a very important point.

Ram. Does it? Please enlighten me.

Hari. Don't you see, Ram, the word 'formidable' really means 'difficult to practise,' doesn't it?

Ram. That's quite obvious, I think.

Hari. And when is a thing difficult to practise? Isn't it only when that thing runs absolutely counter to our long-established habits of life and thought?

Ram. Agreed.

Hari. Which really implies that we are up to our necks in just those five things from which these precepts advise us to abstain—cruelty, theft, immorality, untruthfulness and drunkenness. Otherwise, why should we think this list so 'formidable' or 'difficult to practise'?

Ram. Your inference seems perfectly logical, Hari; but it's not a very flattering conclusion, is it?

Hari. It isn't, I agree. But after all, the recognition of our weaknesses is the first step towards removing them. If we bury our heads in the sand like ostriches and refuse to see ourselves as we really are then it becomes absolutely impossible for us to take even the first step along the spiritual path.

Ram. Yes, I suppose it does.

Hari. Isn't this the very reason why those ritualistic brahmins about whom we were talking only a few minutes ago make no spiritual progress whatsoever? They think that they can become spiritual giants simply by the mechanical performance of rituals without first of all giving up habits and practices which are evil and unspiritual. They are like a man who strives to row a boat without untying the rope which fastens it to the shore,

Ram (Laughing). What a fine illustration! Yes, they are just like that.

Hari. And so are we, Ram, if only you think about it carefully. The trouble is that the whole world wants to gain something for nothing, and the religious sphere is no exception to this rule. That is why the Lord Buddha declared so emphatically that we must "Cease to do evil" before we can "Learn to do good." Otherwise all our so-called religious practices will be absolutely without result.

Ram. Right you are, Hari. I must admit, though, that I never looked at the matter from this angle before.

Hari. Neither did I, until two or three months ago. But now it seems as clear as daylight to me. If we don't observe these five fundamental moral precepts, then rituals are simply useless, and if we do observe them, rituals are unnecessary. This, in a nutshell, is the Buddhist position.

Ram (Thoughtfully). And a pretty strong one, too, I should say.

Hari. Yes, and I am afraid it very neatly controverts your assertion that Buddhism is a religion for monks and monks alone.

Ram. How?

Hari. Why, because if, as we have already seen, it is impossible to progress spiritually without first of all giving up practices which are bad, and if we ordinary people are, as previously agreed, up to our necks in those very practices, then it seems fairly obvious that if we want to lead a fruitful religious life we must begin with a series of negative precepts such as the five I mentioned a few minutes ago, doesn't it?

Ram. Yes, it does seem rather like that.

Hari. After all, Ram, how many thoughtless acts of cruelty do we commit each day, how many little things do we appropriate without the permission of their lawful owners, how often do we harbour impure thoughts in our minds, how frequently do we utter stupid lies and silly half-truths, how many times do we indulge in 'just one glass' and the inevitable cigarette! It is the combined influence of all these seemingly trifling things that prevents us from progressing spiritually. If we see the matter in a correct perspective we shall realize that even in these five elementary ethical precepts Buddhism gives the ordinary layman an enormous amount of genuine spiritual practice.

Ram. But don't you think, Hari, that even these five precepts are a bit difficult for the average man?

Hari. Of course they are. Do you think it so easy to attain Nibbana?

Ram (Slowly). No... But somehow the mere practice of a string of negative ethical precepts doesn't appeal to me very much. It seems such a dull and uninteresting sort of thing!

Hari (In an earnest tone). Look here, Ram. The religious life is never an easy one, not even in its most elementary stages. That the five precepts are a bit difficult for the average man to practise I admit; but it is by no means impossible for him to do so. The mere fact that we ordinary people are unethical creatures—to say nothing of being unspiritual—makes even the easiest and most elementary spiritual practices seem not only very difficult but positively impossible. The plain truth of the matter is that we want to reap the fruits of the spiritual life without enduring the toil and trouble of sowing the seed thereof. That is why these five negative ethical precepts don't appeal to you. We proclaim at the tops of our voices that we want to lead a religious life; but we are very, very reluctant to give up even a single one of our long-enjoyed pleasures and indulgences. And if these five precepts seem, as you say they do, dull and uninteresting, it is only because your mind is really more interested in worldly than in spiritual things.

Ram. Whew! You've become a regular preacher, Hari.

Hari. Sorry. I didn't intend to speak quite so strongly. But somehow the words came out like that.

Ram. That's all right, Hari. (*Smiling*) I'm hearing quite a few home truths. Carry on.

Hari. Don't you see, Ram, that all these rites and ceremonies and so-called religious observances are only so many ways and means of *avoiding* the real practice of religion? They make it possible for us to flatter ourselves with the belief that we are great devotees and highly-advanced spiritual aspirants without having to eradicate so much as a single vice or correct even one fault. When people clamour for what they choose to call an easier or more concrete form of religion they are really asking for something which will enable them to practise the letter of religion but totally neglect the spirit of it. But Buddhism firmly refuses to cater to such a demand. It resolutely declines

to prescribe for the spiritual aspirant any practices which are not really and truly helpful to him. And such practices are naturally by no means easy, particularly for those who are not genuinely anxious to lead a religious life. That is why some such people falsely accuse Buddhism of being a religion for monks only, and allege that it is too difficult for ordinary people to practise. The plain truth of the matter is that it exposes their weakness and hypocrisy and they therefore feel resentment and even hatred for it. This is the psychology of more than one learned but prejudiced criticism of Buddhism.

Ram. Probably you're right, Hari. Buddhism certainly seems to leave no loopholes for those who want to pose as very religious people without really practising religion at all.

Hari. It doesn't. One who fails to observe these five precepts cannot truthfully call himself a Buddhist, however many rituals he performs, however many lectures he delivers, however many books he has written or read. That is why the Buddhist ceremony of conversion consists not in the profession of incomprehensible creeds or abstruse dogmas, but simply in going for refuge to the Buddha, the Dhamma and the Sangha, and in undertaking to observe the Five Precepts. It really signifies a change of life, a transformation of heart, more than a change of religion in a merely external or ecclesiastical sense. I admit that Buddhism seems colourless and insipid to one who is simply looking for an 'easier' or 'more concrete' form of religion under which to conceal his weakness. But to one who is sincere it marks the beginning of a great spiritual adventure. The five precepts are in reality neither dull nor uninteresting. They are in fact the initial or preparatory stage of an experiment infinitely more fascinating than any which you can make in your laboratory, Ram.

Ram (Curiously). An experiment, Hari? I must admit that I never thought of religion in that way before.

Hari. But that is just what Buddhism really is. When we practise simply these five negative ethical precepts even for a very short time we find that our life is slowly but surely changing, even as the contents of the crucible change when the flame is placed beneath it. When we see this transformation actually occurring we naturally become interested, even excited, and eager to continue the experiment—don't we?

Ram. Yes, of course. Believe it or not, Hari, but I'm actually beginning to find these five precepts of yours a bit interesting.

Hari. If you would only begin to practise them, Ram, even a little, you'd find them more interesting still.

Ram. Perhaps I will have a shot at it, Hari. (*Smiling*) After all, it's only an experiment, isn't it?

Hari (Warmly). That's the spirit, Ram!

Ram. But what about the more advanced stages of the experiment—I mean the higher classes in that scheme of spiritual education that you referred to some time ago?

Hari. You mean Samadhi and Panna. To tell the truth, Ram, I'm still in the primary school stage myself, and probably won't be promoted to the higher classes for a good many years to come. But I can tell you what I've understood about them by reading books and talking to Buddhist monks.

Ram. Fire away, then.

Hari. It's something like this, Ram. The goal of all the precepts and practices which the Buddha prescribed for His followers is that absolutely pure, free and illumined state of consciousness which He called Nibbana. This state is already present in us potentially, but it is obscured by ignorance and illusion. In order to dispel this ignorance we must cultivate intuitive insight or Panna into the real nature of existence. But since this insight cannot possibly arise in a confused and wandering mind we must first of all control and discipline the mind until it becomes absolutely calm and perfectly concentrated. This is what is meant by the term Samadhi. But the upasaka or spiritual aspirant cannot hope to control or discipline his mind unless he not only abstains entirely from killing, stealing, immorality, untruthfulness and addiction to intoxicants, but in addition cultivates the opposite virtues—love, generosity, chastity, truthfulness and heedfulness. The observance of these negative and positive precepts constitutes the practice of Sila. The five precepts are taught in the first class of the primary school stage of the Buddhist scheme of spiritual education. The remaining negative precepts, together with all the positive precepts, are taught in the higher classes of the same school, which represents the stage of Sila. Samadhi is taught in the high school stage and Panna in the Collegiate stage. Graduation represents the attainment of Nibbana.

Then we will have completed the whole course of spiritual education or, in the terms of our second illustration, we will have brought to a successful conclusion the greatest and most fascinating experiment that mortal man can possibly make.

Ram. The classes of the school or the successive stages of the experiment are certainly clear enough, Hari, at least intellectually; but I'm afraid it will be many a birth before people like you and I complete the course or conclude the experiment.

Hari. Of course it will be. But is that a sufficient reason why we should not begin them? Did we refuse to

study in the primary school simple because it would be many years before we graduated? Or does the scientist hesitate to handle his test-tubes merely because he does not know how long it will be before the experiment is ended? If we do not sow the seed we shall never gather the fruits of harvest. If the spiritual aspirant doesn't begin to practise the five precepts how can he possibly hope to attain Nibbana?

Ram (Thoughtfully). True enough, Hari. (A distant clock begins to strike the hour and he glances at his watch) Gosh! It's eight o'clock! Why don't you come and have breakfast with me,

Hari? Then we can have some more talk.

Hari. Right you are, Ram. But first of all let's go to the Sri Dharmarajika Vihara—it's just over there in Bankim Chatterjee Street. Can you not see that red building with the carved pillars and horse-shoe arch window?

Ram. Yes, it's a Buddhist temple, I think.

Hari. That's right. There are some fine images and frescoes inside. I'll show them to you.

Ram. Come on, then.

(Exit.)

(From *The Maha Bodhi*.)

The Nature and Explanation of Historical Change

THE two main functions of the historian is the salvage of the past and its rearrangement in the proper perspective. To produce living history the pages must be no mere chronicle of facts and events, no soulless correlation of time and events. Which way does the historian prophet turn his face for his predictions—backwards or forwards? In other words, does history repeat itself?

The "Fatalistic" East as E. W. Adams chose to call it believed in the Doctrine of the Circle—the perpetual return of human affairs to the starting point—of an absolute repetition which excludes all ideas of continuous progress. This idea, according to Croce dominated all the historians of the Renaissance. Coleridge felt that armed with the two-fold knowledge of history and the human mind a man will scarcely err in his judgment concerning the sum-total of any future national event. The Greeks are said to have roughly felt the same.

Elliot Smith went too far when he said that historical change is a mere mechanical affair. But his views provided a good background for Hegelian speculation. Hegel felt that society was built up of numerous contradictions, of conflicting opposite forces by which society arrives at some solution of its many different problems. Out of the conflict of thesis *vs.* antithesis we get synthesis or solution to the problem. But this very synthesis continues in the process to become thesis or antithesis, finding a compromisal solution in synthesis; and so the process goes on in a vicious manner. However, Hegel's philosophy was confined to the world of Idealism.

The question of the nature and explanation of historical change brings

on the question of Determinism. How far does Determinism form a factor in historical evolution? If there is Determinism, things just happen, and explanation becomes neither necessary, nor even possible. By asserting that the world as such today is the result of the world of yesterday, we would be determining every event. If an event is the direct result of some previous event, that event too must have been the direct result of some previous event, and so on in an endless process. If this were the case we would be justified in assuming that the weather today is the direct outcome of climatic conditions that prevailed in the beginning of time. It is in this strain that a writer wrote:

"Yea, the first morning of creation wrote,

What the last dawn of reckoning shall read."

The fallacy in this type of thinking lies in the fact that historical explanation becomes illogical—if time is one continuous stream of forward movement it is erroneous to divide this dynamic motion into static periods of cause and effect. Zeno made this same logical error in his argument about Achilles and the tortoise, or in his description of the flight of an arrow.

In a world of inanimate objects Determinism would have been possible. But the will of man is a reckonable force. With the advance of time man has increased the power of his will. Civilization gauges the extent to which man has control over his environmental factors, over the forces of Nature. Since man has free will he is able to modify the fatalism of Determinism. If of course man has perfect free will all

notions of Determinism will have to be eradicated, and the whole of history could be explained in terms of the human will. But in spite of high-founded notions of the power of the mind, and the limitlessness of the will, when we think of the thousand and one factors which influence our every-day thought, life, and actions, our faith in the extent of the human will and its power receives a rude shock, if it is not shattered. And even in the face of this, if we attempt to explain history in terms of will we would have to know both everything about everything in the universe, and the exact power of the mind, and the control it has over the external world of things.

It would, no doubt, be very foolish to expect anyone to know this much, and thus we can safely conclude that history can never be explained fully. Before it can proceed, the history books must essentially take for granted various facts regarding the external world, the human mind, and their interrelation. Having assumed these the historian must set out to explain by a process of probable relation the causes that gave rise to factors which cannot very well be assumed. But it lies in the very nature of explanation that it need not necessarily be true. Man is troubled by the complexities of the external world, and the only way in which he understands them is by reducing them to various identities. That the task is a delicate one is more than obvious. Very often we know identities because we are used to them. Before the Copernican Revolution men just "understood" that the seasons came in unchanging order of succession, because it actually happened. New facts, of course, are understood by

the uncertain process of relation with known facts. Thus explanation in its very essence need not be true.

The Marxian interpretation of history is a mere rationalization because it attempts at explaining history by reducing it to a mere identity. Thus in the ultimate sense it is not an "explanation." Marx's Theory of knowledge asserts that we do not view an external factor as an identity in itself, but with a view to acting upon it. Knowledge does not act independently of its relation to action, the object of the latter being to change what is known. Action changes the environment acted upon; it also changes the agent which acts: thus human nature and the world are both dynamic forces subject to constant change. A continuously changing agent knows a correspondingly changing environment. Since the "known" and

the "knowledge" of the world both change, their "truth and reality" is a self-developing process and is therefore dialectical in character.

Dialectical materialism holds that all mental occurrences are ultimately dependant upon Matter, which Marx equates with Conditions. In the light of modern scientific research, however, it is difficult to understand anything as resting on matter. Of course in Marx's day Matter meant small particles which existed positively. But today, Matter may be anything from an idea in the mind to a "wave of Probability undulating into Nothingness."

Modern science seems to uphold the view of predetermination: that events are causally determined. But this question of causal determination brings us up

against the notion of the First Cause—can anything come out of nothing? To meet this, the modern theory states that it all depends on whether Time is really what we know it to be. The modern tendency is to say that what is going to happen, has happened before, but that it cannot be predicted because of the barrier of Time—as we go along we meet new things, but the feeling is there, vague though it may be, that we were really responsible for these new things, or that we are acquainted with them. There are historical tendencies of some sort, but they are acted upon by millions of forces. Nevertheless, we can predict what may happen, but in past history there is no logic. A small change—the energy of the atom for instance—might mean Armageddon or a Utopia.

L. S. JAYAWARDENA.

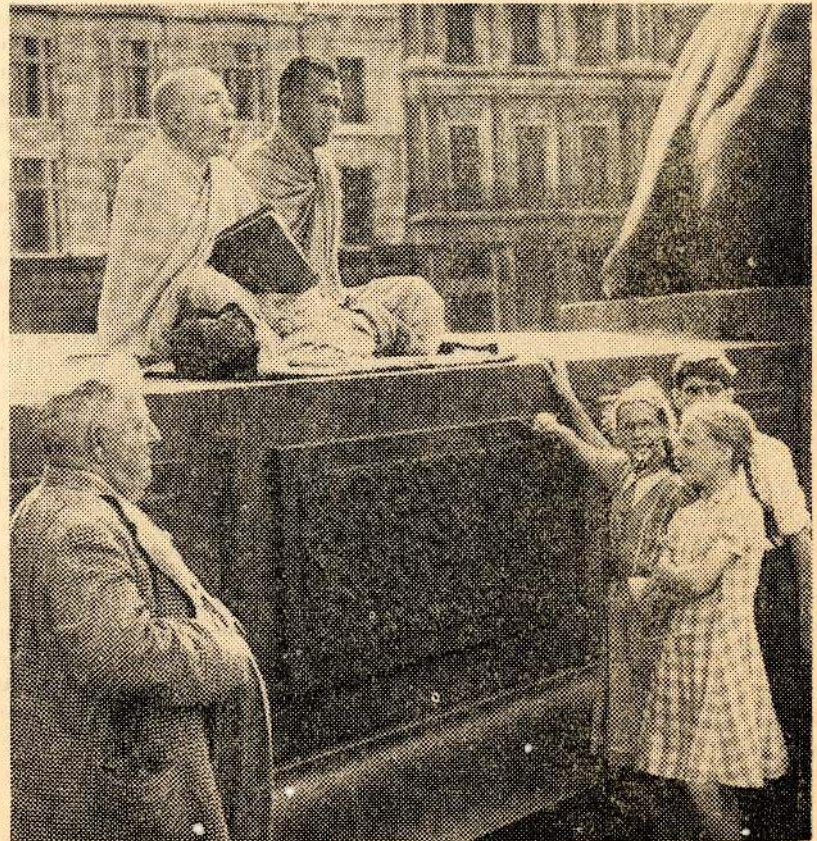
"BRIDE OF THE BUDDHA"

ENGLAND ALLOWED TO SEE OBJECTIONAL FILM

DESPITE the numerous protests of Buddhists of Ceylon, led by Mr. Daya Hewavitarne, who unceasingly pressed his objections, both while in London and after his return home, the London County Council has permitted to screen a thoroughly objectionable, vulgar and nauseating film entitled "Bride of the Buddha." To those Ceylonese who saw a preview of this film and who could have felt with the Buddhists, it was disgusting, and several, including non-Buddhists, thought it would not only injure the susceptibilities of the Buddhists, but was a downright insult to the East.

Towards the end of August news reached Ceylon that the film had been banned but shortly afterwards came the disillusionment. The London County Council had passed the Film but, as if conceding to Buddhist sentiment, had asked the producers to change its title to "Bride of the East." Vulgarity cannot be cloaked under changed titles.

Mr. Daya Hewavitarne led a deputation to the Prime Minister, the Hon'ble Mr. D. S. Senanayake, who himself was indignant at the turn of events but explained his helplessness, which the deputation appreciated. However, he has forwarded a personal protest to the British Minister of Foreign Affairs.



Crowds in Trafalgar Square stopped to listen to a saffron-robed monk preach on Buddhism. The preacher, Ven. Lokanatha, Italian-born and educated in the United States, squatted cross-legged on the plinth of Nelson's Column, and spoke for over an hour. His audience varied from 50 to 100. He is here seen during the course of his talk.

LETTERS TO THE EDITOR

AHIMSA MOVEMENT

Sir,

We have great pleasure to bring to the notice of the public that the Ahimsa Movement organized by us on a minute scale in 1925 with the kind co-operation of the Hindu, Buddhist, Muslim and Christian friends has made gradual progress during the last twenty-four years and has convinced a large number of people in different parts of the world that the humans should pay due regard to the rights of the sub-humans.

Our main objects are to propagate the Ahimsa Week, which falls in the first week of May every year, all over the world within three years and to get legislation introduced to prohibit the abominable practice of slaughtering cattle in Ceylon.

In recent years the letter on Ahimsa Week has been published in papers and magazines in different parts of the world and the movement has spread to India, Burma, England, France, Switzerland, Canada, Australia, South Africa and New Zealand. It is gratifying to note that we have received acknowledgments of our letter on "Ahimsa Week" from such personages as Their Majesties King George VI and Queen, Pandit Jawaharlal Nehru, the Ministries of Education of Hindustan and Pakistan, Mr. Christmas Humphreys, the President of the Buddhist Association, London, and many others. Our movement is in closetouch with the London Vegetarian Society, The National Council for Animal Welfare, London, The World League against Vivisection and for the Protection of Animals, London, The National Society for the Abolition of Cruel Sports, Harpenden, Herts, Humane Education Society, Manchester, The Humane Society, Toronto, Bombay Humanitarian League, Theosophical Society, Adiyar, Madras, The Chambal Bharti Society, Ujjain, Buddha Duta Society, Worli, Bombay, Mandalay Vegetarian Society, League against Vivisection, Geneva, etc.

It is our fervent hope that the observance of the Ahimsa Week by all nations will tend to wipe out the racial, religious and political animosities and create a brotherhood of nations, which is the ideal of true religion. It is by non-violence and international friendship that we can create World Peace, not by violence.

Life is the most precious gift of all beings, and we have no right to cut short the life of any creature large or small. Yet man from time immemorial has fallen into the habit of eating the flesh of animals. Pages of World history

show that at certain periods such benign monarchs as Dharmasoka and Harsha in India and Ada Gemunu in Ceylon had totally prohibited killing animals. But times have changed and economic conditions are working against such ideals at the present age. Therefore while we are taking vigorous steps to improve the food situation in Ceylon, we should like to point out to the readers that it is high time to take the first step in the right direction, as we have got independence, to legislate against the heinous crime of slaughtering cattle immediately in Sri Lanka, which was once deservedly known as Dharma Dwipa. We do not think that any person with common sense, who understands the principles of democracy, will object conscientiously to our timely suggestion.

At the request of Miss Margaret E. Ford, Secretary, The World League Against Vivisection and for the Protection of Animals, we celebrated the World Day for Animals on October 4th last year on a grand scale. This Day was organized by the World League Against Vivisection in 1928 in honour of St. Francis of Assisi—Patron Saint of Animals—who had died on October 4th, 1226. At our request meat-stalls were closed at eight places in Ceylon on that day and according to the report Ceylon is the only country that has got a number of meat-stalls closed on that day. The readers will be glad to hear that the President of the Union of Burma passed the resolution last year that October 4th should be celebrated as the World Day for Animals and all slaughter-houses should be closed on that Day. We have appealed through the Press to all the Chairmen of Municipal Councils, Urban Councils, Town Councils and Village Committees to instruct the butchers to stop slaughtering animals and close the meat-stalls on October 4th. The Chairmen of Wattagama and Horana Urban Councils have informed us that they have already decided to observe the World Day for Animals. On behalf of the dumb friends, we kindly request all Ceylonese to celebrate the World Day for Animals on a grand scale.

Yours, etc.,

W. S. FERNANDO,

Principal,

Panadura. Universal College.

THE WORLD DAY FOR ANIMALS

Sir,

October 4th is the World Day for Animals. We have appealed through the Press to all the Chairmen of Municipal Councils, Urban Councils, Town Councils and Village Committees to instruct the butchers to stop slaughtering animals and close the meat-stalls on October 4th. The Chairmen of Wattagama and Horana Urban Councils have informed us that they have already decided to observe the World Day for Animals. On behalf of the dumb friends, we kindly request all Ceylonese to celebrate the World Day for Animals on a grand scale.

Protection of Animals in 1928. The whole world will on this day think about animals, seeing them feel pain, and try to help these innocent beings, who look to man for mercy.

The Ceylon Humanitarian Society (ශ්‍රී ලංකා ආහිංසා සමිතිය) appeals to all in Sri-Lanka to put into practice the following on that day :—

- (1) To abstain from killing.
- (2) To appeal to the Chairmen and members of Municipalities, Urban Councils, Town Councils, Village Committees to stop the slaughter of cattle and other animals, and close all meat-stalls on that day.
- (3) To give a holiday to all animals engaged in drawing carts, and other vehicles, and in harvesting ceremonies.
- (4) To abstain from travelling in vehicles drawn by animals.
- (5) To set free animals passed for slaughter.
- (6) To feed hungry animals, and treat sick animals.
- (7) To take pure vegetarian diet on that day.
- (8) To have lectures or Bana-preaching on "Ahimsa," in all places of religious worship.
- (9) To protect your dog against Rabies by inoculation.
- (10) To have processions with "Ahimsa" slogans.

On October 3rd at 8.15 p.m. there will be a Radio talk in Sinhalese on "The World Day for Animals."

Yours, etc.,

W. E. A. FONSEKA,

President.

D. F. GURUSINGHE,

Hon'y. Secretary.

Ceylon Humanitarian Society.

(ශ්‍රී ලංකා ආහිංසා සමිතිය)

549, Havelock Road,
Pamankada,
19-9-49.

RUHUNA BUDDHISTS KEEP UP PAST TRADITIONS

Sir,

The present woeful state of the countries of the world, especially those of the West, is due to the neglect of the spiritual side of life, or, shall we say, religion. People are so steeped in materialism that they either deny a hereafter or do not care what might be in store for them "there!" When such is the peoples

outlook they become dead to all sense of righteousness and fellow-feeling, and descend to the level of animals.

We must not allow this to happen in this blessed Sri Lanka. We must inculcate in our youth that education without religion is like a car with a defective steering-wheel. Religion, like charity, must begin at home. The mother must give her child the first lessons in religion. To enable her to do this effectively the mother must have a sufficient knowledge of mother-craft coupled with religious-mindedness. The child should be taught that life is a struggle, and a bundle of sorrows, and emancipation should be the aim of mankind.

The mothers of the future generation must therefore be *cultured*—not merely “educated” in terms of the westernised pattern. They must also be cultured in terms of the Eastern philosophic system. In Lanka the philosophy rampant is that of the Buddha, the greatest of sages. It is beginning to be generally realised in the thoughtful and scientific world that this is the only philosophy that can stand the acid test for all time.

Let us set about vigorously to educate Ceylon girls in the pattern noticed here. The Lanka Mahila Samiti, for example, is doing very noble service in this direction, but it does not concern itself with any particular religion, and rightly so.

Do Ceylon Buddhists think that one or two Buddhist Girls' colleges in Colombo are sufficient. Decidedly not. We must have a Buddhist girls' English-cum-Sinhalese High School at least in every provincial town and every principal town of each revenue district. Now, Galle has Sangamitta School. It admits of much greater development; and Matara can boast of Sujata Vidyalaya, thanks to the (alas! now defunct) “Matara Buddhist Society.” But this boon female culture-centre is grievously suffering from the want of a “home” of its own.

Ruhuna has been noted for ages for its learning, and capacity to learn, and it is up to the Ruhunu people to keep up this tradition.

A suitable land has been gifted to the institution by the late Dr. V. D. Gooneratne, the first President of the “Matara Buddhist Society” and the first Manager of Sujata Vidyalaya. Whilst this site is lying idle, the present Manager, Mr. David Wanigasekera and the Principal (Mrs. R. Balasuriya, B.A.), have in their discretion bought, with the funds of the School, another site which they consider better. On this site, Sujata buildings are expected to come up very soon. The foundation-laying ceremony took place on September 5th, one of the layers being, happily,

the Treasurer of the late lamented “Matara Buddhist Society.” On this occasion, the gift of an adjoining plot of land by Mr. D. J. Ranaweera, the budding young philanthropist of Yatiyana, and a donation of Rs. 2,000/- from Mudaliyar R. J. Wijetunge of Elgiriya, to whom no deserving cause has appealed in vain. He is the most admirable and outstanding *donor* Matara District can proudly boast of.

Much more money is needed for the building project. But the wealthy Mr. Wanigasekera, who is the present Manager of Sujata Vidyalaya, and who is a gallant gentleman very much taken up with female advancement, is going to spend out of his own ample wealth the funds necessary for the completion of the buildings, to which the Trustees of Dr. Gooneratne's land propose to contribute a “Dr. Gooneratne Block” if the gifted land could be converted into cash in time.

ONE OF THE FOUNDERS OF SUJATA.

A REPLY TO TISSA DEVENDRA

Sir,

I wish to be pardoned if I seem to take Tissa Devendra to task for the manner in which Christmas Humphreys has been criticized in the July number of the magazine.

Tissa Devendra writes that the author of the Twelve Points “does not appear to have a particularly deep knowledge of the Dhamma” and therefore that it seems “rather absurd” that the author “should take upon himself the task of ‘reuniting’ the Northern and Southern Schools of Buddhism, on a platform he has built *a la* Col. Olcott.” As one who knows Christmas Humphreys from personal contact I feel I must say that he is far from being as superficial as he appears to the reader of “Via Tokyo.” On the contrary he is the leading exponent of Zen-Buddhism in this country, and its most profound popularizer and teacher.

Though not a Zen-Buddhist myself, but a Thera-Vadin by inclination, I am struck by his very sincere attempt to teach Mahayana Buddhism, and never gained the impression at first-hand knowledge of him that he is a dilettante; at least not in matters relating to Buddhism as a way of life. As President of the Buddhist Society, London, he has done much profound work in leading the Mahayana meditation classes, and is by far the most outstanding of European Buddhists in the Mahayana tradition, so far as I know. I have felt a very helpful and profound zeal emanate from his personal conduct of the meditation classes, which his preaching

elevates very highly indeed, for he is an excellent speaker and a good lay missionary. It is most unfortunate that Tissa Devendra misunderstood his reference to the Pali canon as implying cocksureness as to what he knows best; he is but repeating in other words the contempt that every Zen-Buddhist has for any form of scripture study as opposed to intuitive meditation, and it is merely that candidly the ways of the Analytical School does not appeal to him as being too indirect, as I know from the trend of his sermons at the Society in London. Possibly too sweeping a statement to come from a man in his position, but one quite in keeping with his religious inclinations as Buddhist of the Mahayana school, and feeling that it is rather out of keeping with the tolerance of Buddhism to criticize a man without having some first-hand knowledge of him, it does seem to me that as a student of the Abhidhamma I can find nothing with which to reproach him as a student of the Dhamma, for in his own way he can be as profound as any other preacher in our Religion. After all, all paths are but One Path, if followed with the sincerity that a religious disposition demands, and without fundamental bigotry.

As for the Twelfth of the Twelve Points, surely the answer to the author of the article in disagreeing that Buddhism does not deny a God or a soul lies in the fact that when the Lord Buddha was asked about these matters He maintained a Noble Silence, neither affirming nor denying, but simply passing over the question as being beyond the cognition of ordinary men to understand; Buddhism does affirm the existence of spiritual forces which may be named “God” by those who cannot conceive of a world without a Personal Ruler above its ordinary run of life and death, and the manner of understanding the word is left to the individual to decide according to whatever insight his Karma may have given him. Soul is certainly denied as a permanent, immortal entity, and rightly so; even Christmas Humphreys has mentioned this fact in his sermons, which Tissa Devendra, not being anywhere near London, unfortunately cannot possibly know about, since Christmas Humphreys has published few books, and none of his extempore sermons.

Perhaps, Mr. Editor, you may pardon this rather long letter, since it deals with but one subject; but since this subject is in essence the practise of Tolerance, it is therefore of some importance, considering the relation that Tolerance has in the traditions and teachings of Buddhism of all schools and sects; I am no apologist for any of

my European coreligionists of any school, but please let it be known that whatever the opinions held by them, and they are varied, there is not the slightest doubt that they hold them in conformity with the idea of obeying the Lord Buddha's last words: "Work out your own salvation with diligence."

Yours in the Dhamma,
U. BUDDHAGHOSA
(E. S. ANDERSON.)

'Aberdeen,'
Maldon Road,
Danbury, Essex.
England-Anglujo.

re R. de NOBILI, S.J.

Sir,

As a European Buddhist I found this article (in your August issue) full of interest and food for thought.

The wisdom of our Lord Buddha's avoidance of extremes is well exemplified here by the account of the fanatical cruelty and intolerance practised by the Portuguese Christians at Goa. Whether

practised in the name of Hitler and Fascism or of Christ and Christianity, cruelty and intolerance remain cruelty and intolerance. In the West today it is the very fact that cruelty and intolerance are absent from the history of Buddhism—a history longer than that of Christianity—that appeals so much to European enquirers, and serves here as the best advertisement of Buddha Dhamma.

Of all the Christian sects and orders the Jesuit ("Society of Jesus") missionaries and the Inquisitors have been named the cruellest and most deceitful—characteristics which they, blinded by fanaticism, would actually call kindness and cleverness respectively. The effects of the outrages they perpetrated, against both humankind in general and the purity of their Founder's Teaching, remain incalculable, the beastiality and inhumaneness of their methods rivalling those of the Gestapo. Indeed, the reference in this article to how the Fathers "were empowered to enter private houses by night, and, if the inmates

were found practising the rites of their faith, to arrest them," sounds unpleasantly reminiscent of modern methods, and goes to show that the propensity for forceful interference in the affairs of their weaker brethren is a characteristic strongly developed in the misguided type of European, whether he be Christian or not.

No amount of "white-washing" on the part of modern Catholics, ignorant both of historical facts and the Law of Karma, can justify the narrow-mindedness and wickedness of militant Christian priests operating in all parts of this world. Life is full of seeming paradoxes, and one can assume that that Hell with which they devilishly threatened and frightened 'heathens' was the very abode of their own immediate rebirth.

Yours,
F. ALLEN.

22, St. Mary's Crescent,
Osterley, Middlesex, England.
(2493) September 11, 1949.

COLOMBO Y. M. B. A. NEWS

REMEMBRANCE DAY

The Remembrance Day Pinkama, which was so well-organised by Mr. L. R. Goonetilleke, Hony. Secretary of the Religious Activities Branch, was attended by a large number of members and friends.

The all-night Pirit on Saturday, September 3rd, chanted by bhikkhus from Perakumba Pirivena and Naga Vihare, Kotte, led by the Ven. Mulleriyawe Revata Thera, was broadcast through the courtesy of the Colombo Radio. The Sanghika Dana on Sunday, September 4th, was for 50 bhikkhus. The Ven. Baddegama Piyaratana Nayake Thero administered *pansil*, while Pandita Talalle Dhammananda of Jayasekaramaya, Kuppiyawatte, said the "Buthaṅṅ-modanaṅṅa."

COLOMBO Y.M.B.A. NIGHT SCHOOL

The Headmaster, Mr. G. M. Perera, writes:—

The second term of the school started on May 2nd, 1949. During this term the school activities were not confined to the class room. As usual there were the school literary association meetings which were held fortnightly. A great interest and enthusiasm were displayed at these meetings.

A Volley Ball Club was started by the senior students. To start with there was a membership of 48, each and every one of whom heartily contributed towards the purchase of a volley ball and a net. A donation of two posts was made by Mr. Caldera, Manager of the Susamaya-wardhana Buddhist Mixed School. We thank him very much. A variety entertainment is organised by us to be staged on November 5, 1949, in the Y.M.B.A. Hall.

During this term more stress was laid on English Language and Composition and ordinary English speech. Glass room speeches were organised with a view to improving the practical spoken English of the students. Algebra and Geometry were introduced in Standard VII. The schemes of studies is so arranged that a student following our course will be able to sit for the English J.S.C. Examination conducted by the Colombo Teachers' Association. I hope to introduce the teaching of Pali from the next school year beginning January, 1950.

A test was held at the end of the term. The performances were satisfactory. A report card was issued to every student showing the individual performances. A general weakness in English was expressed all throughout the school. We could in the coming months,

At the beginning of this term Standard I, in which there were about 60 students, was split by separating the students who did not know any English from those who were able to follow the work. Thus a beginners' class of 20 students came into existence. An application made by me to the Committee requesting the appointment of another teacher to be in charge of this class was turned down. I regret to state that I was compelled by force of circumstances to refuse admission to about 12 new-comers who intended joining this new class. Any way, I shall keep this class and do some work with them with the assistance of the other members of the staff.

At present there are 178 students on roll with a daily average attendance of nearly 125. The attendance throughout the term was quite satisfactory. We are unable to accommodate more than 200 students in the school. As such I will have to limit the number to 200, and I have decided to take in new-comers, as vacancies occur in the respective classes.

All our efforts to get the school registered have failed. In the alternative we should get the school "recognised" immediately, and unless we do that we will not be able to send in candidates for the English J.S.C. Examination.

The school was closed for the vacation on August 8 till the September 5 (both dates were approved by the Manager).

Mr. Chandrasa of the staff has left us and a teacher should be appointed to take up work from the first day of the 3rd term. For the last one and a half months I have been working without a teacher for Standard II, as Mr. Chandrasa failed to attend school during this period.

I hope the Committee will not delay in appointing a teacher.

PUBLIC LECTURES

Dr. G. P. Malalasekera delivered a lecture in English dealing with the East and West Philosophers' Conference, which he attended as a delegate from Ceylon.

The Ven. Narada Thera delivered a lecture in Sinhalese in his recent mission to England.

AUDITORS

At a special general meeting of the Association held on September 13, an inadvertent omission at the last annual general meeting was rectified when Messrs. Laurie Muthukrishna & Co. were re-appointed auditors.

Personal.—Mr. K. D. Priyaseela Gooneratne, Joint-Secretary, Sri Sambuddhaloka Society, Maradana, has been appointed Head Teacher of the Sri Sambuddhaloka Sunday School conducted by the Society.

NEW MEMBERS :—

23.8.49 : Godfrey Susantha Perera, "Mount Pleasant," Panadura.

30.8.49 : Muhandiram D. S. C. Umagiliya, "The Walauwa," Sedawatta, Wellampitiya; E. P. Ranasinghe, 9/2, Kirillapone, Narahenpita Road, Nugegoda; U. K. Maithripala, 112A, Udahamulla, Nugegoda; C. P. Deraniyagala, 85, Templer Road, Mount Lavinia; A. Mahinda Peiris, "Sisira," 288, Galle Road, Wellawatta.

6.9.49 : R. Bandarawatta, Dewalegawa, Ratnapura; A. D. Martin Perera, "Siripela," Mahawatta Road, Grand-

pass; A. Hugh Sidney Fernando, No. 31, Wilson Street, Hultsdorf; K. T. Chandana De Silva, "Anoma," Edmonton Road, Kirillapone, Nugegoda; M. K. Abu Bakar, 153, Old Kolonnawa Road, Colombo 9; M. C. Gauder, 5, Mount Mary, Baseline Road, Colombo.

13.9.49 : M. T. de Silva, 122, Cotta Road, Borella; T. Sri Pathmanathan, Proctor, 161/34, Hultsdorf Gardens, Colombo; Robert R. Rekawa, Ratemahatmaya, The Kachcheri, Colombo; H. D. A. Gunasekera, 108, Stafford Place, Maradana; C. B. Fernando, 70, Vuystwyke Road, Colombo 15.

CARNIVAL ACCOUNTS

The following is a Statement of Accounts of the Colombo Y.M.B.A. Jubilee Carnival, held on December 10th, 11th and 12th, 1948 :—

RECEIPTS		Rs.	c.
Entrance fees	1,792	50	
(T. Kandiah)			
Rent of trade stalls	350	00	
Donation (H. W. Amarasuriya) ..	250	00	
Dinner :—			
1st day—Mrs. C. H. Gunasekera	375/-		
2nd day—Mrs. T.L.C. Rajapakse	396/-		
3rd day—Mrs. V. S. Nanayakkara ..	650/-	1,421	00
Jubilee Souvenir	1,295	53	
Concert account (V. S. Nanayakkara)	1,069	53	
Crossword	2,979	00	
Chocolate stall (Mrs. G. E. Nanayakkara)	518	50	
Coffee stall (Lady de Silva)	535	20	
Tea stall (Mrs. E. M. Wijerama)	311	00	
Ice Cream stall (Mrs. L. R. Gunatilaka)	399	25	

Fruit drinks (Mrs. H. M. Gunasekera) ..	100	00	
Children's amusements (Mrs. D. E. de S. Karunaratne)	256	75	
Children's Fancy Dress Parade (Mrs. L. S. B. Perera) ..	85	50	
Games of skill (T. B. Dissanayake and others)	6,581	62	
Flower stall (Mrs. M. S. P. Samarasingha)	177	50	
Sweets stall (Mrs. D. N. W. de Silva) ..	476	87	
Entertainments (Mrs. E. S. Amarasingha) ..	13	50	
Giant wheel (W. H. Buddadasa) ..	65	33	
Merry-go-round (W. H. Buddadasa)	361	88	
Photographic exhibition (R. Hewagama)	50	75	
Programmes, Radio and Post Office (D. N. W. de Silva)	26	20	

Rs. 19,117 43

PAYMENTS

	Rs.	c.
Crossword Competition prizes	3,000	00
Sheds	1,254	10
Illuminations	1,227	79
Wages to workmen	916	80
Refreshments to workers	210	40
Cigarettes and sugar	149	69
Printing and Stationery	1,130	48
Advertisements	677	50
Gas	44	70
Clerical expenses	90	00
Public Performance licence	25	00
Hire of cutlery, etc.	481	88
Travelling expenses	2	35
Miscellaneous expenses	694	94
Excess of Receipts over Payments	9,211	80

Rs. 19,117 43

L. PIYASENA,
Hony. Treasurer.

NEWS AND NOTES

MAHIYANGANA DAGOBA

All ceremonial, religious and national, were witnessed at Mahiyangana, on Wednesday, September 7 when, inaugurating the restoration of this historic dagoba, Lanka's Prime Minister, Mr. D. S. Senanayake (Senior Vice-President of the Colombo Y.M.B.A.) cut the first sod with a silver mammy. The mammoth crowd of pious pilgrims

from the four corners of the Island included several theras and bhikkhus, ministers of State and high-ranking State officials. The Ven. Yatawatte Dharmakirithi Sri Sumangala Dhammaratanabidhana Mahanavake Thera of Asgiriya, presided over the religious ceremonies in which he was assisted by thousands of the Sangha, led by the Ven. Ranawana Dhammananda Maha Thera, Trustee of the Mahiyangana

INDIAN ARTIST EMBRACES BUDDHISM

A well-known Artist and Officer of the Industrial Department of the Government of Bihar in India, Mr. Upendra Maharathi, became a Buddhist on August 21st, at the Maha Bodhi Society in Gaya. The Ven. Sri Dharmananda Thero administered pansil to him in front of the Buddha image in the Temple.—Cor.

NIIBANA

Beyond the trailless tracks of fleeting
Time,
Where Birth and Becoming cease in that
unchanging bliss,
Free of this earth's defiling dross
Of Desire, craving more and ever more;
Of Attachment binding, that fetters fast
all beings,
Enmeshed in seductive Maya's all delud-
ing web,
To roam benighted in Samsara's laby-
rinthine maze—
Ah! beyond, above such dismal woe of
this vain world
There is that state serene of Nibbana,
peerless and pure,
Where in transcendental timelessness,
In ineffable and eternal blessedness,
All Striving ends,
And Becoming'shed as earthly slough
Of Suffering sunk in Kalpas numberless
Of mortal past.

"N.K."

(This poem is respectfully dedicated to the memory of the late Mr. Abraham Kuruppu, Secretary, Y.M.B.A., Religious Examinations Branch, 1930 to 1940, who died on 13th September, 1940, by his son.....)

CEYLON BHIKKHU'S CONTRIBUTION TO STUDY OF PALI IN INDIA

MANY Indian universities and educational boards have introduced Pali as an optional subject for higher examinations, but the absence of a suitable Pali grammar in Hindi has been a great drawback for the advancement of Pali studies in India. This drawback has been removed by the Venerable Pandit Hammalawa Saddhatissa Thero by his *Sarala Pali Shiksha* which has just been published by the Maha Bodhi Society of India. This book, which has

been written on modern lines, has been prescribed for the Matriculation and Intermediate examinations of the Allahabad Board. Many students will be greatly benefited by this book.—*Cor.*

MAHA BODHI SOCIETY OF INDIA

The annual general meeting of the Maha Bodhi Society of India was held on August 27th in the hall of the Society's Headquarters, at 4-A, Benkim Chatterjee Street, College Square, Calcutta.

The Hon'ble Dr. Syama Prasad Mookerjee, President of the Society, occupied the chair. The Report and Accounts for the year 1948 were presented by Mr. D. Valisinha, General Secretary, and adopted by the meeting, which then went on to elect the office-bearers for 1949.

The question of opening a Branch of the Society in Orissa was considered. The Vice-Chancellor of Utkal University, Dr. G. S. Banerjee, Principal of Ravenshaw College, Dr. S. Mansinha, Inspector of Schools and Prof. Satyavadi Misra were authorised to organise the Branch, which will be opened in Cuttack on September 7th.

The meeting adopted a resolution urging that the Managing Committee of the Maha Bodhi Temple, Buddha-Gaya, should include at least one representative of the Maha Bodhi Society of India. Another resolution adopted concerned the Vikramasila University. This stated that, while the meeting highly appreciated the efforts made by the Bateswarasthan-Vikramasila Raksha Samity, Colgong, to safeguard the site of the ancient university and to revive it as a centre of learning and culture, the Government was earnestly requested to take over the site from private hands and preserve it as a place of historic importance, as has been done in the case

of Nalanda, Rajgir, Sarnath, etc., before the ancient monuments are altogether wiped out. The meeting was attended by representatives from the Maha Bodhi Society's various centres throughout India.

The following resolution was passed at a meeting of the Governing Body of the Maha Bodhi Society of India held on August 18th.

"Resolved that we, Buddhists and Hindus of India, are greatly alarmed at the reports reaching this country that since the occupation of Japan by the Allied Forces under the supreme administration and command of General MacArthur of U.S. America, thousands of Japanese followers of Buddhism have been converted to Christianity and bands of foreign Christian missionaries are arriving in Japan to accelerate the process of proselytization. We, therefore, strongly protest to the Government of the U.S. America and also appeal to the good conscience of the American people and the U.N.O. to immediately intervene and stop conversion *en masse* of Buddhists in Japan to Christian faith, which policy of mass conversion of innocent and distressed Japanese people amounts to an act of coercion and compulsion on the part of the Allies whose military forces are in occupation of the country. We are of opinion that if this unfair method of conversion is allowed to be pursued further, it may antagonize the Buddhist and Hindu world and strain the cordial relations hitherto existing between the East and the West."

It was further resolved that a copy of this resolution should be sent to the American Ambassador with the request to forward the same to the Government of the U.S.A. and to General MacArthur, Supreme Commander in Japan.—*Cor.*

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APPLY TO:

HONY. GEN. SECRETARY