

THE BUDDHIST

“*Sīla Paññānato Jayam*”

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A NOBLE ENDEAVOUR

“A NOBLE project, most opportunely conceived; it deserves every success that should attend noble endeavours”—such was the response that flashed along the wires, across more than one ocean, when the invitation was sent to a small but devout community of Buddhists, asking them if they would join in inaugurating a World Fellowship of Buddhists. The idea had been a long-cherished dream in the minds of many who wished to see established in the world the Rule of Righteousness, the Dhamma-cakka, which the Lord Buddha set rolling, twenty-five centuries ago. Now, today, the dream seems capable of realisation. Within a few days after these lines appear in print, there will assemble in Colombo, the modern capital of Ceylon, a band of men and women from many shores and climes, belonging to diverse countries and races, drawn together with a single purpose; the fulfilment of the Dhamma, the teaching of their Master, the Sakyamuni; first in their own lives and then in the lives of all humanity.

According to well-established tradition, in six more years, we shall celebrate the 2500th anniversary of the Passing Away of the Lord Buddha, after a ministry as teacher of forty-five years, almost every minute of which was devoted to the service of the world. Six more years in which to disseminate the sublime Doctrine in every nook and corner of the earth!

A stupendous task, one may well say, but one truly worthwhile attempting. There is crying need for such an endeavour. Six years is a short period, but what prophet is there who will dare to say that success may not come when it is least expected? Many things can happen in six years; within the period 1939-1945 the world nearly

destroyed itself. From 1950 to 1956, may it not be that mankind will rise to heights never achieved before? Here, in this country of Sri Lanka, there is an age-old belief the 2500th year of the Buddha's Parinirvāna will witness the greatest triumph of the Buddha-sāsana.

Signs of coming triumph are manifest everywhere. India which, despite the fact that she was the land of the Buddha's birth, had for centuries cast the Dhamma into exile, now fresh from her independence newly won, excels herself in doing homage to the Master she once chose to spurn. The Dhamma-cakka again forms her national symbol of glory; her first President and her first Prime Minister take their oath of office under the shadow of a living likeness of the Buddha, moulded by an artist in a posture of serene confidence and blessing. Thirty-five million Hindus have openly expressed their willingness to join the Buddhist fold, if they are welcomed.

“Asia must unite,” say even non-Buddhist politicians, “if the world is to be saved from disruption, and only Buddhism can supply the unifying force.” These are but observations made at random from among numerous similar incidents. The time is indeed most opportune for a Fellowship that seeks to win the world for the Buddha. The Buddhists of the world must first unite and pool their resources in a common endeavour. Statistics show that one-fifth of the whole human race own allegiance to the Buddha Sakyamuni. They outnumber the followers of any other single religion. No religion can exist for twenty-five centuries without there arising amongst its countless adherents

diversities of interpretation in some matters of doctrine. Buddhism has been no exception and some people have only been too ready to emphasise the differences while ignoring the great uniformity that exists in things of the most vital concern. Among the salient features of the Dhamma in regard to which all Buddhists without exception agree are three that call for special mention in the present world-context.

The first is the universality of Buddhism in its doctrine of salvation. The fact that the Dhamma is meant for *all* men and women alike was not an afterthought of the Buddha, proclaimed late in His career, but a principle enunciated by Him at the very beginning of His ministry. In the possibility of obtaining the highest perfection all men (and women) are equal. They can all even become Buddhas, should they so aspire. Not only is Buddhism for all humanity, but also it is timeless. The way of life it teaches is for all time, all brands of society. It is the eternal, everlasting Truth. And this Truth is not a matter of faith or belief or assumption but a thing for scientific inquiry and investigation and experimentation before it is accepted.

Alone among the religions of the world, Buddhism teaches that the highest happiness is attainable in this world, in this very life, not in another life, after death, in some speculative hereafter, in a world of whose existence we have no direct proof. That is point number two. Buddhists cannot, therefore, put off settling the evils and misfortunes and inequalities of this world in the hope of something better, more just and equitable, of a reward awaiting men after death,

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CONSTRUCTIVE BUDDHISM

RELIGION, in my opinion, is very often a dangerous affair. One can unconsciously do a lot of silly things and commit all kinds of sin in the name of one's religion.

It is quite usual for people to get excited about religion. Yet, very few persons on earth really understand the significance and the implications of the religion they profess. For, instance, it is not easy for one to call oneself a surgeon without being able to practise surgery, or to pose as an engineer without knowing anything about the fundamental principles of engineering. But, one can always safely proclaim oneself a Buddhist or a Christian or a Hindu in front of the entire world without having the least idea as to what Buddhism or Christianity or Hinduism stands for.

Generally speaking, I have more respect for converts than for those who just profess the religion to which they were born. Some people say that converts are never sincere. This may be true of false converts. Genuine converts, so far as my experience goes, are always more sincere and more serious than those who just automatically accept the faith of their parents. Buddhism especially is not a thing to be mechanically and blindly accepted. Belief alone is of no value in Buddhism. It is understanding which counts. I was myself born of Buddhist parents. But, I am really a Buddhist by conversion. When I was about sixteen years old, I read C. F. Andrew's "Four Letters on non-Co-operation" and I became a strict vegetarian. I began to despise all Buddhists who ate meat and I started calling myself a Hindu. I was later openly without a religion for quite a long time. I was a free-thinker. I was converted to Buddhism only when I reached the age of twenty-five. Strange to say, it was a book, written by a German thinker, which

By



TINT SWE,
Burmese Minister in Ceylon.

brought me back to the religion of my own ancestors. The book was "Buddhist Essays," by Paul Dhalke. Of course, I could read only the English translation of Bhikkhu Silacara, that great Scottish Buddhist scholar.

I suppose I am now what you call a staunch Buddhist. But, to be quite frank, I very seldom think of my own religion as religion. I think of Buddhism just as I would think of Chemistry or Physics or Biology. Just as I never discuss Chemistry with those who know nothing about Chemistry, I never seriously speak about Buddhism with those who do not believe in Buddhism. Just as I never get excited about Physics, I rarely get excited about Buddhism. In other words, to me, Buddhism is just one form of science. It is just

scientific truth. For this reason, just as I find it impossible to be angry with ignorant persons who laugh at Chemistry, Physics or Biology, I find it difficult to take umbrage with those, who, in their ignorance, would seek to vilify or insult Buddhism. For, to me, Buddhism is Truth. And, you can never vilify or insult Truth.

I admit I often get excited about various things. But, I know it is futile and therefore wrong to get excited about anything. Above all, we should never get excited about what we call religion. When it comes to religion, we must be absolutely cool, calm and collected. I do not say that we must not make enthusiastic efforts to propagate our own religion. Enthusiasm is one thing and excitement is quite another. I do not suggest that we must not try and spread the Buddha-Dhamma. But, if we really value our own religion, we must be constructive in our thoughts as well as in our words and actions whenever we try to make our religion better known and more widely practised. Buddhism, to be of any use to mankind, must be Constructive Buddhism. Buddhism is constructive only when it promotes Universal Love and Goodwill and mitigates and alleviates the Sorrows and Sufferings of all Living Beings of this vast, endless Universe. The kind of Buddhism, which makes us hate or even wish to compete with other religions, can never be true Buddhism. The best way to strengthen the forces of true Buddhism is to practise true Buddhism. We can never practise true Buddhism unless we sincerely and honestly prefer Harmony to Discord, Co-operation to Competition, Peace to War.

There is nothing in a name. Forms, though often useful, are not essential. We must never mistake the shadow for the substance. This is important. We must always bear this in mind, whether we teach children in schools or whether we preach from pulpits and platforms:

THE FUTURE OF BUDDHISM

By BHIKKHU W. RĀHULA

BUDDHISM will have in the near future to meet a situation which it never before had to meet in its long history of 25 centuries. Certain new changes and developments of tremendous importance and far-reaching consequences are taking place today on the face of the earth—particularly on the face of Asia.

No earthly power, however mighty, can stop developments which are natural and historical. The world has come to what it is today by a series of such evolutions and revolutions, and the process must continue.

If a thing cannot progress with the times, and adapt itself to changing circumstances and developments, it must necessarily lag behind, and be prepared to be buried with the things of the past. "Adapt or perish" is Nature's inexorable imperative.

If Buddhism decides to make alliance with reactionary elements which are tottering, the future of Buddhism will be dark. It will be discarded as a thing of the past and of no use to the modern world. But if it decides to march forward into the future with progressive elements, it has every quality required of a "religion" that will fit into the future world. Buddhism must be so scientific, so rational and so progressive that it will be a pride for a person to call himself a Buddhist in the new world. In fact, it must be more scientific than science, more socialistic than socialism, more communistic than communism and more progressive than all other progressive elements.

The Buddha was far in advance of his time. He was more scientific, more rational and more revolutionary than any other teacher in history. The Pali texts bear witness to the fact that the Buddha was accused, by the reactionary forces represented by the Brahmins of his day, of being an extremist and a revolutionary against the established social order and religious

systems, traditions, dogmas and practices, of being disrespectful to "elders" of having ridiculed the accepted "good" life of the religious. Certain reactionary elements are said to have made several attempts on his life. If the Buddha had followed an old path, accepted by the society of his day, He would not have had to face these dangers. The Buddha never made alliance with the elements of reaction.

If Buddhism is to be the religion of the future world, this spirit of revolution and the rational and scientific attitude should not be forgotten. Much of what we believe and practise today as Buddhism is not the Buddhism of the Buddha. Buddha's Buddhism will have to be rediscovered. It is now buried under the debris of accretions and accumulations, superstitious beliefs and practices which are foreign to the teaching of the Buddha.

Buddhist monks themselves must change their present way of life. They must give up not only their personal possessions and desires, but also their antiquated ideas, superstitious beliefs and practices. They must receive a complete modern education in addition to a critical study of the Tripitaka, and develop a scientific and rational attitude of mind and a crystal-pure character that will enable them to understand the new world and face it without fear or hesitation. They must turn their temples, where at present lethargy, idleness and inactivity reign, into centres of activity, learning, culture and service. They must not allow any form of exploitation to be perpetrated in the name of religion. They must work boldly and selflessly without yielding to the might of the insolent and the unjust, for the moral, social, economic and political emancipation of the masses—first in this world, and then only in the next. They must be the leaders of the nation, working for regeneration and emancipation, without expecting reward or place of honour. They must serve humanity and not expect humanity to serve them.

A true Buddhist is not shocked or scared by changes of any kind. Chaitanya Publications of the Funda-
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mental truths of Buddhism. Nothing remains the same for two consecutive moments. This truth applies to everything in this world, both mental and physical. Political, economic, social and religious systems and institutions and also our sense of values are all subject to this law. For a person who understands this truth, the changes that are taking place in the world today present no consternation. He will adapt himself intelligently and calmly to the changing circumstances.

Self-seeking and place-hunting politicians who use vote-catching slogans in the name of Buddhism do, unwittingly perhaps, the greatest harm to Buddhism. They talk of "saving Buddhism from an impending calamity." This negative attitude is a sign of defeatism and weakness. Buddhism cannot be saved by locking it up in an iron safe, or hiding it from the "enemy." It is insulting to talk of "saving" Buddhism, for it implies that it is a weak and reactionary system that cannot stand the test of modern progress. But Buddhism is strong enough to face any situation or any calamity.

It is suggested in some quarters that Buddhism should form a united front with other religions to "save Asia from an impending calamity." It is not an honour for a rationalistic and scientific system of thought like Buddhism to talk of making alliance with theistic and dogmatic religions which are fundamentally opposed to the spirit of Buddhism. The Roman Catholic Church has been fighting a losing battle everywhere against the economic, social and political progress of the modern man, as it had been fighting losing battles against the advancement of knowledge and science in the past. Buddhism has always stood for the advancement of knowledge and freedom of humanity in every sphere of life. Buddhism should not allow its good name to be stained by talks of unholy alliances.

It is intellectual hypocrisy or a well-meaning lie to say that all religions are true. How can the acceptance and the denial of God

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The Buddha of Kamakura, (Japan)

WHAT CHRISTIAN MISSIONARIES HAVE DONE IN BUDDHIST AND HINDU COUNTRIES

WHEN foreign educators came and settled in places like Kalimpong and Darjeeling, it was natural that the well-to-do should hasten to place their children in the new schools, as being the best locally available, without stopping to peer with an over-critical eye into the drawbacks, as well as the advantages, of the tuition offered, and without feeling apprehensive of any possible evil results in the distant future.

THE BAIT

These institutions are of two sorts, either missionary schools of various denominations, or secular schools, endowed by Government, or, as in Sikkim, by the native State in imitation of the schools of British India. Thus the children of parents who had themselves been brought up on strictly traditional lines, with sacred studies coming first, the art of courtesy holding second place, and secular knowledge counting third, came to be placed trustingly under the care of exponents of alien systems, actuated by motives which were either frankly hostile to the existing culture, as in the case of missions, or simply indifferent to it, as in the case of lay schools. In both, the curriculum allots a preponderant share to the acknowledgment of material things, which is the speciality of the West and which serves as the bait to entice pupils.

In mission schools there may or may not be direct imparting of Christian teaching; but in either case, the moral code and all sorts of undefined implications and tendencies derive from what is now commonly accepted in so-called Christian Europe. The teaching is there, even if the word "religion" is not so much as named. A person who makes no secret of his hope for the eventual substitution of Christianity for Hindu or Buddhist belief, can hardly be blamed if he shows, at least, indifference to the interests of the native culture of his pupils, inextricably interwoven as it is with the threads of meta-physical thought.

In appraising the legitimate methods of implanting ideas into the minds of their young charges, some

"IF PARENTS ARE WILLING TO SEND THEIR CHILDREN TO FOREIGN SCHOOLS, THE DECISION IS THE DISASTER OF THE NATION"

By
MARCO PALLIS

doubtless try to be nicely scrupulous, while others stretch a point here and there. In the case of a missionary teacher the more zealous he is, the further he is likely to allow himself to go in the matter of deliberately undermining the foundation laid by the parents—or not laid, as is too often the case; for in a traditionally regulated society, where everything hangs together, the environment is sufficiently strong to relieve the private individual of some of his responsibility in this matter, and to lull him into a complacent mood that does not befit the present times of crisis.

Whereas the missionary is, by his profession, inclined to regard the native beliefs, as so much superstition, to the secular-minded modern teacher they appear rather in the light of primitive folk-lore, which education will force a person to outgrow. The man with the religious axe to grind will rush to implant his own official version of the Christian code, which is not always that of the Gospel. The secular schoolmaster will probably expound a stoical system of ethics, possibly with a faint Christian tinge. He may also blend with it a sentimental belief in the magic benefits of "the public-school spirit," which regards competition as a virtue and sees in physical activity, as expressed in organized games, an automatic power to uplift; while gentleness is slightly suspect as a sign of weakness.

EMPHASIS ON MAN

There are striking differences between the things that the pupil, in the traditional scheme, would have been taught and those that he is likely to acquire in an average Westernized school, even a good one. The sacredness of life, other than human, will certainly not be

overstressed, even if it is mentioned at all. The whole emphasis will be on Man and his interests, everything else will

be shown as ministering to these; a very different story from the Hindu or Buddhist duty of solicitude for all suffering creatures. A good many of the teachers in high-class secular schools, especially designed for the rich and the aristocratic, are keen on shooting. Therefore, it cannot be expected that they will go to any special trouble to discredit that pastime in the eyes of their charges and the latter are likely to grow up to tolerate the idea. I turned up a few Hindu, and even Buddhist, names at random in the pages of *Who's Who*, and found that they nearly all had put down "Shooting" under the heading "Recreation!"

Secondly, the contemplative ideal placed before the true Oriental as the highest possible calling for a man, is dismissed by most Occidentals as equivalent to laziness. For them the great ideal is work, that is to say, visible work with measurable results. The difference of point of view is so fundamental that two educators, respective adherents of these opposing philosophies, ought not to share the same professional designation.

Thirdly, the great aim of our education at its best is the development of individuality to its utmost, just as at its worst, by the cultivation of blind *esprit de corps*, it encourages the instinct of the herd, to the submerging of personal independence of thought. Both these aims are out of keeping with Buddhist doctrine, the first because it derives all its justification from the belief in a real "Ego," which Buddhism denies, and the second because it favours an over-sensitiveness to public opinion and evokes an easy response to emotional stimulation from outside which is incompatible with that deliberate, detached judgment which the true Buddhist must ever be at pains to exercise.

MACAULAY'S POLICY

Then, there is the question of language. Since Macaulay, in his educational policy, set out to turn

the Indians into "coloured Englishmen" in the sincere belief that this was the highest boon conferrable on any member of the human race, irrespective of temperament, geography or history, English has been regarded as the chief vehicle of education throughout Indian territory, and proficiency in English has come to be the hall-mark of education above all others. In higher-class schools a great part of the tuition is given in the English language and so it comes about that a child of native parentage develops all its early thought through the medium of a foreign idiom, rather than through the tongue learnt at its mother's knee.

A language is the faithful mirror of the thought and character of a people and becomes nicely adapted to the expression of its particular genius; no foreign tongue can be substituted without making it difficult for the thoughts themselves to take shape. If the means for voicing thought are perfect, thoughts rise to the surface freely in a continuous flow; this state of affairs favours, through constant practice, the coming into being of fresh thoughts. But let the pumping-machine be gritty and ill-adapted, then the flow will become irregular, and there will be a tendency for the well itself to dry up from disuse. As language is our principal vehicle for conveying our thoughts to our neighbours and as we act as a whetstone for each other's minds, faulty, slipshod or inexact expression, and the consequent interference with communication, will also bring about a drop in the general level of intelligence. Wherever any unnatural tongue has been adopted as the common vehicle of education, whether a foreign language has been chosen or even some insincere, pedantic version of the native language, the result has always been lamentable.

* * *

In an education based on English, the pupil not only reads the literature of a remote country before that of his own, but he also brought up on history as viewed through foreign eyes. Also the excessive importance attached to games is such as to alter a boy's outlook permanently; for in many English schools games are looked on as something more than a means for recreation or health. In the ques-

tion of games, Mr. Smith* had come to out-English the English and showed a quite pathetic anxiety as to whether he would find adequate facilities for football in the British college for which he was bound! There is also a danger of the children acquiring some of that gaucherie and shyness which we associate with the "awkward age." When travelling in the Himalaya, I noticed that all the children were free from this self-consciousness; it made me ask myself whether its regular incidence among us was not due to some preventable maladjustment in the school system. It is not a fault to be ignored. The only Tibetan pupils whom I ever found to be suffering from this ailment, were boarders in a European school, and they had been badly affected.

And lastly, I must again mention the question of dress. In nearly all schools run by Europeans in the border districts, I saw a large proportion of the pupils wearing European clothes. In certain mission schools of a high-class, this change had been imposed under the specious plea of a school uniform. That foreigners should come to a country and demand on any grounds whatsoever that their pupils should abandon their own dress in favour of that of their teachers, is outrageous, for it contains the plain implication that the native dress is the badge of an inferior culture. Were this not the case, it would be just as simple to design a uniform modelled on the local costume. Could one imagine an alien headmaster founding a school in England and requiring his scholars to adopt any style of un-English costume, let us say German or Russian school uniform? Would a single parent entrust his children to such a person, however tempting the educational facilities offered?

INTANGIBLE INFLUENCES

The intangible influences must not be forgotten either, the imperceptible effect of surroundings upon habits and taste. Furniture will be different and will be used differently. The floor will be replaced by the desk—a considerable physical change for growing children and an even greater social one, liable, later on, to make them feel uncomfortable among their own people. As soon as an Oriental

begins to require chairs and tables, his domestic outlook has already undergone a tremendous revolution. There are also pictures on the walls, in which the symbolical and decorative treatment of traditional art will have yielded to the conventions of photographic naturalism, a dangerous experience for the innocent eye of a child, which may well mean that the child's own art will end by becoming a closed book to it. It would be easy to multiply these examples, but enough has been said to indicate the main lines of criticism.

But surely there are the holidays, it will be argued; that is an opportunity for parents to provide a counter-influence. Firstly, it should be observed that under a fully traditional education, both parents and teachers are exerting their authority along parallel lines. There is never a question of pulling different ways. Once the two influences part company, the result is bound to be a compromise, with the scales becoming weighted more and more against tradition, and in favour of innovation, as each generation passes. In an aristocratic home, the force of example and convention, and social pressure in general, is greater; but in the case of an uneducated family, which lives from hand to mouth, the parents are not likely to trouble much. To counteract a dangerous influence deliberately needs foresight, and one cannot yet expect that from an average man.

THE INSIDIOUS WAY

If the foreign educators, whether secular-minded or religious, were to use their schools openly for the proselytism of the pupils, parents might be roused to action at once and would withdraw their children. But there is no need to go as far as that: indeed, no one but a fool would thus invite trouble. The insidiousness of the poison lies in the fact that children, being at a plastic age, unsuspecting, naturally docile and keen to learn, are only too ready to assimilate an unseen influence administered in small doses. The Jesuits are credited with having said: "Give me the child before it is eight; after that you can do as you like it." They knew, from age-long experience, that early impressions, gained before the critical faculty has been awakened, count heavily in after-life and that if

* A Burman student of an English school in Burma whom the author had met.

only a doubt can be sown early or the embryo of an idea planted, it may continue to work like a ferment capable of destroying the most ancient loyalties. In the case of the Jesuits, of course, the end in view is not to undermine, but to preserve a certain tradition against the temptations of unbelief.

Once the sense of reverence towards the ancient customs and ideas has been weakened, the power of the doctrine which permeates them is itself on the wane. If the child who has been exposed to the new schooling does not lose his hold on the Doctrine in the first generation, his own children in the next will be well on the way to deserting it; for they will start, not with a clean sheet, but from the point where their father and mother ceased their own education. Whatever traditional ideas may survive to the third generation will be mere remnants—superstitions in the true etymological sense of the word. It is at this point that the chance of proselytizing to another religion is at its greatest; though in the modern world it is still more likely that atheism or agnosticism or mere indifference, will follow.

HOW THEY TEMPT

It is almost inconceivable that Oriental children who pass through a modern schooling of the ordinary type, whether good or bad—the more efficient the school, especially if it is a boarding-school, the graver the danger—will retain a real sense of reverence. The feeling may survive for a time in an impaired form in good homes; in slack homes it will die, or only show itself in a few lingering external customs. The children will become moral and intellectual half-castes and in the following generation all will be lost. The old people will eventually realize the puzzling fact that they, who tried, as they thought, to give their children “the best available chances of education” are now regarded by them as:—

Credulous old fogies: back numbers

Half savages

The children will also think that:—

Their parents' doctrines are nothing but fairy-tales

Their art is to be put in glass-cases as antiques

Their clothes are out-of-date and ridiculous

Are the teachers then to be accused of having acted dishonestly? Doubtless there exist flagrant cases of unscrupulousness; but in general, one cannot expect them to teach principles that they do not believe themselves. If they are conscientious, they do the best they can for the pupils according to their lights. If parents are willing to send their children to the foreign schools, the decision is their disaster, or rather the children's and that of the whole nation. For the parents, it is a great temptation to make use of educational advantages which happen to lie so close at hand, and which call for no effort on their own part. For the sake of the lesser, but immediate advantage, they turn a blind eye to the cost—the loss of things which they should think most precious.

From the opposite point of view of the teacher, who feels that he is the bringer of inestimable benefits to a “backward” people, the methods followed all seem justifiable and even meritorious. To influence the children has proved to be the effective way, not only in Asia, but also in every part of Europe; that is why the new absolutist states have concentrated their biggest effort on the immature, rather than on the adult, mind, with the certainty of reaping the harvest in due course. In the case of religious schools, the type of man who feels the call to the mission field, is not usually a philosopher who wishes to see both sides—philosophers do not take kindly to a life of propaganda, with its inevitable hurry and superficiality; the qualifications needed are the single eye and the sense of superiority that comes from the flattering conviction that one possesses and can dispense the message, the true message, and nothing but the message. The men who take up these tasks—but there are, of course, exceptions—must hold the native culture to be worthless, or at least, unimportant. It is difficult for them, even when they intend to act honestly, to judge the meaning of the word “scruple”; for in their eyes the result overshadows every other consideration. The attitude of the secular-minded school-teacher is less positive; but he also cannot be expected to go to the trouble of bolstering up a lot of “medieval nonsense,” to the prejudice of the “real, practical things” that he sets out to teach.

The fact is, that in regard to the fundamental things of life, impartiality is not easy in practice, even if the wish be present. Admittedly, there is such a thing as unscrupulous and dishonest abuse of the sacred calling to educate the young; but even apart from this, every person disseminates ideas by the mere fact of being himself. It is only one who himself participates in a living Tradition, who can be said not to be opposed to Tradition, at least unconsciously. It is not a question only of how many hours are to be spent in imparting set religious or moral teachings: it is the imponderable influences and the general atmosphere that surrounds the pupils which count even more than dogmatic instruction. The various totalitarian opponents of the Christian Church have been vehement in their determination to wrest the control of growing children out of the hands of the Church and, to a great extent, of parents. They are banking on the effects of early school environment becoming permanent.

RISKS ARE MANY

Let this be an object-lesson. To those Asiatic parents who have proved so unsuspecting in entrusting their own children to alien cares, one would like to put the following questions:—If the Communists were to found a school in England equipped with every modern appliance, would non-Communists be likely to send their children there? Or if a non-Catholic school, giving the most up-to-date education superior to what is available locally, were to be opened in the West of Ireland, do you think that it would get many pupils?

It is not a question of approving narrow-mindedness, much less personal hostility, towards the purveyors of unacceptable creeds. Grown-up people ought to be able to look after themselves in these matters; but children are in no such position, and to expose them to outside pressure of that sort at a tender age is not a sign of open-mindedness, but of sheer foolhardiness. It is astonishing the risks that many Oriental parents are willing to take. In this we see the trustfulness and passivity of the Oriental character pushed to a vice. A little of the Occidental promptness to react, might be borrowed with advantage. Some time ago, the press reported a speech by a missionary leader in a Buddhist country,

who was speaking optimistically of the prospects of his mission, consequent upon the breakdown of the older traditions under the impact of modernity. He used the phrase "The Wall of Buddha has been smashed." This coarse expression, which should never have crossed the lips of a professed Christian, can leave no doubt as to the attitude to be expected of its author in educational matters: yet in all probability, in the schools under his control, many children would still be found belonging to Buddhist parents who had been too inert to be aware of the menace. Again it must be said that no one wishes the Orientals to depart from their excellent tradition of tolerance and courtesy towards foreign religions; but if they withdrew their children from the schools, it would be an act, not of fanaticism, but of common prudence.

FOUR TRUTHS OR FOOTBALL

If their national traditions mean anything to the parents, even were there no alternative choice, would not total illiteracy be better than the present risks? Which do they really think more important for their children:—

Buddha or Baths?

Mila Repa or Mathematics?

The Four Truths or Football?

Now is a critical hour; to drift is to court disaster. If there is a remedy, it lies in the parents' hands. The same applies to Tibetans, Indians and all races similarly placed. But though a man with his back against the wall, should

be ready in an extreme case, to abandon education altogether, rather than to agree to the cultural debauching of his children, he need not give up hope of finding an alternative way till he has exhausted every means at his disposal. There *does* exist an alternative, and that is to plan a system of education *consciously founded on Tradition*, but which may be made to include any modern knowledge that local circumstances render necessary; ever remembering that as between the various branches of knowledge, the traditional hierarchy must be uncompromisingly maintained. Even so, many difficult decisions will have to be taken; the best chance of deciding rightly will fall to the man who remains with his feet firmly planted on the rock of his own culture and who takes the trouble to study its principles even more diligently than ever before. Deliberate choice is the sign of the free spirit; those who talk of political or economic freedom, without intellectual freedom, are babblers.

If, through their earlier easy-going attitude towards the pressing educational problem, the leaders of Oriental society find themselves setting out late in the day to solve it, they must accept the fact and be patient and start again from the beginning, without hoping to find a short cut. To have been caught unawares is no sin; but to persist in ostrich-like self-delusion will lead inevitably and deservedly to an utter breakdown.

To build up from the beginning in difficult circumstances needs

vision, enthusiasm and also diligent attention to detail. In this, a leaf could be taken out of the book of some European races who have had comparable difficulties, often with addition of a degree of physical oppression, which in the present case is fortunately absent. Faced with a threat either to their religious or national teaching, what Hungarian or Irishman would tamely accept the situation, consoling himself with a few regrets?

The starting-point must be a firm adherence to Tradition, not mere pig-headed conservatism or patriotism, but reverence founded on the unbroken experience of the ages handed down through master and pupil in the intellectual elite or true spiritual aristocracy. In case of an inescapable choice between two courses of action one should always lean towards continuing the established usage; change should only be tolerated if, after due weighing up of the question, the existing practice is found to be hopelessly inconsistent with one's principles. In the same way the general trend should be against the importation of foreign usages; but that does not mean that there are not a few cases where these would be found to be definitely advantageous and could be accepted and digested to the traditional scheme, exactly like a foreign word that is assimilated into a language and takes on its character.

(Being extracts from a Chapter of the Author's "Peaks and Lamas," Cassell & Co., Ltd., 1939).

WE GIVE OURSELVES LABELS

MY first recollection in this life was being terrified as I came into consciousness and knew not who or where I was. When my mother called me by name I felt a surge of peace and security for it gave me an identity—I acquired my first label.

Though we may not all remember our earthly début it would seem the terror of being unidentified is persistent. Throughout life most of us do not feel happy unless we have a label. We hasten to call ourselves Theosophists, agnostics, Christians, Buddhists, and so on and feel secure in the niche we carve out.

Yet we are all fashioned with the same material. We live and move on the same planes. We experience the same emotions and desires, each in his or her degree of unfoldment. Our age-old beginnings were the

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same and our goal is the same though we clothe it in fanciful illusions to suit our own particular conception of what that goal is.

But when we pull aside the accretions of our experience and mental

processes we see that all life is one and that we are sisters and brothers treading the same path with the same object. How odd then that we feel it necessary to divide ourselves into sects and to kill one another; exploit weaker peoples for our own benefit and kill our lesser brethren, the gentle creatures, for food and raiment—especially when the vegetable kingdom provides all that is necessary for a perfectly healthy life.

What awful tragedy has overtaken this planet that its balanced and natural evolutionary processes have been so disturbed—for it is

inconceivable that the malignant evil found in the world today is a normal condition of soul growth? But whether we ascribe the planetary state to the unfortunate operation of Free Will or to a fall of spiritual elements the problem before us today is how to heal the appalling conditions and free ourselves in the process from the lusts and animal cravings which beset us all.

We are confronted with a set of facts. Unpleasant facts, mostly. Our problem is not solved by looking backwards with longing to a lost Golden Age or forward to a future one but to make right choices here and now and utilize the present and its endless opportunities for healing and soul growth.

Inwardly we are above and beyond nationality, sect or label of any kind, but outwardly we give allegiance to different systems of thought, philosophy, and religion, mostly without thinking why and often simply accepting the conditioned modes of thought of our parents and the times. The tragedy is, of course, that we tend to think everyone else is wrong and that our own particular choice is the

right one. We do not habitually look for the good in other systems but judge our fellows by the degree of their achievement—reserving for ourselves the right to judge by the high motives which are our inspiration!

Buddhism does not claim to have a monopoly of truth or that noble selfless service may not be rendered to humanity outside its fold. But its Teachings are profound and offer a *practical* solution to present-day problems without confusing the issues with illusory conceptions of God. For experience teaches that if we make mistakes we pay for them sooner or later just as right choices carry us forward. We are entirely responsible, therefore, for our condition today and tomorrow will be the result of our present actions. It is escapism, surely, to put the blame elsewhere?

Beneath the canopy of Buddhism is room for all, however impoverished, immature, exalted or spiritually advanced. Unlike other religious systems it does not close its doors to original thought or new ideas—the student may unfold as befits his evolution and also make

his personal contribution to the whole.

Yet acceptance of the label of 'Buddhist' should mean something and carry with it a responsibility to live basic principles, otherwise the label has no value. Intellectual acceptance of principles as being true and beautiful is only an elementary step—there is no growth or healing until the effort is made to embody them into the personal life. Talking and writing about principles is easy—most of us do this very glibly. Living them is quite another matter but until we get down to living them in a practical way we are simply paying lip-service and betraying the way of life to which the Buddha called mankind.

Taking a label may be helpful and comforting but let us not make the mistake of thinking that the matter ends there. It is good to have the vision of better things, and the vision will always be in advance of achievement, but 'believing' in ideals and 'living' them is the difference between stagnation and growth.

SOME VESAK THOUGHTS

By ZEN

THE achievement of the Buddha was an achievement by himself who had freed himself from the dominion of the herd to think and act independently. It was a brave step to take because freedom to go wrong, and individualism by itself means anarchy, but it was the way of human evolution as opposed to the herd instinct. It is only the few—and the Buddha was one of the first—who have the strength of mind for individual action. The multitude has little desire for freedom, and even fear it! Authority and custom are more comfortable and supply most ordinary needs. It is only individuals who introduce new ideas, break their custom and challenge authority—and became Enlightened.

* * *

Dhamma is the practical synthesis of the Buddha's experience. Is Dhamma a religion of Law as

some think? If so, then Dhamma means merely uniformity and cohesion, this belief kills as mere stability is death. Without Law, of course, there is anarchy, death. Dhamma is posed between the two extremes.

* * *

Integrity of purpose, of life, is the correct mental characteristic of a Buddhist. How many have this?

* * *

Failure to fulfill Dhamma in life reveals ignorance of it as nothing else can.

An intelligent understanding and practice of Dhamma in mind and life, its daily expansion of insight in meditation, are needed if it is to survive.

If none today bear witness for Dhamma in mind and life, how is the Buddhist to judge?
www.dhammadownload.com | [aavanaham.org](http://www.aavanaham.org)

The printed Dhamma is but a guide, not an end in itself, a means pointing out ways to accomplish its aim. The mere memorizing of it bears no fruit. Its fruit comes only from life and practice.

* * *

The true temper and proper employment of a Buddhist is always to be working like the sea, and purging ignorance out of his understanding and exchanging notions and apprehension, imperfect for more perfect and forgetting things behind to press forward.

* * *

Is the Noble Eight-fold Path simply a signpost pointing nowhere but into bogs of confusion and self-deception? Or does it mean and point to something real?

To know the real spirit of the Dhamma, we must get beyond Dhamma as an "ism!"

* * *

Buddhism does not so much bring a new theory, a new philosophy, as the results of a living experiment, a study of life, the quintessence of his own life, of all life, of all lives.

* * *

Doubt is the offspring of knowledge: the savage never doubts at all! It is healthy for Buddhists to have distinctions of thought because it allows them to realise they differ from each other when otherwise they would not have known it. Such distinctions mean

life, growth, evolution, progress. The Buddha was never timid, never conservative, never dogmatic; He never refused to take account of new ideas. Possibly He realised that certainty and finality in knowledge are not to be had, that mere understanding, mere mental agreement is never complete. Hence He urged that contentment lies not there—but only in experience.

* * *

No follower of Dhamma can grow to his full stature or be a practical one until he develops independently of externals.

* * *

The Buddha was not only one of the wisest, but developed one

of the most penetrating minds rarely seen within the human family.

* * *

The rational attitude taught by Buddha implies that each must act resolutely upon his convictions, allowing others the same privilege.

* * *

In one way, we may suggest, the investigations made by Buddha and termed 'Dhamma,' ultimately became a process, with a purpose, namely, to discover and realise ultimate truth.

Dhamma points to a way of life of living—not a series of stagnant beliefs.

PEACE OR WAR By Ven'ble NARADA MAHA THERA

PEACE or war depends entirely on respective Governments. Religious leaders, philosophers, or eminent writers may denounce war with their powerful pen and tongue, but their voice will be like a cry in the wilderness.

One may almost be tempted to say that religions have failed in preventing war. Perhaps it would be more correct to state that the avowed religionists have failed to put into actual practice the religious principles which they profess. At times even so-called religious leaders go to the fanatic extent or encouraging killing without the least compunction. For instance, the Bishop of London in the course of a sermon in Westminster Abbey on 28th November, 1915, declared:—

"Everyone that puts principle above ease, and life itself beyond mere living, is banded in a great crusade to kill all Germans, not for the sake of killing, but to save the world, to kill the good as well as the bad, to kill those who have shown kindness to our wounded as well as the friends." (*The Potter and Clay* by the Rt. Rev. A. W. Ingram—1917).

What about His Holiness the Pope? Was he able to prevent Mussolini from attacking Albania

on Good Friday and from invading Christian Abyssinia by killing God's creation ruthlessly under the pretence of civilizing them?

Tojo in Japan, presumably a Buddhist, realized the value of religion only at the moment of his death.

Whilst in Europe Christians, who should love their neighbours as themselves, were engaging themselves in cutting the throats of Christians, the sons of the same "loving father in heaven." Far Eastern Buddhists, who are expected to practise loving-kindness towards all, were mercilessly massacring their own yellow brethren.

In spiritual India Hindus who stand for Ahimsa, and Muslims, who inculcate brotherhood, have sacrificed their religious principles for the sake of power and territory and have murdered their own brethren and sisters.

Fortunately in Buddhist Burma the sacred Relics of the Buddha are exerting their benign influence on the warring tribes.

One wonders, and it is sincerely hoped that it will never occur, whether another world war would break out at any moment between Capitalistic Christian America and Communistic non-religious Russia who once were wedded to suppress three common foes.

What spiritual force on earth could prevent these two powerful

nations from attacking each other if they are determined to bring about their own destruction?

Will even a Buddha, a Krishna, a Christ, or a Mohamed be able to check the mad career of warring nations?

Will they give heed to the teachings of the Tipitaka, the Vedas, the Bible, or the Quran?

Do most Buddhists practise their friendliness, Hindus their harmlessness, Christians their neighbourliness, and Muslims their brotherhood?

Will Peace Conferences held in Geneva be of any avail when nations are arming themselves to their teeth?

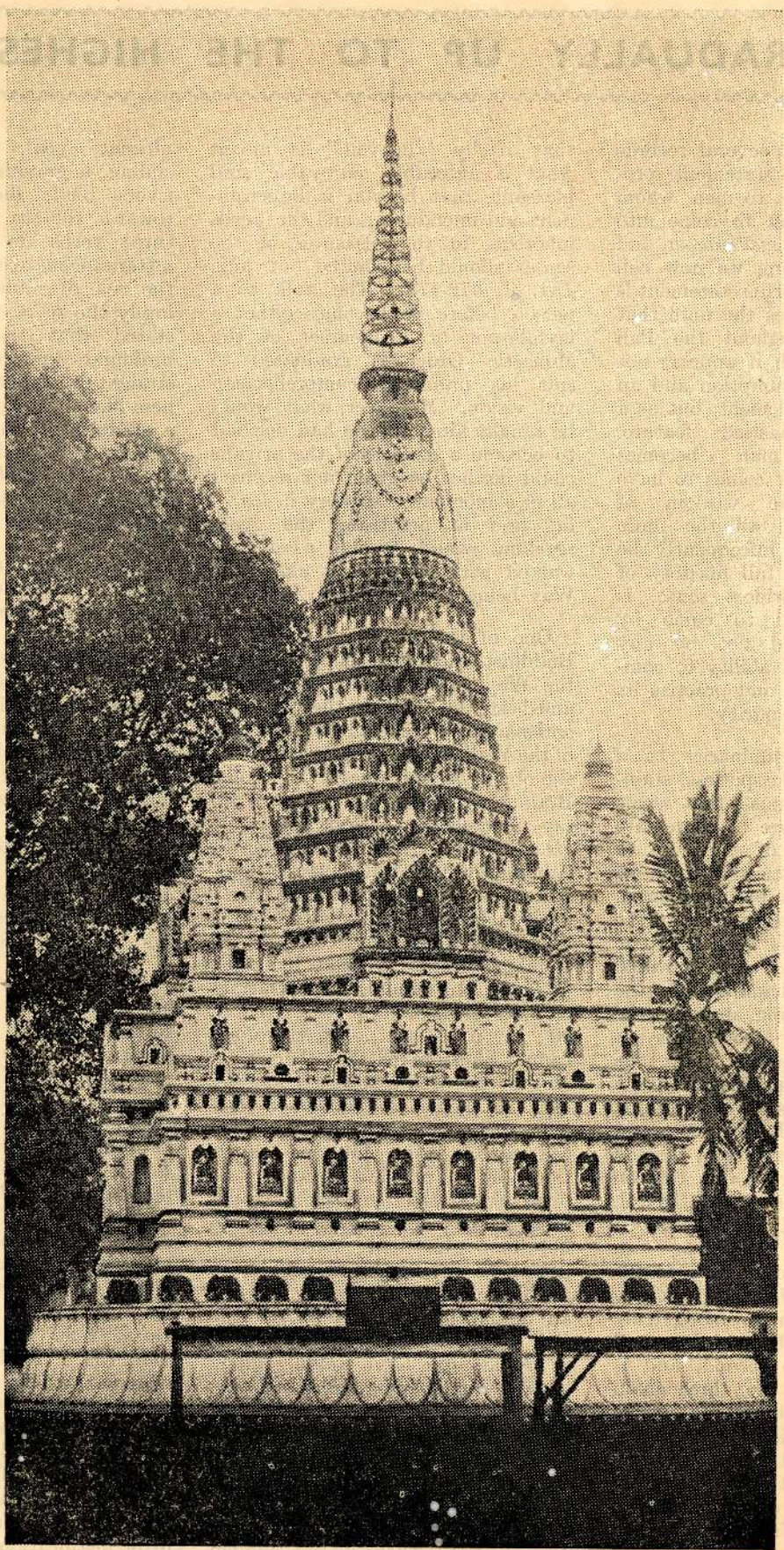
Even if Capitalists or Communists were to create a Paradise on earth, no substantial peace or genuine happiness could be guaranteed.

We are told that even in actual Paradise there was an unfortunate quarrel for power that ended in eternal damnation. The quarrelsome person in question was not an ordinary mortal but an arch-angel, and the contention was between him and his all-powerful, all-merciful loving father. Will ordinary mortals fare better?

Now, who are to be blamed for this deplorable state of affairs in the world?

(Continued on page 27.)

GRADUALLY UP TO THE HIGHEST



Pagoda at Kotahena Temple

GRADUALLY UP TO THE HIGHEST

IN the Pali canon several records survive of a statement pronounced by Gotama to men whom he knew were about to come into this true, dhamma, *saddhamma*, and embrace the teaching we now call Early Buddhism. This statement is important; it strikes the note that is to sound throughout the Pali canon and in which it appears not only as a basic assumption and an essentially logical element, but as a considerably emphasised feature. Even before a man becomes "converted" to, or comes to have confidence in the wisdom of Gotama's teaching, all the more after, he will not infrequently be reminded that the full mastery of dhamma, in its widest sense, is ordinarily expected to come by gradual stages and not by any suddenly developed ability to comprehend its essence and practise its precepts in all their purity.

One of the preliminaries to a person's winning the spotless, stainless vision of dhamma—that whatever is of the nature to come into being, all that is of a nature to stop—is for his instructor to know that his mind has been prepared, made malleable, and is devoid of the hindrances, for it is then that he can begin to teach him cardinal points in the dhamma of the Buddhas: ill, uprising, stopping, the Way. Yet, even before this is possible, many records show the Teacher, who in the relevant parts of the Pali canon is always Gotama himself, saying: "I will give you a gradual talk, that is to say, talk on giving, talk on moral habit, talk on heaven" (e.g. *Vin.* i. 15, 18; ii. 156, 192; *D.i.* 110; ii. 41; *M.* i. 379). Giving or liberality, an important Buddhist quality, is the first of the ten *pāramitā*, "perfections" or excellences, more truly perhaps, "goings beyond"; moral habit, *sīla*, is the second, and is also the first of the three main divisions into which the whole teaching is classified or arranged. Moral habit is at the beginning of the training, but is an absolutely necessary means of winning the final end of man's quest for the goal. The talk on heaven was given to those who were not yet the Lord's followers in order to show them, as the Commentaries say,

that if by "heaven" is meant what is agreeable, enjoyable and pleasant, that heaven is impermanent and unending, and the perils inherent in the pleasures of the senses should be pointed out (e.g. *DA.* ii. 472-473). The talk to a person before he becomes either a layfollower or a member of the Monastic Order is graduated to suit his unfolding comprehension and vision. Moreover, what would be taught him once he had decided to become a disciple of the ariyans could neither be given nor received all in a moment. Mastery in learning and in practising the given teaching would develop as a man walked with earnestness along the Way being pointed out to him.

One of the pivots of the Early Buddhist teaching is this Walk along the Way, the Walk to the highest and best, the Walk to the Supreme, *brahmacariya*. The aim and purpose of the Walk is no less than to become the object of your quest: to become Brahman, so that it is proper to say *brahmabhūta*, Brahma-become (*D.* iii. 84; *S.* iii. 83). Such a culmination is not achieved without prolonged preparation. The Way itself is narrow; it is straight; it is immensely long, as is shown by Gotama's words: "There has been this long, long running-on and faring-on both for me and for you" (*D.* ii. 90; *A.* ii. 1, etc.). It, therefore, cannot be supposed that the arrival at the end of the spiritual journey can be achieved suddenly, any more than can the stages between the starting-point and the destination of a physical journey be telescoped so that the (foot) traveller finds he has arrived almost before he knew he had started. The prototype of the gradual Walk to the Supreme is the setting out for an actual place, in India, as the Pali texts so often describe Gotama as doing, and then walking along on tour until, by gradual stages, that place is reached (for example: *yena Sāvattihī tena carikaṃ pakkami; anupubbena carikaṃ caramāno yena Sāvattihī tad avasari*, he set out on tour for Sāvattihī; walking on tour he gradually arrived at Sāvattihī; *Vin.* i. 83). There is no sudden arrival for the pedestrian; and there is none for the spiritual pilgrim. His progress towards nibbāna, the

ultimate goal, is a tending, a sliding, a gravitating, just as great rivers tend, slide and gravitate towards the sea (*S.* v. 40). These three verbs do not imply any instantaneous access to the goal, here the sea of nibbāna; they clearly imply the reverse. And again it is stated that the penetration of profound knowledge comes not straightaway, not with any suddenness like that of a precipice, but by a gradual training, a gradual doing of what is to be done, and a gradual practice (*anupubbāsikkhā anupubbakiriyā anupubbapaṭipadā*, *Vin.* ii. 238; *A.* iv. 201; *Ud.* 54; *M.* i. 479).

The gradual training, doing and practice are explained: one who has faith or confidence draws near a teacher, listens, hears dhamma, remembers and tests the meaning of what he remembers; if he approves the meaning, desire for what is good or skilled arises in him and he therefore makes an effort, weighs it all up, and strives; then, being self-resolute, he realises the highest truth itself (*M.* i. 480, ii. 173). This vision of that truth which is nibbāna (*M.* iii. 245) and which is dhamma (*S.* i. 169) yields to no penetration unless ample preparation has been made.

The preparation, however, may be, and indeed almost must be, spread over many lives. In Gotama's own case we have the records of the Jātakas, the Birth-Stories, in which he not only identifies himself with some person or animal in the past but he also so identifies those who were contemporary with him during his last life on earth. The Jātakas tell us of the resolve Gotama, as Sumedha, made aeons ago, and of the countless births wherein, as the Bodhisatta, he "circled and ran," (as canonical verses refer to the long journey, *Dhp.* 153, *Thag.* 183), ever resolutely adhering to his determination one day to become *buddha*, awakened. After he had achieved this supreme state, he could say with utter justification, "This have I learnt, not to shrink back but to struggle on" (*A.* i. 50), and he could with utter justification teach his disciples, who were also aspirants for the highest goal of Way-followers, to train themselves to strive from

excellence to excellence and from strength to strength so as to gain that freedom than which there is nothing further (A. iii. 218). This, and all the other exhortations abounding in the Pali canon to strive and struggle forward, to endeavour and exert oneself, to put forth energy, and to cultivate and augment this quality or that, would be invalid and meaningless, lacking in all substance and reality, if there were no corresponding notion that progress is gradual. Vain and empty too would be the emphasis on growth, such as is evident in this phrase alone without adducing any of the others: "An Ariyan disciple, growing in ten ways of growth, grows in the Ariyan growth" (A. v. 137; S. iv. 250).

The gradualness of the progress is, of course, not to be confused with the sudden flash of enlightenment. This, if it comes, comes all in a moment and is instantaneous whether the lives or births spent in energetically reaching towards it had been more numerous or less.

Life, as understood by the Pali canon, is not confined to this one which we are now leading here on earth. This, is but one among many lives, past and future included. For, for most of us the goal is still far ahead. Even if the goal is sometimes spoken of as awakening, enlightenment or illumination, *bodhi*, in the Pali canon it is not supposed that any one of us, even although he is "bound for awakening," will become a Buddha in the technical sense of *sammāsambuddha*, a completely, fully and totally self-enlightened one, one who has himself found the Way by his own unaided efforts to the Further Shore (corresponding to immortality, deathlessness and the Waters of Life), who, of himself has become awakened to the highest Truth, and who is capable of teaching others at first-hand the Way to go. Buddhas come but rarely. The name of the next one to appear is Metteyya. He is now the Boddhisatta and is waiting in a *deva*-realm.

It is because the teaching has been put before us with its practice and its ideal, that we too to some extent can become awakened, although not with the fullest awakening, and can come to the goal in the Truthfinder, as it is said that some of his disciples and believing layfollowers did (A. iii. 450-451, v. 119). But the gradual nature of our coming to the goal or conclusion

(the Pali word is the same for both, *nīṭhā*) is stressed throughout the Pali canon.

A famous simile for the gradual training of a disciple is that of the continual and gradual training of a thoroughbred horse (M. i. 446; cf. M. iii. 2). As soon as it is brought to perfection (*parinibbāyati*, a word that in other connections means attaining *nibbāna*) in one respect, the horse-trainer makes it get used to a further training in some other respect until at last, when it is perfectly trained, *nibbuta*, in every way, it is worthy of a king and fit to be the royal state stallion. So too, in this dhamma and discipline, it is possible to point out a gradual training, a gradual doing of what is to be done, and a gradual practice (M. iii. 2), by carefully and strictly following which disciples will succeed in winning the final goal, *nibbāna*, *accantaniṭṭha nibbāna* (M. iii. 4).

The stages leading to this ultimate end are again clearly laid down, and again in a successive order. It is said that when or after, *yato*, a monk has become of moral habit, then the Truthfinder leads or trains (*vineti*) him further (*uttarim*), for example in restraint, in guarding his sense-organs, in vigilance, and so on (M. iii. 2 ff.).

There is also another sequence showing the steps by which right moral habit may result in the knowledge and vision of freedom, the attainment of which ranks as one of the highest accomplishments and ideals. It clearly brings out the gradual passage from the beginning of the training to the end. The three main divisions into which the Early Buddhist teaching is classified: *sīla* or moral habit, *samādhi*, contemplation or concentration, and *paññā* or intuitive wisdom, do not in any way occupy water-tight compartments, but merge into one another. The morality of observing the first five *sīlas* purifies actions of body and speech; when body and speech are purified and there is no temptation to do wrong (or what is unskilled, *akusala*), the mind is purified and untroubled, and can concentrate on the meditations, *jhāna*, and contemplation, *samādhi*. Such undisturbed contemplation will lead on to the gaining of that intuitive and unclouded wisdom or knowledge where things are seen as they really are by direct mental compre-

in the search; it is useless to choose to develop one at the expense of the others. I quote the following passage in full since it shows so well the belief that progress allows of no short-cuts, but must take place gradually on the lines just indicated: "So, Anānda, right moral habits have absence of remorse as their aim and their advantage; absence of remorse has joy; joy has rapture; rapture has bodily and mental ease; this ease has contemplation; contemplation has the knowledge and vision of things as they really are; this knowledge and vision of things as they really are have disregard and passionlessness (in regard to all compounded things) as their aim and advantage; this disregard and passionlessness have the knowledge and vision of freedom for their aim and their advantage. Thus, Anānda, right moral habits lead on gradually up to the highest" (A. v. 2.).

There, therefore, should be no relaxation in effort while there yet remains something to be done in order to arrive at the summit: "Therefore, I declare to you, I protest to you: Let there be no falling back in your aim while there is something further to be done." It is only when the aspirant has successively mastered each succeeding stage in the training that he can at length say: "Come to an end is the Walk to the Supreme, done is what was to be done." He is now an arahant, perfect, whole and entire (M. i. 271-280). But to gain arahantship he has had, to use the last recorded words attributed to Gotama, *appamādena sampādettha*, to labour on with unremitting diligence to win this goal; one by one he has had to do each of the things, there were further to be done until he has come to the stage where there was nothing more to add to what he had already done. It can be said with truth that he was gradually, *anupubbena*, little by little and from moment to moment removing his own impurities, as a smith removes (the dross in) silver (*Dhp.* 239).

I have attempted to bring together some, but by no means all, of the passages found throughout the Pali canon which express the view that progress for an individual is from a lower to a higher, and perhaps ultimately to the Highest; and that this takes place during his long series of lives, not excluding

his present one; but that this progress is gradual. The disciple has to be taught gradually so that he may become well grounded, and also because the teaching is too deep and profound, too subtle and difficult to be handed on all in a minute. And since Early Buddhism is a practical "religion" or discipline, the disciple has to practise gradually what he has been gradually taught, thus making of his profession something fruitful, not barren (*S. ii. 29*; *M. i. 271*).

In three of the passages I have adduced the gradual advance from a lower to a higher is concerned with and restricted to the practice of dhamma here, in this very life. The various stages through which this advance proceeds are, on the whole, couched in general terms; there is the progress that begins with the confidence in hearing what a teacher of dhamma has to say and which ends in a realisation of the highest truth itself. Again, there is the progress that begins with right or skilled moral habit and which goes on to success in winning the final goal, nibbāna. And further, there is the progress from right moral habit and which finally leads on through various stages up to the highest. Each of the terms in this series could have a whole article devoted to it.

In detail, also, gradualness is the note found in various passages which speak of putting particular features of the training into practice. For example, mindfulness during the breathing exercises and the loving kindness that is boundless are both spoken of as being "gradually increased" (*Thag. 548, 647*). And again, when a monk here is conscious in a way brought about by himself (from the time of entering on the first meditation, *jhāna*), then, going from that stage to the next, and from that to the next, he gradually reaches the summit of consciousness. This is the cessation of consciousness. "Thus there is a gradual attainment of the cessation of consciousness" (*D. i. 184*). This theme should be compared with the nine gradual, or successive, abidings, or ways of dwelling or staying, *anupubbavīhāra*, and the nine gradual, or successive, ceasings, *anupubbanirodha*, that are spoken of now and again (*D. iii. 265, 266*; *A. 409, 410*). In the gradual abidings a monk abides or stays successively in the four stages of meditation and the four planes of infinity and, ninthly, in the stopping and arrest of all conscious-

ness and feeling. In the nine gradual ceasings, first consciousness of sensual pleasure is stopped when the contemplative enters the first *jhāna*. And, going through the three remaining *jhānas* and the four infinite planes, we get to the ninth step where consciousness and feeling are stopped, for the arrest of consciousness and feeling has been attained. The point for us is that the steps in meditation and contemplation are successive, and proceed in an ordered manner in which omissions are not possible. One cannot go straight from the first stage in meditation, for example, to the last stage, the stopping of consciousness and feeling. One has to proceed through all the intervening planes or gradations. Indeed, in the words ascribed to Gotama, the arrest of the activities or habitual tendencies, *sankhārō*, and the allaying of them are both gradual (*S. iv. 217*). The nun Dhammadinnā, a famous preacher, also indicates by her use of the words "first, then, and then" that the attainment of the cessation of consciousness and feeling and the emergence from that cessation are both made in a situation where phases succeed one another (*M. i. 302*).

But all this is somewhat technical. Less technical, but more cryptic because perhaps older, is the *Udāna* verse (*Ud. 78*) which runs:

For him whose mindfulness of body

Is always and in every way uprisen (thus):

It could not be, nor can it be mine:

It will not become, nor will it become mine—

One who is a gradual dweller like this

In time will cross (craving's) entanglement.

This verse, proclaiming the gradual realisation through the past, present and future (*UdA. 376*) that "I" neither am nor could become body, is in line with the Second Utterance, which begins by stating that "body (or material shape, *rūpa*) is not the self," and which goes on to say: "Whatever is body . . . should be seen by means of right intuitive wisdom as it really is: This is not mine, this am I not, this is not my self" (*Vin. i. 13-14*). The full realisation that "I" am not body and that body is not the self comes very gradually, for to "know" absolutely that body is not mine is to achieve that most difficult of all tasks—the

complete destruction of ignorant craving. Only when this craving has been utterly rooted out and brought to naught can an end be made of this whole mass of ill which has surrounded us and overwhelmed us in birth after birth. For the most part beings are enmeshed in craving and delighted by pleasure, for they know it not as it really is: fraught with pain and full of peril. They have a long way to go before they can learn precisely what was taught them and allow themselves to accept it: "Precisely this do I teach, ill and the stopping of ill" (*M. i. 140*). And body, along with all other constructed and formed things, is ill, unsatisfactory, painful and suffering. However gradually the constituents or characteristics belonging to our various stages in life leave us (*S. i. 3*), in the end the body, in contradistinction to the unaging dhamma (*Dhp. 151*), wears out, decays and dies. And this is because it is neither self nor of the nature of self.

Grave charges have been laid, ignorantly I think, against the Pali canon. It is sometimes said, for example, that it is a system of ethics and nothing more; gross misunderstandings have originated and been perpetuated, for example that it denies a self, or again that nibbāna is annihilation, by which is meant apparently the annihilation of something real. All of these statements are erroneous. But it is only now, since all the works in the Pali canon have been printed in roman characters and so made much more accessible to the West than was the case while they were still buried in palm-leaf manuscripts, that we are coming to a fuller understanding of what Pali Buddhism actually taught. And what it taught was profound and touched on many aspects of life, physical, moral, mental and spiritual. With a vast amount of teachings to draw on, its later developments seldom put forward any views that were not already there, albeit in an embryonic state as compared with the huge architectonic that was later to flower with all kinds of metaphysical and devotional accretions. Their derivation from the earlier teaching can only be clearly discerned if there is some acquaintance with this.

So, since the Pali canon, with its emphasis on journeying and movement, teaches the gradual approach to the goal and the gradual mastery first of one thing and then of

another, we may ask why and how did there come to be a school or sect taking its stand on sudden attainment? If we remember that there has been a long period of preparation spread over many lives, the claim may not be so arrogant as at first appears. The Pali canon also contains records of boys who at the age of seven years attained arahantship; they were ripe for it as no doubt they had worked towards it during their previous lives. We have also to remember that for the School of Sudden Attainment Buddhahood does not mean the same as it does for those who follow the Theravāda, the early teaching now found in the Pali canon and which, as I have mentioned, recognises but the one Buddha in a Buddha-age or epoch. He is, moreover, a sammāsambuddha, a perfectly and fully enlightened one, a Way-finder, not merely a Way-follower. This alone differentiates him from those who would say of themselves or to their fellow human beings: "Look within, thou art Buddha." In the Pali canon it seems that a man is only "bound for awakening" when he has entered the stream (of dhamma), and is a stream-attainer (which is not merely being converted to the teaching); but he does not, in his very essence, partake of the *bodhi-citta*, the Buddha-mind. This is a Mahāyāna conception, and is based, apparently, on the Upanishadic *Tat tvam asi*, That art thou.

With these two points in mind; the former lives of preparation and the different meaning attached to enlightenment, we can proceed to ask whether the Pali canon gives any other grounds for the suddenness of arrival. The chief one would be that awakening or enlightenment is itself sudden. One moment there was no full comprehension; the next there was. Comprehension, if it comes at all, comes in a flash, all of a sudden, in an instant. But the kind of comprehension referred to here, the all-embracing knowledge and vision of Truth, the vision of things as they really are, and the unflinching recollection or finding again of what is already known—these things according to the Theravādists are on such a superlative scale that they are beyond the grasp of the average person. Nevertheless, they may be aspired to by the serious and earnest disciple, and what is by him unattained, unmastered and unrealised may be

in time attained, mastered and realised if he proceeds step by step to fulfil the Master's instruction and constantly puts forth human strength, human energy and human striving (*S.* ii. 28; *A.* i. 50; *M.* i. 481).

The Pali canon, then, is convinced that the approach to the highest must be gradual; in a word it holds that a "goer" is one who goes, quickly, where on this long road he has not yet been (*A.* ii. 118, iii. 164). But even if he goes "quickly," the very length of the road, combined with the implication that the goer is to get to parts of it that are new to him, is really only another indication of the gradualness of the journey, if by gradualness we mean covering the whole length of the way rather than going so quickly that parts of it are skipped.

In the post-canonical *Milinda-pañha*, however, the notion of sudden attainment emerges more clearly. There is a passage where a student with application is likened to a man who has arrived at a flooded river. The student, seeing that the mind of another person is freed, and hence himself beginning to aspire after one or other of the fruits of the Ways (to arahantship), applies himself to the attainment of the unattained, the mastery of the unmastered and the realisation of the unrealised. These, when they come, no doubt come in a flash. Likewise, "a certain man, having arrived at a flooded river which a crowd of people were too frightened to cross as they could not gauge its width or depth, tying on his loin-cloth tightly, having jumped, might cross over; seeing him crossed over, the crowd of people might also cross over" (*Miln.* 36). This "jump" to the Further Shore is not canonical in spirit. In the Pali canon, the Further Shore is gradually reached, first by making a raft, and then by paddling it across (*M.* i. 135), in fact a gradual process has to be gone through before a man can be called "a brahman (here equivalent to an arahant) who has crossed over, gone beyond, and is standing on dry land"—the dry land of deathlessness, safe and secure, in contradistinction to the four perilous floods which have to be crossed in order to get free from all the ill denoted by the word "mortality."

THE FUTURE OF BUDDHISM

(Continued from page 15)

both be true? All religions, with the exception of Buddhism, believe in a God, a permanent soul and the authority of the inspired word. Buddhism rejects the belief in God as childish, the theory of permanent soul as selfish infatuation, and the authority of the inspired word a anti-rational, reactionary dogma.

In fact, Buddhism is not a "religion," in the accepted sense of the word, based on faith and worship. It is a way of life and a system of thought based on reason. A true Buddhist does not accept anything on faith, not even the word of the Buddha. A Buddhist is entitled to question the Buddha Himself. Such is the freedom of thought that Buddhism gives to humanity. How can such a scientific and progressive system of thought make alliance with God-fearing and God-believing reactionary dogmas?

There is loud lamentation everywhere that the modern world is beginning to reject God, and becoming "God-less." This augurs well for the future of Buddhism. Buddhism emphatically denies God the Creator. It bases its system of morality and social order on human reason, and not on the whims of a God. It will be this kind of rational "religion" that will appeal to the future scientific and progressive world.

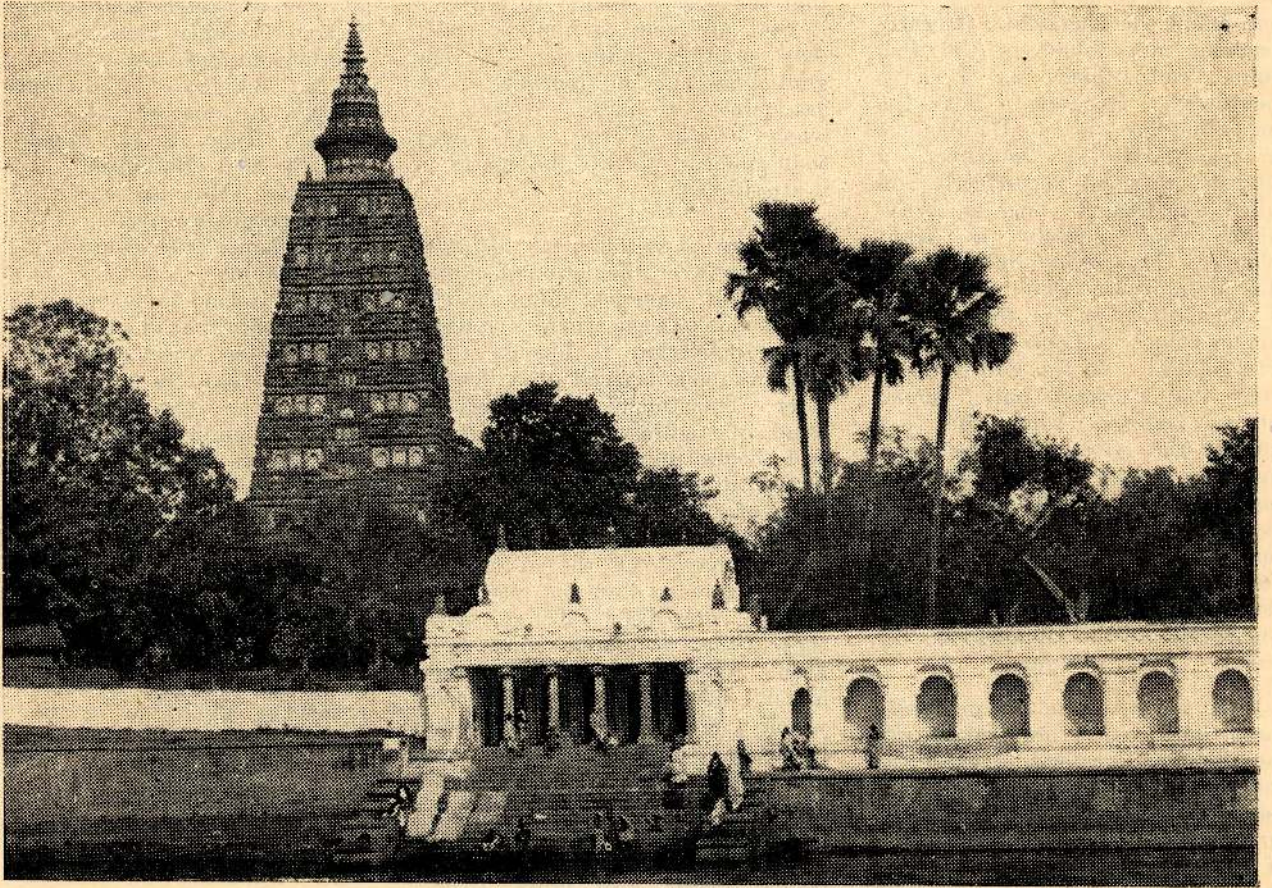
Asia will lead the world again. As a man who feels refreshed after a healthy sleep, so is the East refreshed today after a long sleep. The renaissance in the East is begun. It will lead the world again for several centuries. And nothing but Buddhism can be the Light of Asia that will lead it.

PEACE OR WAR?

(Continued from page 22)

Well, the individuals themselves. More strictly it is our own minds—actually the three roots of evil, lust, ill-will, and ignorance latent in all—that are solely responsible for all the ills of life. We ourselves are creating our own heavens. We ourselves are creating our own hells.

Until and unless these evil roots are either eradicated or attenuated, and their opposites—generosity, loving-kindness and wisdom—are fully developed, no perpetual peace and genuine happiness could ever be guaranteed.



Buddha-Gaya Temple, (India)

BUDDHIST LANKA AND HER NEIGHBOURS

I. BURMA

THE relations between Lanka and Burma were more ancient and more intimate than those with Thailand. This is not surprising because the contact of Burma with India was very old indeed. The Burmese have a tradition that the Buddha himself visited Burma and even today the ruins of a vihara, the Lohitacandana or Red Cedar-wood vihara, are pointed out as the sacred spot where the Buddha first set on Burmese soil after His aerial flight.

The people of Lanka, of course, claim that the Buddha visited them not once but three times, at Mahiyangana, Nagadipa in Jaffna and Kelaniya. The Burmese, not to be outdone, say that while the Emperor Asoka of India sent only one of his missions to Ceylon to carry the message of the Buddha, he actually despatched three missions to various parts of Burma. But, then, it was his own son Mahinda, and his own daughter Sanghamitta, that were selected for the mission to Ceylon, and also Asoka showed great favour to the people of Lanka when he agreed to send to us an actual branch of the tree under which the Buddha had attained Enlightenment!

Anyway, these various traditions serve to show that Buddhism reached Burma very early in its career and that there was much friendliness and some friendly rivalry between Burma and Ceylon from very early times.

The conversion of Burma to Buddhism is attributed to two arhant monks, Sona and Uttara. It is now believed that Buddhism reached Burma from several centres, at least two, one centre being from South East India and the other from Chittagong, Assam.

Archaeological and other evidence indicates that it was Lower Burma, called Suvannabhumi, or the Golden Chersonese, that first received the impact. This country was inhabited by the Talaings who then moved up north into the valley of the Irrawady carrying the religion with them. The actual contact with Ceylon came later. The Burmese have a story about the monk Buddhaghosa who had come to Ceylon to join the Mahavihara at Anuradhapura in order to translate into Pali the commentaries which

the Sinhala monks of the Great Minster had compiled in their own language. Buddhaghosa's visit from India was a great tribute to Ceylonese scholarship for it was a recognition that here in Ceylon the interpretation of the Buddha's teachings was far in advance of what obtained in the mainland.

The tribute was richly deserved, as Buddhaghosa realised after his arrival. His original intention was to make a summary of the chief commentaries in a few years but he remained at Anuradhapura for twenty years or more and carried out the stupendous task of collating the commentaries and translating them and editing them in Pali. It was one of the greatest achievements in the history of Buddhism and Buddhist culture. The Burmese say that when Buddhaghosa had finished his labours in Ceylon he went by boat to Burma and ended his days there. This was in the fifth century of the Christian era. The Ceylon chronicles say that Buddhaghosa returned to India. There is no necessary contradiction in the two statements, because he might well have proceeded to Burma after his return to India. The Burmese also say, in this connection, that Buddhaghosa found the monks and scholars of Ceylon chiefly interested only in two of the three Pitakas or divisions of the Buddha's teachings, those relating to the doctrinal portions, the Sutta Pitaka, and the rules governing conduct, the Vinaya Pitaka.

Now, the third part of Buddhism deals with the Abhidhamma or metaphysics which underlie both doctrine and practice. This part of the teaching is both difficult and abstruse, and Ceylonese scholars did not show very great interest in it. But Buddhaghosa, being a Brahmin scholar, found it fascinating and when, according to the Burmese story, he went to Burma he taught it to the Burmese monks who took to it most readily because they were temperamentally attracted thereto. There is much evidence to support this tradition because, although one of the most scientific expositions on Buddhist metaphysics was written by a Ceylonese monk, the metaphysical school does not seem to have flourished in Ceylon to anything like the extent to which

it did in Burma, and even today many students go from Ceylon to Burma to learn the Abhidhamma at the feet of Burmese experts in the subject. And a huge literature is extant there, both in Pali and Burmese, on Buddhist metaphysics.

There is reason to think, as stated earlier, that it was in Lower Burma known to the Sinhalese chronicles as Rāmaññadesa, modern Pegu and Arakan in the maritime provinces, that the first exchanges between Burma and Ceylon occurred and it was there that Buddhist culture first developed. This development was undoubtedly greatly assisted by the refugees from India after the eighth century who had left their homeland either because Buddhism was being persecuted or was fast declining. As a result, by about the ninth or tenth century Buddhism had firmly established itself in the country of the Talaings with its capital in Thatone known as Sudhammapura. There it has flourished ever since amidst all vicissitudes,—associated with the great Thagya pagoda which even today lifts its worn and ancient yet proud head, probably the oldest architectural monument of Buddhism in Burma. It is said that relics from Lanka were sent to be enshrined in this pagoda at the time it was built.

The connections that had thus existed between the two countries were greatly strengthened in the eleventh century. By that time a king called Anorata, whose name is amongst those most honoured in Burmese history, had succeeded to the throne of Upper Burma with its capital in Pagan Arimaddana. Anorata was a devout Buddhist, but he found that the religion which his people followed was a debased form of Buddhism. A community of many thousands of monks with their disciples flourished on the popularity of their corrupt doctrines, teaching the laity that the worst crimes need bring no retribution if the guilty man recited or engaged someone to recite an appropriate section of the Paritta. The tyranny of these monks went so far as to exact from parents the handing over of either sons or daughters "to the teacher" before giving them in marriage.

Anorata was determined to put an end to these scandals and in this he was greatly assisted by his preceptor and adviser, a Talaing monk from Thaton, who, because of his piety, was called Arahanta. Together they wrought sweeping changes, reducing the false monks to what one Burmese chronicle calls "the state of ownerless dogs." But confusion, heresy and ignorance still prevailed in the land. Arahanta advised the king that the true doctrine which could be had only in the sacred texts should be preached everywhere and for this purpose copies had to be obtained. The king thereupon sent an embassy to the Talaing King, Manohari, of Thaton, asking for copies of the scriptures and relics of the Buddha which he was known to possess. But Manohari chose to appear too strict a Buddhist to allow holy relics and sacred texts to go to a country with the indifferent religious reputation that disgraced Anorata's kingdom.

Anorata was deeply hurt; he marched down with an army and laid siege to the Talaing capital. Fortunately, Manohari soon capitulated and himself went to Pagan with copies of the sacred texts and relics of the Buddha and a number of learned monks. The whole state and dignity of the Talaing capital was gradually transferred to Pagan and Manohari himself helped to add to the religious splendour of Pagan. Instead of suffering by transplantation, the religion of the Buddha flourished even more vigorously in the new centre. The sacred books brought from Thaton were placed in a special library and made available for study. But it was soon found that there were many gaps, and to make these good, Anorata sent an embassy to Ceylon.

The king of Ceylon, Vijayabahu I, received the ambassadors with great cordiality and satisfied their wishes in the fullest measure. It is significant that according to the Mahavamsa it was Vijayabahu who was under obligation to the Burmese king for the latter's assistance in purifying the Order of Bhikkhus in Ceylon. For, it is stated that when Vijayabahu had consolidated his kingdom he found that he could not obtain a sufficient number of *upasampadā* monks to make a full Chapter. He therefore sent to his friend Anuruddha, of the Rāmañña country, *i.e.* Anorata of Burma,

messengers "with gifts and fetched bhikkhus who had thoroughly studied the three Pitakas, who were a fount of moral discipline and other virtues."

This statement of the Mahavamsa is confirmed by a Tamil inscription of Vijayabahu at Polonnaruva known as the Velaikkara inscription. However, it is refreshing to see both countries acknowledging their obligations. There was evidently a mutual exchange which was to the advantage of both.

Some time later, in the time of Parakramabahu I, there was an unhappy incident which marred the good relations between Lanka and Burma. "Between the countries of Lanka and Rāmañña," says the Mahavamsa, in referring to this affair, "there had never been a dissension since they were inhabited by people who held the true faith. The rulers of the island of Lanka and the monarchs of Rāmañña were both in like manner true disciples of the Master. Hence all former monarchs in both countries, in deeply-rooted trust, filled with friendly feeling, were wont to send each other many costly gifts and in this way for a long time to maintain intercourse without dissension. Also with king Parakramabahu the monarch of Rāmañña kept up friendly relations even as former rulers who had for a long time held firmly to him. But once upon a time the deluded one hearkened to the words of slanderers, of certain messengers who came back from our land and he deprived the envoys of the sovereign of Lanka, who came into his own country, of the maintenance formerly granted."

This evidently led to a deterioration of relations. There had been a free trade in elephants between Burma and Ceylon; the Burmese king stopped this and greatly put up the price of elephants. He confiscated the belongings of envoys who had been sent to negotiate and put them in prison where they were subjected to tortures and compelled to do menial work. Two Sinhala scholars, Vāgissara and Dhammakitti, who were in Burma, were expelled and sent off in a leaky boat into the open sea. They returned to Ceylon only by a miracle. Money which the king of Ceylon had sent to Burma to buy elephants was taken by the Burmese king on promise of supplying 14 elephants but nothing was done. The climax came when the Rāmañña

king seized by force a Sinhala princess who was being sent by sea to the Kamboja country, *i.e.* West Siam.

Greatly enraged, Parakramabahu sent a naval expedition, complete with arms and equipment, physicians and nurses, under the command of Damilādhikari Ādicca, assisted by Nagaragiri Kitti. They attacked the Rāmañña country in different points and, it is said, slew the Rāmañña king. The generals thereupon proclaimed by beat of drum the supremacy of the king of Lanka. The people of Rāmañña sued for peace and sent envoys to Ceylon to the monks there to intercede on their behalf. "Through the good offices of the monks of Polonnaruva," says the Mahavamsa, "the Ruler of Lanka was moved to kindness and while the Rāmaññas sent him yearly numbers of elephants (as tribute) they made anew with Lanka's Ruler, who kept his treaties faithfully, a pact of friendship."

Curiously enough, the Burmese chronicles have nothing to say about this incident. The Mahavamsa description is doubtless greatly exaggerated. But the fact of a successful campaign against Burma is confirmed by the important contemporary inscription of Devanagala in the Kegalle District which records the grant by Parakramabahu of certain lands to the general Kit Nuvaragal (Kitti Nagaragiri) in recognition of his services in the Burmese expedition. The inscription gives the exact date of the expedition, the 12th year of Parakramabahu, *i.e.* 1164-1165.

The king of Burma at the time was Alaungsithu, given in the inscription by his title Bhuvanāditta. He is said in the Burmese Chronicles to have visited Ceylon once and to have been a man of haughty temperament. He had a representative in Ceylon called Kāla. As the Burmese Chronicles have nothing to say of this incident, some historians are of opinion that this silence is not due to the tendency of the Burmese to ignore events which were discreditable to them but to the loss of relevant documents.

Alaungsithu was succeeded by his son Narapatisithu who was an enlightened ruler. His tutor was a monk named Aggavamsa of great learning and piety, author of the most famous and erudite of Pali grammars

the Saddanīti. A few years after its completion copies of it were sent to Ceylon. This was Burma's first return gift to Ceylon in the sphere of literature. When Aggavamsa's pupil Uttarajīva presented the Saddanīti at the Mahāvihāra it was received with great admiration and declared superior to any work of its kind by Sinhala scholars.

Uttarajīva was accompanied by a young monk called Chapāṭa or Saddhammajotipāla who was destined to play a great part in the history of Buddhism in Burma. Chapāṭa received the higher ordination from the monks of Ceylon and stayed in the Mahāvihāra for several years as a devoted student. On his return to Burma to Pagan he became a missionary of Sinhalese orthodoxy. He had taken with him four companions from Ceylon qualified like himself. Together they founded the nucleus of a new Order in Burma who claimed that they, as being in the direct line of descent from the Mahāvihāra, were the rightful heirs to the true tradition.

This claim was stoutly opposed, naturally, by the members of the older community who maintained that *they* were the successors of the missionaries sent by Asoka and were thus in the direct line; the Mahāvihāra could, they said, confer no better title. The king Narapati, though he believed devoutly in the Mahāvihāra, was a statesman of great insight and gave equal recognition to both communities. In fact, the ruins of old Pagan still witness to his bounty to the different groups of monks who lived there, from Ceylon, from the conquered Hamsavati, from Siam, Camboja and probably Nepal and China.

But, from this time onwards to the present day two different communities of monks exist in Burma: one calling itself the Sihala Sangha, the Sinhala community, and the other the Arahanta sect, called also the Mramma or Burma Sangha. The Sihala Sangha, as is to be expected, always strove to maintain its connections with Ceylon. Each community, however, later split into several sects. The Sihala Sangha itself split into four, after Chapāṭa's death, each faction following one of the four theras who had gone to Burma from Ceylon with Chapāṭa.

Curious stories are said about their defection. One of them, Rāhula, fell desperately in love with

an actress. At the entreaty of his colleagues to be spared a scandal he took ship to another country and became tutor to the king there after becoming a layman. The king Narapati had presented the three other theras each with an elephant. One of them, Ānanda, wished to give his elephant to his relations. The others remonstrated saying that they had turned their elephants loose in the forest, in keeping with the spirit of the Buddha's teaching. Ānanda, however, maintained that kindness to kinsfolk had also been preached by the Master. The other two, Sivali and Tamalinda, disagreed on a question of conduct. Tamalinda had recommended his disciples to the laity for gifts and other marks of consideration. Sivali pointed out that this was wrong according to the Vinaya but he was not listened to and formed a sect of his own. These simple stories of the origin of different sects are probably legends but they have a certain personal interest and are, therefore, worth recording.

While the Sihala Sangha was thus undergoing various developments in Upper Burma, at Pagan in particular, in other centres too monks were cultivating the habit of visiting Ceylon and getting themselves ordained in the Mahāvihāra. On their return they would start little groups of their own but all owing some kind of allegiance to the main body of the Sihala Sangha in Burma. We find mention of such groups in Martaban, and Hamsavati for instance.

In the fifteenth century there came another great revival of Buddhism, in the reign of Dhammaceti, king of Pegu. Dhammaceti's reign was doubly memorable; he was famous far beyond his own country for his statesmanship and magnificence, and renowned in the Buddhist world for his piety.

The story of his elevation to the throne reads like a romance. He was not of royal blood and had for some time been a monk. He later became a layman and was appointed the chief minister of the famous queen Shin-sau-bu. He later became her son-in-law and successor. Dhammaceti was anxious to give the Order in Rāmañña a duly consecrated place for its ceremonies, and for this purpose, after an earnest study of the authoritative texts, he sent a mission to Ceylon. The mission was warmly welcomed here. The monks included in it

received the *upasampadā* ordination afresh from the Mahāvihāra fraternity, within consecrated boundaries, on the Kalyāni or Kelani river and on their return consecrated the enclosure in Pegu, henceforth known as the Kalyānisīmā. Within these boundaries the *upasampadā* could be conferred as from the direct spiritual successors of Mahinda, the great missionary to Ceylon.

It was a matter of vital importance to the Burmese Buddhists and the help given in this connection by the Buddhists of Ceylon was never forgotten. The Kalyāni inscriptions, set up in Pegu by the king, form a very important chapter in the records of Buddhism. They show, for instance, to what degree a religious superiority over the rest of the community was claimed by those who had received the Ceylon ordination. The inscriptions also contain a list of the authorities considered standard works on ecclesiastical matters and it is found that these treatises are mostly of Sinhala scholarship.

In the seventeenth century Ceylon scholars went to Burma to study the Abhidhamma under the very famous Tipitakālankāra and it may be stated that this connection between Ceylon and Burma in regard especially to the study of the Abhidhamma has continued to this day, almost unbroken. The spiritual intimacy between the two lands was also renewed from time to time. Thus, after the establishment of the Chapter of monks at Malvatte Vihara in Kandy—with the help of the monks who had been sent to Ceylon by the king of Thailand at the earnest request of the king of Lanka—when certain sections of the Buddhists of Ceylon felt that the rules of admission to the Order at Malvatte were not to their liking, it was to Burma that they sent envoys to bring another Chapter of bhikkhus.

As a result of their arrival, there started in Ceylon in recent times the Amarapura Nikāya or Sect, the oldest branch of which is the Kalyānivamsa who received their ordination at the Kalyānisīmā in Burma referred to earlier. And, just as there have always been some representatives of the Sinhala monks in Burma, so have we been fortunate at all times to have amidst us a few members of the Burmese Sangha in Ceylon, such as are found today at the Makuṭārāmaya in Colombo, centre of most Burmese activities in Ceylon.

It was as a token of great affection that at the crowning of Ceylon's holiest Dagaba, the Ruvanyeli, the Buddhists of Burma sent a zen-bu or pinnacle set with precious gems to be placed at the top of the Dagaba's finial.

In normal times, large numbers of pilgrims come from Burma almost every year to pay homage at our shrines. It was on such a pilgrimage that Burma's Prime Minister and his family visited Ceylon recently

and hardly had they left these shores when Ceylon reciprocated this gesture of friendship by sending to Burma the Holy Relics of the Buddha and those of the Buddha's Chief Disciples, under the custodianship of Ceylon's leading Buddhist layman, the Diyavadana Nilame of the Daladā Māligāva.

After the winning of Independence, Burma has had to face great crises, but she knows full well that she has in abundant measure the goodwill of her sister nations in Asia, and among them stands

second to none the Dominion of Sri Lanka which for well-nigh twenty centuries has been attached to Burma with the silken cords of culture and religion. The appointment of diplomatic representatives has inaugurated a new era of even closer contact, which should prove of mutual advantage and happiness. We salute the people of Rāmañña and wish them well. May they soon find peace and abundant prosperity.

G. P. MALALASEKERA.

A NOTE ON ANATTA

By SRAMANERA SANGHARAKSHITA

THE doctrine of Anatta, the doctrine, that is to say, that there is no permanent, self-existent, separate ego-entity or soul (*atta*) in things, is one which permeates every phase of Buddhist philosophy and religious discipline. Without comprehending this doctrine it is impossible to enter into the spirit of Buddhism, and, the Buddhist would add, impossible to set one's foot on the pathway to Nirvana,—not, however, because he considers mere belief in any doctrine essential to salvation, but because the doctrine of Anatta indicates the principal condition of the possibility of religious progress, and to reject it and cling to its opposite, the doctrine of Atta, therefore implies the non-recognition of the means of progress and consequent failure to attain the Goal. In discussing this doctrine, however, we should be careful to distinguish between its general philosophical form as a universal truth and the particular psychological form in which it arises in connection with the problem of the nature of the unity of consciousness. I am led to make these remarks in consequence of having quite lately read Prof. S. N. L. Shrivastava's acute and instructive article entitled *The Problem of Self in Buddhism and Vedanta* which appeared in the January, 1949, issue of the *Vedanta Kesari*, wherein he has endeavoured to controvert the position I adopted in an article on *Progress and Religion* which appeared in the November, 1948, edition of the same journal.

I refer to his article as "acute" since it embodies the principal line of Atmanist argument in a particularly forcible manner, and as "instructive" since it has helped me to clarify my ideas on the subject. My reference to the doctrine of Anatta in the article just mentioned was merely incidental, and the subject therefore did not receive the fulness of treatment which its importance perhaps merited. It is in consequence hardly surprising that Prof. Shrivastava should have raised against it the objections which he did. In this Note I shall first of all endeavour to make good the omissions of my previous article by explaining as clearly and compactly as possible the Buddhistic conception of the unity of consciousness, and then endeavour to show that Prof. Shrivastava's objections are either untenable or based on misunderstanding of the Buddhist position.

It is well-known to students of Indian philosophy and religion that Buddhism envisages the universe not as static but as dynamic, not as being or not-being but as becoming, flux or *anicca*. This process of becoming should not be understood as a mere succession of discrete states, events, or things, but as an uninterrupted flow, a pure continuum. Now although the Buddhist doctrine of *Anicca* is, as already observed, well-known to students of Indian philosophy and religion, and although it is clearly understood by them to refer to the objective experienced order of existence, they

but rarely realize that it refers no less to the subjective order of existence. For the doctrine of *Anicca* is the expression not of a local but of a universal truth, and as such must be equally true of the object and subject of experience. It is easy to understand, indeed difficult to deny, that the object of experience constantly changes, and it is not impossible to understand that this change is not a succession of discrete states, but a continuous flow; but owing to the deeply engrained conceptualism of the human mind it is almost insuperably difficult to understand that the subject of experience constantly changes too. The mind finds it natural to conceive one end of the subject-object relation as static and the other as dynamic. It feels that although the world changes the "I" which is conscious of that change persists identical and unchanging. A reference to one of the simplest forms of consciousness, that in which the subject conceives an apparently unchanging visual object such as a box or upright post will perhaps help to elucidate the matter. Such an object remains unchanged, but my consciousness of it changes continually, for the consciousness of this instant differs from that of the last instant inasmuch as it includes the memory of the latter; and the consciousness of the next instant will differ from that of this instant inasmuch as it contains within it the memory of this instant. If A represents the "unchanging" object, and B1, B2,

B3, and so on the successive instants of the time-series, the stream of consciousness may be represented as AB1, AB2 + AB1, AB3 + (AB2 + AB1) etc. "My mental state, as it advances on the road of time, is continually swelling with the duration which it accumulates: it goes on increasing—rolling upon itself, as a snowball on the snow" (Bergson). To posit an unchanging and identical subject of experience is therefore an error of the first magnitude. Subject and object are both continua. But how, then, it may be objected, does the conception of an unchanging and identical subject arise? It arises, as Bergson has so beautifully explained, because the concurring subject does not attend to the presentation-continuum steadily and continuously but by a series of separate acts of attention. In consequence of this discontinuous or intermittent attention the stream of psychical life, which is in reality a continuous flow, appears to be a succession of discrete or discontinuous states: those parts of the flow upon which interest fixes the attention of the subject are illuminated, as it were, by the light of consciousness, and stand out in apparent isolation against the darkness of the intervening parts. But the psychical life is none the less in reality an absolutely continuous flow.

Then, as Bergson says, "As our attention has distinguished and separated them artificially, it is obliged next to reunite them by an artificial bond. It imagines, therefore, a formless *ego*, indifferent and unchangeable, on which it threads the psychic states which it has set up as independent entities." Thus arises the erroneous conception of an identical and unchanging subject of experience. It is for such reasons as these that I observed "The unity of personality is to be understood to consist not in the persistence of an unchanging and identical locus of experience in the midst of a multiplicity of experiences, but in the continuity of the series of experiences"—which series of experiences it should, perhaps, have been made clearer, includes both subjective and objective factors.

This is a brief exposition of the celebrated Buddhist doctrine of Anatta in its subjective or psychological reference. The doctrine has, however, as observed at the beginning of this Note, a philosophical or

universal reference too. But to that it is not now necessary to advert. Let it suffice to say that the root-cause of the erroneous conception of a permanent and unchanging ego-entity in the subject, and of an eternal and identical substance in the object, is in both cases the illegitimate abstraction of supposedly separate, individual and discrete events, states or things from the pure continuum or becoming which is Reality.

Prof. Shrivastava appears to have imagined that I believed the unity of consciousness to consist simply in the continuity of the experienced object, and he therefore observes "Is not the succession of our psychical states (which is what we really mean when we speak of experiences) *objectively* presented to us? Its objectivity is a patent and inconvertible fact of our experience. This would not have been possible unless there were a subject-consciousness distinct from it *to which* it was objectively presented." Except for substituting the word "continuity" for "succession" I agree wholeheartedly with what the learned writer says. An object is, of course, unthinkable except in relation to a conscious subject. But Buddhism is concerned to point out that this concurring subject is, no less than the object which it concurring, not an unchanging entity but a continuous flow. That Prof. Shrivastava mistook my meaning is, no doubt, due partly to the merely incidental nature of my reference to the matter, and partly to the misleading impression made by the analogy of the flame of the lamp. Analogy fulfils, indeed, a useful function in discussion; but this function is illustrative rather than demonstrative, and the limitations of analogy are so obvious that it is unnecessary to insist on them. Prof. Shrivastava found the analogy of the flame of the lamp unconvincing because he thought it intended to prove something which it was not, in fact, intended to prove. This simile is used in Buddhist literature to illustrate the continuity of the five aggregates of existence (*pancakkhanda*), in which both subjective and objective elements are present. Although the lamp-flame is, of course, an object, it does not represent merely the object of experience but the experient subject too. The comparison of the unity of consciousness with the flame of the lamp does not, therefore, resolve the subject into

the object. If students of Buddhist thought bear this in mind they will be saved from much misunderstanding of the subject. Needless to say these observations apply with equal force to the hardly less celebrated simile of the parts of the chariot. Analogy, like the kusa grass, cuts the hand of him who grasps it unskillfully.

Into the question of whether the Buddhist Nirvana is, or is not, identical with the Vedantic Atman it is, I feel sure Prof. Shrivastava would agree with me, presumptuous for those who have no personal experience of either to enter too confidently. A few remarks on the subject may not, however, be out of place. We must be clear, to begin with, what the Buddhist means by Nirvana, and what the Vedantist means by Atman: we should not import our own conceptions into these terms. The Buddha has made it abundantly clear that empirical individuality (*atta*) is ultimately unreal. He has made it equally clear that this empirical individuality does not exist in Nirvana. Nirvana, like everything else in the universe, is anatta, for the doctrine of Anatta expresses a universal truth. Prof. Shrivastava says that "Like Buddhism Vedanta also holds that clinging to the empirical egoity is the root cause of our suffering and bondage." But he says later on: "The Atman in Vedanta is emphatically not 'self' in the narrow, empirical, individualist sense." In what sense, then, is the term 'self' to be understood? The Vedantic Atman, as I understand it, is the eternal, unchanging witness-consciousness of the whole of existence, and therefore stands in the same relation to the objective universe as the imaginary ego of conceptual thought stands to its illegitimately abstracted states. The difference between the two is therefore not one of kind but of degree, not qualitative but quantitative: one is simply bigger than the other. From the depths of their vast spiritual experience the Buddha and His disciples have most solemnly warned us of the subtlety of Atmanism. The self is not to be conquered by capitalizing the word. Clinging to a so-called higher or universal self is a thousand times more dangerous to the religious life than attachment to the empirical ego. The heart must be thoroughly cleansed from the highest as well as the lowest, from the most refined no less than the grossest, form of

the Atman-idea before it can realize Nirvana. Even without going into the question of the positive meaning of Nirvana in Buddhism it will, I think, be obvious that its negative meaning alone emphatically precludes the possibility of identifying it with the Vedantic Atman, or at least with the logical form in which the latter appears in scholastic Vedanta. Prof. Shrivastava tells us that "The Vedantin also says that Atman is *jagad-vilakshana* or something different *sui generis* from the entire universe." Why, then, is the Vedantin so anxious to describe it by the same term as he applies to empirical individuality—atman? Having decided to call the greatest obstacle to the spiritual life by a certain name, it would surely avoid much unnecessary confusion if that very word was not used to describe the goal of that same life. This confusion in the use of terms reminds me of the difficulties which arise when Christian theologians endeavour to prove that God is personal. They are emphatic that He is not a personality in the sense that man is, since human personality is essentially imperfect, whereas God is by definition perfect. Although confessing their incapacity to separate human personality from human imperfection and thus to arrive at a conception of personality predicable of a perfect being, they are nevertheless reluctant to admit that God is impersonal, and therefore maintain that He is "in some sense" personal, or that His personality is of a kind inconceivable by man. Having triumphantly capitalized the word they then declare that God is Personal and imagine that they have solved the problem. The pitiful inadequacy of such a 'solution' is only too painfully obvious. Equally inadequate is the Atmanist attempt to show that the Self (with an initial capital letter) is not a self in the sense that the empirical ego is. The truth of the matter is that neither personality nor selfhood are ultimately real, and must therefore be transcended in the realization of Nirvana; but so strong is man's attachment to them, so reluctant is he to renounce them, that he endeavours to persuade himself that a "higher form" of personality or selfhood exists even in that ultimate Reality which is the goal of his religious quest. Although unable to agree with Prof. Shrivastava that "The Vedantic Atman and Buddhist Nibbana mean the same thing" I

sympathize wholeheartedly with the motive which, as I infer, prompted him to identify the two conceptions; but the unity of religions is to be found, I believe, through the understanding of the continuity of the religious quest in history rather than by the wholesale equation of religious doctrines. Unfortunately, the study of the Science, Psychology and Philosophy of Religion on a critical and comparative, yet broad and sympathetic basis, is almost unknown in India. The unity of religions is therefore held to consist in a superficial doctrinal identity, a view which encourages neither sound scholarship nor sincere religion, and which, moreover, results in intellectual dishonesty, systematic misrepresentation and wholesale text-torturing in a vain attempt to establish the foundations of religious unity. Religious ideas, although springing from a single stem, the religious quest of man, are no more identical than the leaves, flowers and fruits of a tree are, though springing ultimately from the same trunk. The unity of religious doctrines is to be found in their source rather than in themselves.

In conclusion, it remains to connect this discussion of the Problem of Self in Buddhism and Vedanta with that of Progress and Religion wherefrom it originally sprang. Prof. Shrivastava writes: "The author has essayed to show that change is not progress and that true progress means rising higher and higher in the scale of moral refinement and spiritual experiences. So far I quite agree with him." If, however, the learned writer really does agree with me he will be compelled to relinquish his Atmanist viewpoint. For, as it was the ultimate purpose of my article to show, real progress, as distinct from mere change, is impossible if there is a permanent, unchanging locus of experience such as a soul, self, ego or atman (with or without capitals). It was, in fact, because Atmanism precluded the possibility of religious progress, and therefore of liberation itself, that the Buddha gave such prominence to the doctrine of Anatta. Nagarjuna wittily remarks that those religious aspirants who deny the truth of Sunyavada (the metaphysical aspect of Anattavada) are like men mounted on a horse who deny that they are on horseback. For it is the absence of any permanent, unchanging self-nature that makes religious progress possible.

MR. CHRISTMAS HUMPHREYS LAMENTS

London, May 2.

The famous British lawyer and Buddhist convert, Mr. Christmas Humphreys, lamented in London tonight that but for its many different schools and sects, Buddhism could be a dominant factor in world peace.

Listening to him were little groups of Buddhists from India, Burma, Ceylon, China, Japan, Korea and Siam.

With British friends, they filled a public hall as they celebrated Vesak, which marks the birth, enlightenment and death of Buddha.

Mr. Humphreys, who founded the British Buddhist Society 25 years ago, compared with the folly that plunged the world into war, the urges that separated Buddhism into schools and countries and made each think that it alone mattered.

He said that his Society, working without of any particular school, and compiled on one sheet of paper enough Buddhism to last a man's life-time. This synthesis had been accepted by leading minds all over the Buddhist world.

The writings of some of the Western Buddhists had had an influence out of all proportion to what was intended. Such was the power of thought that a few hundred, possibly a few thousand, Buddhists in the West might be playing a decisive part in the revival of Buddhism throughout the East.

"I have never believed that the Western world would become Buddhist," Mr. Humphreys declared. "I would not have it so. Religions are born and die but the wisdom behind them goes on."

(Continued on page 38)

When Prof. Shrivastava quotes me as saying: "It is in the achievement of that which is beyond existence and non-existence that the goal of all existence is to be found" and then appends the question "Is this not Atmanism, pure and simple?" I must, therefore, reply: No, it certainly is not. For if Atmanism was true that achievement would be impossible, to say nothing of the question whether the Atman of Vedanta is really beyond existence and non-existence. Buddhism and Atmanism therefore remain, as they always have been, and doubtless always will be, poles apart.

PERFECTIBILITY OF MAN

By
N. WICKREMESINGHE

“THE reformation of character demands that we know what factors help to shape character. Despite long-standing traditions in this field we have little accurate knowledge—until we have it we can only work blindly. . .” (The Reformation of Character, by T. L. Green, Professor of Education, University of Ceylon.—*Daily News* of 28-3-50).

There are probably *some* good people in the world, and there are *many* people who are more good than bad; but there are also as *many* people in the world who are more bad than good, and there are *some* people who are bad. All the people of the world may be divided into these four classes, and there will be none left over. The world will be a pleasant place to live in if all the people were *good*; it would be a moderately pleasant place if all the people were *more good than bad*; but it would be a moderately unpleasant place to live in if all the people in it were *more bad than good*; and it would be an unpleasant place if all the people were *bad*. The proportions of these four classes in all groups of people in the world are likely to vary, and each group will be more good or more bad according to the number of more good or more bad people there are in them. As a general rule the numbers of good and bad people in most groups are evenly balanced, and life in such groups may be described as something between pleasant and unpleasant. The majority of human groups are of this type leading lives of an even blend of good and bad.

PERENNIAL DISPUTE

There are, however, some groups in which the good exceed the bad, and their life is *more pleasant than unpleasant*; while there are some other groups in which the bad exceed the good, and their life is *more unpleasant than pleasant*. This is, of course, judging from a good man's point of view which would consider the life of good people as pleasant, but from a bad man's point of view he has an equal right to judge the life of bad people as pleasant if he is able to justify his judgment. This has been the perennial point at dispute between the good and the bad since man began,

and the strife and unhappiness in the world may be attributed to the inability of the good to convince the bad of the correctness of their point of view, or for the bad to convince the good of the correctness of their's. In this essay an attempt is made to convince the bad of the correctness of the point of view of the good.

In this world there prevails a ceaseless struggle by the good to make all people good: first, within their own group, next within adjoining groups, and then within all groups; but the bad, too, are as ceaselessly struggling in the same way to make all people bad. Not only do they thus strive to increase the adherents of their own camp, but when they get the opportunity each side tries to reduce the numbers of the other by killing them in wars both hot and cold.

BUDDHISM OPTIMISTIC

This is the conflict which has been going on since the world became the dwelling place of man, and it is this which makes the world what it is. And Buddha, and Christ, and all the wise men of the past have taken human beings to be of both good and bad, and the reason for their missionary activity was their belief in the possibility of men being both good and bad, and also in the possibility of bad men becoming good as well as good men becoming bad. But none of these wise men were of opinion that some day all men would be good, or all men would be bad. If that were so, then Sansara would not be described by the Buddha as endless, and heaven and hell by Christ as eternal. In this respect, however, Buddhism is more optimistic than Christianity, for Buddhism holds out the hope to every human of some day, attaining Nibbana, the state of perfect goodness while Christianity takes it for granted that some men will be bad for ever and so has an eternal hell ready for them.

Philosophers accept the existence of good and evil (=bad) as a necessary condition for the existence of man as such, and we may argue it out thus: If a child is born innocent into the world as a free agent and is confronted with the two alternatives of good and evil,

the chances of its choosing the good or evil are equal. Therefore if this conflict between good and evil is a matter of necessity, then neither side is ever capable of scoring a complete victory over the other. But the environment into which a child is born, and the influences brought to bear upon it may be either favourable to the making of a good man or a bad man—this environment and these influences, if we are on the side of the good, we can bias in the direction of good; but the bad, too, can bias them in the direction of bad. Hence if it is the intention of the good to make all people good, we come back to the question of convincing the bad that the point of view of the good is the correct one. Unless we are able to do this, the good have no chance of ever succeeding in their intention, for over the ultimate factors which give rise to the native propensities of the child (the chromosome-coupling and genic pattern—Amram Scheinfeld in 'You and Heredity') we have so far achieved no control. And even supposing that geneticists succeed in controlling these deep-seated springs of life, can they utilize that knowledge to effect changes in the whole of humanity without doing violence to the liberty of the individual. Therefore, the question again boils down to one of converting the bad to accept the way of the good, and the instrument best suited for that purpose is the persuasive power of opinion based on Truth.

GOLDEN ERAS

At certain stages in the life of all groups there occur periods during which the good are dominant over the bad, and such periods are termed golden eras or ages of renaissance; at other periods the bad have sway over the good, and such periods are termed dark ages or eras of decadence. (Cf. Every epoch has a certain uniformity of character, due to the diffusion of its ruling tendencies and opinions through all the departments of life.'—Goethe's 'Poetry and Truth.')

This has been the way of the world since the dawn of history, and if we accept this conflict as a necessary condition of human existence, we must give up all hope of making all humanity good.

But if our reason rightly tells us otherwise, and we have confidence therein, then may we strive, with hope of succeeding, to make all people good. Cf. "But it is more important that we shall rise to the recognition that it is the same necessity, the same root of our human nature, which supplies us through the senses with the idea of the world of reality and which leads us, in the exercise of our highest creative and synthetic powers, to fashion a world of the ideal, in which to take refuge from the limitation of the senses, and in which to find again the true Home of the Spirit." (F. A. Lange in 'History of Materialism.')

* As with the kingdom of truth, so it is with the kingdom of the good.

The good man "works toward the coming of a kingdom of God on earth, the kingdom of truth and justice: but, at the end of his career, he sees it as far off as ever . . . Shall he too cease to struggle against the stream of wrong? Shall he henceforth let the world go its own gait, and cease to exert himself, or, it may be, sacrifice himself for an ideal end that is never attained?" (p. 34). "In view of the infinite variety of capacities which nature seems to have taken such pleasure in scattering broadcast, it can never be expected that an agreement of all people in all judgments will take place . . . Nevertheless, the unquenchable interest in truth that burns in the breast of every thinking man will demand, for all eternity, that he should combat error with all his power and spread truth in every direction, i.e., behave exactly as if error must some day be completely extirpated and we might look forward to a time when truth will reign in undisputed sovereignty.

UNIVERSAL GOODNESS

This indeed is characteristic of a nature like that of man, designed to be for ever approximating to unattainable ideals." (P. 29, Forberg in his essay 'The Development of the Concept of Religion,' from the Complete Works of Fichte, Vol. III). In order that we should not give up all attempts at achieving universal goodness because we can never establish the conditions necessary for its realization, I adduce this passage of Kant as quoted by

Vaihinger ("The Philosophy of 'As If,'" p. 305): "But from the practical (moral-practical) point of view, not only is such a belief in the supersensuous possible. It is inevitable." For the categorical commands of the "voice of morality within me" require of us that we should co-operate in realizing the unconditioned purpose of the highest good (which, of course, is only an idea): and this highest good is, in its turn, only realizable "by means of the power of a world-ruler" (which again is only an idea). "To believe in such a ruler practically and morally, does not mean first to assume his reality as true, in order that we may realize the end imposed. For that purpose the law of reason is in itself objectively sufficient. No, it means that, in accordance with the ideal of that purpose, we are to act as we should if such a world-government really existed."

At this stage we should define what is good and what is evil (or bad). "We call a thing good which contributes to the preservation of our being, and we call a thing evil if it is an obstacle to the preservation of our being; that is to say, a thing is called by us good or evil as it increases or diminishes, helps or restrains, our power of action. In so far, therefore, as we perceive that any object affects us with joy or sorrow do we call it good or evil, and therefore the knowledge of good and evil is nothing but an idea of joy or sorrow which necessarily follows from the emotion itself of joy or sorrow. But this idea is united to the emotion in the same way as the mind is united to the body, or, in other words, this idea is not actually distinguished from the emotion itself; that is to say, it is not actually distinguished from the idea of the modification of the body, unless in conception alone. This knowledge, therefore, of good and evil is nothing but the emotion itself of joy and sorrow in so far as we are conscious of it."—(The Philosophy of Spinoza, Carlton House Edition, p. 259-60). Again (on p. 254 of the same) he says, "by good I understand everything which we are certain is a means by which we may approach nearer and nearer to the model of human nature we set before us."

By evil, on the contrary, I understand everything which we are certain hinders us from reaching that model. I shall call men more or less perfect or imperfect in so far as they approach more or less nearly to this same model. When I say that an individual passes from a less to a greater perfection and *vice versa* . . . I conceive that his power of action, in so far as it is understood by his own nature, is increased or diminished . . . By perfection, generally, I understand reality; that is to say, the essence of any object in so far as it exists and acts in a certain manner, no regard being paid to its duration.

SENSE OF VALUES

Now for man to seek that which is good he must have a sense of values which enables him to judge the desirability of achieving that which is good. It seems as though it were self-evident that all men should have a sense of values which would urge them in the direction of the good, but the ways of humanity do not bear that out. Therefore, we cannot take it for granted that every man is endowed with, or develops, a sense values which regards the attainment of the good as the most desirable; for there are many men in whom this sense of values is partly developed, or replaced by another sense of values which regards the attainment of a state of evil as the most desirable.

Every child is not born with this sense of values as he is born with a sense of direction, nor is he born entirely innocent of it; for if he were born innocent, then every child placed in an environment of goodness would become good. As this does not follow, it is reasonable to assume that the child is born with a physical endowment which predisposes him to follow a path of goodness or badness. The science of genetics attempts along with other matters relating to breeding, to discover the nature of this physical endowment, and its effects upon the growing child; and eugenics attempts to discover and control the various factors constituting this physical endowment so as to eliminate the undesirable and perpetuate the desirable factors.

The good people will strive to bring into being this state of goodness, but the bad people, who it

* "Just as the idea of a future possible consensus of all men in all their judgments continually floats before the eyes of thinking people, so there floats before the vision of all morally good men the idea of a general consensus in Good, the idea of a universal extension of justice and good-will."—(Forberg, 'The Development of the Concept of Religion,' p. 30).

must be conceded are equally strong, strive in opposition, and so the average condition of humanity remains in a state of balance between the two. If this state of balance is not a matter of necessity, then there is the possibility for either the bad or the good to establish a perpetual universal state of badness or goodness.

PROBLEM TO SOLVE

Now the problem which humanity must solve is this: Who is in the right, the good or the bad? If it is the good, why? And if the good are in the right, will the good ultimately prevail over the bad?

From the definitions of good and evil quoted above it is obvious that it is the good who are in the right. I contend that it is the good who are in the right because it is the good which has the positive value, and because evil has no value, or is a negation of that which is good. And because this is so, it will be the good who will ultimately prevail. In order to understand this clearly it is necessary to grasp the significance of the positive and negative. "The positive and negative exclude each other.

In the absolute, the positive stands for the preservation and fulfilment of all conceivable values, while the negative stands for the destruction of them. In their related forms they clash with one another, just as much as they complement each other. So that when positive exists as absolute and non-related, in which state spontaneous realisation takes place, it also exists in relation to the negative, in which case doubt and confusion about the absolute state appears alternately with belief and certainty about it. And the whole drama works out in a discontinuous and continuous way which gives every conceivable possibility a chance."—"The Real and the Negative," by B. K. Mallik, p. 161). If anything will conceivably destroy Reality completely, it is the Negative. And Reality never was, and never will be, destroyed by the Negative, either wholly or partly, because the Negative is excluded from being existent by the primary fact that Reality never had to begin. All that happens to Reality as a result of the clash between the possibility of Reality and the possibility of Nothing is uncertainty, and Reality reduced to a state of uncertainty is something totally different from a wholesale loss of identity.

The possibility of the Negative

only reduces Reality to a state of possibility. And the possibility of the Negative is an ally and complement of the possibility of Reality, sufficiently capable of restoring the Reality to its full vigour and pristine potency. "Finally, it seems to us as if the solution of not only all life's problems, but also the problems of thought, which have been hanging fire (the cause of more dissension than anything else) since human history began, is to be found in this clear distinction between the Negative and the possibility of the Negative." (P. 199, *ibid*). The Negative as (existent) Negative never functions. What functions is only the 'possibility of the Negative.' If we assume the notion of nothingness as legitimate, we have to admit that somehow destruction and annihilation of identities or values must be brought about; for nothingness can result only from a wholesale and absolute annihilation of identities and values.

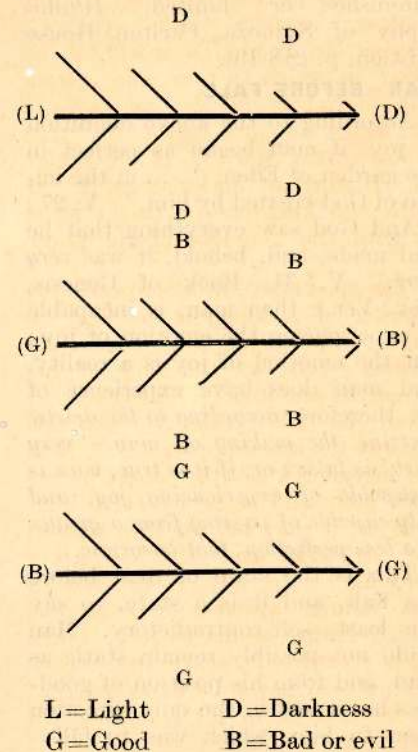
But no human mind will ever succeed in conceiving such wholesale annihilation as possible. *Destruction of values can never take place. What can take place is the fulfilment (or change) of values.* Also according to Kant, man as a moral agent who thinks in the critical manner, acts as if the good possessed an unconditioned value, such as to render it the decisive factor in the world; and the good would be the decisive factor in the world if there were a world-government to bring about its final triumph. (Cf. *Vaihinger, Philosophy of 'As If,'* p. 306).

PROGRESS OF MAN

We say that we become good, and by it we imply that from a state of evil (or badness the opposite of goodness) we evolve or develop into a state of goodness. We also say that we become bad and thereby imply that from a state of goodness we pass into a state of badness. The question of movement either way from a state which is neither good nor bad cannot arise under an overruling condition of flux (*anicca*); and since good and bad are a pair of opposites, the only possible movement or change in such a pair is: from a state of goodness in the direction of badness, or from badness in the direction of goodness. If primordial man according to the deistic doctrine commenced at the good end (as Adam and Eve in *Idea*, factually or symbolically), then he is bound to become less and less good in course of time. If, on the other hand,

according to the atheistic evolutionary doctrine earliest man commenced at the bad end (of *Pitdown* primitiveness), then he is bound to become more and more good with the march of time.

The course of human history has proved beyond all doubt that man has progressed considerably from the *Pitdown* stage, and this progress or civilization is definitely a



movement in the direction of good (Civilization is good. Were it not we should hardly have been expected to pay so much for it. And if good, it must be good either as an end or as a means."—"Civilization," by Clive Bell, p. 17. Cf. also p. 34). *Hence the atheistic evolutionary doctrine regarding the origin of man is in conformity with truth. If it is not true, then the progress of man, as proved by history, is a progress in the direction of evil. Also, if it is not true, human progress in the direction of good is an impossibility.*

"Joy is a man's passage from a less to a greater perfection. Sorrow is a man's passage from a greater to a less perfection. I say passage, for joy is not perfection itself. If a man were born with the perfection to which he passes, he would possess it without the emotion of joy; a truth which will appear the more clearly from the emotion of sorrow, which is the opposite to joy. For that sorrow consists in the passage to a less perfection, but not in the less per-

fection itself, no one can deny, since in so far as a man shares any perfection he cannot be sad (neither can he be glad). Nor can we say that sorrow consists in the privation of a greater perfection for privation is nothing. But the emotion of sorrow is a reality, and it therefore must be the reality of the passage to a lesser perfection, or the reality by which man's power of acting is diminished or limited."—(Philosophy of Spinoza, Carlton House Edition, p. 218-19).

MAN—BEFORE FALL

According to the above definition of joy, if man began as perfect in the garden of Eden, ("... in the image of God created by him."—V. 27; "And God saw everything that he had made, and, behold, it was *very good*."—V. 31, Book of Genesis, Rev. Ver.), then man, is incapable of experiencing the emotion of joy; but the emotion of joy is a reality, and man does have experience of it: therefore, according to the deistic doctrine, the making of man "*very good*" is false; or, if it is true, man is incapable of experiencing joy, and only capable of passing from a greater to a less perfection, that is sorrow.

This is the state of man before the Fall, and it is a state, to say the least, self-contradictory. Man could not possibly remain static as man, and from his position of goodness he moved in the only direction open to him, which was to fall—that is to say, he moved from a greater to a less perfect state; and in this respect the book of Genesis gives a logically true history of Adam and Eve.

"Activity has reality, and this reality must be considered, and not only the reality of the mere existent... It (activity) is realized in us luminously, as reality and as a truth, precisely because this its power of infinite realization is an actual value, (p. 99). Indeed, strictly speaking, the end which is not the subject itself, which in the present is not activity, an active subject, is no longer anything operative. Finality is the intimate reason of activity to realize itself. Hence I hold, the concept of value, essential to theoretical as well as practical activity, coincides with the concept of finality (internal finality)."—"The Concept of Internal Necessity," by Leone Vivante, p. 120.)

PAIR OF OPPOSITES

Thus matter (energy) is something intrinsic, having value; but space, a concept of the subject, cannot be conceived as an absolute

reality, it has no real value. Space and matter are a pair of opposites, and as matter is that which has value, it is the positive concept; while space is only a negative concept having less or more matter as the case may be; or in other words, matter is that which is, and space is the negation of matter. Light and darkness are another pair of opposites, of which darkness is a negative and light a positive reality having intrinsic value. If there is but one speck of light in the whole universe, then that which is, is light—the concept which has value, and not darkness the mere negation thereof. There is light in the universe and it goes on manifesting itself through the infinity of matter infinitely.

At the source the light will be bright, and (taking it for granted that matter goes on decreasing in density from that source) as it travels further and further into the negative darkness it will be decreasingly manifest, but there is no end to its journey of manifestation. Hence the darkness, the possibility of the negative, is but a gradually diminishing state of light, which light, however, will never be absolutely ineffective. That the light in the course of its infinite dispersal into the darkness will at some stage become totally ineffective is inconceivable, as to become so is incompatible with the infinity of matter. Hence it is, that light is the positive concept having value and activity, and darkness merely the valueless concept of the possibility of its negation. (See diagram)

It is the same with the basic pair of opposites, Good and Evil—Good which I equate with Reality and Truth. "The idea of Being is the cause of the objective world; the idea of the Good is the cause of the world's being so ordered that feeling beings intuit, know and enjoy it. We may say that the Good is the significance of Being; and that Being is the actuality or the endurance of the Good. Only the Good is real. All Being—(here Plato agrees with Heraclitus and the Buddha who postulated a Nibbana for all)—is Good, and *persists because it is Good*. The limited human understanding does not know this. It could only be known by the perfect knowledge of an all-inclusive spirit." ('Essence of Plato's Philosophy,' by Constantin Ritter). It is Good which is the positive concept having value and the inherent activity of Nihilism. Evil is

only the negation thereof, and hence it is the Good which must ultimately prevail. The evolutionary doctrine regarding the origin of man is uncontested, and therefore the only conceivable direction in which man can move is in the direction of the Good; for I am convinced that what we regard as evil is only a form of good the real character of which we are unable to see because of the imperfection of our understanding. This is beyond contradiction, for if it is the Good which is, then Evil is not. It is impossible for Evil to be existent—that which operates in its guise is only the possibility of Evil, which as Plato says: 'could only be known by the perfect knowledge of an all-inclusive spirit.'

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MR. CHRISTMAS HUMPHREYS LAMENTS

(Continued from page 34)

Mr. Humphreys revealed that there were now so many Buddhist groups in the United States of America that the Society had to have a special American Secretary to keep track of them and tell them about each other.

In Chicago alone, there were three large Buddhist temples. Elsewhere were many hundreds. Britain has not yet a Buddhist monastery but a fund now exists for founding one in or near London.

On the platform tonight beside a gilded shrine decorated with spring flowers, sat Prince Subha Svasti of Siam, and two saffron-robed Buddhist Monks from Burma.

Commenting on the above, Mr. D. T. Devendre writes:—

Mr. Christmas Humphreys, as you will see from the above account of Vesak Celebrations in England, must be one of those Western Buddhists exercising a tremendous influence on thought, destined to play a decisive part in reviving Buddhism in this part of the world, for indeed he has the *MAHAUSA-DA* or Talisman, of one sheet of paper containing enough Buddhism to last one's life-time, accepted as efficacious by leading Buddhists! His career will be watched with considerable interest. But he must, indeed, rid himself of the phobia of many different schools and sects of Buddhism and of different countries where these are alleged to exist to a degree that makes them think that they alone matter! A physician's brain must be clear and not obsessed.

WHAT IS LIFE FOR ?

FOR what purpose, one asks oneself, is this so imperative, so invincible, so all-compassing impulse to exist even for a passing hour? Or what is the attraction of being over not being, of life in the crowded and warring world, which makes it worth the turmoil and the hardship, the anxiety and ceaseless strife? In what consists the satisfaction of an ant's existence, of a worm's or a crocodile's, we can form no conception. To account for our own passionate attachment to living is not easy.

MAXIMUM ASSERTION

All the questions man asks about his life are multiplied by the fact of death; for man differs from all other creatures, it would seem, in being aware of his own death, and in never being fully reconciled to sharing the natural fate of all living organisms. The tree of knowledge, with its apple that gave man awareness of good and evil, also grew a more bitter fruit man wrenched from its branches: the consciousness of the shortness of the individual life and the universality of death. In his resistance to death man has often achieved a maximum assertion of life; like a child at the sea's edge, working desperately to build up the walls of his sand castle before the next wave breaks over it, man has often made death the centre of his most valued efforts, cutting temples out of the rock, heaping pyramids high above the desert, building churches with spires aspiring to the heavens and thus translating, as it were, the ache and longing of human brief concepts of beauty into everlasting stone.

Death happens to all living things, but man alone has created out of the constant threat of death a will-to-endure. And out of the desire for continuity and immortality in all their many conceivable forms, man has created religions, which in their turn, have attempted to give a more meaningful end to life.

* * *

Life is a unique experience. There is nothing with which to compare it, no measure of its value in terms of some other thing, and money will not purchase it. Yet with this

"priceless pearl" we know not what to do. "Man's chief end," the Christians are taught, "is to glorify God, and to enjoy Him for ever." We contemplate eternity without horror, and find an hour of our own society intolerable. That mortals should desire immortality, and yet find difficulty in passing an afternoon—if you have a fancy for paradoxes, here is a pretty one.

This craving for immortality (*vibhava-taṅhā*), which the Buddha in his First Discourse said is one of the causes of man's suffering, is sometimes put forward as an argument in support of a future supermundane existence. But this "instinctive desire," which so strongly possesses the mind of man, for a life beyond the grave is easily accounted for by reference to that instinct of self-preservation which is proverbially "the first law of nature," and is common to all physical organisms, from man downwards to the lowest order of animal life.

PRODUCT OF PROCESS

Man, however, recognizes the fact that his physical organism must perish; but, in the egoism of his manhood, he rebels against the thought of dying as the brute dieth. He looks upon himself as the crowning glory of physical nature. He counts and measures the steps of his evolution from the primordial germ, compares the brief span of his existence with the aeons which have been consumed in his production, and concludes that somehow he has been cheated, by dissembling Nature, of his fair proportion of time and opportunity. At first he rebels against being classed as a lineal descendant of the lowest organisms; but the steps of his evolution are too plainly defined in the structure of his predecessors, his pedigree is too clearly written in that of his own, to admit of rational doubt.

Compelled to own his relationship to the rest of animated Nature, he finds consolation in the thought that, whilst he may be a product of evolution, he is no longer subject to its laws. He is the product of a process. He is like a machine, which is produced by means of a great variety of processes, but is emanci-

pated from all connections with those employed in its construction the moment it is completed and sent out into the world to perform its functions. Thus, it is argued, is man emancipated from the processes of his evolution, and placed upon the apex of Nature, from which point his only means of further progress is by flight into a Utopian heaven where the object of his creation can be accomplished.

With such assumptions does man console himself for his obvious relationship to his fellow-worms, and for his lack of time in this life to work out what he fondly conceives to be his mission and destiny. He ignores, or denies, the fact that the same processes of evolution which produced him are still at work in himself and in all his environment, the same survival of the fittest, though modified by the state of his progress in civilization; the same struggle for life, though modified by the element of an enforced altruism, if such a term is admissible, which compels the inclusion of his race in the object of his struggle. He forgets, too, that the same element, which he is pleased to term altruism in himself, is common to many of the lower animals; and that his longing for a future life may be traced to that instinct of self-preservation which he possesses in common with all animated, nay, all organic Nature, and without which the world would soon be depopulated.

* * *

The Buddhist view of immortality which is based on the denial of the soul has been forcibly expressed by the Master. The Buddha, having attained Enlightenment, met on his way Upaka, a young Brahmin and a former acquaintance of his. Upaka said to the Buddha: "Your countenance, friend, is serene, and your eyes are bright, indicating purity and blessedness." And the Buddha, having told Upaka that He had attained deliverance, adds: "I am now going to the city of Benares to establish the kingdom of righteousness, to give light to those enshrouded in darkness and open the gate of Immortality to men."

NO SOUL

Man has no soul, rather, his acts are of such a nature that we characterize them as minded or spiritual. If there is no thing, no entity, which corresponds to the soul, then there can be no immortality of the soul. This necessitates the abandonment of the conception of a place where souls go after death. The claim that the soul should continue to exist after the decay of the body and its organs—by the processes of which it was produced—is so contrary to all reason that it cannot be dealt with as a scientific problem. The Buddha did not hold up before the eyes of his followers Heaven or any other reward save Nirvana, the peace of mind obtainable by the self-forgetful activity of the Noble Eightfold Path.

The good Buddhist cannot seek for any salvation which he is himself to enjoy in any future world. The result of his good actions, the fruit of his Karma, as the Buddhist would call it, will survive when he is dead, and advance the happiness of some other being, or of some other beings, who will have no conscious identity with himself. But, so far as he can reach salvation, he must reach it in this present world; he must enjoy it in this present life. Buddhist teaching constantly inveighs against the foolishness of wasting time, when there is so much to do, both for one's self and for others, in any hankering after a supposed happiness of Heaven.

Man has the seeds of immortality in him, but the gift is for the race, not for the individual. "Man displays perhaps his most remarkable and his most unselfish genius," declares Dr. Lin Yutang, "when he turns from the thought of individual immortality and finds inspiration in the immortality of the human race. The more we concentrate upon the immortality of mankind, strangely enough the richer becomes our own individual life. It is sufficient that when we die, the work we leave behind us continues to influence others and play a part, however small, in the life of the community in which we live. We can pluck the flower and throw its petals to the ground, and yet its subtle fragrance remains in the air. It is a better, more reasonable and more unselfish kind of immortality."

INFLUENCE OF GOOD LIFE

The Buddha said: "man's body turns to dust but his influence per-

sists," *rūpaṃ jīratī maccānaṃ nāma-gottaṃ na jīratī* (Samyutta Nikaya). The influence of the good life is oftentimes more far-reaching, more potent than when the living body held it within limits. It can be likened to a stone dropped into a still pool. The little waves it makes go on and on and on, to the very limits of the pool. Magnify the size of the stone and suppose it to be a gigantic meteor falling upon the earth. The changes in the earth's contour, due to the meteor's impact, remain throughout the ages a permanent monument to that meteor. We think thoughts inspired by those whose mortal bodies have long been dust. In our accomplishments, they also have a part. Because of them, we are. How can we say they are dead when every living person on this earth is a composite of all his ancestors who have gone before him?

Biological immortality or the continued existence of the germ structure of man, the immortality of influence or the continued effect of one's influence after his body has died, and the immortality of the group or the continuation of the whole of which each individual is for a time a part, are positions taken by modern thinkers also. Read Mr. Strachey's account of Florence Nightingale and you will see that her influence is immortal. Many thousands, nay, millions, of good women have led lives of self-forgetfulness and self-sacrifice; and their works have ceased with them. But Florence Nightingale's influence lives on, and has inspired thousands of others to labour in the same great cause.

Modern science teaches that it is function which creates the organ, and, *vice versa*, the organ is but the visible result of innumerable former functions. This may be considered as a modern restatement of the theory of *Saṅkhāras* in the Buddhist doctrine of *Paṭicca-samuppāda*, "Dependent Origination." All the seings of ancestral eyes continue to live in our eyes. Our ancestors are not dead; they continue to exist; their influence persists; and by ancestors the Buddhist understands not only progenitors, but all those who have contributed to the progress of civilization. The Buddha said to His father; that not he and his fathers, the Kings of the Sakyas, but the race of the Buddhas, the Buddhas of former ages, were His ancestry.

In this very real sense, we may say that the heroes and sages and poets of every race are still living

among us. As we link ourselves to these martyrs and thinkers we come to share the wisest thoughts, the noblest ideals, the imperishable music of the centuries. What if their bodies are dead, since "body" is nothing but an abstract generalization for a constantly changing combination of chemical constituents! Man begins to see his own life as a drop in an overflowing river and is glad to contribute his part to the great stream of life. If he were only a little less selfish, he should be quite contented with that.

The natural span of man's existence contains enough to make this life a prize worth living for. We have within us a greed of life, an urgent craving for immortality. That longing, which lies at the very root of religious belief, we Buddhists look upon as a sin of the flesh—one to be conquered and suppressed. It is a vice akin to avarice. With its suppression comes a peace which only those who have felt it can realize.

* * *

The solution to the problem of the purpose of human life has been sought by generations of philosophers, but they have as yet failed to give us a completely satisfying answer. The great point about life is that we have it and therefore we must make the best use of it. This indeed is the great value of life, the opportunity of making the best use of it. Hundreds of thousands, perhaps millions, of people lead narrow, limited, joyless and depressed lives because they do not try to make the best use of life. The best use of life can only be made by possessing and perpetually, whenever possible, obeying ideals.

What then should be our ideal? It is difficult, of course, to put it into words. To make the world a little better because we have been in it; to leave our land a little happier than we found it; to live our lives for others rather than for ourselves, givers rather than getters; to do what is right, to be true to our conscience—some such ideal as that, however vague and dim, each of us has sometime seen and longed to realise. The desire to be good is inherent in every man; he longs to be other than what he is. We all long to be something other than what we are, and it is this longing that brings us to religion.

EVIL AND PAIN

To live the good life, to act according to our highest and noblest instincts, is merely the right thing

to do. It is, in fact, to be religious to have reverence for this life. A way of life is possible for man under the new dispensation of knowledge. Taking it for granted that we have the animal heritage, that we have instincts that are survivals of our savage animal ancestry, we are agreeable to discipline ourselves and to behave with tolerance, sympathy, and compassion to all others. We have to be resolutely self-reliant, not casting on the Cross burdens which we ourselves ought to bear.

Once we have accepted our humble origin and the heritage it has brought us—the “original sin” that we carry with us in our history of development—it is only common sense to say and believe that we have a higher and a lower self. There are instincts good and instincts evil. Without believing that the evil instincts are attributable to a Satan working in us, it still is not an inevitable necessity that we should follow the evil instincts at the expense of the good instincts. For after all, evil and pain are identical; it is those unable to see pain as the natural result of doing evil that continue to do evil. The Buddha says: “If a man do evil, let him not do it again, let him not delight in it: the accumulation of evil is painful.” And good and happiness are identical. Again the Buddha, the advocate of the good life, exhorts: “If a man does what is good, let him do it again, let him delight in it: the accumulation of good is delightful.” (*Dhammapada*).

* * *

The justification of life consists, not in the increasing felicity we fondly fancy it should here and now provide, but in the infinity of its possibilities, the endless variety and succession of its individual figures, the happiness it offers despite its pain, and in inextinguishable hope, as invincible as its sadness; for the world is both a good and an evil world, and man is both a noble and a wicked creature. Life is often so happy and often so sad, and human society is often so cruel, and yet often not lacking in true kindness. Knowing that this is the truth, how shall we proceed except by eminently kind and tolerant thinking? Great wisdom consists in not demanding too much of human nature, and yet not altogether undermining it by weak and indiscriminating indulgence. A man must try to do his best, and

at the same time must, when confronted by opposition, or rewarded by partial success, say to himself; “I have done my best”; and even if the battle be doomed to be lost, he would remember that the path of salvation lies not in the victory, but as Sri Krishna tells Arjuna, in the acceptance of battle. “Not tame and gentle bliss, but disaster, heroically encountered, is man’s true happy ending”; and in this spirit one can face with equanimity both life itself, and its tragic and ambiguous rewards.

It is universally agreed that we attain happiness more surely if we do not make it our chief object in life, and that, as Lecky remarks, “men best attain their own happiness by absorbing themselves in the pursuit of the happiness of others.” Combine this truth with that other one, equally indisputable, stated by the same author as follows: “The conscience of mankind has ever recognized self-sacrifice as the supreme element of virtue.” Fortunate indeed is it that human nature and the conditions of our lives are such that both of these statements are generally true of all times and all places.

In declaring that questions as to whether the world is eternal or not eternal, finite or infinite and so on, did not concern Him or touch the essential point, which is the eradication of egotism, and so of sorrow, by means of the Eightfold Path, the Buddha practically takes the same point of view as that which had been taken by the ancient Aryans. They held that whether the soul be mortal or immortal, whether or no there be a God or gods, the duty of man remains clear; namely, to fulfil his social, that is his unselfish, nature, and do good without thought of reward. Here is the Dharma that guided our forefathers in their journey through life:

*Paropakārāya phalanti vrkṣāḥ,
Paropakārāya vahanti nadyah,
Paropakārāya duhanti gāvah,
Paropakārāya satām hi jīvanam.*

“The fruit tree’s heavy-laden boughs,
The river’s load of fertile soil,
The richly-flowing milk of cows,
The good man’s unremitting toil,
This wealth is meant, this work is done,
For others’ good, not for their own.”

This is, in essentials, the modern doctrine of Social Service, which

also may be said to be the ethical foundation of all the great religions.

And those who believe, and those who doubt the persistence of the individual consciousness after death, alike agree that strenuous well-doing in this life would be the best preparation for another. For, says the *Thera Gatha*: “He who does his duty, caring not for Heaven or Hell as much as for a blade of grass, does not disinherit happiness.” Similarly the *Bhagavad Gita* says: “In works be thine office; in their fruits let it never be.” And there is that saying of Christ: “Thou hast been faithful over a few things: I will make thee ruler over many things.” (*Matthew*). The implied belief may seem to be different. The practical moral lesson is the same. To neglect social duties in order to attain Nirvana, or to be one with Brahma or even to save one’s soul is, happily, a dwindling type of religion. In its ultimate objective, the purpose of life is one that should no more concern the mind of any active and thoughtful individual than the lack of similar knowledge fails to arrest the irresistible activity of the bee in its accumulation of honey that a future generation is fated to consume.

That saying from the *Book of Ecclesiastes*: “Whatsoever thy hand findeth to do, do it with thy might; for there is no work nor device, nor knowledge, nor wisdom in the grave whither thou goest,” accurately paraphrases the last message of the Buddha to mankind:—“We are transient; let us strive without ceasing.” We must strive to refuse the evil and choose the good, to control and direct our lives in the paths of righteousness and love. Our strivings for better relationships, for peace and justice in society, are not merely play-acting on a world stage, where we put on a show because that is the thing to do. The play is not a farce; but a grand and meaningful tragedy in which we are expected to do the best we can, before the curtain comes down quickly and we are gone.

Excerpts from the “Dharma-Vijaya” or “The Revolt in the Temple,” a forthcoming publication. This book is brought out to commemorate a dual event of unique significance, which takes place six years hence, viz., 2,500 years of Buddhism and of the Sinhalese race. According to the ancient Pali Commentaries and the Mahāvamsa, the landing in Lanka of Vijaya, the founder of the Sinhalese race, and the Buddha’s passing away took place on one and the same day.

THE WORLD'S PARLIAMENT OF RELIGIONS

IN September, 1893, there was held in Chicago, in connection with the Columbian Exhibition, a World's Parliament of Religions, which was considered one of the noblest and proudest achievements of the nineteenth century. Its object was to "bring together in conference, for the first time in history, the leading representatives of the Great Historic Religions of the World." All religions were represented. Among the notable participants of the Congress were Swami Vivekananda, who represented Hinduism, and the Anagarika H. Dharmapala, who was sent to represent the Buddhists of Ceylon.

We give below his message of greetings at the opening sessions of the Parliament:—

*From the St. Louis "Observer,"
September 21, 1893.*

SPEECH OF H. DHARMAPALA

Friends,—I bring to you the good wishes of four hundred and seventy-five millions of Buddhists, the blessings and peace of the religious founder of that system which has prevailed so many centuries in Asia, which has made Asia mild, and which is today, in its twenty-fourth century of existence the prevailing religion of those countries. I have sacrificed the greatest of all work to attend this Parliament; I have left the work of consolidating the different Buddhist countries, which is the most important work in the history of modern Buddhism. When I read the programme of this Parliament of Religions I saw it was simply the re-echo of a great consummation which the Indian Buddhists accomplished twenty-four centuries ago.

At that time Asoka, the Great Emperor, held a council, in the city of Patna, of a thousand scholars, which was in session for seven months. The proceedings were epitomized and carved on rock and scattered all over the Indian Peninsula and the then known globe. After the consummation of that programme the Great Emperor sent the gentle teachers, the mild disciples of Buddha, in the garb that you see on this platform, to instruct the world. In that plain garb they went across the deep rivers, across the Himalayas, to the plains of Mongolia and of China

and to the far-off beautiful isles, the empire of the rising sun; and the influence of that Congress, held twenty-one centuries ago, is today a living power, for you everywhere see mildness in Asia.

Go to any Buddhist country and where do you find such healthy compassion and tolerance as you find there? Go to Japan, and what do you see? The noblest

"With his black, curly locks thrown back from his broad brow, his keen, clear eye fixed upon the audience, his long brown fingers emphasizing the utterances of his vibrant voice, he looked the very image of a propagandist, and



H. Dharmapala.

"One trembled to know that such a figure stood at the head of the movement to consolidate all the disciples of Buddha and to spread 'the Light of Asia' throughout the civilized world."

lessons of tolerance and gentleness. Go to any of the Buddhist countries and you will see the carrying out of the programme adopted at the Congress called by the Emperor Asoka.

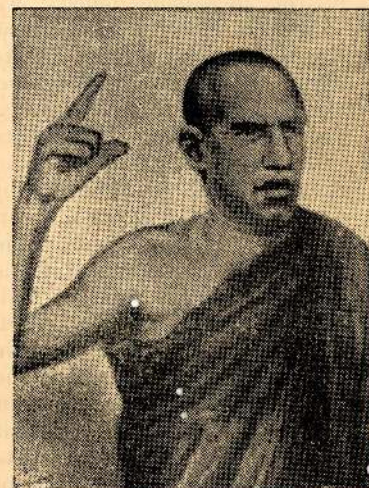
Why do I come here today? Because I find in this new city, in this land of freedom, the very place where that programme can also be carried out. For one year, I meditated whether this Parliament would be a success. Then I wrote

to Dr. Barrows that his would be the proudest occasion of modern history and the crowning work of nineteen centuries. Yes, friends, if you are serious, if you are unselfish, if you are altruistic, this programme can be carried out and the twentieth century will see the teachings of the meek and lowly Jesus accomplished.

I hope in this great city, the youngest of all cities, this programme will be carried out, and that the name of Dr. Barrows (who was the prime mover of the enterprise will shine forth as the American Asoka. And I hope that the noble lessons of tolerance learned in this majestic assembly will result in the dawning of universal peace which will last for twenty centuries more.—Editor, *The Buddhist*)

MOHOTTIWATTE GUNANANDA

OF him a Christian missionary, the Rev. S. Langden, wrote in the "Ceylon Friend" of September, 1873: "There is that in his manner as he rises to speak which puts one in mind of some orators at home. He showed a consciousness of power with the people. In voice he has the advantage of his antagonists. It is of great compass and has a clear ring about it. His action is good and the long yellow robe thrown over one shoulder helps to make it impressive. His power of persuasion show him to be a born orator."



(The Hero of the Panadura Controversy and a pioneer of the Buddhist Revival in Ceylon).

THERE WERE KINGS IN CEYLON BEFORE ROMANS DISCOVERED BRITAIN

(By permission of the Ceylon Tea Propaganda Board for which this article was specially written by Mr. John Still.—Ed.)

CEYLON lies in the Indian Ocean almost as though it had broken away from the southward-pointing tip of India. Perhaps the two shores, India's and Ceylon's, were once joined, or at least linked by a chain of little islands. But if this were so they must have been separated for an immense period of time, long enough indeed for separate species of birds, butterflies, flowering plants and other forms of life to have arisen that are now peculiar to Ceylon, while Ceylon lacks some of India's animals. The tiger, the bison, the nilghau, the blackbuck, the wild dog and the wolf are found in South India, but have never been known in Ceylon.

But, however that may be, the proximity of India is by far the most important factor in Ceylon's long history, for the chief race in the Island, the Sinhalese, of whom there are more than three millions, descend from invaders who swept down from India in the fifth century before Christ and absorbed all but a remnant of the primitive forest people they found in the mountains and the woods.

The Ceylon Tamils, the second race in point of numbers, also came from India, from just across the Straits; and the history of two thousand years is made up of the rivalries, the alliances, the inter-marriages, the commerce and the conflicts of these two races. The total population of the Island is nearly five and a half millions, and about 98 per cent. of all these people descend from Indian races. Europeans in Ceylon number only eight thousand, little more than a seven hundredth part of the population.

REMARKABLE FACT

In some ways the most remarkable fact in all the history of Ceylon is that this history should be known at all. Of how many countries in the whole world could one say what form of government and what manner of civilization they had 2,000 years ago, or even 1,500 or 1,000 years ago? Of extraordinarily few even in Asia or Europe, and in the other continents of none

at all except of Egypt. But to answer such questions for Ceylon is quite simple, for the Sinhalese wrote histories in very early times, and those histories have been preserved. Since Ceylon has this singular knowledge of her past, unique perhaps among all British colonies and dominions, it may be not without interest to give answers to these questions we have imagined to be asked. They will serve as samples of the Island's history, and to make her story live.

One thousand years ago, in A.D. 934, King Sena II ruled at Polonnaruwa. A year or two before, his fleet had invaded the Kingdom of Pandu in India, whose capital city, Madhura, he had plundered and burnt. He was noted for his piety, and built many Buddhist temples; and the monk historian says: "He gave abundantly to the poor according to their needs"; and, summing up his life, adds: "Sena entered into the world of the gods in the thirty-fifth year of his reign."

2,000 YEARS AGO

One thousand five hundred years ago, in A.D. 434, Upa-Tissa I. reigned at Anuradhapura. Six years before, he had sent an embassy to China. He built almshouses for the crippled and for the blind, and maternity homes for women. He constructed many great reservoirs, as well as monasteries and temples. It is recorded that Upa-Tissa delighted in feeding with rice the squirrels that lived in his garden.

Two thousand years ago, in 66 B.C., Bhatika, the thirty-first king of Ceylon, died in Anuradhapura. He had been a lover of gardens, and it is told how he once caused Ruanweli Dagaba (the great dome shown in the map) to be completely hidden under garlands of jessamine flowers.

This is no place to write the history of Ceylon. Let it suffice to say that there were kings in Ceylon centuries before the Romans discovered Britain, and that the island kingdom endured until the year A.D. 1815, when the one hundred and eighty-sixth king was deposed by his own subjects.

Of the cities where the Sinhalese kings of old held sway, mile upon mile of ruins still remain. Carved

stone pillars, granite images of Buddha, and figures of gods, snakes, dwarfs, and fairies; vast brick domes, larger than the dome of St. Paul's, and proud inscriptions cut deep into the rock still bear witness to the truth of the history and the legends that have come down to us.

The Roman Empire used to trade with Ceylon, its fleet sailing down the Red Sea and across the Indian Ocean when the South-west monsoon blew, and returning when the season changed and the wind blew from the North-east. For, being so near the equator, Ceylon has no winter, nor, indeed, any autumn. Its two seasons are the two monsoons, the South-west and the North-east. Ordinarily, it is Summer in Ceylon; but when, after a period of drought, rain falls again, there is a swift, short Spring which may come at several different times of the year, and which, like Spring in colder climates, brings a rush of new growth that paints the forests with the colours of young leaves, copper and purple, brown and red, and even rose as bright as any flower.

So the Roman ships followed the monsoons, like migrant birds, and for about four hundred years Ceylon was in this manner known to the sailors of Europe. Every harbour on the West Coast of the Island has yielded evidence of their commerce in the shape of Roman coins, the earliest dating from Nero's reign in the first century A.D., and the last from Honorius' in the fifth.

CEYLON AT ITS ZENITH

And with that, Ceylon's commerce with the Western world came to an end, and did not start again for more than 1,000 years. During those ten centuries, while the Roman Empire fell to pieces and Europe was plunged into its Dark Ages, the island kingdom rose in power, reached its zenith, and began to decline. The old capital, Anuradhapura, was abandoned, and a new city built to take its place. This in turn, was deserted and fell into decay; its ruins, called Polonnaruwa, lie beside a great artificial lake where crocodiles float among pink lotus blossoms. Another capital city, and yet another, was built, abandoned, and overgrown

by the forest. The enormous reservoirs built by the Sinhalese kings, reservoirs ten, twenty, thirty miles in circumference, became neglected and burst their banks until trees grew in their stone sluices, and hundreds of miles of their channels were choked by the jungle growth. Even now one may walk through wild regions in Ceylon where bears and leopards, deer and wild buffaloes roam among the ruins of a thousand years before.

When, at last, Ceylon was re-discovered by the West, and a Portuguese ship sailed into a Sinhalese harbour in A.D. 1505, the northern plains, once so fertile, had been abandoned to the forest. Tamil invasions, civil wars, the collapse of the irrigation system built up through centuries, and malarial fever had destroyed the civilization of the Sinhalese. The Portuguese found a distracted island, divided among several semi-barbaric princes, too jealous to unite, too weak to stand alone.

To the Sinhalese these Western invaders must have appeared as strangers as though they had sailed from another planet. Tall, bleached-looking, clothed in armour, and wielding, as it were, thunder and lightning when they fired their guns, the Portuguese seemed invincible. Soon the hard, shrewd invaders had seized all the maritime provinces of Ceylon. At the mouths of rivers, and beside harbours, they built stone castles, fortresses whose ruins still remain. But at the foot of the mountains they stopped. For a hundred and forty years the Portuguese governed the lowlands of Ceylon, but in the mountain range which fills the centre of the island, Sinhalese kings still ruled an independent kingdom. And when the Dutch drove the Portuguese out of the Indian Ocean, and possessed themselves of their colonies, the Sinhalese kings in the mountains still held their own. For one hundred and forty years the Dutch ruled the lowlands, and then they in turn were driven out by the English who seized their fort of Colombo in A.D. 1796.

All round Ceylon the coast is level. At hardly any point do hills, worth calling hills, approach the sea. The coast line for hundreds of miles is sometimes a succession of small bays, each protected by a coral reef and separated from the next by a rocky headland, sometimes a series of long sandy beaches over-

hung by coconut palms that lean out towards the sunlight on the sea. Hidden among the palms lie the villages, thatched with plaited palm leaves, or roofed with red-brown tiles. The villagers put to sea in catamarans, swift-sailing canoes with outriggers attached, and when they come in late in the afternoon, and run up the beach in full sail, out from them are poured their catch of fishes whose colours often rival the brilliancy of tropical birds.

ADAM'S PEAK

But in addition to these palm groves and little harbours, there are wild beaches where one can walk for leagues along the sands and see not a living being; where the jungle comes right down to high water mark, stiff and thick as a hedge where the sea winds clip its leaves. Or one may wander for days on end around the shores of land-locked lagoons whose pale-blue waters are as warm as tea, whose shallows are the hunting grounds of herons and spoonbills, storks and pelicans, and kingfishers; or, more lovely than all, reflect the tall roseate forms of flamingoes in tens and scores and fifties.

To turn from these lovely unspoiled gardens of the wild and write of modern, commercial Ceylon is like the end of a holiday. Instead of a catamaran, flying before the wind and leaping through a gap in the coral reef where the waves thunder into foam, on either hand, one must enter Colombo harbour sedately, standing upon the deck of an ocean liner. Far away to the east, if the day be clear, mountain ranges cut the sky, and above them Adam's Peak towers up to a height of over 7,350 feet. It is clothed in virgin forest, and deep among its foothills are valleys where for centuries men have delved for precious stones, rubies and sapphires, beryls and tourmalines; but from Colombo harbour all that can be seen is its dark-blue mountain spire raised against the paler sky. Near at hand is the City of Colombo, capital of Ceylon, a widespread town with many gardens and with avenues of flowering trees shading roads where electric trams run. Colombo harbour is among the first dozen in the world, measured by the tonnage of ships that call there, and the town has many fine buildings. To reach the hills, one can either follow the road or the railway. For the first thirty or forty miles the journey

runs through flat country where a dense population exists and where every available acre is cultivated.

Villages are hidden among fruit trees and palms, but all the low-lying areas, the bottoms of the hollows where water will lie, have been turned into paddy fields; for, to prosper, paddy (rice) must grow in standing water, almost like rushes. But when the foothills are reached, great rocks jut out and cliffs begin to tower above the trees. Down from the higher hills behind come tumbling mountain streams, leaping from boulder to boulder as they run.

LAST CAPITAL

Climbing by different routes, road and rail meet again and run parallel along a pass into the valley that leads through the hills to Kandy, the last capital of a Sinhalese king. This little town surrounds a lake some 1,650 feet above sea level; and all round it the hills go towering up 4,000, 5,000, 6,000 feet high, and even higher. Few lovelier regions exist than the mountain valleys in the Kandyan hills. On steep hillsides villages are perched, above their terraced fields, surrounded by their gardens where tea, coffee, and cocoa, breadfruit and bananas, coconuts and pineapples grow almost wild. Few horses are seen in these villages, but everywhere are two-wheeled carts, roofed over by thatched palm leaves, drawn by bulls. In every field tame buffaloes wallow in the mud until they are roused and harnessed to the plough. Naked boys shout and drive the great lumbering beasts about. Sometimes elephants may be seen, for Kandyan chiefs keep tame elephants partly to work and partly for display, and one often sees them with their keepers bathing in pools in the rivers or streams.

Up from these valleys, into the higher hills, roads run by precipices and through narrow passes, higher and higher, until they come near to the tops of the mountains. And all this upper region, or nearly all of it, is devoted to the cultivation of tea. Mile after mile, valley after valley, the slopes are clothed by small green bushes with glossy leaves. These are the famous tea gardens of Ceylon, where, in the cool, clear mountain air, the leaves develop a sweet flavour that can never be obtained in the plains, or in the foothills, or even in the middle regions.

It is only in the high hills that the finest flavour of tea is found, and why that is so is a mystery not yet wholly solved. Passing near the factories into which the freshly plucked leaves are poured in baskets and in sack-loads, one can breathe the sweet scent of tea being prepared for the market. So, journeying from Colombo harbour through the lowlands with their wide fields and coconut gardens, up through the foothills and mountain valleys, whose steep sides are dotted with villages, one comes at last to this mountain land of tea, once the most remote and inaccessible part of Ceylon, and now the busiest and most prosperous. Every mile or so may be seen a planter's bungalow, perched on the hill side and looking across miles of tea gardens into distant hills; or perhaps commanding

a vast view over the plains that lie thousands of feet below and stretch away and away into blue haze until they reach the sea.

If, by looking at this wonderful map of Ceylon an artist has drawn so beautifully, one can win some picture of that lovely island, then one may claim to have travelled, if not in the body at least by a flight of imagination, into the brilliant scenery of the tropics, and into the dim past when kings built temples and fed squirrels, and Roman sailors anchored their ships by the palm trees that leaned out then, as their descendants lean out now, to share in the sunlight that beats upon the coral shore. Or, with the artist, one may plunge into the woods that cover ruined and abandoned cities, watch monkeys climbing in the tree-tops, and

see herds of wild elephants move with smooth swinging stride through forest glades that once were gardens. One may see the black bear digging into the termites' nest for grubs, and one may listen to the screaming of the green parrots, or to the shrill belling of the deer as they cry out in terror at the roar of the leopard.

Or one may just unroll one leaf from the bottom of the teapot and spread it out, and think how it grew on a hillside in Ceylon, when the sun shone through air so crystal-clear that distant mountains looked but a mile away, while the song of the mountain streams, leaping from rock to rock and plunging down the ravines, filled the wide valley with music.

JOHN STILL.

THE SACRED FOOT-PRINT

IT was stated in the above that Siamese monks who came to Ceylon seeking ordination went on pilgrimage to the sacred places in Ceylon, including the Foot-print of the Buddha on the summit of Samantakuta (Adam's Peak). An interesting discovery which goes to prove the accuracy of the statement of the *Jinakalamalini* was made about forty years ago by M. Fournerau at Vat Vangna in Bangkok. This was a stone slab, measuring 3.6 metres in length, 2.17 metres in breadth and .20 metres in thickness on which was a representation of the two feet of the Buddha. The stone slab also bears a Pali inscription, in Siamese characters, dated 1970 A.B. (1426-1427 A.D.) in which it is stated that the Sripadas were caused to be engraved on the stone slab which was brought to Sukhodaya through the patronage of King Parampala Dhammaraja, by Medhankara Mahasami and that the two feet, in dimensions as well as in form, exactly resembled "the monument of the Precious Foot which was manifested by the Supreme Lord of the World on the summit of the Samantakuta, the jewelled crown of the island of Lanka."

Medhankara was one of the two leaders of the Indo-Chinese monks who came to Ceylon and the date of the inscription is just two years after his return from this island.

Medhankara and his companions spent their sixth vassa, after their ordination in Ceylon, at the city of Sukhodaya. This was in 1973 A.B. (1429 A.D.) and, therefore, the Buddhapada must have been set up on a previous visit.

The Sukhodaya sculpture representing the two feet of the Buddha is, according to Fournerau "a veritable work of art in composition as well as in the finish of its execution."

His description of it is as follows:—"Framed by a rectangular double fillet, deeply engraved, the two feet in juxtaposition are represented in a cavity as if they were actually imprinted on a soft substance. The impression of the toes is represented in the same fashion, that is to say, they have been hollowed afterwards so that they have a greater depth than that of the two feet. The latter show, in relief, the sacred symbol of the cakra (wheel) in which are distributed by symmetrical radiation, the 108 other supremely propitious signs indited in concentric circles. . . . The part of the sole of the foot which is not covered by the cakra is strewn with flowers which seem to resemble the iris; the toes, all of equal size, are ornamented with the same emblems; their extremity is covered with an endless spiral. The two feet, we

have said, are framed in a rectangular double fillet in contact with the tips of the toes, the heels and the exterior contours. That fillet itself is engraved with a band ornamented with a procession of theras. Those personages, standing upright, are draped in long mantles; their hands are inclined towards the right shoulder and encircled in a nimbus. At every corner there is a figure in the same attitude placed between two others of smaller size apparently representing the Buddha between two Bodhisattvas. Three lines of engraving encompass the whole; between the first two lines, there is a floral decoration; between the second and the third are inscribed, in Pali characters, the names of the disciples. The decayed state of the stone does not permit us to decipher the whole; but we have, very fortunately, in restoring them the Thai transcript at Vat Suthat engraved on a plaque of marble."

The number of the theras represented on this stone is eighty and it is certain that they are intended for the eighty principal disciples of the Buddha (*asiti maha savaka*). But the list given by Fournerau, with the aid of the modern Siamese inscription, does not agree with that given in Sinhalese writings.

(Continued on page 47)

COLOMBO Y. M. B. A. NEWS

Committee of Management

Mr. Daya Hewavitarne and Mr. L. H. Mettananda have been elected to serve in the Committee of Management in place of Mr. Rajah Hewavitarne and Mr. A. Jayasingha who have resigned.

S.S.C. (Sinhalese) Examination, 1948

The prize of Rs. 50/- offered by us to the candidate, who passed the Senior School Certificate (Sinhalese) Examination, 1948, scoring the highest marks in Buddhism has been divided between H. R. William, of Government Mixed School, Batu-wita, Thiahagoda, Matara, and to U. D. Piyasena, of K1, Walagedera Government Junior School, Bentota, who have tied.

NEW MEMBERS

11.4.50 : M. T. Perera, J. St. V. de Saram, L. Siripala Perera, W. H. J. Samarasekera, W. L. George Jayasinghe, A. Sanmugarajah.

18.4.50 : D. S. Manickam, M. V. Gnanasekera, K. Cyril C. Perera, Dr. L. D. K. Jayasinghe, M. D. C. Wijenayake, T. J. Peiris.

25.4.50 : W. P. P. de Silva, S. J. Munasingha, Hector C. Perera, H. E. Weeraratne.

9.5.50 : M. K. Sirinus, L. H. Wijesingha, C. A. R. Cabraal, D. S. Henadeera, J. A. L. Perera, K. Kanagasabai, Bertie de Silva, J. A. Albert Perera, K. P. D. Samarasekera, T. D. A. N. Abeywickrema, S. Thanikasalam, C. H. Silva, D. G. Jayatilaka, W. P. Daluwatta, C.C.S., M. A. Gunawardena, B.Sc., K. H. M. Fernando, R. Premadasa, M.M.C., J. H. Ratnayake, Dr. D. T. R. Gunawardena.

Indoor Games.—The Y.M.B.A. lost to the S.S.C. at Billiards and Snookers by 1 game to 6 in a friendly match played at the Y.M.B.A. on Sunday, the 7th instant. The results are as follows :—

Billiards : T. D. Amaradasa (S) beat M. C. F. Abeykoon (Y), 250—101 ; L. Wijeyesekera (Y) beat Fred De Saram (S), 250—194 ; R. De Soyza (S) beat D. A. S. Perera (S), 250—162 ; C. D. L. Fernando (S) beat Ashley Perera (Y), 200—118.

Snookers : B. Jayawardena (S) beat Reggie Wijesinghe (Y), 55—22, 45—50, 60—34 ; Percy Perera (S)

beat D. E. Welaratne (Y), 69—52, 19—54, 44—33 ; Ranabahu (S) beat Benny Perera (Y), 54—24, 62—35.

VESAK CELEBRATIONS

Mr. L. R. Goonetilleke, Hony. Secretary, Religious Activities Branch, writes :—

THE Colombo Y.M.B.A. celebrated Vesak with a two-day programme, which included bana, discussions and a lecture, besides an hour's songs in honour of the Buddha, and the illuminations.

On Vesak Eve Mr. V. F. Gunaratne, Deputy Public Trustee, delivered a learned talk on the Preparation for Vesak, emphasising the need for the devout practice of the Dhamma, which, he said, was of far greater importance than any outward manifestation.

A programme of devotional songs followed Mr. Gunaratne's talk.

On Vesak Day more than 400 members observed *Ata Sil*. The Ven. Heenatiyane Dhammaloka Thera delivered the morning sermon to a vast audience. Two discussion groups were led, the one in the morning in English by the Italian Bhikkhu, Lokanatha, and the other in the afternoon by Madihe Pannasiha Thera, of Vajirarama, Bambalapitiya.

The programme concluded with a sermon by Pandita Talalle Dhammananda Thera on Buddha Charita.

My thanks are due to all members who co-operated with me in the successful working of the programme, especially to Mr. K. D. C. Goonetilleke.

PILGRIMAGE

A party of 70, consisting of our members and their families, visited Wattarama, Yapahuwa and Dambadeniya on March 26. After the first halt at Kurunogala, where Dr. and Mrs. H. K. T. de Zylwa entertained the party to light refreshments, they reached Yapahuwa at midday and climbed the rock which was so steep at some places that some had to go on all fours. The party came down for a string-hopper lunch to the temple grounds below. From there, the party went to Dambadeniya, one of the capitals of ancient Ceylon, and returned home late in the night. This is the first tour organised

by our new Social Activities Secretary, Mr. J. A. Dharmadasa, who had spared no pains to make it a success.—*Cor.*

SINHALESE NEW YEAR AND VESAK CELEBRATIONS

The following subscriptions are gratefully acknowledged :—

Sir Ernest de Silva, Rs. 100/- ; Mr. W. D. Fernando, 100/- ; The South Western Bus Co., Ltd., 100/- ; Mr. W. H. Buddhadasa, 100/- ; Messrs. K. D. Jayaratna & Co., 50/- ; Mr. R.L. Perera, 50/- ; Senator Cyril de Zoysa, 50/- ; Lady de Silva (Mrs. A. M. de Silva), 50/- ; The Hon. Mr. H. W. Amarasuriya, M.P., 50/- ; Mudaliyar B. J. Fernando, 50/- ; Messrs. M. D. Gunasena & Co., Ltd., 50/- ; Mr. P. Kumaraswamy, 30/- ; Mr. W. D. E. Bastian, 25/- ; Mr. N. J. V. Cooray, 25/- ; The Panadura Motor Transit Co., Ltd., 25/- ; Mr. T. D. Amaradasa, 25/- ; Messrs. U. N. Wijetunge & Co., 25/- ; Mr. A. G. Hinmiappuhamy, 25/- ; Mr. G. S. Fernando, 25/- ; Mrs. E. Sirimanne, 25/- ; Mr. D.A. S. Nanayakkara, 25/- ; Mr. D. S. Samarasinghe, 25/- ; Mr. K. Cyril Perera, 25/- ; Mr. A. D. Appuhamy, 25/- ; Mr. U. A. Sugathadasa, 25/- ; Mr. H. Lawrence Fernando, 20/- ; Dr. A. D. P. A. Wijegunawardhana, 20/- ; Mr. E. P. A. Fernando, 15/- ; Mrs. D. S. Senanayaka, 15/- ; Mrs. Jane M. de Fonseka, 15/- ; Mr. Richard Salgado, 15/- ; Mr. M. H. D. Zoysa, 15/- ; Mr. P. E. Perera, 15/- ; Dr. Simon Silva, 10/50 ; Mr. D. L. F. Pedris, 10/- ; Dr. W. E. A. Fonseka, 10/- ; Dr. M. G. Perera, 10/- ; Mr. A. J. Peiris, 10/- ; Mr. W. A. D. Ramanayaka, 10/- ; Mr. M. Walter Salgado, 10/- ; Mr. D. H. Jayawardhana, 10/- ; Dr. R. B. Lenora, 10/- ; Mr. H. M. Gunasekara, 5/- ; Mr. M. C. Jinadasa, 5/- ; Ratnakara Book Depot, 5/- ; Messrs. Hemachandra & Bros., 10/-. Total Rs. 1,350/50.

BANA PROGRAMME FOR JUNE

Every Sunday from 9 a.m. to 10 a.m.

1st SUNDAY

Pitakotte Somananda Thera

Panditha Samanera Katha Vastuwa

Cultivators conduct water where they wish ; fletchers shape the arrow;

carpenters bend the wood forth-right; the wisemen train themselves.

2nd SUNDAY

Pandita Talalle Dhammananda Thera

Lakkuntaka Baddiya Thera Katha Vastuva

Just as a solid rock is unshaken by the wind, even so the wise are unmoved by praise or by blame.

3rd SUNDAY

Weligama Gnanaratana Thera

Kanamathu Katha Vastuva

Just as the water deep in the sea is clear and serene, even so the wise men become serene having heard the Dhamma.

4th SUNDAY

Heenatiyane Dhammaloka Thera

Vigasada Panchasatha Bhikkhu Katha Vastuva

Virtuous men do not cling to things and make no remark to gain. Touched by pleasure or pain no change is seen in the wise.

Members and well-wishers please make a point of attending these instructive sermons.

A NOBLE ENDEAVOUR

(Continued from page 13)

in the bosom of a Heavenly Father, who watches over their destiny.

The third salient feature of Buddhism, which makes it eminently

suitable for the modern world, is that it casts upon man himself complete and ultimate responsibility for his happiness or misery. There is no place in its scheme of things for a creator or an arbiter of human destiny. The centre of the universe is not in some far-off heaven but here, on earth. No god or gods can frustrate human hopes or nullify human endeavours. Thus, it proclaims the freedom of man and his complete independence of all external authority in the most significant terms and declares that all our ills and misfortunes, be they social, political, economic or international, are of our own making and to be solved only by ourselves. Nowhere else has the doctrine of human freedom, not only from fear and want but also in all that counts for happiness both in this life and in the next been so unreservedly promulgated.

Add to this the fact that Buddhism enjoins upon its followers the utmost tolerance in matters of individual belief, that it does not seek to make converts by force, bribery or cajolery, but to make known its truths for acceptance only after conviction, and there we have a Way of Life unparalleled in human history. The effects of its teaching of kindness and compassion, its ennobling influences in the promotion of culture and civilisation are to be seen in the lands where it has long held sway.

The world, therefore, needs Buddhism, needs it urgently. The World Fellowship of Buddhists is being established to seek ways and means of meeting this need, most effectively and most quickly. Its object is not to indulge in academic discussion as to how this or that particular doctrine is to be inter-

preted or to establish the superiority of one interpretation over another. Its purpose is to win the world for the Buddhist Way of Life, to promote knowledge and understanding so that there may be amongst men, in place of strife and misery, peace and happiness. It seeks the realisation of a noble dream the hastening of the day when

“All men's good

Is each man's rule, and Universal Peace

Lies like a shaft of light across the land,

And like a lane of beams athwart the sea,

Thro' all the circle of the Golden Year.”

It is, indeed, an endeavour worthy of our supremest efforts. It must succeed and we have every confidence that it will.

THE SACRED FOOT-PRINT

(Continued from page 45)

It will be seen that the description of the Buddhapada of Sukhodaya given above does not agree with that of the Foot-print now to be seen on the summit of Adam's Peak. If Medhankara's statement that his was an exact copy of the Ceylon monument be true, it may be argued that the Foot-print existing today on the Samantakuta is not the same which was there five hundred years ago. On the other hand, it is also possible that though Medhankara was inspired by what he saw on the sacred mountain of Ceylon in his own work he did not exactly reproduce his model in every detail.

(Extracted from J.R.A.S.C.B. 1932. Article by Dr. S. Paranavitana.)

NEWS AND NOTES

VESAK CELEBRATED IN LONDON

THE Buddhist Vihara Society in England celebrated the sacred occasion of Vesak 2494 with a public meeting in London on Sunday, April 30. It was attended by a large assembly of Eastern and Western Buddhists. Sir Oliver Goonetilleke, K.C.M.G., K.B.E.,

High Commissioner for Ceylon in the U.K., was in the Chair.

Sir Oliver urged that Buddhists, Christians and all others unite against poverty, disease and ignorance. His powerful opening address was followed by readings from the Pali Canon by Daw Mya Sein, M.A.

Bhikkhu U Thittila, of Rangoon, delivered Noolaham, Vesak, the discourses.

course. He pointed out that Vesak has actually a triple celebration, commemorating the Birth, the Enlightenment, and the death or attainment to pari-Nibbana of the Lord Buddha. The bhikkhu then enlarged upon the theme that Buddha-Dhamma emphasised that complete Wisdom and Compassion could be fully developed only in synthesis, since neither could be perfect so long as it lacked the other. He

refuted the Western misconception that Buddhism was cold and heartless.

Finally, the Ven. U Thittila and Ven. U Wayama recited the Metta Sutta, whereby thoughts of loving-kindness might be transmitted to all living beings throughout the Ten Quarters.

Afterwards Dana was given to the monks by the laymen. Introductory pamphlets were distributed free to enquirers, and a large quantity of Buddhist literature was sold.

The Society is being represented at the World Buddhist Conference in Colombo from May 26 by its four Vice-Presidents: Gen. Hony. Secy., General Tun Hla Oung; Miss I. B. Horner, also Hony. Secy. of the Pali Text Society; Miss G. C. Lounsbury, also President of Les Amis du Bouddhisme, Paris; and Mr. A. Weerasinghe of Sri Lanka.

The President of the Buddhist Vihara Society is the Venerable Narada, Maha Thera, of Vajirarama, Colombo.

The Society's primary objective is the establishment and maintenance of a Vihara in London, where Bhikkhus can live and teach the Buddha-Dhamma to the ever-increasing numbers of Buddhists in the West.

VESAK IN NEW DELHI

VAISHAKHA Purnima was celebrated in Delhi on May 1, 1950, at the Buddha Vihara, Reading Road, New Delhi, under the auspices of the Maha Bodhi Society of India, and the Indian Buddhist Association.

In the morning Buddha Puja was done in the presence of Dr. B. R. Ambedkar, the Law Minister of the Government of India, and many Chittagong Buddhists. Later dana was given to the Buddhist monks.

In the evening there was a public meeting under the chairmanship of H.E. Monsiecur Daniel Levi, French Ambassador in India. The Ven. Pandit A. Dhammadhara, welcoming the guests, said: "Today we celebrate this festival under happy auguries—as citizens of the Free Republic of India. It is indeed a pleasure to note that the Government of India have once again rediscovered the treasures of Buddhist culture and that the people are more determined to follow the footsteps of the Master in the pursuit of peace and tolerance." Further he said: "I hope that this Sacred Day would be observed as a great National Day and the people of this land may honour the Noblest Son of Mother-India. Buddhism is the only 'ism'

that could bridge the gulf between Asian Nations and create the necessary atmosphere for peace and tolerance. The Middle Path alone could redeem the bitter tussle between the East and West."

The Swami Siddha Satwanand, of the Ramkrishna Mission, Dr. S. Dutt, Dr. Bool Chand, Dr. Yudvir Singh, the Chairman, Delhi Municipality and Sri Radha Raman, the Provincial Congress President addressed the meeting on various aspects of the life and teachings of the Lord Buddha.

In the end there was the presidential address. H.E. Monsiecur said that he was a rather backward student of Buddhist teachings but he derived more pleasure from reading them than from social life.

In Lord Buddha's life-time, according to some authors, His teachings meant a kind of revolution. They were not only for a particular ethical group but to all peoples, for all countries, for all men, whatever their affinities, whatever the colour of their skin. They abolished caste and made women more or less equal to men. That was how they encountered the opposition of Hinduism as a result of which, after having pacifically conquered a great part of Asia, they were finally stifled in the very country in which they were delivered.