



THE BUDDHIST

“*Sīla Paññānato Jayam*”

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THE ATTAINMENT OF A STATE OF GOODNESS

IF to be good were like being well-clothed, this world will be less full of men and women, naked and ashamed in spirit attempting to cover up the sores and running ulcers of their spiritual bodies with transparent shifts. But we know that to the common eye the sorry nakedness of our spirits is not visible, and we would rather spend a pound to cover in costly raiment the nakedness of our bodies, of which we need not be so ashamed and which needs not so much covering, than invest a penny on clothing for the spirit which squirms in shame within us.

Why should I alone abstain from the pleasures and comforts of life; why should I alone not have my full of the sweets and luxuries of life; why should I alone deprive myself of the ease and cosy idleness of life? All my neighbours around me, by fair means and foul plot and scheme—and work as little as they can contrive—to fill their cups as full as possible with the richest vintage they can procure: hence why should I alone with toil and pain plod wearily up a steep and narrow path of righteousness? If at least a few others will keep me company on this lonesome weary way I will do it, but not otherwise. We do not mind going to perdition provided we go in a pack; we are so much in the grip of this animal herd instinct that even to the realms of peace we fear to wend alone! Awed by this ogre of loneliness, obsessed by this craze for company we argue: ‘Is it not brotherly to suffer with our fellows rather than strive to save oneself; is it not preferable to avoid the mockery of our fellows and escape the taunts of selfishness by doing as others do? The stream flows down to the sea, and we in our worldly wisdom float down with it following its flow. Why should I alone

tire myself and struggle, exposing myself to the derision and laughter of my fellows, to steer along a special course which is often exhausting, extremely trying, and exceedingly perilous at times?’

Nothing hampers the man who would be good, nothing hangs like a millstone around his neck than this seductive and perverse delusion from which all but the most courageous and steadfast of us suffer. To live in accordance with one’s convictions, consistently adhering to one’s principles, unswayed by public opinion and unaffected by the taunts or temptations of society needs a firmness and singleness of purpose, a determination so immutable as is rarely to be met with. It is but a noble few, resolute in mind and constant at heart, who can tread a righteous path of their own choosing, undeterred by the voice of the common crowd which beckons them to their own sordid ways, with sneers and jeers and the show of the tempting fleshpots in which they themselves fatten and flounder. Dare-devil heroism in the field of battle when the blood is hot and the mind is mad is easy compared with a life of patient, unyielding struggle against one’s own passions, cravings and ambitions, and the hisses and kisses of one’s fellows.

Every man who would be good must with unswerving resolution turn his back upon the callous delights, the spurious joys and debasing doings of the crowd, and keep to his chosen course, deaf to the siren-song and blind to the lure of luxurious, parasitic living. Like loadstones set in the wheel of sansara (cycle of life), their dire force draws deluded beings with inexorable strength to be broken, bled and bruised again and again on its hidden teeth from life to life. The soldier will court the killing bullet’s sting, the sailor will dare the devouring depths of the deep, and the airman will gamble with his life in empty space—all to kill their enemies and save their

friends; but to save themselves they will not muster sufficient spunk and grit to withstand the scornful looks, the barbed words, and cajoling quirks of their caitiff crews.

This spineless complaisance to the code of the crowd, this brutish herd instinct, this lazy floating in supine obedience to the tow of the common current, undermines our will like an insidious drug, and kills in the bud and cuts off at the root the will to lead a good and righteous life in more people, more effectively and more frequently, than greed and anger or hate and cruelty.

Every man who is truly heroic, who can rightly distinguish the gold from the dross, who is genuinely bent upon leading a good and righteous life becomes worthy of the respect and regard of the wise, only, when conscious of the greatness of his manhood, fully aware of the purpose of his life and knowing the full value of goodness, irrespective of whether he is alone or not, caring not a copper for what others say or do, strives with every fibre of his being and every cell of his brain, to arrive at that state of goodness to which the Buddhas have blazed the trail.

The earnest traveller on the path of goodness must not look for an army of comrades around him, for he will rarely find hardly a handful; but like a noble stag with upright head and unflinching gaze set on the emerald pastures which are his goal, he must march with braced muscle and strained sinew, straight for them over mountain and mire, through fearsome forests and swirling cataracts, without fear and without doubt. If he will march onward surmounting all obstacles with full confidence in the knowledge of his route, he will not have long to march alone, for he that is fit to lead will always have his followers. If the band be small at first, and many fall out and forsake him, he should not retrace his steps to bring them back,

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BUDDHISM AND MARXISM

TENTH ANNIVERSARY LECTURE DELIVERED TO THE CEYLON UNIVERSITY BUDDHIST BROTHERHOOD

By

The Hon. J. R. JAYEWARDENE,
Minister of Finance

I HAVE chosen as my subject a comparison of the teachings of Gautama the Buddha and Karl Marx. It is of course not possible in the short time available to me to discuss deeply these teachings, for they cover so many aspects of human thought and endeavour. I propose to compare, therefore, what I consider to be the essence of the two teachings.

THEIR LIVES

Let us begin by a consideration of the life of the Buddha. A very short summary will suffice for my purpose. The Buddha was the only son of King Sudhodana who ruled a State in the north of India about the sixth century B.C. He was brought up in luxury, and soon after his marriage, at the age of 29, he left his wife and new-born son and lived the life of an ascetic, wandering far away from his home. After six years of the severest austerities and of apprenticeship under various religious teachers, finding no salvation in their teachings, he decided to abandon the severe penance of fasting inflicted upon his body. He resorted himself to the shade of the famous Bo-tree at Buddhagaya, and there, by intense concentration of mind, he attained Nibbana and discovered the way of emancipation. He decided to give to the world the benefit of his experience and knowledge, and thus began a unique missionary life which continued for almost 45 years until his death and Pari-Nibbana. During this long life of service he delivered innumerable sermons, some consisting of simple home truths and parables, and others expressing his philosophical and metaphysical ideas, according to the capacity of his audience to understand him. On many occasions his insight into the nature of phenomena enabled him to arrive at conclusions which are in consonance with the most advanced teachings of modern science, and even stretched beyond, into realms which modern science with its limited powers for the examination of external phenomena cannot hope to reach.

Karl Marx, on the other hand, was a product of our modern age. He was born in Prussia in 1818, and lived in the troublous era in Europe that succeeded the fall of Napoleon. He came into conflict with the State authorities owing to his writings and activities, and was exiled to London where he spent the rest of his life until his death in 1883. His life in England, which was one of extreme poverty and only made possible by the generosity of friends, brought him into

disgusted with "loka," he flings away all craving for it and, understanding phenomena as they are, directly experiences Nibbana and attains Happiness.

It was under the Bo-tree at Buddhagaya that the Buddha attained Enlightenment. This Enlightenment was not only the ecstasy of consciousness transformed, not only an understanding of phenomena such as they are, but also a realisation of a way of life that leads to Nibbana, which is supreme happiness (Nibbanam Paramam Sukkham).

Since Nibbana is not a mere concept but a mental state to be attained here and now, the beginning and the end and the very essence of the Way that leads to it is in the mind. The Path then lies not in the outside world, but within ourselves. "Within this fathom-long body lies the World," he often said. Our joys and sorrows arise and cease within ourselves. The outside world continues in the same way. It is neither good nor bad, happy nor sorrowful. In the manner that one thinks or acts, the world is a sad place this moment to one, to another it is full of happiness, at the same time, a third full of jealousy is planning vengeance.

It is with this knowledge that within ourselves deliverance must be sought, the Buddha thus advised his followers: "Be lamps unto yourselves. Betake yourselves to no external refuge. Hold fast to the Truth as a refuge. Look not for refuge to anyone but yourselves."

Karl Marx, on the other hand, adopted a different approach to the problem he sought to solve. His teaching of economic determinism was "that the economic state of a given society was the fundamental principle or form of its life and all other phases of its civilisation, religious, aesthetic, etc., were only variable, dependant functions." He went on to teach that the totality of productive relations forms the economic structure of society; that the mode of production of material life determines the general character and the social, political and intellectual process of life. It followed, therefore, according to him, that if you can change the means of production, you change the economic structure, and thus the nature of man himself.

We see here two different approaches to the problem of man's relationship to the world around him. The Buddha wants man to understand phenomena and the relationship between man and his environment. Happiness, to his way of thinking, comes not from outside,

conflict with the evils that followed the Industrial Revolution; the break-up of the village life and the overcrowding of towns; the establishment of factories where women and child labour were exploited; the sudden concentration of wealth and the means of production in the hands of a few; and the consequent misery and slavery which was the lot of the many. He lived during a period of human history which marked the change-over from the feudal to the capitalist regime, and with great industry and ability he sought to explain what was happening according to certain theories of his own. He went further and, in his exposition of revolutionary Communism, sought to show how this miserable state of exploitation of man by man would be ended if the exploited could take possession of the means of production.

ESSENCE OF THEIR TEACHINGS

It may be useful to summarize the main features of the teachings of the Buddha and Karl Marx before we consider a comparison.

In the very first sermon that the Buddha preached he asked his hearers to avoid the two extremes, namely, vulgar and ignoble self-indulgence on the one side, and painful and profitless self-mortification on the other. He then outlined the Eight-fold Path which leads to Nibbana. It was after this that he preached the Four Noble Truths. In the "Samyutta Nikaya" the Buddha says "The Tathagata brethren . . . He it is who doth cause a Way to arise which hath not arisen before; who doth bring about the Way not thought of before; who is the Knower of the Way; who understands the Way; who is skilled in the Way." It is clear that more than the Four Noble Truths, more than even Nibbana, the goal, the Buddha emphasizes the Way. He who follows the Way, gradually realises that all "Loka," the world of phenomena, is Anicca, Dukkha, Anatta; then, developing the "Nine Great Insights" of the stream of thought,

from a hostile world, but from within. Suffering (dhuḅkha) is man's own creation. It is not a quality of the external world, nor is it the effect of the external world upon one's self. Man can therefore eliminate suffering by his own efforts. The Buddha's analysis of the symptoms of suffering shows that suffering arises when our desire is in conflict with phenomena around us. We cannot change the phenomena that surround us. We can, however, change our desires, and the Buddha recommends this Way and shews how we can achieve it as he did himself.

Marx, on the other hand, emphasizes the economic structure that surrounds man. Change that structure, he says, and man automatically changes. His disciples therefore are not interested in changing the nature or the mind of man. The morality of human existence is of no concern to them. Ethical conduct is despised; the means that are used to achieve the end, which is the change of the economic structure, is immaterial. Since the goal is not an ethical goal, even violence is justified and is considered to be the only method of changing society.

The Buddha preached as he did because he understood the truth about phenomena; the other considered not phenomena but the conditions created by man's relationship with man, such as Feudalism, Capitalism and the Industrial Revolution, all fruits of man's craving, of which the profit motive is only one. These conditions, Marx thought, arose out of the class struggle, and would end when revolutionary Communism put an end to classes. The slogan, "From each according to his ability, to each according to his needs," would then become a reality, and the State itself would wither away.

His teachings have already been contradicted and not proved in the only country in the world where attempts have been made to put his revolutionary theory into practice. The recent history of the world (since Marx's time) has shown greater indication of changing or reforming through evolutionary socialism than through the revolutionary one.

The evolutionary form of socialism, which believes in the possibility of improving human nature and appeals to man's moral sense, seeks to change man's nature as well as remove those defects in the social and economic structure that surround him. This is sought to be done not by using human beings who are in want as tools in the revolutionary struggle, not by debasing their minds by an appeal to class hatred and jealousy, but by the use of those constitutional powers which democracy vests

in its representatives. We are all aware that the environment which the State provides today for the building up of the character of its citizens tends not to the establishment of the ideal but to its destruction. But surely the means adopted to reach the ideal State must be as pure as the object to be achieved? The destruction of millions of lives cannot be justified merely because they were sacrificed in order that generations unborn may live in a socialist State. Even in that socialist State, if it is to maintain its idealism, its citizens must be men without greed, unattached men, not attached to wealth and possessions, to power, and to the objects of their desires. As a follower of the Buddha, I feel most strongly that it is a negation of all that man has achieved through the ages to inculcate in him class hatred, jealousy of those who have more of the material things of life, and greed for material things in the hope that the mind so tutored will be inflamed into an armed uprising. That is the way of Marxism.

The way of Buddhism is the way of goodness, which seeks to awake in the minds of those who have, a sense of righteousness, so that knowledge, and not ignorance, will be the motivating force inspiring the transition from the acquisitive society that surrounds us to the new society. Buddhism seeks to make men good not after the environment that surrounds them is changed, but to make them good irrespective of the environment which surrounds them, and through their goodness change the environment. Goodness in Buddhism means without craving, without hatred and without ignorance.

PHILOSOPHICAL TEACHINGS

It is not possible to divorce the political and economic teachings of Marx from his philosophical teachings. When we therefore speak of Marxism we do not thereby only mean a system of thought which believes in a socialist world. Socialism was taught before Marx and will live after he is forgotten. Marxism means a system of views propounded by Karl Marx of Revolutionary Socialism or Communism, built upon the two theories taught by him of Dialectical Materialism and Economic Determinism. To put it in plainer language, a socialist need not be a Marxist. A Marxist must, however, necessarily be a socialist, for the attainment of socialism is one of the aims of Marxist teaching. Marx, however, went further and propounded two important theories—Dialectical Materialism and Economic Determinism. Dialectical Materialism says that (a) matter is an objective reality independent of mind, and (b) mind is a product of matter; Economic Determinism says that the

thought processes of man and the problems to which he directs his energies are basically stimulated or provoked by his material environment, that civilisation and the religious culture of any given society are only by-products of its economic state.

In so far therefore as a follower of Marx must accept a materialist philosophy and the supremacy of environment in shaping man's destiny, he cannot at the same time be a follower of the Buddha, for the Buddha definitely rejected the materialist view of life and preached the continuance of the life force after death through countless births (samsara) until the attainment of Nibbana; and he also told us that living beings are conditioned by their Kamma (actions) which bear results in this life or later. I do not refer here to the teachings of the other religious Teachers, but I have no doubt there will be similar objections to a Christian or a Muslim being a Marxist. A Buddhist can, however, be a socialist. He should strive to remove poverty and the exploitation of man by man in order to achieve a society where each gets according to his needs.

Let us deal a little more fully with dialectical materialism and economic determinism and see at what points Buddhism comes into conflict with them.

DIALECTICAL MATERIALISM

In the middle of the 19th Century European thought was torn between two schools of philosophy—the philosophy of idealism preached by Hegel (1770-1831) and the materialistic philosophy of Feuerbach (1804-1872). The idealist said that ideas, independent of sense data, are the primary factors in the cosmic order. The materialists said that matter and physical facts alone were the basis of the World of Morality. Karl Marx followed the materialist school. We can therefore safely say that Karl Marx was a materialist who believed and taught that "man is what he eats"; that "there is no mind without matter"; that "mind is a product of a particular development and combination of matter"; that "when that combination ceases to exist at death, mind too ceases to exist."

It is again said that, by adding the word "dialectical," Marx sought to dissociate himself from the earlier mechanistic materialism which said that the atom is the basic element in matter. The essence of the dialectical method of thought is said to be the recognition of the fact that all processes, whether mental or material, contain contradictions. The pattern according to which processes change and develop, known as the dialectical pattern, is an important aspect of Marxism. The addition of the word

"dialectical" before "materialism," does in no way improve the position, for it remains still a purely materialistic conception of the Universe. Science has now progressed further after Marx's death and has exploded any claim to truth that materialism, dialectic or mechanistic, had. The 19th Century conception of matter has disappeared, and matter is supposed to be indistinguishable from energy, a wave, a mass of electricity. Scientists of the eminence of Einstein and Sir James Jeans think that consciousness is fundamental. It is now believed that living elements, the cells constituting the human organism, retain some measure of vital initiative and disprove the theory that mind is the by-product of the functioning of material processes. Modern science therefore indicates the primacy of the mind or, better still, that mind and matter are only different manifestations of the same energy. Mind and matter have now been ranged as "mind-stuff." As Sir James Jeans calls it—"The material universe resolves itself into waves. Here waves are of two kinds; bottled-up waves which we call matter, and unbottled waves which we call radiation or light. The process of the annihilation of matter is merely that of unbottling imprisoned wave energy and setting it free to travel through space." The whole universe is reduced to a world of radiation, potential or existent. The scientific annihilation of matter, therefore, means the demolition of the philosophy of materialism and the pre-atomic age theories of Karl Marx. In the West new systems of philosophy have grown up, called evolutionary vitalism. These are more sympathetic to the idealistic view of life and certainly inimical to the materialistic view. Biologists even go so far as to argue now that evolution has a purpose (*i.e.*, evolving higher forms of life), and a purpose pre-supposes a mind.

BUDDHISM AND MATERIALISM

To those who are acquainted with the Buddha's teaching, the quarrels between idealists and materialists seem trivial. The Buddha has followed a middle path between these two extremes, and his teaching of "Anicca" (transitoriness) and "Anatta" (non-entity) approximates very closely to the modern view-point. The Buddha says that the Universe consists of four "dhatus" (forces or energies), viz., "Apo," "Vayo," "Thejo," "Patthavi." The energy of "Apo" is cohesion; of "Vayo," vibration; of "Thejo," radiation or heat, and of "Patthavi," extension. In the universe these forms are in a constant state of flux; they move quickly or slowly; mix or separate; and it is this jumble that flows in through our senses to make the universe that each one of us experiences according to

his individual ability. What we call, in colloquial parlance, matter—solid matter—is that combination of forces where "Patthavi," or extension, predominates. The other forces are present too, but exercise lesser power. Water or any liquid shows that "Apo," or cohesion, predominates. Fire or radio-activity is distinguished by the "Thejo" or radiation energy. The problem of mind and matter—whether mind precedes matter or *vice versa*—does not arise in Buddhism, for mind and matter consist of combinations of the four vital energies in different proportions. In mind, or the thinking process, "vayo" (vibration) is predominant. Modern science says that mental activity has been recorded as vibrations on scientific instruments. The relationship between matter and mind which worried Karl Marx and his colleagues does not worry a Buddhist, for Buddhism does not consider them as quantitatively distinct and separate, but rather as manifestations of the four energies in different combinations.

Buddhism definitely parts company here with Marxism just as modern science has done.

ECONOMIC DETERMINISM

Marx says—"The mode of production of material life determines the general character of the social, political and intellectual process of life." Social evolution, religion, even consciousness, according to this theory, are determined mainly and essentially by the economic environment. This is a practical consequence of the philosophy of dialectical materialism mentioned earlier. Marxists believe that economic conditions mainly mould human consciousness and history. It is not necessary to deal here with the various propositions that arise as a consequence of this teaching except, to mention two, that (a) eternal moral principles and ethical conduct become of temporary value; and (b) individual consciousness, independent of social consciousness or economic influence, ceases to exist. As an example of (a) it may be mentioned that it was Marx's friend and colleague, Engels, who, following Marx's criticism of moral principles, ridiculed the eternal worth of such commandments as, "Thou shalt not steal." Here again, the Buddhist differs from the Marxist, for this injunction is contained in the fourth precept of the "Pancha Sila," which every Buddhist attempts to follow (Adinadana Veramani Siccha Paddham Samadiyami).

This does not depend on mere economic environment. Marx thinks that in a society where the profit motive is absent, the motive to steal will also be absent. The Buddhist's Nibbana is produced from a much loftier purpose than mere pre-

vention of theft. The entire ethical code of Buddhism is complementary to the other sectors of his teaching of "samadhi" (meditation) and "panna" (the attainment of supreme knowledge). The observance of the ethical code helps the disciple to eradicate some portion of his "lobha" (craving) and to prepare himself to follow the teaching more deeply. It is true that the motive to commit theft of goods, such as money, food or clothing, may disappear if those goods are possessed in abundance, and the elementary economic needs satisfied. But are there not other thirsts that arise? "Thou shalt not covet thy neighbour's wife," may be a necessary precept to emphasize in a state of society where poverty has been abolished. "Thou shalt not steal," therefore, becomes an eternal verity, enabling man who follows it to eradicate his "lobha" and attain the bliss of Nibbana.

On the second point, too, Buddhism differs fundamentally from Marxism. The denial of individual consciousness proceeds again from the materialistic viewpoint. Man is born from his parents. There is no previous birth. Nor is there one after death. The economic environment has influenced parents and the ancestors of the child, so it must necessarily conform to the pattern which such an environment produces. A feudal order will produce one type, a capitalist another, and a socialist system a third. How then does Marx account for men like the Buddha, Christ and various others whom the whole range of human history throws up, including Marx himself? They are to some extent no doubt creatures of their age; they are as much creators of their eras, *e.g.*, Christ and the Buddha. How does he account for the difference in the natures, character and capacity of children of the same parents, brought up in the same economic as well as social environment?

He does not, and he cannot; and thus Marxism conflicts with the Buddhist teaching of "Kamma." The Buddha taught that man is a psycho-physical entity, a combination of the five "skandhas," viz., the bodily form, feeling, perception, mental formation and consciousness.

Death and birth are no more than instants in the continuance of this combination from birth to birth. When the body dissolves, the energies that animated it take up a new abode, forming a new combination, which in its changing forms represents the results of its previous acts, its "Kamma." It is not possible to go further into this deeply interesting problem, but it is clear that the theory of "Kamma" and "Rebirth" are a fundamental part of the Buddhist teaching.

It is not possible to prove its truth with scientific accuracy. A Buddhist must have sufficient confidence in the Buddha to accept the theory until his own practice of the teaching makes him realise its truth.

THE MIDDLE PATH AND THE CLASS STRUGGLE

Finally, we are aware that Karl Marx thought that the history of man is a history of the class struggle. He taught that the class struggle should be brought to a head and the exploited, as he called them, should rise up and overthrow the exploiters. Class hatred is openly preached by Marxists, and the destruction of life and property to achieve the classless society is openly advocated. There can be no doubt that this "bloody way" is totally opposed to the "Middle Path" of love (maitriya) and "ahimsa" preached by the Buddha, and the lofty ideals of the Christian Sermon on the Mount. Though Buddhists and Christians may stray from the path, they do so acknowledging their error; the Marxists can commit murder or lie, justifying it as a legitimate method allowed to achieve the end. "The end justifies the means" is their slogan. The "means" to a Buddhist or Christian is as important as the "end." Murder cannot send one to Nirvana or Heaven, but it can to the Marxist's goal.

THE TRAGEDY OF RELIGION IN THE U.S.S.R.

This approach to ethical ideas has led Marxists to adopt a hostile attitude to all religions. The tragedy of religion in Soviet Russia under a Marxist regime is without parallel in human history. It is well for the people of this country to know that a similar fate awaits their own cherished beliefs and traditions under a similar local regime, for Marxism declares itself unreservedly and categorically against every religion, whether orthodox, humanitarian or philosophical. Some writers on Marxism as well as Marxist politicians, who seek the votes

of religious-minded people, seek to ignore the religious issue and interpret this opposition as an opposition to organised religion, or to the abuses of religion, and not to religion in its pure state. This is not the view of Lenin, the greatest practical exponent of Marxism, who always emphasised the fact that reformed, modernised, socialised, and every other form of improved religion, is worse than the old orthodox, reactionary type. He fought hard within his party to eradicate every vestige of the old religion and to prevent the appearance of any new modernised form.

A contemporary student of the Communist theory of religion, V. Ralceivitch, says—"Religion from beginning to end, in both its form and content, must be destroyed." This is the present position of Marxist parties throughout the world. They have outlined a definite plan for carrying out their intentions. For instance, in Russia, 42,800 orthodox priests were killed or permanently exiled. In the course of 1937, 1,900 places of worship were closed. Anti-religious propaganda is carried on insidiously by administrative methods, such as the closing of churches, the removing of church bells, and by terrorism at councils. In Yugoslavia, which adopted a Communist regime after the 2nd World War, it is reported that 20 Catholic priests were killed and 25 others imprisoned recently. The Vatican Radio also announced about this time that priests were fined for holding religious meetings, that Catholic seminaries were commandeered and that the religious press was almost completely suppressed.

In Ceylon too we have seen in recent times the attempt to break up Buddhist meetings, such as the meeting organised for Mr. Christmas Humphreys, the British Buddhist, setting fire to Buddhist carnivals, such as the Kelanipura Carnival, the attempt to prevent pilgrims seeing the Sanchi Relics and the Poson Perahera, by a strike among the petrol

workers, the opposition to the teaching of religion in schools expressed by Marxist State Councillors, and finally the attempt to destroy the Sangha internally by a few Marxists shaving their heads, donning the yellow robe, posing as bhikkhus, and parading the streets with Marxist processions.

The theme of my lecture is that those who accept and follow the teachings of Karl Marx cannot at the same time accept and follow the teachings of the great religious Teachers such as the Buddha, Christ or Muhammad. This has been clearly stated by Berdyaw, one of the ablest Russian philosophers, thus:—"Marxism today, both as a theory and as a practice, is not only a social phenomenon but also a spiritual and religious phenomenon. And it is formidable precisely as a religion. It is as a religion that it opposes Christianity and aims at ousting it." The same can be said with regard to the other religions too.

The "religion" of Marxism seeks to capture Lanka. Though its followers have split into several sects and sub-sects, such as Stalinites, Trotskyites, and other growths from the parent tree, they all profess the same enmity to the teachings of the Buddha, as well as to those of the other Teachers. Let us, therefore, have no illusions about the challenge of Marxism to the religions we love and seek in our humble way to follow. We need not quarrel with those who have forgotten the ideals taught in these great religions, which they now seek to replace with their own interpretation of Marxism. In this free land, the democratic way of life which we seek to establish permits each citizen to follow those ideals which his mind has weighed and accepted. We must, however, be vigilant and understand clearly that Marxism is a teaching opposed to the teachings of the great religious Teachers, and that no Buddhist, Christian, Hindu or Muslim can be a Marxist.

A YOUNG READER ASKS :

SHOULD BUDDHIST CHILDREN BE EDUCATED IN BUDDHIST SCHOOLS ?

RECENT events have effectively contributed towards bringing educational problems into the forefront of public attention and rendering them subjects of wholesome, if rather acrimonious, controversy. While critics assail the prevalent educational system and pro-

pound new theories, the thorny problem as to whether religion should be dissociated from education still remains a vital issue of this discussion. The advocates of religious education vigorously contend that being a child's

future hinges, a system of education which ignores the validity of a religious background would be ethically of little value, and would be as ineffective as a rudderless ship in a mighty ocean. Without committing oneself to any categorical opinions, it would be salutary

and interesting to consider the problem in the light of the deplorable situation engendered by *not* educating Buddhist children in Buddhist schools.

An interesting aspect of this subject is how susceptible Buddhists rail against the activities of the Christian missionaries and even indulge in unseemly interpretation on this exasperating topic. What these excellent and zealous people do not comprehend is that these missionaries are legally justified so far as their intentions are concerned. Their avowed mission in life is to convert as many 'souls' as possible into their fold, and the fact that this policy is tantamount to proselytization is unfortunate but not wholly irremediable. The actual defaulters are the Buddhists themselves who are guilty of criminal negligence with regard to their social activities. The lack of adequate schools, orphanages and like institutions, and the disorganized state of some of the existing ones bear ample testimony to this statement. One cannot, without injustice, wholly blame parents for sending their children to schools of other denominations. They naturally cherish the worldly welfare of their offspring and conceive this to be in jeopardy if they did not secure the best education available for them. The unpalatable truth is that there are just a handful of schools of the type of Ananda College which can compete with the highly efficient missionary schools, and these are insufficient to answer the requirements of the entire Buddhist student-population. Admittedly the cause of Buddhist education suffered disastrously during the years of foreign rule until the advent of the dynamic personality of the late Ven. Anagarika Dharmapala and his other intrepid colleagues. But the remedy lies in the hands of the Buddhist public.

Perhaps they would not be so apathetic if they realized that Buddhist children are in their most impressionable years implanted in a foreign atmosphere which they imbibe and against which they have little resisting power. Utterly ignorant of their own religion they profess it often as a matter of form, and in instances where the religious influence in the home is negligible, they prove quite amenable to persuasion and succumb without difficulty. The necessity for religious instruction is emphasized when one reflects that those children who are fortified by their home influence incur no risk of conversion. The innumerable instances where Buddhist children abandon their faith as easily as one changes one's habiliments, not from conviction of any demerits in it, but for some personal reason such as marriage, is tragic but not wholly inexplicable when one considers their ignorance. That such a

state of affairs prevails is a sad comment on the intelligence and ability of a people, born in a traditionally Buddhist country, comprising over 60 per cent. of its population and including the cream of the intellectual and wealthy classes.

A potent argument adduced for augmenting the education of a Buddhist child by religious instruction is the necessity for creating a Buddhist atmosphere as an effective background to his moral and intellectual development. The Buddhist culture is in itself unique, and the doctrines of Ahimsa, Maitriya, Karma, and the priceless intellectual labyrinth into which a student's mind would delve in its explorations into the realms of the Buddha Dhamma, are calculated to provide a moral bulwark through life and to accelerate his mental development. One wonders whether, were Buddhist children trained adequately in their own religion, the necessity would have existed for such a violent Ahimsa campaign as was conducted recently, or whether the demand for temperance, anti-crime and other similar societies would be of such compelling urgency.

An even more cogent argument for educating Buddhist children in Buddhist schools is the abysmal and almost ridiculous ignorance of Buddhism prevailing among the Buddhist public. One's wonder is enhanced when one reflects that there is not one person in a thousand in this country with the requisite understanding of the Buddha Dhamma to appreciate its greatness. It is not that Buddhists are wanting in devotion or faith, but that their conception of the Dhamma is mistaken, or rather incomplete, intangible. Their devotion to the Master is admirable, even touching, and equally do they glory in this superhuman powers,—which leads one to infer that that is his chief commendation for them. . . . Their religious world is inhabited by powerful Devas, the arbiters of their fate, and by demons to whom they ascribe all their travail, both of whom it is incumbent on their part to propitiate with all their energies and resources. Nirvana assumes in their eyes the ecstatic conditions of a Paradise—analagous to the Christian concept of Heaven—while their idea of Hell is picturesque and highly imaginative in detail. To them the Buddha Dhamma comprises only dissertations on living purely reinforced and enlivened by Jataka stories. Their intimate acquaintance with the latter is astonishing though whether they profit by them in the right way is open to question. But the Buddha might have lived in vain for all that they know of his unique teachings. Their comprehension of the Noble Eightfold Path, the profound significance of the doctrine of Karma and Rebirth,

of Anatta or Soullessness is either non-existent or vague and shadowy. And this is in a country reputed to be the home of pure Theravada Buddhism, the repository of all that is best and most ennobling in the doctrines of the Tathagata. Is it a wonder that other religionists entertain such an erroneous conception of Buddhism?

This colossal ignorance, moreover, is not confined to the uneducated masses, who are perhaps hardly, in a position to derive any benefits from the amenities of education and are compelled to glean knowledge as best as they can. But it is deplorable that this same ignorance is displayed by quite educated people belonging to the so-called upper strata in society. How often do we hear school children speak naturally of 'God' and 'soul'? The fault is hardly theirs, since their impressionable minds become quickly attuned to the ideas prevailing around them. Buddhist children are sometimes worsted in argument with opponents of other religions because they are ignorant of the essentials of their faith, and in their impotence, they derive an inferiority complex which spells disaster in the future. Those who attend non-Buddhist schools can be classed into three categories :—(i) the "intelligentsia," who of their own volition read and explore the fundamentals of the Dhamma; (ii) the indifferent, vacillating and pusillanimous who walk over to another religion without conviction and with incredible ease; (iii) the lethargic though infinitely pious. These last pass out of school with an admirable faith in their religion but with a surprising ignorance of it; they drift through life in like manner, rear their children as ineffectually and so . . . *ad infinitum*.

A cry often raised on this issue is that by sending their children to schools of other denominations, Buddhist parents are diverting funds urgently needed by Buddhist institutions to those of other religions, thus enabling them to thrive in prosperity. This contention is true and while deprecating its consequences, one hopes that the Buddhists will strive to expend their resources in organizing efficient schools. Their munificence with regard to Danas is a byword in other countries. There is no better proof of their devotion than the overwhelming demonstration of piety evoked by the arrival of the Sanchi relics in Ceylon. It is left to our Buddhist leaders to direct this effulgence of piety into proper channels by permitting them access to the wells of wisdom ingenerated in the Buddha Dhamma through schools, thus helping to inculcate in them all those virtues which are associated so inextricably with Buddhism.

(Continued on page 145)

REFLECTIONS

By

HENRIETTA B. GUNETILLEKE.

WHEN a man dies after doing what he can for the brightness and welfare of his fellow-beings, after trying his best to make this world a brighter, happier place he is truly fortunate. A man's happiness is not gauged by the measure of happiness he receives from others, but by the measure of happiness he gives to others.

I think Goldsmith had a similar thought in mind when he said, "Vain, very vain my weary search to find that bliss which only centres in the mind." The man who gives most happiness to others by word or deed or thought is the happiest and most fortunate man in the world. Not he who receives the greatest happiness from others. But truly he who gives the greatest happiness also receives the greatest happiness for what he gives to others he gives to himself. This is why Buddhism is the noblest religion in the world, for in Buddhism there is no self. The good of one is the good of all. In working for the good of others the Buddhist works out his own salvation.

Thus the man who shows the greatest maitri towards his fellow-beings is the happiest man in the world.

* * * *

It is better to see a thing as it is than to imagine that it is another when it is not. The former method of looking at the real facts of life one may call pessimistic, but it leads ultimately to truth, and to lasting happiness. The latter method some may call optimistic, but optimism where falsehood-disguise of the real facts has its play ends in emptiness. The former is truth, the latter imagination, and truth is more beautiful than imagination.

* * * *

There are moments of depression in every man's life. Even good men and women have sometimes to meet with such. They make mistakes unknowingly, sometimes perpetrate great wrongs on the spur of the moment without any thought of evil. But later when they become cognizant of the consequences they repent sorely, and have no peace of mind. To them I say there is no use whatever in lamenting about the past, and cursing yourselves for your follies. Live well and happily in the present doing what you can to better this world, cheering and comforting others, and

WORLD FELLOWSHIP OF BUDDHISTS

ARRANGEMENTS are well under way for the inauguration of a World Fellowship of Buddhists in Ceylon this year. Steps have already been taken by the Executive Committee of the All-Ceylon Buddhist Congress to make contacts with Buddhists and Buddhist Organisations all over the world so that the inaugural Conference of the Fellowship may be made as representative as possible.

It has been decided that the Conference should be held during the Poson week, and in May Delegates from England, America, Germany, Finland, France, Hawaii, Japan, Burma, Norway, Czechoslovakia, Siam, Malaya and India have already expressed their willingness to take part in the Conference. Several Committees have been formed to make the necessary arrangements for the Conference.

The first meeting of the Conference when the delegates will be welcomed

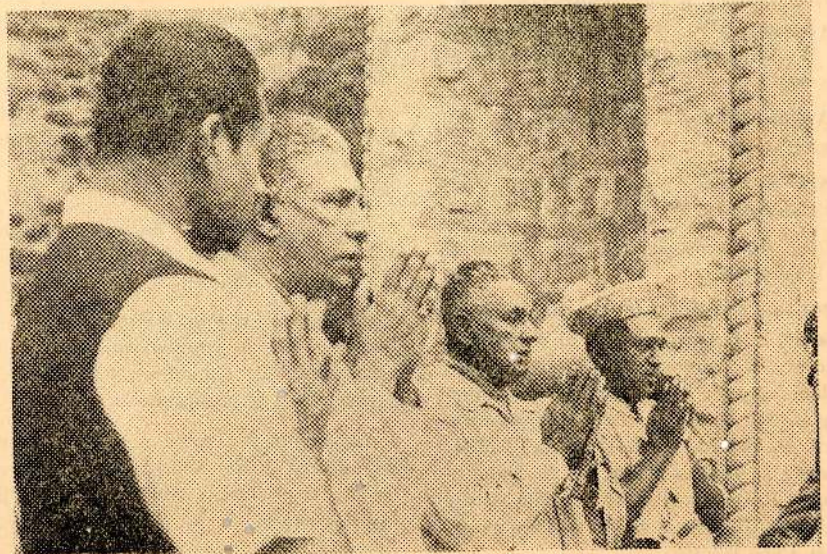
taking care not to make mistakes in the future. There is always hope in a man or woman, who is always full of love towards all beings, who does something every day to make others happier. Such a man or woman will never be lost but his or her work will endure for ever. They only know what it is to be truly happy.

will be held on the 26th of May, at the Town Hall, Colombo, presided over by the Rt. Hon. the Prime Minister. After this three days will be devoted to meetings of delegates at the Colombo Y.M.B.A. Hall at which short papers will be read dealing with various aspects of Buddhist activities in their respective countries, and matters of common interest will be discussed.

A Bana preaching and a festival of light will be held at the Kelaniya Raja Maha Vihara. Arrangements have been made for a special exposition of the Sacred Tooth Relic of the Buddha with the permission of the authorities. Delegates will also be provided with opportunities of witnessing an Ordination and Upasampada ceremonies held by the various Nikayas. As arrangements have also being made for the delegates to spend the Poson day at Anuradhapura and witness a Pirith Ceremony, the Fort Pusphadana Society has been requested to hold their annual Perahera in Colombo on the 29th of May, that is, the night before Full Moon day.

Delegates will be given the opportunity of going on pilgrimage to Anuradhapura, Polonnaruwa, Dambulla, Sigiriya, Mulgirigala, Sri Pada, etc.

Arrangements are also being made for them to visit centres of Meditation such as Salgala, Polgasduwa and Kirinde. Delegates will be the guests of the Buddhists of Ceylon and will stay in Buddhist homes. Delegates from the Buddhist centres of Asia will include Bhikkhus as well, and among the lay delegates will be several women actively associated with Buddhist work in their own country.



At the Makara Thorana before setting out to Sri Pada for the inauguration of the Electric Lighting Scheme. Sir John Kotelawala, Transport Minister, Mr. E. A. Jayatilaka, Minister, and Mr. H. W. Amarasinghe, Trade Minister, take pansil.—(Times).

OUR ENGLISH DHAMMA EXAMINATIONS

THE following have been successful at the Dhamma examination (in English) conducted by the Colombo Y.M.B.A. in 1949. Candidates who obtained distinctions are marked with an asterisk:—

TEACHERS' EXAMINATION

Govt. Junior School, Pohaddaramulla, Wadduwa : H. O. Soysa.

Mahinda Sunday School, Induruwa : R. A. J. R. Karunaratne.

Sadhartha-sadhaka Sunday School, Horana : A. Richard Nandasena.

Senanayaka Sunday School, Maradana, Colombo : H. K. Gooneratne*, K. K. R. Perera*.

Sri Jayawardhanarama (B.J.F.) Sunday School, Cotta Road, Colombo : C. M. Jinadasa, S. W. Fernando.

Sri Saddharmodaya Sunday School, Egoda Uyana : O. H. Peiris, M. N. S. Fernando.

Sri Saddharmodaya School, Walapola, Panadura : Y. H. Fernando, M. Walter Perera.

Balika Vidyalaya, Kalutara : Gunawathie Jayawardene, Hemamala Sirisena*, Maggie Weerakkody, Kamala Malalagoda*, Lily Mendis Chandrapadma Gunawardena.

Sri Sumana Sunday School, Bulugahapitiya : S. Manoratne.

Vijayabahu Govt. Central College, Tholangamuwa : W. K. A. George.

Dharmaraja Sunday School, Grandpass : K. R. D. N. Jayawardene.

Govt. Senior School, Peradeniya : W. Jayasinghe, W. M. Weerakoon Banda, K. W. Wijeratna Banda, A. M. Samaranyake.

Nanda Tutory, Warakapola : S. D. Rodrigo.

Sri Sumanda Sunday School, Ratmulukanda : H. M. Kiri Banda.

Govt. Junior School, Mirissa : Beatrice E. Wijesuriya.

Private Candidates : D. B. Parana-vitana*, P. Prathapasinghe, S. Wickramasekera*, N. Prema Perera, D. B. J. Kelaniyage, N. Samarasinghe, U. Rupasinghe, R. H. Silva, D. Dharmawansa, K. S. B. Perera, D. H. Cooray, T. K. J. Peiris*, T. Mallika Peiris, D. B. Kalubovila, P. P. Gunasekera, H. I. G. de Zoysa, G. H. G. Gunasena, M. T. S. Fernando*, K. B. Cyril Herath.

SENIOR EXAMINATION

Abhayaraja Sunday School, Devamot-tewa : M. P. Ariyasinghe.

Anuruddha College, Nawalapitiya : D. M. Dharmasena, B. D. J. Rajapakse, Y. L. Monapala, A. M. C. Atapattu.

Asokarama Sunday School, Nuwara Eliya : S. U. D. Weerasena, M. Sujata S. Dias*.

Balabhiwardhana Sunday School, Kum-balwella, Galle : F. R. Malweema, D. Thiranagama.

Buddhist Youths' Dhamma Class, Singa-pore : Wee Yam Koon*, A. Bennette.

Dharmaraja College, Kandy : T. H. Ariyaratne, S. B. Weerakoon, B. Udura-wana, T. M. P. Ariyaratne, D. M. S. Herath.

Gamini Sunday School, Dematagoda : David Amarawickrama*.

Gotama Ashrama Sunday School, Wella-watte : Nalinee Aturaliya*, L. Chandra Dharmabandhu, V. Jayasekera*, S. Guna-singhe, P. Hettiaratchchi, S. H. W. Perera, Turin Fonseka.

Govt. Training College Practising School, Maharagama : P. C. Fernando.

Govt. Central College, Nugawela : K. M. Ratnayake*, R. M. W. G. Appuhumy*, I. M. Heen Banda*, A. B. S. Jinasena*, H. M. N. M. Herath, T. J. Munasinghe, D. G. Nandadeva, D. M. Suraweera, A. G. Wimaladasa, W. M. J. Jayasinghe, A. G. Gunapala, D. G. Gunasekara.

Jinaraja College, Gampola : I. M. Li-yanage, B. L. Somaratne, D. M. Jaya-tilaka, R. M. Karunaratne, R. M. K. Ran-wala, J. Herbert Silva, T. M. Tikiribanda Eragoda.

Mahabodhi College, Colombo : B. G. M. Ariyapala, D. A. N. Kirthi Silva, P. Wijesriya, P. G. D. Ariyachandra.

Rohana Vidyalaya, Matara : Y. Bala-pathabendi, W. Samarakoon, Leela Siri-wardene, U. Vidanagamachchi, K. W. P. Sirisena.

Sadhartha-sadhaka Sunday School, Horana : Jayaneri H. Karannagoda*, K. V. Jayawardhana*.

Sanghabodhi College, Nittambuwa : M. A. Sadiris, B. A. Sumansratne, K. P. Gunaratne, M. Gunadasa, S. A. D. A. Senanayake, R. Samarakoon.

Sanghamitta Vidyalaya, Galle : Hema Jayasekera, Sriya Sooriyarachchi, Kesawathie Dias, Lilian Wijeratne, S. Wijee-noonewardene, S. L. Dottie de Silva, Ariyawathie Dahanyake, Gunaweera Premawathie.

Senior Secondary School, Teldeniya : L. D. Ratnayake, H. M. Ratnayake, A. N. Lalitha, R. B. Bandula, M. W. Wijeratna

Banda, H. H. Loku Banda, M. Heen Menika, M. Ran Menika.

Siri Maha-maya Sunday School, Pera-deniya : A. W. R. Weerakoon*, K. N. P. Banda, E. W. Wilamune.

Siri Uparatna Sunday School, Bala-pitiya : B. H. Hinni-mahatmaya*, P. Wilson de Silva, B. Siri Gunawardene, P. Edwin Aryasinghe, K. W. Piyaratne de Silva, D. Gamini Amarasinghe, P. D. Weerasinghe, M. Q. de Silva, K. S. W. de Abrew, H. C. L. Weerasinghe, T. Udula de Silva, D. C. Rupasinghe.

Sri Janaranjana Sunday School, Geli-oya : Bandula Karunanayake*.

Sri Jayawardhanarama (B. J. F.) Sun-day School, Cotta Road : K. W. Rana-singhe*.

Sri Puncakami Sunday School, Mount Lavinia : M. T. Fernando.

Sri Saddharmodaya Sunday School, Egoda Uyana : B. Piyasiri Peiris, D. Dharmabandhu*.

Sri Siddhartha Sunday School, Udu-gama : Samadara Ranasinghe.

Sri Saddharmodaya Sunday School, Walpola, Panadura : M. Austin Perera, T. J. Silva, W. D. Perera, W. H. Fernando, P. S. Fernando, M. Sumana M. Fernando, M. Somawathie.

Vajiravama Sunday School, Bambala-pitiya : M. W. Fernando*, L. D. Cyril Herath, K. D. Chilton.

Widyalska Vidyalaya, Galle : M. H. Chandradasa, P. V. Piyasena, K. T. Dayaratne, E. Seneviratna, U. D. Sugata-dasa, M. M. Jinadasa, H. L. N. Caldera, M. K. E. Dias, M. S. N. Pemasiri, M. T. Kalyananda, E. G. D. Hemapala, L. N. G. Edmond, M. A. Wilson, C. W. W. Senevi-ratne*.

Balika Vidyalaya, Kalutara : Kamala Weeraratne, Nalinie, Jayawardhana, Pearl Dharmaratna, Piyaseeli Karawita, Margaret Meegoda.

Pubuduwa Vidyalaya, Hammangoda : G. L. L. D. Hamangoda.

Sri Sumana Sunday School, Bulugaha-pitiya : W. A. Sirisoma.

Government Senior School, Peradeniya : D. A. Kariyawasam, W. A. Wijeratne, K. M. Kithsiri, L. V. Gunasinghe, P. Piya-sena, L. V. Seelawathie, J. M. Sumana-wathie, K. M. Nandawathie, D. W. V. Wijesinghe.

Nanda Tutory, Warakapola : D. P. Mallikarachehi, K. P. Wimalasena, G. R. William, R. Somapala, W. Simon Singho, D. P. Somaweera, M. W. Ranasinghe, C. M. Ukku Singho.

Siri Nandana Sunday School, Gorakapola : K. M. T. Peiris, M. D. Vaas Gunawardene.

Visakha Vidyalaya, Colombo : Sujata Gunasekera*, V. Jayasekara, G. Abeyratne, Ethel Bastian, Kamala Rajapakse.

Private Candidates : U. W. Perera, W. S. L. de Alwis, K. N. Rajah, G. S. Perera, Rani Kamannagoda, Padma Algama, K. D. S. Pemawansa, H. D. Gunasekara*, M. Piyasiri, P. Y. Wijegunawardene, P. D. Bharatiratne, H. C. D. Gunasekera, M. K. Ratnayake, G. D. Amaratunga, S. Premaratne, N. K. de Silva, S. D. Fernando, E. de S. Weerakody, S. Buddhadasa, K. M. P. Wickramasinghe, G. R. P. Nanayakkara, Y. G. Amaradasa, D. G. Subasinghe, B. S. Kulatunga, M. W. Siripala, G. R. P. R. Uggala, W. M. Piyawardene, K. V. Somaratne, H. Resmin de Silva, W. D. Gaminipala.

JUNIOR EXAMINATION

Balabhiwardhana Sunday School, Kum-bahwella, Galle : A. S. de Silva, N. K. L. Vajirasena Dias, Chitranganie Malvenna.

Buddhist Youths' Dhamma Class, Singapore : K. S. William*, Sim Chhon Kim*, Violet Fernando, Rosy Fernando, Lily Suvanaris, K. C. William, A. W. Dharmapala.

Dharmaraja College, Kandy : G. H. U. Gunawardene, U. M. Jayatilaka, M. C. Liyanage, A. K. N. M. Karunatilake.

Dharmaraja Sunday School, Nedalamuwa : K. P. Sirisena, I. D. William Singho*.

Sanghabodhi College, Nittambuwa : S. E. Siriwardene, R. D. Tilakarathne, K. D. Bandaranayake, H. A. Somawathie, A. Munasinghe, P. M. Amarakoon.

Sanghamitta Vidyalaya, Galle : M. Yasawathie, S. Abeysekera, V. Dahanayake, L. Dissanayake, M. S. Nimala, M. Hettige, G. Abeyratne, A. Palihawadana, S. Madanayake, D. Amara-divakara, M. Charlotte, K. Kahaduwa, D. Abeysekera, D. D. Soma, M. W. Premalata, D. Wijesiriratne, D. Ramana-yake, S. Samaratinghe, K. Animapperuma, Sumana Weerasinghe, Sita Karunaratne*, Ethel Pandita, Sujata Jayasinghe, Srimathie Jayasekera, Vinita de Silva, H. G. Nelly, Varuna Hettiaratchi.

Sangharaja Sunday School, Maradana : R. A. Piyasena, S. W. Bandaranayake.

Sri Balabhiwardhidayaka Sunday School, Gonawala : A. G. Jayasinghe,

Sri Punyakami Sunday School, Mount Lavinia : K. P. D. Udasiri.

Sri Saddharmodaya Sunday School, Egoda Uyana : D. Samaraweera, G.

Dharmabandhu, Amara C. Peiris, Amita S. Peiris.

Sri Siddhartha Sunday School, Udugama : K. Chandradasa.

Sri Sumathipala Sunday School, Yata-gama : K. A. Chandrasena, S. T. Rana-singha, T. Ariyawathie Gunaratne.

Suseelodaya Sunday School, Negombo : R. M. Fernando, W. P. Mahindadasa, R. A. Siridasa, I. P. Dayananda.

Sri Saddharmodaya Sunday School, Walapola : G. D. Piyasiri, P. Lionel, Nimal Malalasekera, M. Ebert Perera.

Vajirarama Sunday School, Bambalapatiya : M. H. Fernando, Y. T. de Silva, K. D. Diyawadana, L. A. L. S. Samara-wickrama, M. A. Yasapala Dias.

Vidyaloka Vidyalaya, Galle : K. Jothipala, B. Y. B. Karunasena.

Balika Vidyalaya, Kalutara : Padma Jayawardhana*, Iranganie Amaratunga*, Charlotte Weerakoon, Evelyn de Silva, Doris Rajapakse, Daya Sugathapala, Somawathie Gunasekera, Tulin Fernando, Sita Fernando, S. Kumbalata Siriseeli Dias, Sardha Pallewatta, Wimala Kalawilavitana, Gertrude Fernando, Chitra Fernando, K. D. Somawathie Kuruppu, Sujata Perera, Nanda Karawita, Prema Gunatilleke, Violet Gunatilleka.

Nalanda College, Nugegoda : B. Jayaseeli Cooray, M. M. Perera, P. D. S. Abeywardene, P. Upasena Perera, D. S. Weerakoon.

Pubuduwa Vidyalaya, Hammangoda : G. Pabawathie Daskoon, E. S. Widya-sekera.

Dharmaraja Sunday School, Grandpass : T. P. Weerasinghe

Government Senior School, Peradeniya : T. B. Wanasinghe, K. G. Gunatilake, W. D. Samarapala.

Siri Nandana Sunday School, Gorakapola : K. D. Tilakarathne.

Visakha Vidyalaya, Colombo : Janaki Guneratne*, Thelma de Alwis, Upamali Karunaratne, S. Amarasuriya, Malini de Silva, Nalini de Silva, Sita Chandraratne.

Private Candidates : P. Samarasinghe, B. G. Chandrasekara, A. V. J. B. de Silva, M. J. Fernando, W. D. de Silva, G. D. Freeman, R. P. Silva, H. Ranasinghe, E. D. Somawathie, N. P. Jayawardene, K. Samatapala, D. K. Easwara, W. D. Samarapala, W. Wedasinghe, Padmini Karannagoda, H. S. Ranasinghe.

PRELIMINARY EXAMINATION

Abhayaraja Sunday School, Devamotawa : K. R. B. Chamrasinghe, S. A. Cornelis.

Buddhist Youths' Dhamma Class, Singapore : George Noorahsiriv, F. M. Sison de Silva, D. P. Wickramadasa.

Dharmaraja College, Kandy : M. K. Wijekoon.

Dharmasoka Sunday School, Rajagiriya : H. Gamini Perera.

Gotama Ashrama Sunday School, Wellawatte : Daya Weeraratne, Lalitha Fernando, Sujata Wickramasinghe, D. Sanath Fernando.

Govt. Training College Practising School, Maharagama : P. W. Perera, O. A. P. Pathmaperuma, R. Giragama.

Govt. Junior School, Alubomulla : A. V. Alwis, P. U. Rodrigo, W. T. Peiris, I. Tulin Perera, I. G. Wimaladasa*.

Mahaniyangama S. M. School (Mahaniyangama) : I. Gunawardhana, M. G. Amarasekera*, T. M. Premawathie, P. A. Karunawathie, K. Y. Podina, P. A. Wipulawathie, P. Madagammana

Sri Balabhiwardhi-dayaka Sunday School, Gonawala, Kelaniya : P. Somadasa Perera.

Sri Dhammarakkhita Sunday School, Kandy : K. Sirimidasa, D. Rajanayake, V. S. Yatawara.

Sri Saddharmodaya Sunday School, Egoda Uyana : M. S. Dayananda Fernando, M. K. Fernando*, K. Upasena Silva.

Sri Sanghamitta Sunday School, Kotahena : L. M. Sumana Dondeniya, D. V. D. Seelawathie, L. Wimalawathie.

Sri Siddhartha Sunday School, Udugama : S. Hemalata, N. Jayalata, K. V. Premawathie, D. Bamunuarachehi.

Sri Sumathipala Sunday School, Yata-gama : K. A. Sumanawathie, Amalin Jayasekara.

Sri Saddharmodaya Sunday School, Walapola, Panadura : Pemasiri Fonseka, P. L. C. Perera, S. T. de Fonseka, J. V. Eddie Peiris.

Vajirarama Sunday School, Bambalapatiya : M. H. Fernando, M. T. Perera, D. B. Siriwardene.

Balika Vidyalaya, Kalutara : Soma Gammanpila*, Charlotte Kahaweguru*, Daphne Lanerolle, Godulani Patirana*, Violet Kumbalata, Padma de Silva, Chandra Karunasekera, Kusuma Fernando, Wimalprema Senaratne*, Violet Jayasooriya*, Irene Perera, C. Hewavitarnie*, Indra N. V. de S. Patirana Iranganie Peiris, Kusuma Wickramasinghe.

Sri Punyodaya Sunday School, Moratuwa : P. H. Milsan Fernando, D. D. Hemaratne.

Siri Sumana Sunday School, Bulugahapatiya : H. D. K. Hithawathie.

(Continued on page 145)

THE BUDDHIST VIHARA SOCIETY IN ENGLAND SENDS US THEIR REPORT FOR 1949

THE outstanding event of the year now ending was the visit of our President, the Ven. Nārada Mahā Thera. To all of us those six weeks, from May, 14 to June 30, were an unforgettable experience.

As detailed in the report published immediately after his visit, the Ven. Nārada laboured unremittingly for the propagation and right understanding of the Dhamma in the West.

The next important event took place on July 28, when the Hon. Secretary and the Hon. Treasurer had the pleasure of entertaining the Hon. J. R. Jayewardene and Mrs. Jayewardene to dinner at Windsor. Over a simple, not to say austere meal, typical of ration-governed England, Society matters were discussed in a most informal spirit.

ORGANIZATIONS

Our President's visit led to extensive contact with other organizations in this country, all but one of them non-Buddhist. Whether the interest in the Dhamma, aroused by the Ven. Nārada's talks, will be sustained, remains to be seen. However, since individual members of some of these organizations now regularly attend our Society's meetings, we may infer that some of the seed sown by our President has fallen on fertile soil.

To our regret, the amalgamation with the Maha Bodhi Society, anticipated in our first Annual Report, did not, after all, take place. However, our contact with that Society is being closely maintained, and readers of the "Maha Bodhi Journal" will have seen that its editor kindly gave a good deal of publicity to our Society's activities during the past year.

We are also in contact with the Maha Bodhi Society's German branch in Munich and much appreciate the regular receipt of that group's excellent publication "Buddhistische Monatshefte." From Germany, too, comes the truly masterly "Studia Pali Buddhica," edited by Dr. med. Helmut Palmié at Hamburg-Poppenbüttel. From America "The Golden Lotus" arrives with punctual regularity; this journal kindly gave space to articles on our President, our Vice-President Miss Lounsbury, and will carry articles on our other Vice-Presidents in the near future. Contact is maintained with fellow-Buddhists in Finland. We are proud to have Mr. Mauno Nordberg, Hon. Secretary of the Buddhist Society of Helsinki, as one of our Honorary Members. Moreover, close contact is being maintained with the French Society, "Les Amis du Bouddhisme," and we always look forward eagerly to the next issue of that Society's valuable magazine, "La Pensée Bouddhique."

In the East, "The Buddhist," organ of the Colombo Y.M.B.A., "The Buddhist Herald," journal of the International Buddhist Study Circle, Minuwangoda, Ceylon, and "The Buddha Duta," published by the Buddha Duta Society, Bombay, have been most helpful to us in

publishing reports, letters and appeals, and we are in contact with the Singapore Buddhist Association and with Buddhists in Penang.

DISTRIBUTION OF LITERATURE

There was an increased demand for Buddhist literature during the past year. Our Society distributed Theravada publications not only in the U.K., but in Austria, Hungary, Switzerland, Canada, the U.S.A. and Malaya.

As an interesting example of the effect of good Buddhist literature we may mention the case of an inmate of one of our London prisons, with whom we were put in touch through the good offices of the Ven. U. Thittila. Literature was sent to him and a regular correspondence ensued between the prisoner and the Society's Hon. Secretary. The man has become a convinced Buddhist and has even managed to interest one of his fellow-prisoners. The letters he writes afford ample proof of the sincerity of his intention to follow the Noble Eight-fold Path upon his release from prison.

GIFTS TO THE SOCIETY

That we were able to distribute literature on such a large scale, apart from the publications which were handed out free of charge or sold at a nominal price at our public meetings, is due mainly to the generosity of our members and supporters, notably those in Ceylon. Foremost among our donors rank Mrs. L. S. Polpitiya, of Kandy, and Mr. P. B. Polpitiya, of Polgahawela. Mrs. Polpitiya generously sent parcels of literature on nine different occasions, containing booklets and pamphlets for distribution as well as valuable contributions to our steadily growing reference library. Mr. Polpitiya also sent precious literature, some of which has found its way to our enquiries abroad. Literature was received also from Mr. Richard Salgado, Panadura; Mr. J. F. McKechnie (ex-Bhikkhu Silācāra); the Maha Bodhi Society, Calcutta; Mr. R. Abeyasekera, Kandy; Mr. W. Jayasiriwardena, Nugegoda; Mrs. B. S. Jayawardena, Ja-Ela; the Ven. Nyanaponika Thera, Dodanduwa; Mr. R. H. F. Rose, Donduwa; the Ven. Nārada Mahā Thera; Miss S. Y. Eu, Singapore; Captain John Hardy, Surbiton, England.

The Singapore Buddhist Association sent a copy of their 18th Annual Report and Statement of Accounts and of the Vesak Holiday Memorial, presented to the Governor of Singapore, for our reference library.

Other welcome gifts to the Society included: sheets of Ceylon Independence Commemoration stamps from Mrs. Polpitiya, which will be sold for our funds in due course; two large photographs of our Venerable President from Miss S. Y. Eu, Singapore, who also sent a beautiful plastic desk lamp for our Shrine Room. Unfortunately, the rough treatment meted out to the package in transit caused this to arrive completely broken,

but we none the less deeply value the loving thought which prompted Miss Eu to send this artistic gift.

In our first Annual Report we mentioned the deeply-appreciated gift of two gold rings, sent to us by Mr. P. B. Polpitiya, on which we were compelled to pay Customs and Excise duty amounting to £5. In May this year, Mr. Polpitiya most generously sent us Rs. 100/- or £7.9.0, to make good the loss to our funds represented by the duty which we were unable to recover from H. M. Customs and Excise. The balance of Mr. Polpitiya's donation helped to defray the Hon. Secretary's expenses for stationery.

In June, a cheque of £18 was received from Mr. Khoo Kay Eong, representing contributions of £2 from himself and eight other supporters in Malaya towards our Vihara Fund.

Mr. Raja Hewavitarne gave a donation of £7 with the request that £2 of this sum should be sent to Mr. J. F. McKechnie (ex-Bhikkhu Silācāra), the remaining £5 being a contribution to the Society's funds.

Many sympathizers gave assistance in practical ways. For example, Mr. Geoffrey L. Rudd, President of the Bournemouth Vegetarian Society and Editor of "The Vegetarian," kindly allotted to our Society a small-space advertisement free of charge; this led to several new contacts being made. The picture of our President illustrating this Report was made from a block provided by Mr. Rudd. We know that many of our members who were unable to obtain photographs of the Ven. Nārada, will treasure this picture.

The Maha Bodhi Society, Calcutta, sent a number of copies of "Maha Bodhi" Vesak Number for sale at our meetings, the proceeds to go to our funds.

Mr. L. G. Jesse, one of our London members, generously advertised, through the medium of Harrap's, for copies of the Ven. Nārada's "Elementary Pāli Course" in the U.K., Ceylon and India at his own expense. Unfortunately without result, for the book is out of print. However, we are glad to hear from our President that it is being reprinted and we hope to acquire a large number of copies in due course, for the demand is very great. The Hon. Secretary, Mrs. Rant, made some typewritten copies of the book to help at least a few of the students attending the Ven. U Thittila's Pāli classes.

Others helped the Society by bringing in new members. Mr. Asoka Embogama, of Kurunegala, was specially active in this way and enrolled seven new members in Ceylon, including one Life Member.

REPRINTS

One hundred and fifty copies of Mr. R. Abeyasekera's talk on "Some Reflections on the Master's Quest for Light" were cyclostyled for distribution at a low price. Half the cost of cyclostyling was borne by the Hon. Secretary.

The Hon. Secretary's mother made a Braille copy of the Ven. Narada's "Buddhism in a Nutshell" which was presented by our Society to the National Library for the blind. The same lady had undertaken to make another Braille copy of the book for use by the blind in Ceylon and to put the Ven. Narada's translation of the "Dhammapada" into Braille.

We conclude by adding an urgent appeal for your continued support. We shall continue our efforts for the fulfilment of our objects, but the scope of our work is largely dependent upon the goodwill and co-operation of our members and sympathizers. You can help to bring about the establishment of the Sangha in Britain by contributing generously to our London Vihara Fund. You can help us to spread the Buddha-Dhamma by sending us Theravada literature. You can help us build up our reference library and our reading-room by sending us at least one copy of each Buddhist book published, of translations of the Pāli texts and Buddhist periodicals. "The Gift of Truth excels all other gifts."

PEACE TO ALL BEINGS

THE ATTAINMENT OF A STATE OF GOODNESS

(Continued from page 135)

nor lose confidence in the eventual success of his leadership. Let him, as a man who walks with patient determination along a hard and dangerous road to a distant jungle shrine where bubbles a healing spring, press onward on his course. To those he passes on his way he should tell wither he is bound, and if they should seek to know more, let him describe his course and point out the sign-posts and bridges, fords and pitfalls, dead-ends and junctions, and the safe and unsafe places of rest that lie on his way. If they should hearken and follow him, let him be happy and hasten on his way with greater zeal, but if they do not, let him warn them of the error of their ways, and proceed alone or with the few who hearken, always keeping in mind that in living example lies the most potent means of persuasion.

He should not linger on the way in fruitless argument but march on, for the way is long and tortuous, steep and arduous, and the quicker the pace the less suffering there is to endure. March on to thy goal, alone, if none will listen to you and follow on your footsteps, for the greater the number of feet that tread the path, the clearer becomes the track, and the easier it is for those that come after you to see and follow. Go fearlessly forward nursing your hopes however feeble they may grow, for if your purpose is truly good, and you are fully master of the knowledge of your route, ere you arrive at your goal there will surely be many more than you can guess following at your heels.

Many are perhaps deterred because they have no assurance that in the end they will meet with others in whose company they would like to be. Of that no man can be fully assured by another, for no one has ever returned from that bourne to give us that assurance. But we can surely observe the paths along

which we travel here, and the wayfarers that travel thereon, and we can be adequately certain that the nature of those who have reached their goals will be similar in type to those we here observe treading on those several paths. Therefore, if we are prudent, we will guide ourselves by this and take that path along which have wended those in whose company we would most like to be.

The question may be asked as to what this state of goodness is. By it is to be understood that state which will be achieved by the faithful, sincere follower of the Noble Eight-fold Path of the Buddha.

Ere the waters of goodness will fill the pitcher that is man, it must be taken to the water and pressed down and kept in place with a part of its brim below the water's level for the first few drops to trickle in, but once the stream in increasing flow begins to pour in displacing the resistant air, no pressure will be needed and it will fill faster and faster as it sinks lower and lower with the increasing weight of its own fullness. Such is the manner in which goodness draws followers into its fold.

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N. WICKREMESINGHE.

"Double Jak."
Hunnasgiriya,
1-3-50.

OUR ENGLISH DHAMMA EXAMINATION RESULTS

(Continued from page 143)

Visakha Vidyalaya, Bambalapitiya : Chintamanie Kurukulasooriya*, M. de Zoysa, Indrani Ratnapala*, Surangani Wijewardene, Nanda Perera, Chitra Agalawatta.

Nanda Tutory, Warakapola : P. Ariyatilaka, M. L. Abeyratne, R. M. Senaratne, P. L. Nandawathie, G. Anulawathie, W. A. Jayasekera.

Private Candidates : Hemawathie Perera, J. A. Vincent Perera, L. A. Perera, Daisy de Alwis, G. Prathapsinghe, W. M. A. Soysa, W. L. W. Soysa, M. Enid, D. Fernando, E. B. Sirimanne, G. L. Prematilaka, P. Weerasekera.

The Sadhuwardhana Challenge Shield awarded to the best school was won by Balika Vidyalaya, Kalutara.

A YOUNG READER ASKS :

SHOULD BUDDHIST CHILDREN BE EDUCATED IN BUDDHIST SCHOOLS?

(Continued from page 140)

Only then will the growing incidence of crime, of lawlessness and of depravity—which explain themselves when considered in the light of the ignorance of the masses, and which are a blot on the name of any Buddhist country—fade away, and the Buddhist youth of Lanka, emerging from well-organized Buddhist schools, be able to prove themselves worthy of their religion and its noble exponent.

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noolaham.org SWARNABUPESINGHE.

LETTERS TO THE EDITOR

HONOURS

Sir,

I have just read Mr. de Silva's letter re your publication of the names of the "Honoured" among the members of the Y.M.B.A.

It is going a bit too far for Mr. de Silva to say that the *Buddhist* has inculted him by publishing this bit of news. He need only turn over if he does not relish anything unpalatable to him. No one will force him to read. On the other hand, for his information I may say that there are very many readers of *The Buddhist*, who are pleased to see the names of their fellow-members among the "Honoured."

The Buddha has always asked his disciples to give honour where it is due. In conclusion—

A little "Honour" now and then
Is relished by the wisest men.
Thanking you for your valuable space

Yours, etc.,

H. LAWRENCE FERNANDO.

"Suramya,"
New Bullers Road,
Colombo 4, 16-3-50.

II

Sir

I don't agree at all with your correspondent, W. A. de Silva, on the subject of honours. If, however, his objection is to men who do not deserve them, then I am all with him.

All this reminds me of a story.

There was once a Mr. Grant in England. Having failed in all his attempts to get a title in Britain he crossed over to Germany, and in a short time returned with a Baronetcy. An English paper published these lines a few days later:—

Honours a king can give,
Honour he can't ;
Titles without honour
Are a Barren Grant.

Yours, etc.,

D.N.W.

COLOMBO Y.M.B.A. NEWS

NEW MEMBERS

7.3.50 : G. C. de C. Dassanaikie, Electrical Department, Stores, Union Place, Colombo ; Neville Daniel, P.O. Box 14, Colombo ; K. P. D. Gunawardena, Messrs. Cargills Ltd., Colombo ; S. D. A. Jayasingha, 88/1, Pagoda Road, Nugegoda ; K. Neil Rajah, Savings Certificate Branch, G.P.O., Colombo ; Supramaniam Mahesan, P.O. Box 14, Colombo ; Peter Soysa, Department of Indigenous Medicine,

Colombo 8; Victor L. Tillekeratne, Panadura; I. K. G. Chandrasena, Field Commissioner, Boy Scout Headquarters, Colombo; T. Tillekeratne, 110, Frant Street, Pettah.

14.3.50 : Henry Jayawardene, Madurawala, Anguruwatota; S. Mahesan, No. 12, Uswatta Circular Road, Uswatta, Moratuwa; D. P. Prathapasinghe, Harbour Foreman's Office, Engineers' Department, Colombo Port Commission; W. A. Jayawardene, Private Secretary to the Minister of Home Affairs, Ministry of Home Affairs, Torrington Square, Colombo; W. A. Boteju, General Photo Co., Havelock Road, Colombo; M. W. R. Jayawardene, Vauxhall Street, Colombo; C. C. S. Seneviratne, Treasurer's Department, Town Hall, Colombo; H. Gamini Thuyakontha, No. 19, Duplication Road, Kollupitiya, Colombo 3.

RESIGNATIONS

S. L. B. Kapukotuwa.

BILLIARDS

The Y.M.B.A. "A" team drew their match against the Moors' Islamic Cultural Home played on March 19.

The results are as follows :—

M. I. Zainudeen (M), (break of 67), beat M. C. F. Abeykoon (break of 37) 250/199.

M. Y. M. Mushood (M), beat L. Wijesekera 250/194.

A. R. M. Saleem (M), beat D. A. S. Perera 250/238.

Ashley Perera (Y), beat M. M. Farook 200/169.

SNOOKER

D. E. Welaratne (Y), beat M. S. M. Ashroff 44/30, 47/18.

J. W. Hewavitarne (Y), beat A. H. M. Rashard 60/39, 57/51.

R. Wijesingha (Y), beat M. L. M. Sahib Doray 59/48, 45/42.

M. M. Thawfeek (M), beat Lionel de Silva 35/58, 33/28, 37/36.

OBITUARY

We regret to record the following deaths :—

Mrs. Piyaseeli Goonesekere, wife of Dr. G. S. de S. Goonesekere, and sister of Mr. Percy Jayakoddy.

Mr. George E. de Silva, of Kandy, Minister of Health in the last State Council and for a short time Minister of Industries and Fisheries in Parliament. Mr. de Silva was a member of our Association for a number of years. A few years ago he entertained at his home in Kandy a large party of our members.

NEWS AND NOTES

SRI PADA

The Sri Pada electric lighting scheme was inaugurated on March Full Moon Day (4th) by Sir John Kotelawala, Minister of Transport and Works, in the presence of a large gathering including several Ministers of State.

MAHARAJ KUMAR OF SIKKIM VISITS BUDDHA VIHARA

On March 14th, 1950, His Highness the Maharaj Kumar of Sikkim visited the

Buddha Vihara, New Delhi. He was received by members of the Maha Bodhi Society and the Indian Buddhist Association, who were introduced to Prince Namgyal by the Venerable Pandit Alutnuwara Dhammadhara. The Prince offered flowers and incense to the Buddha and worshipped the Lord, prostrating on the floor.

A meeting was held, in his honour, under the auspices of the Maha Bodhi Society. Receiving the Maharaj Kumar, Bhikkhu A. Dhammadhara extended a warm welcome to the visitors.

Sri A. B. Barua, the General Secretary, Indian Buddhist Association, and Professor Rahul also spoke.

Prince Namgyal expressed his gratitude to the Bhikkhus and thanked those present at the meeting.

Among the distinguished visitors were Rev. Riri Nakayama of Japan, Professor, S. Shulu of China, Miss Shakuntala of the World Fellowship of Faiths, Dr. Felix Valyi of the World Council on Higher Learning of Oriental Humanities, and Shri Patil of Delhi.



King Phumiphon Adulet, of Thailand, and his 17-year-old fiancée, Princess Sirikit Kitiyakara (with flowers) in the shrine room of the Kotahena Buddhist temple, Dipaduttamarama, where they were accorded a reception, while in Colombo for a few hours early last month, on their way to Siam.—(Times).

COLOMBO Y. M. B. A. HALL

OUR NEW HALL HAS BEEN ACCLAIMED
THE BEST FOR DRAMATIC PERFORMANCES.

For Particulars apply to :

THE HONY. GEN. SECRETARY.