

THE BUDDHIST

“*Sīla Paññānato Jayam*”

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Vol. XX.

AUGUST, 1949

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

No. 4

BUDDHIST MONASTERIES IN ANCIENT CEYLON HAD SLAVES

THE Buddha has prohibited bhikkhus from accepting male or female slaves (*dāsī-dāsa*).¹ But with the increase of monks and temporalities, slaves had to be employed in monasteries in ancient Ceylon.

A passage in the *Samantapāsādikā*, Commentary on the Vinaya,² clearly says that kings give slaves to monasteries,³ and that they should not be admitted into the Order of the Sangha, but that they could be admitted only after making them free men. As the acceptance of slaves was against the injunction of the Buddha, the *Majjhima Nikāya Commentary* laid down that it was not proper to accept slaves as such, but that it was proper to accept them when one says: 'I offer a *kappiyakāraka*, I offer an *ārāmika*.'⁴ (*Kappiyakārakas* are, generally speaking, laymen who undertake the responsibility of providing monks with their needs. A *kappiyakāraka* offers his services voluntarily, and if his patronage is accepted, the monk thereafter feels free to inform the *kappiyakāraka* of his needs without any reserve. The monk is also thereby entitled to feel confident that a *kappiyakāraka* will never give him any gift except in strict accordance with the rules of the Vinaya and the conventions of the people. The *kappiyakārakas* mentioned in this context, however, seem to have been people provided by others to do the work of the temple, and therefore, in the nature of servants. *Ārāmikas* are attendants and servants of the monastery).

This seems to have been an ingenious device to avoid a difficulty, adopted to fulfil not the spirit, but the letter of the law. But the fact that there were actual slaves in monasteries, by whatever ethically convenient name they were designated, is proved beyond doubt by the *Samantapāsādikā* passage quoted above which lays down that they should not be admitted into the Order till they are made free men.

The evidence available shows that slaves, both male and female, were employed in monasteries from early days, and for their maintenance large sums of monies were deposited. Eight short inscriptions at Anurādhapura, dating from the 6th to the 7th century A.C., record some grants in money (*kahavanas*) by a number of people, whose names are given, for the maintenance of slaves at the Abhayagiri Vihāra at Anurādhapura. Six of these men had deposited 100

of the "slaves" offered and liberated were not slaves at all, but free men of high social status. Most probably they were offered only for a very short time, perhaps for a few hours or minutes, in order to gain "merit."

Offering oneself as a servant to the Buddha, Dhamma and Sangha was considered highly religious and meritorious. It was also considered an attempt to practise the virtue of humility.⁶ Personal names like Buddhadasa, popular among Buddhists from ancient times, point to this tendency.

By
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kahavanas each, one of them 1,000 while the other had deposited 2,000. The merit acquired by these gifts is transferred to all beings.⁵

If granting endowments to maintain slaves at monasteries was considered meritorious, freeing them from slavery was considered even more meritorious. Thus the device of offering slaves to monasteries provided a twofold way for the acquisition of "merit." The gift itself was meritorious, and the redemption of the gift also gave merit to the redeemer. Both acts also benefited the monastery. The *Anāguttavamsa-dēsanāva* (p. 42), a prose work by Vilgammula Mahāthera at the beginning of the 14th century, says that in order to liberate oneself from evil tendencies (*kilesa*) one should liberate slaves.

It would seem that offering slaves and liberating them assumed the proportions of a cult, and certain amusing methods of procedure were developed in the pursuit of this cult. While there were real slaves attached to monasteries, some

King Devānampiya-Tissa is reported to have assumed the role of a gate-keeper for three days to honour the *bodhi* branch immediately after it was brought from India.⁷ This act is in the same category as the offering of the kingdom of Lankā by this king himself and others to the *sāsana*. It is only a conventional form of expression of respect and honour. Aggabodhi VIII (801-812 A.C.) made his mother offer his own person to the Sangha, then paid "a sum equal to his own value" (*dhanam attagghanam*) and thus became a free man.⁸ The king had this done as a punishment for his having called one of his servants "slave" (*dāsa*). There is no doubt that the king was offered as a "slave" to the Sangha by his mother. As to the amount of the "sum equal to his own value" paid to the monastery to liberate the king of Lanka from "slavery," we have unfortunately no information. Anyway, it could not have been small. Kirti Nisānka Malla (1187-1196) offered his son and daughter to the Tooth-Relic and the Alms-Bowl of the Buddha and freed them by "offering wealth including a golden casket."⁹ These instances clearly show that some of the "slaves" freed were not real slaves.

Inscriptions show that offering oneself and one's own relatives as slaves to monasteries and freeing them again

Sangha. One form is called *attasan-niyyātana* which means 'dedicating, giving over or offering oneself.' (*Anguttara Commentary* I, p. 304, Simon Hewavitarne Bequest ed. 1928). This amounts to putting oneself into the position of a servant of the Triple-Gem.

1. *Digha Nikāya* I, p. 49 (Colombo ed. 1929).
2. *Samantapāsādikā* III, p. 177 (Colombo 1900): *vihāresu rājāhi ārāmika dāsā nāt a dinnā honti; te'pi pabbājetum na vaṭṭati; bhujisse kavva pana pabbājetum vaṭṭati.*
3. King Silāmeghavarṇa had given Tamil prisoners of war as slaves to Buddhist monasteries. *Mahāvamsa* xlv 73.
4. *Papañcasudani* I, (Aluvihāra ed. 1917) p. 404: *dāsīdāsavase'eva tesam patiggahanam na vaṭṭati. Kappiyakārakam dammi, ārāmikam dammi'eva cutte pana vaṭṭati.*
5. *Epigraphia Zeylanica* IV, pp. 139-140.
6. There are four ways of "taking refuge" in the Buddha, Dhamma and
7. *Mahāvamsa* xix 32.
8. *ibid.* xlix 62-64.
9. *Ep. Zey.* II, p. 107.

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became a very popular religious cult from about the 5th century A.C. to about the 8th century. Four Rock Inscriptions from Vessagiriya¹⁰ record instances of various people who obtained freedom from slavery for themselves and for their relatives. One of them liberates his wife from slavery; two liberate their children; two others liberate themselves. The merit so acquired is transferred to all beings. The two men who liberated their children aspire to Buddhahood as the result of their deed. Even those who liberated themselves transfer the merit acquired thereby to all beings. This clearly shows that to become a slave at a monastery and to obtain even one's own

manumission was regarded as being religious and meritorious. The two persons who liberated themselves together paid 100 *kahāpanas* to the monastery. But we do not know how much was paid by the others.

According to an inscription¹¹ of about the 7th century, at Madagama Vihāra in the Tisāva Korale of the Kurunāgala District, a man liberates his daughters (*dariyana*) from slavery. This instance and the previous one, in which a wife is liberated, prove that female slaves worked in monasteries at the time. We also learn from the Mihintale Inscription of Mahinda IV that female servants were

employed in that monastery in the 10th century.

Sometimes several people became "slaves" together and "freed" themselves together. According to an inscription¹² during the time of Dalla Moggallāna (611-617 A.C.), found at Nilagama in the Mātale District eight persons in company, whose names are given in the inscription, liberate themselves from slavery on the New Moon day in the month of Vesak by paying 100 *kahāpanas* each to Tissārāma at Nilagama.

These instances show that the "traffic in slaves," both genuine and sham, was a lucrative source of income to monasteries.

THE STRANGE CASE OF DE NOBILI, S.J.

REPRODUCED FROM THE LAND OF THE GOLDEN IMAGE BY
MAURICE COLLIS

MORE interesting is the Jesuit attempt to confront the higher Brahminism, the great Sanskrit philosophy of the Atman, the most profound and the most fecund metaphysic in the Orient. The ordinary run of Portuguese clerics, though in the course of the hundred years since the time of da Gama's farcical *mal entendu* they had learnt a good deal about popular Hinduism, knew nothing of its esoteric depths. Xavier occasionally met Brahmin philosophers, but the records of his conversations with them show that he was completely ignorant of their system. Towards the end of the sixteenth century, however, it became known that remarkable ideas were current in Hinduism. The Dutchman, Linschoten, writing in 1583, observes: 'The Bramenes believe that there is a supreme God above, which ruleth all things, and that men's soules are Immortall, and that they go out of this world into another, both Beasts and Men, and receive reward according to their workes, as Pythagoras teacheth, whose Disciples they are.'

This notion that the Sanskrit sacred writings had some connection with Pythagoras was still popularly current in 1670, when the English traveller, Thomas Bowrey, wrote of the Brahmins: 'They are reputed to be very great Philosophers, and doe really and with Zeale study the Pithagorean Philosophy . . . And by the wisest Europeans that Sometime doe converse with them with great freedom, they are said to be great Astronomers and Philosophers, as before mentioned.'

These quotations show that, though the Brahmin doctrines were not generally understood, a faint perception existed that they had some relationship with Greek transcendentalism. So unaccountably serious did they seem by all accounts that Bonhours, the French Catholic and scholar who wrote Xavier's life in 1682, opined that 'it may be inferred that in former times the Indians heard of Christianity, and that their religion is an imperfect imitation or corruption of ours.' Only so could he explain certain affinities between Catholic and Brahmin philosophy, speculations which Jesuit studies

earlier in the century had brought to light, and of which plain men like Bowrey had vaguely heard. Their alleged origin in Christian doctrine had the supposed historical support of St. Thomas's visit to India.

Not till the early years of the nineteenth century were translations of Sanskrit classics to become available in Europe. Their revelation of the doctrine of the Atman caused an immense sensation. Many eminent thinkers were carried away by enthusiasm. The German poet Schlegel's impassioned outburst after reading the Bhagavad-Gita is well known—as is Schopenhauer's heartfelt remark: 'It has been the solace of my life, it will be the solace of my death.' And Wagner, writing to Matilde Wesendonk in 1857, could say of the same: 'Yes, child, it is a world view, compared with which every other dogma must appear small and narrow.' Our own Matthew Arnold was no less profoundly moved. But any analogy between the Gita and Christian mysticism was not yet suspected.

In the twentieth century we have become better informed. The *Upanishads*, the *Vedānta*, are on the shelves of our libraries, along with the works of the monk who styled himself Dionysius the Areopagite, with those of St. John of the Cross, St. Teresa, Master Eckhart, and of the English author of *The Cloud of Unknowing*. It has become clear that the vision of truth, which these European mystics record having seen, transcended their dogmatic beliefs and was analogous to the Brahminic vision.

The seventeenth-century Jesuits were among the few at that time who saw that Brahminism was more than the horrid tangle of superstitions which some of its outward forms suggested. In order to apply their method of proselytizing from the top, they tried to find out more precisely in what it consisted, so that, by force of superior dialectic, they could show how it fell short of the truth they could reveal. Like Ricci in China who was assuring the Confucians that the step from their theism to Christianity was an easy one, so they in India, after

mastering the Brahminical books, must devise a similar acceptable transition. A *Summa* would be required, reconciling Catholic and Brahmin philosophy, as Aquinas had reconciled Catholic and Greek, a reconciliation acceptable to both the Brahmins and the Pope, not an easy book to write but one of which they believed themselves capable. The reader will perceive that a syncretism of sorts was to be offered, a reconciliation not by a demonstration of the transcendental resemblance between Christianity and Brahminism, but by means of a dialectic which would convince the Hindu philosophers that Catholic revelation was needed to amplify their knowledge. Christianity would be introduced to them as a supernatural confirmation of truths, some of which, it was allowed, they had apprehended by natural means.

Knowing, as we now do, the nature of the Atman metaphysic, it goes without saying that, while a syncretism of Brahminism and Catholicism might be possible on the transcendental levels common to the mystical saints of both religions, it was not possible to bring that about by dialectical pyrotechnics. The Jesuits' attempt to accomplish this impossibility is a very curious episode in the history of the West's assault upon the beliefs of the East.

At the beginning of the seventeenth century the most important centre of Brahmin learning was at Madura, the university city of Malabar, a triangle of country which forms the toe of India. The Mughal had not penetrated so far south. It was the very hub of the Brahmin world, a Hindu kingdom of an immemorial kind. Thousands of students attended the university. The curriculum was a long course in the Sanskrit classics, in its first stages concerned with their grammar and literal rendering into the spoken language, which was Tamil. The later stages, to which but few attained, were an increasingly difficult exposition of the metaphysic. Besides the university, Madura possessed one of the largest and most gorgeous shrines in India, a temple where the ritual side of these studies was demonstrated.

10. *ibid.* IV, pp. 132-133.

12. *ibid.* IV, pp. 294-295.

If they were to master Brahminic philosophy, the Jesuits perceived that one of their number must go to Madura. But how could they count on his being received? The Government of Goa was detested by the Hindus. In 1567 all Hindu temples on Portuguese territory had been destroyed and their revenues diverted to support Christian foundations. Brahmins resident in the city were obliged by law to listen on Sundays to sermons delivered by Dominicans. It even appears that under the more fanatical viceroys Hindus were not allowed even to worship in private. Thus Father Dalmeida writes in November 1559, describing how he and other Fathers were empowered to enter private houses by night, and, if the inmates were found practising the rites of their faith, to arrest them.

To effect their purpose the Jesuits selected a certain Italian aristocrat, Robert de Nobili, who had joined the Society and come out to Goa in 1605. The instructions they gave him will best be appreciated by relating what he actually did.

De Nobili set out for Madura dressed as a Brahmin, just as Ricci made his way in China dressed as a scholar. On arrival at the city he declared that they should not mistake him for a Portuguese, for he was an Italian nobleman, and one, moreover, who had renounced his family and his estates to become an ascetic in the Asiatic manner. This ensured him a good reception, for in India a sage, no matter what his denomination, is always respected.

Settling in the town, he was careful to conform strictly to the usages of his adopted pose. He ate but one meal a day, and that consisted only of rice, vegetables, and milk. His first step was to learn Tamil, which with its rich vocabulary and elaborate grammar is one of the most difficult of Indian vernaculars. By concentration and enormous industry he mastered it in two years. But this was only the beginning. The Brahminic texts were not available in Tamil. No-one who was not a Sanskrit scholar could read them and no-one who was not a Brahmin could aspire to learn Sanskrit. Moreover, the key texts were reserved for the inner circle of the hierarchy.

In the East, however, patience and a go-between will procure almost anything. De Nobili's scholarly way of life won him a Brahmin friend, who eventually obtained copies of the secret texts and helped him to decipher them. Gradually he worked his way through the intricacies of the metaphysic. Armed at last with Tamil, Sanskrit, and a knowledge of the *Vedanta*, he dared to begin expounding his syncretic system. His reputation increased. As a sage from overseas, a strange rarity in those lands, he aroused curiosity and secured a following. Deliberately cultivating a mysterious legend, he never went out and, shut in his room, was so difficult of access that only after the third attempt could anyone hope to be received. This reserve, his fragile

and emaciated appearance due to austerities, his aristocratic air, his imposing presence as he sat in turban and yellow robe, drew to his room eventually most of the pundits, with whom he remained closeted for hours, arguing them indefatigably round to his view.

In 1609, four years after his arrival, he published a book in Sanskrit, so elegantly phrased, so brilliant in its dialectic, that it compelled the admiration even of those who had so far held aloof from a man of whose single-mindedness they were not entirely convinced. This work, it is said, presented a statement of Christian philosophy in terms which made it seem a legitimate extension of the doctrine of the Atman. As is well-known, the heart of the Brahminic vision is contained in the celebrated refrain in the *Chandogya Upanishad*: 'What that Unknowable is by which this universe subsists, that is the real, that is the soul, that art thou.' This conception is called non-duality. There is only one Real. Therefore the individual is God. And he is aware of this in *Samadhi*, that is, when meditation becomes absorption, subject and object, soul and God, being then so completely blended that the consciousness of the separate subject disappears. The state of *Samadhi* is termed *niratnakatvam*, which signifies the vision of the non-dual nature of reality. How de Nobili contrived by means of dialectic to hinge Catholicism on to this conception is unknown, for no copy of his book exists. On the plane of mystical Catholicism the reconciliation was arguable. If most of the Christian mystics held that in their state of absorption corresponding to *Samadhi* there remained duality, the self having a vision of God as an object, or that if union took place it did not imply identity, some mystics, particularly the Flemish and German, seem to have experienced the sense of non-duality. That was partly the reason why Eckhard in 1235 was arraigned for heresy by the Bishop of Cologne, for the conception of non-duality had not, nor has it had since, any place in Catholic philosophy. But as de Nobili was not a mystic and sought only a reasoned adaptation within the accepted framework of Catholicism, he made no use of Eckhard's sermons, which might have supplied him with a real adaptation, for Eckhard certainly believed himself to be a Christian. How he presented his syncretism is, therefore, difficult to conceive, unless we suppose that his views impressed, not the orthodox esoterics, but some sect of Hindus who were prepared to dilute an absolute non-duality, allow a union which was not an identity, and so were ready to admit that God, as an object, might have given a particular revelation to one who had been in union with Him, of which person and his message de Nobili had exclusive information. But this is mere surmise. Without his book and fuller information about his Hindu admirers, it is impossible to say how he achieved his adaptation. But achieve it he did to the satisfaction of some of the Madura pundits, for he was able to raise funds and build a church.

This passage from the esoteric to the exoteric, from metaphysics to ritual, was, as one might well suppose, the danger point. As a sage, a teacher, a guru, he was assumed to be infallible even from those who had not impressed, but to set up a rival place of worship and

obtain donations from the local inhabitants was going beyond what was regarded as his legitimate role. Moreover, there was clearly an enormous difference between Catholic rites in a church and the rituals of a Hindu temple. The pundits who had enjoyed his speculations were somewhat startled to see their philosopher officiating at rites which in effect denied the efficacy of their own. The position may be illustrated by an example. Certain Brahmins formally charged him with atheism on the ground that he did not believe in the Trinity, that is to say, in their Trinity of Brahma, Vishnu, and Siva. It is true that they themselves did not believe in these deities esoterically, but exoterically they were the expression in phenomenal form of three aspects of the Absolute, and, so, played an essential part in ritual and doctrine.

Well aware that objections of this kind might wreck in practice what had seemed feasible in theory, de Nobili tried to make things easy for his Brahmin supporters by various concessions to Hindu usage. Relying on the precedent that in the past the Church in Europe had taken over pagan festivals and turned them into Christian holy days, such as the old Lupercalia of February which became the Carnival of the Virgin, he allowed Brahmins whom he baptized to continue to paint caste marks on their foreheads and to wear the cord they held sacred. Nor did he look too closely at their rural feasts, though it seems he could not bring himself to allow offerings to the *lingam* in time of drought.

But these concessions, made solely to prevent friction and the ruin of his plans, got him into difficulties with the heads of the very church whose doctrines he was striving to make palatable. If the Brahmins considered he did not go far enough to meet them, the hierarchy of Goa thought he had gone too far. His immediate chiefs of the Jesuit Professed House were satisfied that he had made the best accommodation possible, but the Primate, an Augustinian named Dom Fr. Christovao de Sa, sent for him in 1616 and expressed his displeasure. What had been done at Madura did not accord with the policy adopted towards the Hindus inside Goanese territory. In defence of his concessions de Nobili submitted a memorandum detailing the delicate nature of such a conversion as he aspired to bring about. He obtained, curiously enough, the support of the Grand Inquisitor, Dom Almeida, who agreed that in the interests of a wide conversation it was necessary, certainly at first, to distinguish between civil rites and religious observances, precisely the point which Ricci had raised in China a few years previously. The matter, however, was of such importance that reference had to be made to Rome, and in 1623 Pope Gregory XV decreed that Brahmins converted to Catholicism might wear their sacred cord and use caste marks, provided these were blessed by a Catholic priest.

So dissolved into comparative trivialities de Nobili's dream of converting the Brahmin hierarchy by means of a grand syncretism. But his experiment was an interesting one, perhaps the most interesting missionary experiment which has ever been undertaken. Its intellectual quality shows the Jesuits to have been in this respect a long way ahead of the other religious organizations in Goa.

NARADA THERA—ENGLAND IS GRATEFUL TO HIM

MRS. A. RANT, HON. SECRETARY, BUDDHIST VIHARE SOCIETY IN ENGLAND, REPORTS ON OUR MONK'S CEASELESS GOOD WORK DURING SIX WEEKS.

Sabbadanam Dhammadanam Jinati—the gift of Dhamma excels all other gifts. During his six-weeks' stay in England, Bhante Nārada bestowed this precious gift not only on the members of the Buddhist Vihara Society in England, of which he is the revered President, but on all who were ready and willing to receive it.

His visit is bound to have far-reaching beneficial results. He radiates Metta, loving-kindness; his mere presence has a healing effect on the troubled mind. Though he refers to himself as a "humble monk," no one who comes into contact with him fails to be impressed by his greatness—the dignity and serenity of one steeped in the Buddha-Dhamma, a true exemplar of the Lord's Teaching. Not only did he preach and expound Dhamma every day of his six-weeks' visit, but he demonstrated in his own person the heights which may be attained by living the Good Life.

Almost his first words upon his arrival were that "he had come to Europe not to discourse on either Hinayana or Mahayana, but to expound pure Dhamma." He said he had come to work and loved the work. And how he worked! With what tireless, selfless zeal he expounded Dhamma!

Accompanied by Miss G. C. Lounsbury, the President of "Les Amis du Bouddhisme" in Paris and Vice-President of the Buddhist Vihara Society, Madame La Fuente, Editor of "La Pensée Bouddhique," and Monsieur R. Joly, Vice-President of the French Society, who had kindly undertaken to act as his attendant during his stay in England, he arrived from France in the evening of May 14th and began work immediately. The next day, on May 15th, he gave a discourse on "The Buddha" to the crowded Vesak gathering of the Buddhist Vihara Society to which he presented a Sacred Relic of the Lord. A report of this memorable event has already appeared in various papers. On May 18th an informal meeting was held at his residence, the "Sasana Kari Vihara" in Belgrave Road, the temporary Vihara established for the Ven. U Thittila by the Burmese Community in London, for the purpose of introducing members of the Society's Executive Committee to their President.

On May 19th, the Ven. Nārada began his evening classes in Pāli and the Dhammapada. Throughout his stay these classes were held every weekday evening, excepting Saturdays and those evenings when he was invited to give outside lectures; and one evening a week was set aside for a meditation class.

On Saturday, May 21st, Mr. Fran Allen, Hon. Treasurer of the Buddhist Vihara Society, drove the President to the Society's office at the home of the Hon. Secretary, Mrs. A. Rant, where he was shown the members' register and other documents and discussed matters pertaining to the Society. On May 22nd he addressed another well-attended and keenly appreciative meeting of the Buddhist Vihara Society on "What is

Buddhism?" and on May 24th the first meditation class was held.

Unfortunately, on May 25th, when he was due to lecture to the Buddhist Society, London, on "The Bodhisatta Ideal," the Venerable Thera was laid up with a chill and unable to deliver his address. As there was no time to cancel the meeting, the address was read on his behalf by Miss I. B. Horner, Hon. Secretary of the Pāli Text Society and Vice-President of the Buddhist Vihara Society.

The following Sunday, May 29th, when barely recovered from his illness, he travelled to Oxford, accompanied by Monsieur Joly, and delivered a lecture on "The Essentials of Buddhism" to a keenly interested group for the study of religions. In the afternoon of June 1st, the Ven. Nārada addressed the Royal India and Pakistan Society on "The Ideal Bhikkhu and his Relation to the State." This meeting was followed by a discussion meeting at the Buddhist Society, London, where he answered many questions concerning the address read on his behalf by Miss Horner on May 25th.

The meeting of the Buddhist Vihara Society on June 5th was again very well attended, despite the Whitsun holiday and the exceptionally fine weather which might have lured many people out of town. The Thera's subject, "The Buddhist Conception of Consciousness," was closely followed by a deeply interested audience. Immediately afterwards an impromptu Committee meeting was held at the house of Miss I. B. Horner, where important steps in connexion with the Society's Vihara project were discussed and the Ven. Nārada gave valuable advice. The next day, Whit Monday, Mr. Fran Allen drove the President, accompanied by Mr. U. A. Jayasundera, K.C., and Mrs. Rant, into Sussex to visit ex-Bhikkhu Silācāra (Mr. J. F. McKechnie). After a journey of many miles they found Mr. McKechnie and offered him *dāna*: in spite of his 78 years, the ex-Bhikkhu looked well and happy.

On June 8th, the Ven. Nārada attended another discussion meeting of the Buddhist Society, London, where he was able to deal with many points concerning Buddhist doctrine. On June 9th, he addressed the Royal Asiatic Society on "The Buddhist Doctrine of Karma and Rebirth" and answered a great number of questions. On June 11th, he spoke to members of the Burmese community and other friends on Abhidhamma Philosophy. The following day, being Sunday, was again devoted to the Buddhist Vihara Society, which he addressed on "Kamma, the Law of Moral Causation," and on June 13th the Thera, accompanied by M. Joly, travelled to Bournemouth to address a meeting of the Bournemouth Vegetarian Society on "The Life of Compassion." Here he found a specially responsive audience, and a few weeks later the President of that Society joined the Buddhist Vihara Society as a convinced Buddhist.

On June 15th, the Ven. Nārada in West London addressing a branch of the

International Friendship League on "The Buddha and His Teachings." This meeting led to a particularly interesting incident. In the vicinity of the meeting place, members of the Buddhist Vihara Society discovered an antique shop where an 18th-century Japanese casket was displayed, said to contain Relics of the Lord Buddha and to have been the property of the late Miss Alice Getty. On the President's instructions, the Hon. Treasurer, Mr. Allen, returned to the shop the following day and purchased the casket for the Buddhist Vihara Society in order to give the Relics a suitable refuge. They will ultimately be enshrined with the Sacred Relic which the President brought with him from Ceylon in the Vihara which the Society proposes to build.

On June 17th, at the invitation of the Society's Hon. Secretary, Mrs. Rant, the President, accompanied by her and M. Joly, visited the permanent Humane Exhibition of the Animal Defence and Anti-Vivisection Society where he found many exhibits of interest to him as Patron of the Ceylon Humanitarian Society.

On June 18th, Mr. Allen drove the President, together with the Ven. U Thittila and M. Joly, to the homes of some of the members of the Buddhist Vihara Society. The tour included a second visit to the house of the Hon. Secretary, Mrs. Rant, where they met Mrs. Rant's mother who, at her daughter's request, had put the Ven. Nārada's booklet "Buddhism in a Nutshell" into Braille to enable the blind to read it. During their visit she kindly undertook to make a second Braille copy of the booklet and to put the Ven. Nārada's translation of the Dhammapada into Braille.

On June 19th, the Ven. Thera spoke to the Buddhist Vihara Society on "Rebirth," and the next day, at the invitation of the Bournemouth Vegetarian Society, he paid a visit to "Stonefield," a vegetarian Maternity Home near London.

On June 21st, he delivered a lecture on "The Essentials of Buddhism" to a crowded and most appreciative meeting of the All-Nations' Social Club. So great was the interest among his hearers that for a long time he was unable to leave the building and had to answer a great many questions, and the Hon. Secretary received many enquiries for information regarding the Buddhist Vihara Society's objects.

On June 24th, the Ven. Thera presided over a meeting of the Executive Committee of the Buddhist Vihara Society and immediately afterwards was driven by Mr. Allen to Golders Green, in North London, where he had been invited by Mr. C. J. Goonetilleke to give a talk to a number of interested people.

On Sunday, June 26th, he addressed the Buddhist Vihara Society for the last time, the subject of his discourse being "Nibbāna." The meeting ended with a distribution of Bo-leaves which the Thera had brought with him from the

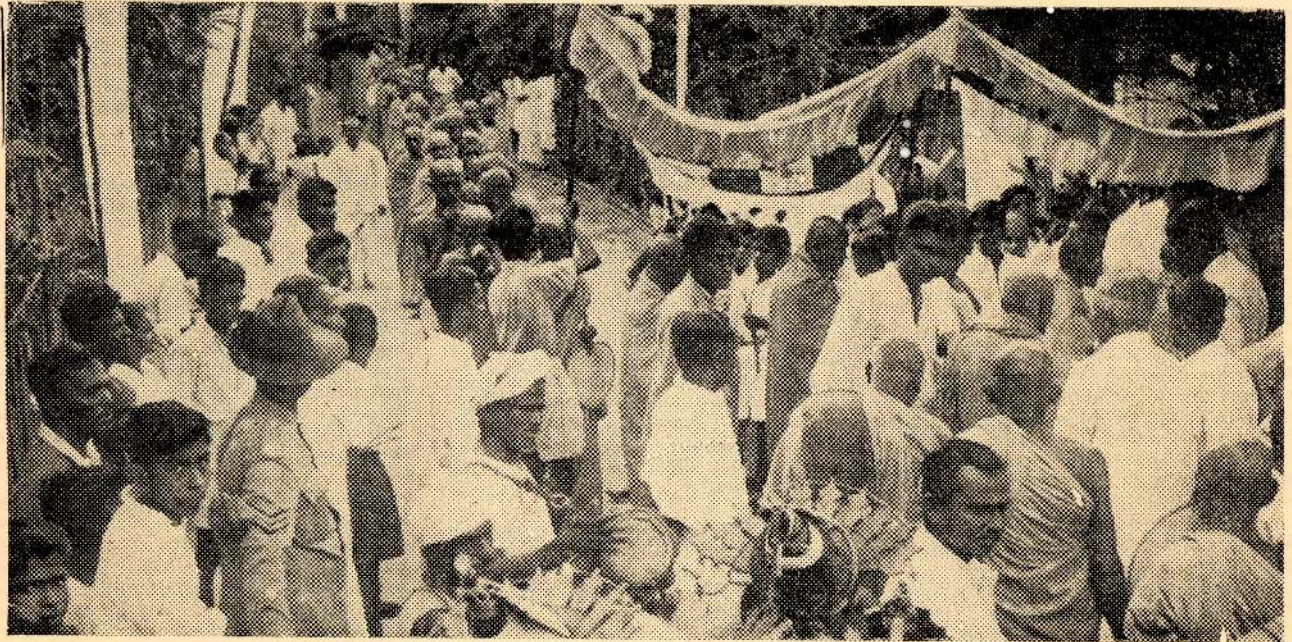
Sacred Bo-tree at Anuradhapura. The following day the Ven. Nārada spoke on "The Essentials of Buddhism" to a large discussion group, comprised mainly of Christians, under the chairmanship of a Christian Minister, in the extreme East of London, where he had been driven by Mr. Allen accompanied by Mr. M. B. Ariyapāla. The audience were sympathetic and keenly interested in his discourse, and the chairman expressed the wish to receive Buddhist literature from the Buddhist Vihara Society.

On June 28th, the last weekly meditation class for members and friends of the Buddhist Vihara Society was held, and the following evening the Thera gave instruction in meditation to a meeting of the Buddhist Society, London.

Then came Thursday, June 30th, the day of the Ven. Thera's departure, when he was to leave England by air for Geneva. There he had been invited to give two lectures on the Dhamma by Major-General Tun Hla Oung, one of

widely revered is proved by the letters which the Hon. Secretary of the Buddhist Vihara Society continues to receive from members and friends who are unanimous in their expressions of appreciation of his work and regret at his departure. The work he has done in this country will not be in vain, for he has brought to many a better and clearer understanding of the Buddha-Dhamma, whilst encouraging those who already were upasakas and upasikas to strive with even greater diligence. He has promoted the study of the Pāli language and Canon, and it is to be expected that some students of the Dhamma will sooner or later wish to come out to Ceylon for further study under his expert guidance. The Hon. Secretary of the Buddhist Vihara Society is at present engaged in making some complete type-written copies of the Ven. Nārada's "Elementary Pāli Course" which is out of print, and many cherish the hope that this valuable book, as well as other

enabling him to accept Miss G. C. Lounsbury's invitation to turn the Wheel of Dhamma with "Les Amis du Bouddhisme" in Paris. Mr. Sena also sent two large food parcels to London for the Ven. Thera's sustenance. The Society is deeply indebted to Miss Lounsbury for the immense amount of work she did in connection with the Thera's visit to Europe and for bearing the greater part of the cost of his return passage, the balance being paid out of the Society's special "Nārada Fund" to which many members and friends contributed and to which the Y.M.B.A. of Colombo sent a handsome donation, specially earmarked for the Ven. Nārada's return passage. In addition, Miss Lounsbury's generosity enabled M. Joly to give his valuable services as the Thera's attendant, services which he rendered in a most devoted manner. The Burmese community in London, headed by Major-General Tun Hla Oung and his sister, Daw Mya Sein, provided suitable



An alms-giving was given to 500 Buddhist priests at Sri Wickrama Road, Wellawatta, on the morning of July 10 in honour of the recent higher ordination of 14 bhikkhus

the Vice-Presidents of the Buddhist Vihara Society, who is at present attending a diplomatic conference in that town. On Sunday, July 3rd, he will board a plane for the next stage of his return journey to Sri Lanka, where he hopes to arrive early this month after a short stay in Bombay.

The foregoing will have given readers an idea of the immense amount of work done by the Ven. Nārada during his short stay in England. In addition, he gave many private interviews and distributed literature, with the result that several people embraced Buddhism. In between his many activities, he found time to give broadcasts to the East at the invitation of the B.B.C. Not for one moment did he spare himself, but he worked incessantly for the cause of Dhamma, giving advice and solace to all who asked, radiating thoughts of Metta and spreading peace, serenity and harmony around him.

That he has made an indelible impression in many minds and hearts and is

writings by the Thera, will soon be reprinted and become available in Europe.

The Ven. Nārada's visit has led to a considerable increase in the Buddhist Vihara Society's membership and to some valuable gifts being made to the Society. Two of these came from the Far East, one being a generous contribution of £18 to the Society's "Vihara Fund" from some of the President's admirers in Malaya, the other consisting of two magnificent photographs of the Thera, sent by an anonymous donor in Singapore for the Society's Shrine Room "in honour of the Venerable Nārada Thera's visit."

The Buddhist Vihara Society owes a debt of gratitude to all who made it possible for the President to come to England and helped to make his visit a success.

Its thanks are due, in the first place, to Mr. F. Sena of Singapore, who defrayed the cost of the Ven. Nārada's passage from Colombo to Marseilles,

accommodation for the Ven. Nārada at the temporary Vihara in Belgrave Road and gave him dāna on Sundays and several other occasions. The Society's Hon. Treasurer, Mr. Allen, who had purposely saved up his meagre petrol ration for a long time beforehand, generously put himself and his car at the President's disposal after office hours and at weekends. Many other friends brought dāna in the form of food or books, and contributions to the "Nārada Fund" continued to flow in throughout the President's stay.

But above all, the Buddhist Vihara Society is indebted to the President himself for so kindly having come to England, for having bestowed on the Society the priceless gift of a Sacred Relic of the Buddha, and for having brought that which excels all other gifts: the gift of Pure Dhamma.

Namo Budchaya.

[Nārada Thera returned to Ceylon early in July.—Ed.]

QUEYROZ WAS RIGHT: QUEYROZ WAS WRONG

L. S. JAYAWARDENA EXAMINES HISTORIAN'S ESTIMATE OF PORTUGUESE RULE IN CEYLON

QUEYROZ'S estimate of Portuguese in Ceylon is worth a close study. In dealing with this subject we must first find out the motives which led the author to write his work. The author's competence to write a history, and the historical accuracy of his facts. It is in the light of these that we must examine Queyroz's estimate of Portuguese rule in Ceylon—is he justified in his conclusions: if not why?

Queyroz was not only the professor of theology in the University of Goa, but he was also the head of the Jesuit Order. In his administrative capacity he came in contact with all the great personages and with all parts of India and Ceylon. He was also a literary man, his best work being "The Life of the Ven'ble Bro. Piedro de Basto of the Society of Jesus." Thus we cannot question his competence to write a history of Ceylon.

Now his motive. The Revd. Father S. G. Perera says that the title indicates the scope and tenor of his work—"The Temporal and Spiritual Conquest of Ceylon." Like every good Portuguese he believed that it was the mission of Portugal to preach the Gospel in the East, and to his horror he found that by far the greatest obstacle to that mission, was the misconduct of the Portuguese. It was while Queyroz was writing the biography of de Basto that he came across a prediction of the latter that Ceylon would be conquered from the Portuguese by the Dutch as a punishment from God for Portuguese misrule in Ceylon. Brahmins too had predicted the Dutch conquest of Ceylon. Thus when Ceylon was actually conquered by the Dutch Queyroz was convinced by de Basto's reason, and he therefore decided to write a history of Ceylon to urge the Portuguese to reconquer Ceylon, showing why they had lost it so that they would not commit the same mistakes again. He wanted the Portuguese to learn a lesson from the past and rule wisely in the future. For this reason Queyroz made a deep study of Ceylon and collected all the material he could, and with as much accuracy as possible. Knowing his motive we can trust his material for he was not out to show the glory of his race, the honour of his country or the greatness of his name. He gives a critical analysis of the activity of the Portuguese in Ceylon in particular. The book is in part a ruthless exposure of the maladministration of the Portuguese.

The key to Queyroz's motive is seen in the opening lines of his book—that the public injustices, violences and

wrongs inflicted by the Portuguese on the Sinhalese was a most sufficient justification for the chastisement which God inflicted on them. He then goes on to describe the various forms of torture inflicted on the Sinhalese. Mothers were forced to throw their children into mortars and pound them with pestles; men were thrown from the Malwanne bridge into the river below where crocodiles lay in wait for them. A novel type of crucifixion was adopted by which victims were nailed to the ground by their toes and their fingers. Queyroz is indignant at the Portuguese exceeding the tyranny of the heathen. A petition submitted by the people complains that though de Azaveido had promised to rule them according to their own laws and customs, no pains had been taken to ascertain what these laws and customs were. Everything he says was left to the good or evil conscience of each. New officers, the Vidanes and the Dissawes perverted the laws and introduced others dictated by self-interest, heaping fresh imposts and penalties, thereby bringing the people to the utmost misery and despair. The Lascarins were continually revolting. Every class of people had a grievance against the Portuguese administration, because of the frequent rebellions the people were treated as rebels, especially in this case where the Sinhalese were most particular about their customs and caste and occupational distinctions. The Portuguese and Sinhalese officials so ruthlessly exploited the people through fines and dues that the proverb of the day was "the devil of fines has made his throne here."

Thus Queyroz shows enough material with which to justify his indignation. He ruthlessly exposes the crimes and injustices of the Portuguese rule. He gives a minute account of the malpractices of the Portuguese: the Portuguese had to be made to realize the enormity of their past misdeeds; so the darker the picture the more humane and ordered would the reconquest of Ceylon be. But such forms of torture as throwing people to crocodiles was a common practice all over the East, and was by no means peculiar to Ceylon. Thus Queyroz tends to overemphasize these evils—no doubt because he wants to drive home his point. We must not forget that the Portuguese in Ceylon were a small minority—a mere handful of people, and they had of necessity to rule by the sword from a fort. Rebellions were common, skirmishes frequent, and a small force put into desperate straits in a struggle in which defeat invariably meant death, when throats were cut without any show of emotion,—it would be only natural to expect a great degree of ruthless cruelty on both sides. But Queyroz is silent on the misdeeds of the Sinhalese.

That the economic and social life of the people would be disturbed is only to be expected. The Portuguese came as conquerors from a different country, with different ideas and traditions, culture,

religion, views and customs and one could not expect them to abide by customs which were wholly alien to them. But if there was to be settled order either the Sinhalese or the Portuguese had to assimilate the other. This is exactly what did not happen, for Queyroz himself realizes that the chief reason for the disorder and maladministration was that many new officials came from outside Ceylon who did not know from experience how important it was to keep the people contented. Queyroz says that it is remarkable how the ordinary Portuguese knew so well how to mix up with other nations. Thus the Portuguese rule in Ceylon was largely an "internal reaction to an external stimulus." Again he rightly points out that though the Portuguese were masters of all the low-country the captains and officials were just enough to enjoy them but never enough to defend and keep them. This was the greatest mistake of the Portuguese Government in Ceylon.

Again, a criticism commonly levelled against the Portuguese was that they were adventurers, solely intent on filling their own pockets. But under the shadow of the Portuguese there sprang up a set of native officials who exploited the ignorance of the Portuguese and the helplessness of the people to oppress their subjects and enrich themselves. But apart from this when the Portuguese had neither the time nor the inclination to find out what the laws and customs were, the administration was bound to suffer.

The book serves the author's purpose admirably. In it he acts as an advocate of God—to justify God's action. Fortunately this is the only bias which guides the author. If he tends to exaggerate it is only to show the weakness of the Portuguese. We must not forget that he was writing for the Portuguese reader and had a special lesson to teach. He was quite convinced of the truth of de Basto's predictions and he therefore made a thorough study of Ceylon. He loads his book with information about Ceylon and the Sinhalese in order that the reader may form a fair estimate of the kind of people whom the Portuguese tried to subdue. The Portuguese had been expelled from Ceylon as a result of their misdeeds: they were not to repeat these same mistakes in the reconquest. But were the Portuguese wholly to be blamed for what had happened? They were a small band of pioneer adventurers, carving a new path for themselves, bolstered up by their fanatic faith, and voraciously greedy for wealth. Force was their only weapon; arms and courage—their only hope against superior numbers; ruthless cruelty and grim determination the logical outcome. Force was met with force, cruelty with cruelty, treachery with treachery. Queyroz could not see that the Portuguese expulsion from Ceylon lay in the logic of history when confronted by the Dutch a superior power in men, equipment and technique.

SRI-PADA—IT CASTS AN ETERNAL SPELL ON VISITORS

“**K**ARUNAVAI! Karunavai!” The listening hills take up the echo, “Karunavai!” The same appeal for sympathy that has echoed down the centuries, bringing encouragement and hope to those who are about to begin the hazardous journey to Sri Pada.

The sentinel hills that guard the sacred peak stand out against the sky—waiting, ever waiting since the dawn of time; and there, raising its head in majestic grandeur over the monuments of a storied past, stands the citadel of Lanka, “Sri Pada,” old as time itself. Behind it the hills sweep back the endless forests far, far out against the horizon till all is lost in darkness.

To this sanctuary of a god, who decreed that the foot-print of the Great Teacher should be left on his domain so that the gods could worship unseen by mortal eye, thousands of devotees wend their way year after year to worship the sacred foot-print. Old men and women, babes nestling in their mothers’ arms, stalwart youths, the hope of Lanka’s future, soft eyed maidens, all with eyes uplifted, faces aglow with devotion, singing songs that have come to them across generations—songs that express the soul of a nation. On they go with flares that flicker and wane in the mighty night wind, casting grotesque shadows on the hillside, treading the way their forefathers have trod before them, paving the way for generations yet unborn.

The peak stands remote in solitary grandeur and the way seems lost in a maze of forests. The trees and hillocks set a jagged outline against the horizon—a scene of gentle loveliness of peace and solitude. Great cliffs stand on either side scared and ravaged, a silent witness to the ingenuity of man who sought a path to this inaccessible abode of the gods.

The road lies through dense forests infested with wild beasts over mountain streams, on precipitous slopes, over innumerable steps worn and ragged with the ravages of time. Higher, yet higher, climbs the never-ending stream of pilgrims while their songs echo and re-echo in the night air.

The road gets steeper and steeper, the scene is weird and eerie, the wind rushes madly over the cliffs, the crouching shrubs and tall trees look ghostly in the moonlight, its umbrella-like foliage forming a natural canopy overhead; the road twists and turns, and in the dark night the way seems endless. Is the way long questions a novice, “Karunavai” is the answer. Will I have to walk many miles ere I reach the top? asks another. “Karunavai” is the only answer.

The road sweeps sharply downwards and the rivulet, Sita Ganga, flows crystal clear under a canopy of gentle trees. Here the pilgrims bathe and refresh themselves for they must be purified before they enter the sacred precincts. Then on they go along the zig-zag path that leads to their goal, up and down over large boulders which nature in her most unrelenting moods had carelessly cast on the way. Dimly in the distance one sees a snow-white path. Can it be

By
“L. S.”

the bridge that leads from earth to heaven? “That is Indikatupana,” says a voice. Thousands of pilgrims down the centuries have there left needle and thread, weaving fantastic patterns on the trees so that the whole place looks like a gigantic cobweb of gossamer. Legend has it that the guardian spirits mended Buddha’s robe here when it was torn, while He was on the way to Sripada in response to Saman Deviyi’s request. Higher they go, ever ascending on the face of a gigantic rock, like flies crawling on the wall, clinging for dear life to the iron chains, for a step missed means certain death in the abyssmal depths far below. Progress is slow and laboured for the way seems to lead to the very skies, yet with bated breath and streaming eyes the pilgrims whisper ‘Karunavai.’

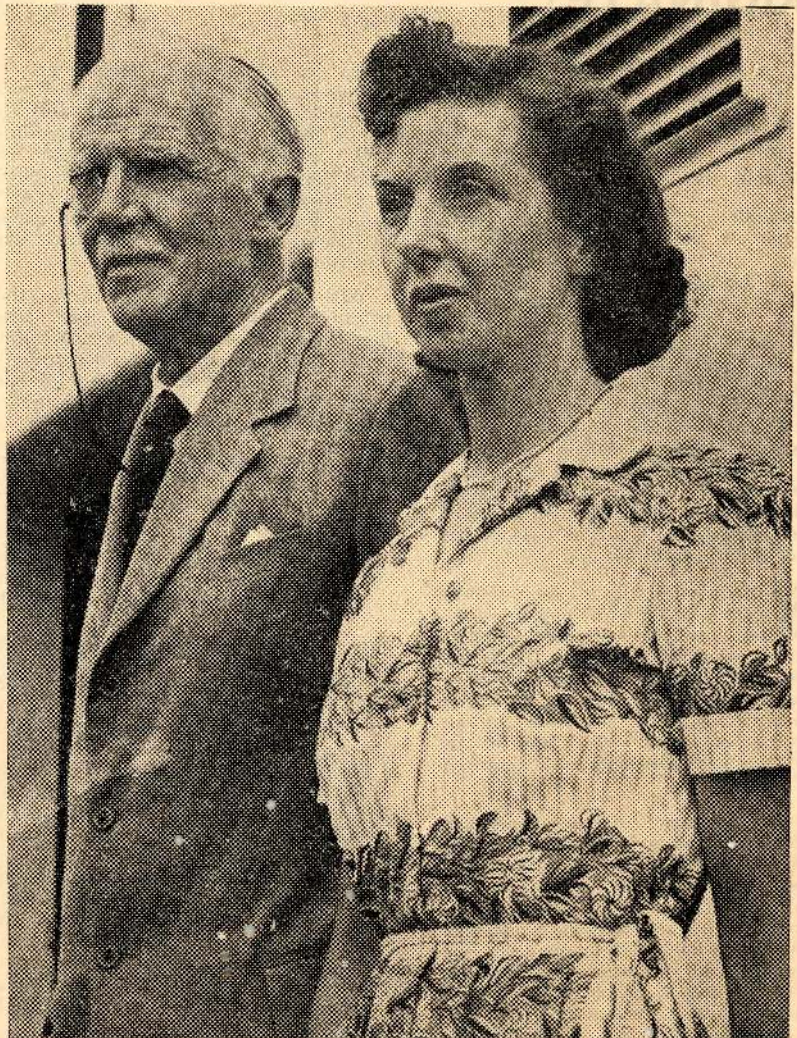
White-clad pilgrims returning from the peak pause awhile to say a few words of encouragement, and lay their hands in benediction on the heads of those

who are toiling up. Thus fertilised the pilgrims go on, a few more faltering steps, a few words of fervent “prayer”—then exhausted, but triumphant, with cries of Sadhu! Sadhu! the pilgrims reach their bourne.

What picture can portray the exquisite beauty of this scene? What pen describe its chaste dignity? No classical pillar adorns this mighty peak with artist’s skill, but Nature’s own minarets and domes form a mighty background unequalled in splendour and majesty. The intangible perfume of a thousand tropical blooms and the aromatic scent of incense rise to the skies as the devotees worship at the sacred shrines. A mysterious power, stronger than life itself seems to draw the pilgrim. Perhaps the voices of those who have gone before echo down the aeons of eternity. And then Time itself stands still.

The tolling of the temple bell brings one down to earth from ethereal realms of solitude and renunciation to which the spirit has flown and the pilgrims begin their devotions.

In the centre of the peak stands a small temple sheltering a rock on which is chiselled a human foot-print. The



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 Lord Soulbury and his daughter, the Hon. Joan Ramsbotham, after their arrival in Colombo. Both are deeply interested in Ceylon's age-old culture.

original lies 16 feet below on a slab of crystal. Every novice takes with him two yards of cloth with which he covers the sacred foot-print, then laying his head on the cold dark stone he prostrates himself in worship. Many and varied are the customs performed on this sacred spot before the pilgrim departs to take up his daily life beset with sorrow and care. These age-old customs connected with the beauty and history of tradition, which belong to and are inseparable from the children of Lanka, have the power to bring light to dark homes and solace to weary minds.

Those votive offerings—figures of little children, limbs, eyes, heads, hearts and even exquisite models of tiny homes, all gently fashioned with tears of supplication and prayer, speak more eloquently than words of the sorrows and tribulations that beset the children of men.

There is a breathless hush on the peak. The eternal majesty of nature holds sway as the world waits for the monarch of the dawn.

“The clouds like Lotus leaves
Towering in eminence, but humble,
Nod to the gentle breezes,
And stroll across the heavens
With lazy steps.”

There's a faint flush in the sky which grows brighter, and brighter. An immense scarf of purple and gold girdles the hills and stretches far out till it is lost in the mists.

All Nature is waiting, waiting. There's a gasp of admiration, a cry of “sadhu.” The sun rises. An amazing coloured orb moving majestically against the darkness, glowing with a thousand colours touching the waiting hills and transforming the whole into an ethereal kingdom of colour and beauty. It revolves with amazing velocity and grows brighter and brighter, throwing its challenge to those mortals who have dared to enter his domain.

The whole range of hills pick up the light one by one, and lower and lower round the foot of the peak the ridges catch the sun.

Almost immediately the shadow of the sacred peak appears in the west.—A natural phenomenon of impressive beauty. It is a light grey at first but deepens in intensity till it looks almost solid. It seems to be lying on the clouds like a pathway to that distant bourne which we mortals can traverse but once.

Now the pilgrim must leave the kingdom of bliss to return once more to the land of mortals. “Sripada” casts its eternal spell on those who have beheld its splendours, and the glow of goodwill and friendship kindled on the heights spreads in some mysterious way to the world below. As the pilgrims turn their faces homeward, a thousand voices raise a paean of praise and exultation, Sadhu! Sadhu! Sadhu! And nature herself answers from abyssmal depths below, from the mountains and the hillocks, from shadowy vales and grass lands, Sadhu! Sadhu! Sadhu!

Note by Ed.—This article has been written by a non-Buddhist.

HOW DID RELIGIONS ORIGINATE?

FOR a discussion of this question it is necessary to have a definite idea of what Religion connotes. In one point all religions, except Buddhism, agree.

If Buddhism “believes” in any God, it is not as the author and preserver of the Universe but as a transient heavenly being evolved from Man and therefore worthy of some notice.

Now what are the primitive religious ideas which form the common inheritance of the whole human race? Whence were they derived? What is their validity? These three questions perplex the wisest among us. Even to suggest their answers taxes the resources of the philosopher who is well-equipped with a knowledge of the facts discovered about human origins, early social customs in tribe or family, folk-lore and mythology.

It is a moot point whether monotheism was the primitive form of religion which degenerated into various kinds of polytheism or whether the process was the reverse. Our ignorance of the primitive man is profound, but there is no reason for identifying his condition—moral, intellectual or social—with that of the savage races with which we are acquainted today.

In the simplicity of his experience, primitive man, we may assume, had not learned accurately to differentiate or distinguish; definitions were impossible and he did not at first detect the contradictions in which his methods of thought plunged him; and development of his religious as of his scientific ideas was the result of the way in which he faced such contradictions as they emerged into distinct consciousness.* So gradually his ideas cohered in a system whilst new ideas would cause older ones to be re-

jected or remodelled. Then came the Prophet, the religious genius, to impress the touch of a master hand and thus would result faiths such as Buddhism and Confucianism. Whatever may have been the connection between early religion and magic, at least the former is no more discredited by the latter as are astronomy and chemistry by their early ancestors, astrology and alchemy.

Without then attempting to put these primitive religious ideas into either logical or historical order, we may make some reference to the substratum of early notions and the survival of rudimentary conceptions and practices in more cultured stages of thought.

A little explanation of how these notions are the rough material of which traditional systems have been hewn is necessary.

Through dreams, phantoms, ghosts, etc., man is driven to believe in spiritual existence. Thus attributing vaguely his own life to the spirit within himself, he proceeds by analogy to trace its changes and movements of the external world as being due to similar causes. He has not learned to differentiate conscious and unconscious existence, he cannot define personality, but he looks on all nature—rivers, mountains, winds, storms, rocks, stones as well as plants and animals—as being the abode of spirits. The drama of nature around him leads him to think of these spiritual beings as capable of assuming various forms—mineral, vegetable, animal; his instinct of a unity in nature makes such a continuity of life, a transmigration of soul, appear a likely process; and this stage of thought in which soul or spirit is attributed to all natural objects is the doctrine of the *anima mundi*.

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Asks

E. T. GOONEWARDENE

results. So he learns to distinguish natural spirits from the supernatural, malevolent from benevolent. Surrounded by such spirits he is compelled in self-preservation to attempt to form friendly relations with them; partly in love, partly in fear, he makes his first experiments in worship; he seeks to establish communion with the unseen world; and then arise the various forms of worship. Let us be concerned here with the principal religions of the civilised world such as Christianity, Hinduism, Buddhism and Mohammedanism.

Christianity believes in a Creator-God who rules the Universe and that the word of God came by divine inspiration. Christianity is a power in man's life now, and a hope for a life to come, and offers pardon for the past, grace for the present, glory for the future.

Hinduism believes in a triad of Gods—Brahma, the Creator, Vishnu, the Preserver and Siva, the Destroyer. A Hindu's belief is rather within than in his religion. A positive monotheism has passed into nature worship and pantheism. Side by side there has developed an exoteric ritualism and an esoteric rationalism. Each individual soul is like Brahman and has neither beginning nor ending. Its conscious life can only be when linked to a body; and here is the source of all suffering and sorrow. The soul after many transmigrations, is ultimately freed from all taint of individuality (*atman*)—self—and, relieved from all activity and suffering finds its eternal bliss in its entire re-absorption into Brahman—becomes “one with the infinite.”

Buddhism, strictly speaking, is hardly a religion. It has no theology. It recognises no *soul* in the Christian sense of the word. It is a philosophy of life, a scheme of mental discipline and morality.

The main doctrine which the Buddha taught was that suffering is ever co-extensive with conscious life, for life as man knows it, is not mere unqualified existence, but a constant passage from one stage to another (transmigration); in other words, life consists not in *being* but in *becoming*. The only release from suffering comes not by the gratification but by the extinction of *desire*. The Eightfold Noble Path has to be followed for the attainment of Nirvana, the *summum bonum*.

Nirvana has been variously understood, but a rational brief description would be that it is no factual annihilation but the attainment of a final stage of purification where there is no more a sufferer—to transmigrate. The paths which lead to this blissful state involved the extinguishment of the effects of evil acts (bad *Karma*) by means of virtuous acts (good *Karma*). The essence of the teaching is: Avoid evil, practice virtue and purify the mind.

Mohammedanism has much in common with Christianity. The two chief articles of its creed which every convert had to profess were these: There is no God but God Allah, and Mohammed is his Prophet.

Such then are the religious ideas and beliefs of the peoples of the world. Into the midst of these various faiths has penetrated a new theory of Russian origin called Communism. It seeks to offer the shortest cut to human happiness by levelling social and economic grades of the people without regard to their merit or demerit. The Marxist philosophy seems to pay scant attention to a spiritual outlook that man need worry about. Now all religious systems worthy of consideration should have a spiritual background. Religious duties consist in doing justice, loving mercy and endeavouring to make our fellow-creatures happy in the interest of the present as well as the future. But does the world actually consist of people who pay sufficient heed to the Christian injunction, "love thy neighbour as thyself," which is *Maitri* (compassion) in Buddhism and *Ahimsa* in Mahatma Gandhi's cult? Far from loving the neighbour, man does not love his kith and kin when self-interest comes into play. Man sometimes *does not love himself* in the philosophical sense of the word. The reason for this is not far to seek. *In every race self-interest holds the foremost place.* Self-interest here means not only the interests of one's own self but also, in a wider sense, the interests of a country or a nation. This selfish interest is a basic trait in human nature and no power on earth can alter human nature. "Not even a Creator has been able to plant in all mankind an instinct of enduring compassion, a unity of mind, thought and action. An esteemed writer says, in the Vesak number of *The Buddhist* :— "The unsatisfactory nature of this world has been recognised in all climes and ages. Had the world been created on a plan of perfection and happiness, then surely the need for so many religions in the world would not have arisen. In spite of the spiritual nature of all the religions, the world appears glamorous to the vain glorious materialist who is inebriated with youthfulness, health and wealth. Not delving deep into the real nature of life, he takes the world and its things at their face value. He does not contemplate the danger of stimulation and gratification of sense desires which

AN ENGLISH-PALI DICTIONARY

A BRIEF REVIEW BY BHIKKHU
KASSAPA, VAJIRARAMA

MY respected teacher, the Ven. Palane Siri Vajiranāna, Mahā Nāyaka Thera, showed me a weighty book, an English-Pāli Dictionary, just out, compiled and edited by his valued friend, the Ven. Pandita Vidurupola Piyatissa, Mahā Nāyaka Thera.

This is a tome that students should like. Often one wondered what the Pāli name was for that ancient pest, the cockroach. This dictionary gives it; and the Pāli Text Society's dictionary

are by their very nature *insatiate*." Here is the crux.

"Every religion should be concerned with the inner self of man and opposed to external phenomena interfering with mental culture. But external phenomena have influenced men's minds. There have been centuries of religious persecution and fanaticism. In the name of religion itself, wars have been fought, crusades undertaken and massacres committed.

But gradually it was realised that religious faith was a *private* concern of the *individual* and it should be dissociated from the State.

It is a sorry fact that religion has ceased to have its vigour and force, its sacredness and its hold on the educated. The modern age is marked by a widespread of scientific spirit which naturally followed by a spread of *materialism*. The majority of religion-professing people have no steadfast devotion to their religions. The 'advanced' people think of human progress in terms of material prosperity, which means grandiose living.

"*Man today is grievously destitute of a harmonious synthesis of the material and spiritual aspects of life*"—Only Buddhism offers such a synthesis.

May Buddhism sway the world.

does not have the word. The learned author has been truly ingenious in coining Pāli equivalents for modern scientific, and other technical terms. The work is a monument of patient thoughtful labour. For a pioneer product it is very good. Some errors have crept in. There are many words, some Latin, and others, that may well be omitted; there are some omissions,—like the Pāli for the month of May. One has no doubt that these will be remedied by future work.

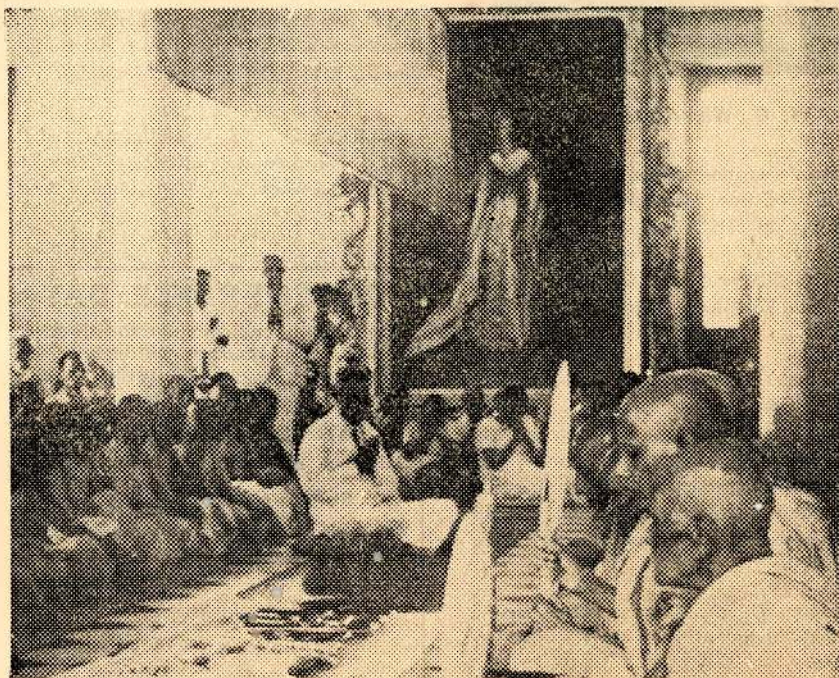
In a page illustrating transliteration of Pāli into Roman characters, the Vowels "E" and "O" are marked long. This would be needless were it pointed out that "E" and "O" are long in Pāli, except when followed by a combination of consonants, as in *Seggyo*.

In giving the Roman equivalent for Pāli "V," the letter W has been used at times. Pāli, like Singhalā, has no "W." Where "W" appears in Singhalā names and words in use today, the error occurred in the days when early English officials did not know Singhalā. Even today, some incorrectly write "Wesak," for the correct "Vesak." It is the same with place and other names. Vidurupola is correct, and Mahāvansa,—not Widurupola and Mahāvamsa. These are little things, easily remedied by students.

One is not competent enough, in Pāli, to estimate some of the Pāli equivalents given for newer English words. The Venerable Author complains of a similar lack, in his case in English,—yet he has completed a prodigious task, giving the Pāli for over 27,000 English words in quite a record time, and he has laboured all alone throughout the work. May he live long and complete the further big self-imposed tasks he plans.

The price of the book is not marked. It is excellently set up by The Colombo Apothecaries Co., Ltd., the printers and publishers,—good paper, clear printing and an elegant stiff cover.

KASSAPA.



His Excellency the Acting Governor-General, Sir Arthur Wijeyewardene (centre), at an aśmā-giving held at King's Pavilion, Kandy.

LETTERS TO THE EDITOR

DHAMMA EXAMINATIONS

Sir,

All members and well-wishers of the Y.M.B.A., will be very pleased to hear that Mr. N. M. Sadhuwardhana, Empire Medical Stores of Gampaha, is donating a challenge shield to be offered annually

to the best school in the Y.M.B.A. Dhamma Examinations (English Medium).

The regulations relating to the winning of the "Sadhuwardhana Challenge Shield" will be similar to those relating to "Hema Basnayake Challenge Shield"

offered by Mr. Justice Basnayake to schools entering the Y.M.B.A. Sinhalese Dhamma Examinations.

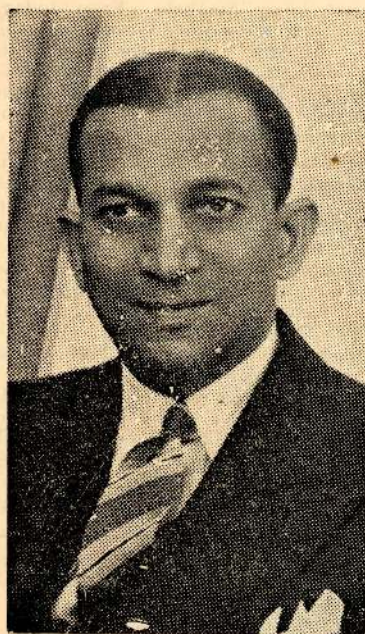
Yours,

A. JAYASINGHE,
Hony. Secretary,
Religious Examinations.

COLOMBO Y. M. B. A. NEWS

PERSONAL

The name of Dr. W. G. Wickremesinghe, Director of Medical and Sanitary



Dr. W. G. Wickremesinghe, O.B.E.

Services, was inadvertently omitted from the list of our members who received honours on His Majesty the King's Birthday. Dr. Wickremesinghe was made an Officer of the Civil Division of the Most Excellent Order of the British Empire.

We also offer our congratulations to Lady de Silva, wife of Dr. A. M. de Silva who was made a Knight Bachelor on the same occasion. Lady de Silva has always been foremost among our friends, offering her services gladly and helping us with donations whenever calls were made on her.

Senator U. A. Jayasundera, K.C., returned home after a brief visit to England.

Mr. J. R. Jayewardene, Minister of Finance, and Mr. N. U. Jayawardene,

Controller of Exchange, left for England in July on Government business.

A FAITHFUL SERVANT

Mr. K. Narayan Pillai leaves the service of the Association in September, after 23 years. He came to us in 1926 and by dint of perseverance and loyal and devoted service rose to his present position of Enquiry Clerk. His health has been failing in recent times and he has decided to return to his home in Travancore.

Several members have expressed the desire to contribute to a fund to enable the presentation of a private purse to Mr. Narayan Pillai.

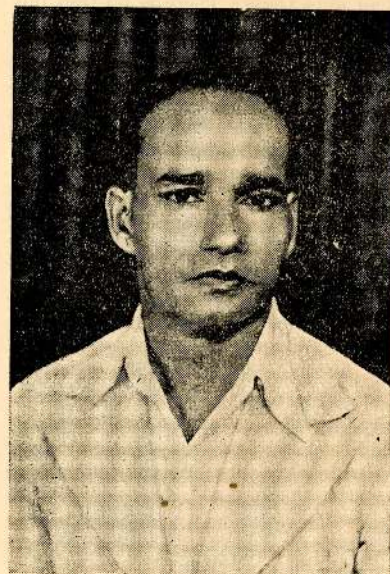
NEW MEMBERS :—

15.6.49 : V. Veerasundaram, 10, Blake Road, Borella ; S. Yoganathan, C.M.T.'s Office, 24/8, Gothami Road, Colombo ; A. P. Wickramasinghe, Teacher, Gurulabedda School, Latpandura ; K. Sudhakaran, 151/1, Cotta Road, Colombo.

22.6.49 : P. L. Baudhasara, M.P., 439, Narahenpita Road, Colombo ; M. M. Thawfeek, 148, Dematagoda Road,

Colombo ; T. D. C. Abeywickrama, 191, Old Kolonnawa Road, Colombo ; M. D. Gunaratne, 93, Gothami Road, Borella.

29.6.49 : T. B. Marambe, 6, Meetotamulla Road, Wellampitiya ; W. Bandara-



Mr. K. Narayan Pillai

nayake, "Ern Cot," 2, Chapel Road, Nugegoda ; H. L. S. A. Nanayakkara, 111/1, Hunupitiya Lake Road, Slave Island ; M. D. Perera, "Rollington," Makola, Kadawata.

5.7.49 : V. G. A. Perera, 27/1, Fairline Road, Dehiwala ; J. A. Samarakoon, "Sriyani," Talawatugoda Road, Pita Kotte, Kotte ; D. W. J. Madurapperuma, "Rohini," Narangodapaluwa, Ragama ; D. P. Suraweera, Tower Flats, Maradana ; N. C. P. Wettasinghe, 790, Havelock Road, Pamankada ; L. Piyadasa, 32, 27th Lane, Kollupitiya ; K. M. Ariyaratne, 22, Korambe, Talangama South, Talangama ; Hector Pandita, 11, Karlsruhe Gardens, Maradana, Colombo.

12.7.49 : T. R. Cassim, 11, Sumner Place, Borella ; N. Samarasinghe, "Sree Dharawalauwa," 1080, Maradana ; S. P. Jayakody, Kurukulawa, Ragama ;

REMEMBRANCE DAY

The annual pinkama in remembrance of our dead colleagues will be held on September 3 and 4, 1949, at the Association hall.

SATURDAY, SEPTEMBER 3

All night Pirit, commencing 9 p.m.

SUNDAY, SEPTEMBER 4

Sanghika Dana to 50 bhikkhus of the three nikayas.

Your kind co-operation solicited.

Contributions welcome.

L. R. GUNATILLEKE,

Hony. Secretary,
Religious Activities,
Colombo Y.M.B.A.

Victor Nawana, Enderamulla Mills, Wattala; D. Karunaratne, 159, Old Kolonnawa Road, Colombo; T. Nihar Musaffer, "Nandana," Battaramulla, Talangama; O. Liyanage, Kalutara North; Dick. H. Dias, Electrical Engineer, 5, Fairfield Gardens, Borella; N. Mudiyanse, Govt. Junior English School, Bulatsinhala.

19.7.49: W. G. Perera, 97, Macarthy Road, Colombo; M. De S. Jayasinghe, 3, Park Avenue, Colombo; N. D. E. Nelson, 13, School Lane, Nawala, Rajagiriyia; A. A. M. Mihlar, "Zuhair Cottage," Felsing Town, Colombo;

L. A. Perera, 35, Campbell Avenue, Colombo.

ELOCUTION CONTEST

The annual Light of Asia Elocution Contest was held on Saturday, July 30. The results will appear in our next issue.

DRAMA

The Y.M.B.A. will shortly stage a play in Sinhalese. Mr. Dick Dias is in charge of the production. Rehearsals are now being held regularly and it should be possible to have the first show about October.

DEATHS

We record with regret the death of **Dr. Charles Fernando**, of Wellawatte, one of our Life Members. Dr. Fernando took an abiding interest in the early years.

We also record with regret the following deaths:—**Mr. A. N. R. Goonesekere**, retired Inspector of Police; **Mr. D. W. Wickramaratchi**, journalist and author; Mr. Andrew de Sylva, brother of Mr. T. C. de Sylva; Mrs. Dona Sepoda Medonsa Wijeratne Gunasekera, mother of Mr. J. D. A. Perera and Mr. J. D. P. Perera.

NEWS AND NOTES

DHARMA CHAKRA FESTIVAL AT SARNATH

SARNATH

THE Dharma Chakra Festival, commemorating the preaching of the first sermon, the Dharma Chakra Pravartana Sutra, by Gautama Buddha, at Holy Sarnath-Isipatana, was held here on July 9, 1949, under the auspices of the Maha Bodhi Society of India, Sarnath.

Buddhist monks from Ceylon, Burma, China and one representative from Canada were present. Shri J. V. Raval, of Gujrat, was admitted to the Buddhist fold.

A public meeting was held under the presidentship of Shri Raghunath Singh, well-known Congress Leader of Banaras. A number of prominent people were present, including the Maharani of Vizianagaram. The principal speakers were: Shri Raghunath Singh (Presidential Address), the Ven. Jagdish Kashyap, M.A., Professor of Pali, Banaras Hindu University, Bhikkhu Pt. A. Dhammadhara of Ceylon, U San Htoon Aung, Retired Superintendent of Police, Rangoon (Burma), Mr. Don Mosir of Canada, and Shri Laljiram Shukla, Professor of Psychology, Training College, Banaras.

Shri Raghunath Singh outlined the circumstances in which the first sermon of the Buddha had been delivered. After expressing his deep sense of honour conferred upon him in having been invited to preside at a meeting commemorating this great event in world-history, he deeply appreciated the activities of the Maha Bodhi Society of India as a potential connecting link between India and foreign countries, particularly Asia, and said that the name of the Maha Bodhi Society would appear in golden letters in the national history of India.

Shri Laljiram Shukla gave an exposition of the scientific and psychological principles of the Buddha's teaching, of which Dharma Chakra Sutra was the basis, and the first announcement to mankind of an entirely unique and practicable approach to the peace of beings. He said that humanity now stood in greater need of the noble teaching of the Buddha than ever before.

Young Bhikkhu Pt. A. Dhammadhara of Ceylon gave a detailed account of the importance of Dharma Chakra Festival and that of Sarnath. He said that the teaching of the Lord was the beginning of a new era in the history of man. "We should not only remember His teachings here and forget them outside, but try to put them in practice in every sphere of life. The great patriots from Asoka, Kanishka, Harshwardhan down to Mahatma Gandhi followed the same truth which the Buddha preached, and became known to the world as the messengers of peace and love. **Buddha's Teaching is the Pride and Glory of India.** Let, therefore, every true son of India follow the same and bring peace and prosperity to the world."—*Cor.*

WORKERS SEE TOOTH RELIC

For the first time perhaps in the history of the Sacred Tooth Relic in Kandy, a special exposition was held for Government workers and their families. The pilgrimage was sponsored by Sir John Kotelawala, Minister of Transport and Works and nearly 6,000 men and women went to Kandy on Sunday, July 17, in three special trains that left Colombo. The Prime Minister, Mr. D. S. Senanayake, joined the pilgrims in Kandy where they were welcomed by the Mayor of the Town. Senator W. A. B. Seneviratne, Minister of Education, was also present.

MAHA BODHI SOCIETY DELEGATION TO ORISSA PREMIER

A delegation of the Maha Bodhi Society of India consisting of its leaders, Bhikkhu N. Jinaratana, Dr. M. R. Soft and Shri Jyotish Chandra Ghosh, recently waited upon the Hon'ble Shri Hare Krishna Mahatab, Premier of Orissa, at the invitation of the Premier, in connection with the opening of a branch of the Maha Bodhi Society at Bhuwaneshwar, the new capital of Orissa. The Premier agreed to grant three acres of land in the new capital for the proposed Buddhist Vihara, Orphanage, School and Cultural Institution. He also consented to be the president of the Orissa branch of the Maha Bodhi Society which would be formerly opened soon. He will visit the Maha Bodhi Society headquarters at Calcutta, on 19th July, in order to worship the sacred Buddhist Relics.

At the instance of the Premier the delegation visited Bhuwaneshwar to select the site, where they were received by Mr. Kachur, Secretary of the Capital Development Board. It may be mentioned here that at Bhuwaneshwar there are many remains of Buddhist art and culture dating back to the reign of Asoka the Great, and that there are thousands of Sravaks in the neighbouring Maha Bodhi village. Bhikkhu N. Jinaratana had talks with Dr. Mansing, Inspector of Schools, and Prof. Misra, of Ravenshaw College, and many other who were enthusiastic about the proposed centre in Orissa.—*Cor.*

SIAMESE ROYALTY AT BUDDHIST SHRINES

New Delhi.

Prince Piya Rangsi and Princess Vibhavadi, son and daughter-in-law of the Regent of Siam, visited the Buddha

Vihara, New Delhi, on July 7th. They were presented with an address of welcome at the vihara by members of the Maha Bodhi Society of India and the Indian Buddhist Association.

Speaking on the occasion, Pandit Hammalawa Saddhatissa Thera said: "Siam's Royalty has been protectors of our Dhamma and some among them have been very famous teachers of Dhamma. They gave hope to the down-trodden people through the ages and enlightenment to those who were groping in darkness.

"It is the influence of Buddhism that binds India to Siam and other countries of South East Asia. With the advent of western domination and the Christian missionaries there was a great setback in the cultural and the spiritual relationship that existed from times immemorial, but with the dawn of freedom there is no more exploitation by the western nations and a new era has set in.

Saddhatissa Thera further added: "South East Asia is free now and the message of our Great Master must be carried to the four corners of the world which at present is in great agony and the young crusaders of Buddhist lands be made the torch-bearers of truth and non-violence so as to give solace to the troubled world."

Saddhatissa Thera emphasized that the little island known as Lanka had been in the past instrumental in moulding the thoughts of the people of Siam. The Theravada form of Buddhism as practised today in Siam has cemented relationship between these two countries and also with Burma.

Buddhism as a religion and philosophy has proved to be an important link between India and Siam since ancient times, said Prince, replying to the address of welcome.

The Prince added that Siam, Ceylon, Burma and other countries looked upon India, the land of Lord Buddha, for inspiration.

The Prince and Princess offered flowers and burned incense at the feet of Lord Buddha's image.—Cor.

gandhakuti Vihar on July 4, 1949, in the course of their pleasure trip to India. They were received by Bhikkhus. Their Highnesses paid their homage to Lord Buddha and the Bhikkhus chanted Pirit.

Bhikkhu M. Sangharatana, Secretary, Maha Bodhi Society, Sarnath said: "We are extremely pleased to receive Your Highnesses at this sacred shrine not only because Your Highnesses come from a Buddhist Royal family and that Your Highnesses represent one of the Buddhist countries in the East, but also because the very sight of a Siamese member of the Buddhist brotherhood is

something rare to us, and the sight of a Siamese pilgrim is rarer than the sight of a Siamese prince. But most luckily we see here a prince and pilgrim from Siam."

The Prince expressed his utmost satisfaction in visiting India, Buddha Gaya and holy Isipatana where he was given a hearty welcome. He deeply appreciated the activities of the Maha Bodhi Society, Sarnath, and said that he would convey the message of peace and love to his countrymen who would be much pleased to come to Sarnath on pilgrimage.—Cor.



Prince Piya Rangsi (right) and Princess Vibhavadi, son and daughter-in-law of the Regent of Siam, recently visited Buddha Vihara Reading Room, New Delhi. Here they are seen with Pandit Hammalawa Saddhatissa Thera (left) at the vihara.

Benares.

Their Royal Highnesses Prince Rangsi and Princess Vibhavadi visited Mula-