



THE BUDDHIST

(Organ of the Colombo Y.M.B.A.)

“*Sīla Paññānato Jayam*”

Editor : G. P. MALALASEKERA
D. LITT., M.A., PH.D.

Assistant: D. N. W. de SILVA

Vol. XXI.]

DECEMBER, 1950

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

[No. 8

BUDDHISM AND THE STATE

(A HISTORICAL AND LEGAL SURVEY)

BUDDHISM became the State Religion of Ceylon after King Devanampiyatissa was converted to Buddhism. The position of the kings of Ceylon in regard to Buddhism was similar to that of the British kings in regard to the Anglican Church. The Headship of the State Church in Britain, originally borne by Catholic kings was not disowned by the Protestant line which sat in their place. The lay Head of the Buddhist establishments was the king in Ceylon, too. He was entitled to interfere in matters affecting the Dhamma or the Sangha. Thus in A.C.215 King Voharakatissa dealt with the heretics by suppressing the “Vaitulya” doctrine. (Mahavamsa : XXXVI, 41). King Parakramabahu I caused monks of disrepute to be disrobed. (Mahavamsa : LXXIII, 14). The ecclesiastical and lay officers of the temples were appointed by the king, and the power to appoint such officers included the power to dismiss them, too. It is recorded in the Mahavamsa that King Kirti Sri Rajasinghe appointed the Sangharaja, the Chief of the Council of Buddhist Monks. (Mahavamsa : C, 108, 112). In the early nineteenth century the king appointed the chief monks of the temples at Malwatte, Asgiriya, Sri Pada and Alutnuwara, the Diyawadana Nilame who was the lay-custodian of the Tooth Relic, and the Basnayaka Nilames of the principal Devales. These ecclesiastical and lay officers could be removed from office by the king. (Adam’s Peak Case, D. C. Ratnapura 9353 (1871); Vanderstraaten’s Reports, 215).

2. “In The Kandyan Convention of March 2, 1815, the British Government declared that the Buddhist religion shall maintain

its *status quo ante* as under the Kandy kings whom it had succeeded:

“The religion of Boodho, professed by the chiefs and inhabitants of these provinces, is declared inviolable, and its rites, ministers and places of worship are to be maintained and protected.” (Clause 5).

Now, the first 4 Clauses deal with the displacement of the king and the vesting of his kingdom in the British Royal House. Immediately next, comes the Clause respecting the religion, which is sufficient evidence of its pre-eminence in the contractual obligation. The Proclamation of November 21, 1818, declaring British sovereignty over the Kandyan Provinces contains the following provisions :

“As well the priests as all the ceremonies and processions of the Budhoo religion shall receive the respect which in former times was shown them; at the same time it is in nowise to be understood that the protection of Government is to be denied to the peaceable exercise by all other persons of the religion which they respectively possess, or to the erection under due licence from His Excellency the Governor of places of worship in proper situations.” (Sec. 16, Chap. 275 of the Legislative Enactments of Ceylon).

The effect of the last sentence of the above passage is that a licence from the Governor was required for establishing places of worship other than Buddhist. This requirement still remains in our legal Enactments. In further recognition of the position of Buddhism in

Ceylon, the aforesaid Proclamation declared :

“The Governor, desirous of showing the adherence of Government to its stipulation in favour of the religion of the people, exempts all lands which now are the property of the temples from all taxation whatever.” (Sec. 21, Chap. 275 of the Legislative Enactments of Ceylon.)

It should be clear from the above quotations that the reference is to “Religion” and not to “Religions.” This is very significant because, although there were two other religions professed by some of the subjects of the Kandy King, such as Catholicism and Islam, the contract was in regard to Buddhism only. This is in confirmation of the Preliminary Proclamation set out by the Governor on his march against the King :

“Their religion shall be held sacred and their temples respected.” (Fr. S. G. Perera, History of Ceylon for Schools, 1942 ed., Pt. 2, page 62.)

In implementing this public promise after achieving their object the British administrators doubtless felt that the King who was now responsible for Ceylon was constitutional successor to the de-throned dynasty. In Britain, the Bill of Rights (1689), buttressed by the later Act of Settlement (1701) secured the British Throne to a Protestant line, shutting out Catholics. At the time the Catholics had been regarded as subversive but they are not now. Even so, the principle and law continue unchanged because of certain reasons. For the same reasons, the new

(British) King of Ceylon felt bound to continue being patron of Buddhism which office was a legacy of the throne he now occupied.

4. In the early period of the British regime in Ceylon the Government then occupied the position of the Kings of Ceylon in regard to Buddhism. The monks of Malwatte Vihara requested in 1819 the payment of the allowances granted to them in the time of the Sinhalese kings. The British Resident reported that, under the King's Government, allowances were given and recommended the provision of :

- (a) six seers of paddy a day to each of the two high priests,
- (b) four seers of paddy a day to each of the ten principal priests,
- (c) three seers of paddy a day to each of the twelve priests,
- (d) four seers of paddy a day to each of two officiating priests, and
- (e) two paras of salt to all of them.

"The British Resident in Kandy even gave the *dana* as the kings used to do and the *dalada* was in the custody of the Board of Commissioners." (Fr. S. G. Perera, op. cit. page 96.)

The Board of Commissioners of the Kandyan Provinces resolved that it was "obligatory upon Government by virtue of its stipulations in favour of the Religious Establishments of the country to continue the allowances formerly enjoyed by the Kandyan Priests." (Minutes of the Bd. of Commrs. of the Kandyan Provinces of June 25, 1819.)

Subsequently the monks of the Malwatte and Asgiriya Vihares were paid £300 per annum as a subsistence allowance.

5. The British Government in Ceylon exercised the powers of the Sinhalese Kings in regard to the appointment and dismissal of ecclesiastical and lay officers of Buddhist temples. Monks guilty of misconduct were removed from office. For instance, the chief monk of the Huduhumpola temple, belonging to the Siamese sect, was dismissed for having joined the Amarapura sect. (D. C. Kandy 8950 ; Austin's Reports 40). Vacancies in ecclesiastical offices were filled by the Government. In 1820 the Board of Commissioners of the Kandyan Provinces recom-

mended that a certain priest approved by them should be appointed to the office of High Priest of Adam's Peak, which had become vacant by the death of the former High Priest, and that the temple at Aluthnuwara, which had also become vacant by that death, should be granted to the priest called Alutnuwara, unless the Lieut.-Governor should direct a rehearing of the claim of the disciples of Moratote, who had presented an *ola* with that request. (Minutes of the Bd. of Commrs. of the Kandyan Provinces, May 12, 1820.)

6. The responsibility for the protection of the Tooth Relic was taken by the British Government. After the British recovered the Tooth Relic from the rebels who had removed it in 1818, the Government provided the Dalada Maligawa with a military guard. The Tooth Relic was in the custody of the British Resident and was shown to the people by order of the Governor. In 1828 the Governor himself attended the display of the Tooth Relic with all the pomp and pageantry reminiscent of the days of the Sinhala Kings.

7. In 1846 the Government of Ceylon considering it improper for a Christian Government to be the lay head of the Buddhist Establishments, attempted to withdraw from direct interference in Buddhist affairs by enacting Ordinance No. 2 of 1846. Commissioner Colebrooke recommended :

"While the Government was bound by the Convention of 1815, to protect the people in the free exercise of their religion, the interposition of its authority to enforce an observance of its rites is at variance with those principles of religious freedom which it is a paramount duty to uphold. Nor can it justly afford to the Buddhist faith a greater degree of support than it extends to the Christian religion, and to other systems, including the Hindu and Mahomedan. In some districts, particularly those of Colombo and Galle, the Christians are more numerous than the Buddhists, and the exertions made by the Christian missionaries for the diffusion of knowledge and for the correction of the habits and morals of the people throughout the country, has pre-eminently tended to promote the best interests of the country." (Colebrooke Report p. 15.)

Governor Stewart, too, taking the cue as it were, had protested on the same lines in 1841. The real motives were the power of Christian missionaries, including some in England who had never been to Ceylon. (Lennox A. Mills, "Ceylon under British Rule, 1795-1932," Oxford University Press, 1933, pp. 126-129). The missionaries objected especially to the appointment of priests by the Government and demanded a complete severance of relations between Church and State." (Mills, op. cit.)

The vital part played by the Government in Buddhist affairs is disclosed in the following passage from the Preamble to the Ordinance :

Whereas it is expedient for the British Government to relinquish the charge of the Dalada or Tooth of Buddha, and to withdraw from direct interference in the appointment of Priests and Chiefs of Vihares and Dewales. . ."

The claim has been made that the Government was Christian, not that those governing were Christians. This explains the motives on the part of Colebrooke, Governor Stewart, the missionaries and all others who sought to modify the original terms of the Convention. The numerical proportion of Christians to those who professed other faiths did not seem to have stood in the way of a negligible minority from styling as Christian the Government it controlled.

The proposed Ordinance was, however, disallowed by Her Majesty Queen Victoria, as being a violation of the Kandy Convention.

8. In 1853 the Governor was directed by a despatch from the Secretary of State for the Colonies to cease making appointments to ecclesiastical and lay offices in the Buddhist temples, and to hand over the custody of the Tooth Relic to the chief monks of the Malwatte and Asgiriya Vihares and the Diyawadan Nilame. This action was unilateral in a contractual obligation and may well be mooted as questionable in law and in the Constitution. As a result of it, a new method of appointing the ecclesiastical and lay officers of the Buddhist temples was introduced by the Government administratively and without recourse to legislation. The monks of each temple were to elect the chief monk of that temple. The Ratemahatmayas and Koralas

of the district in which a dewale was situated were to elect the Basnayaka Nilame of that dewale. The Ratenahatmayas and Basnayaka Nilames of certain districts were to elect the Diyawadana Nilame even after the Government ceased to make the appointments certificates of recognition were issued by the Government to those elected to the ecclesiastical or lay offices of the Buddhist temples.

9. In the Adim's Peak Case (1871 Vanderstraaten's Reports, 215) the Supreme Court *inter alia* held that:—

- (a) the Kandyan King possessed and exercised the power of appointments of ecclesiastical officers and had the right to dismiss them, a right which had been exercised by King Rajadhi Raja Singhe in respect of the temple at Adam's Peak;
- (b) the British sovereign had acquired the powers and prerogatives of the Kandyan Kings, and the custom was to appoint the person recommended by the benefited Malwatte priests of the district;
- (c) Her Majesty had, expressing her will through the Secretary of State for the Colonies, altered the manner of appointment of ecclesiastical officers, but it did not follow that the power to remove had been relinquished, and it accordingly remained in the Crown and also in the congregated priests, who had rightly exercised it on the facts proved against the plaintiff; and
- (d) the plaintiff had been duly removed both by the priests and by the act of the Crown in reatifying the step taken by them.

10. "The connexion of the Crown with the priesthood has remained the same as it was when this judgment was pronounced. The Government recognises but no longer appoints priests, although it still has the right of removal." (1933 ed. Sinhalese Laws and Customs, F. A. Hayley, p. 537).

11. Legislation (Ord. No. 3) was passed in 1889 for regulating the

election of the Diyawadana Nilame and the Basnayaka Nilames and for providing for the control and management of the temporalities of Buddhist temples. That legislation was subsequently amended and was ultimately superseded by the Buddhist Temporalities' Ordinance which was enacted in 1931 (Chapter 222 of the Legislative Enactments of Ceylon.) The Public Trustee who administers that Ordinance is paid by the Government.

12. The last-mentioned Ordinance provides for the keeping of registers of Buddhist monks by the Registrar-General and for the punishment of persons who, without being registered as Buddhist monks, hold themselves out to be Buddhist monks. The same Ordinance enables the making of regulations for the preservation and protection of such Buddhist shrines, temples, inscriptions and monuments as may be considered to be of historical, archaeological or artistic interest, and for preventing them from being defaced by inappropriate or incongruous repairs or additions, and for the care and custody of articles of value belonging to temples, and for prescribing the measures for the due safeguarding of offerings and collections made at temples.

13. A further step was taken by the Government to secure the sustenance of Buddhism when the Government commenced to give financial aid in the form of Grants to Pirivenas and appointed Inspectors of Pirivenas who are paid by the Government. The Pirivenas are Buddhist seminaries, and the Government, by assisting them, promotes the advancement of the Sangha.

14. The action taken under the facts in the above paragraph is consonant with the objects set out in the opening paragraphs and accords with the special charge of Buddhism taken over by the British ruler who took the place of the Kandyan King. Section 29 (2) (c) of the present Constitution provides that no law enacted by the Ceylon Parliament shall:—

"Confer on persons of any community or religion any privilege or advantage which is not conferred on persons of other communities or religions."

The foregoing will have made it clear that this provision recognises

THE BUDDHA SMILES

THERE are several instances related in the Tripitaka where the Buddha has smiled. On those occasions, a bright white ray as soft and pleasing as moon light, emanates from his mouth and creates a halo round His head. By this token Ananda, who usually follows Him, knows that the Buddha has smiled and questions Him. I wish to draw your readers' attention to one such incident which is of topical interest these days, when due to the influence and exhortations of Dr. Ambedkar, Law Minister of India, mass conversions to Buddhism of so-called Schedule-class Hindus are taking place.

By
H. de S. KULARATNE, J.P.,
Galle

In the town of Rajagaha there lived a poor humble Chandala youth, employed to do the meanest work of the town and who had to cringe and bow down to everyone according to custom, owing to his low birth.

He became a Bhikkhu (a Buddhist Monk) and under Buddha's guidance attained Sainthood (became an Arahant). His piety and saintliness was so great that even Brahma and Sakra, the King of gods, worshipped him saying:—

"Namō té purisā jañña
Namō té purisuttama
Yassa té Asawā khinā
Dakki naiyosi mārisā."

When the Buddha saw this great respect now paid to the former humble Harijan, He smiled and told His disciples that this monk was greater than even the Maha Brahma.

it as the obligation of the present Constitution to safeguard and maintain, as undertaken in the Kandyan Convention and continued thereafter, Buddhism alone of all the religions professed by the various communities in the Island.

BUDDHISM AND NURSING

By SUJATHA HETTIARACHCHI

IT is 2,500 years since the passing away of the Buddha! We ascended higher and higher and then walked across the unpromising waste tract for a dozen miles before we viewed the white stone structure of a Nursing and Religious University from a bend in the road, we ran towards it with child-like yearning.

"Rōpam jirati maccanam, nama gōttam najirati," whispered a nun, in a saffron robe, as she laid a wreath in token of gratitude at the statuary of a Buddhist Nursing Saint...

I was dreaming from the fourth storey of a school of Nursing in India. I was looking into a medley of suffering, into the confusion of diseased minds. I was looking into the endless maze of chained leprosy and other wrecking diseases. I saw that most valuable human power of mitigation deviating from this whirlpool of sorrow to amiable surrender to the non-democratic hatred of lust, to appease the ravenous passion of the flesh... and I was dreaming.

But nearly 2,475 years ago this dream was a practical reality. In accordance with the Tathagatha, King Devanampiya Tissa practised the three guiding principles of Buddhist life—"Dana," "Sila," "Bhavana." He gave his wealth, his power, his thought to mitigate the sufferings of his people. He built almshouses, hospitals and maternity homes. Through them flitted the yellow-robed Bhikkhu and Bhikkhuni with their drugs of healing. They cared for the sick. They nursed them physically and spiritually. So many hundreds of years before the birth of Christ the Buddha gave to the world his profound theories of Death and Life and to the women a democratic world. Buddhism is the only religion which gives the highest distinction which it gives a man to a woman, for the Buddha in the extreme liberalism of His Dhamma stated "Even women can be Buddhas." The disciples of the Buddha went about alleviating suffering, rendering the selfless service that is the furthest action of "Dana." Every Bhikkhu and Bhikkhuni had to go through a course in medicine and nursing. They made the latter an art and practised it, for in the

core of Buddhism is Compassion, which is also the core of Nursing—Compassion not towards human beings only but towards every living creature.

Today we still have Bhikkhus though unfortunately the Bhikkhuni order has ceased to exist in Ceylon. But Sri Lanka looks on at yellow robes over a woman's shoulder.

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She even sees some of them begging alms. They are the Dasa-sil Upasikas or the Buddhist Nuns usually cloistered in Convents. They have renounced the worldly pleasures and meditate in the dim silence of their sanctuary.

"Nursing," writes a nursing sister, "is a science dedicated to the service of our fellow-men, because of the sacredness of Human Personality." I would add, "because of the sacredness of Life." These Buddhist nuns have a means of

performing their "Dana." They can give their service borne of their knowledge that service is extreme "Dana." Could they not practise nursing as their better sisters did of old? Could they not give free nursing care on the basis of the Buddha's Compassion to the sick of the world? Could they not wander across this stretch of life-sand giving like Visakha of old the Water of Nursing to the thirsty-diseased? It is a firm conviction that many could share, that with their splendid heritage of Nursing which would ultimately be theirs when they are nurses, with their Buddhist minds—firm, compassionate and selfless they would make the best nurses in the world. For Nursing is an art founded on selflessness and the Buddhist conception of selflessness is the ideal foundation.

Today millions of human beings are down-trodden with chaotic colic, many are racing against Time for the creation of a destruction, people are ironically fighting under the banner of Right and Man's mind has created a bedlam of hatred and lust. But from among the few whose peaceful minds remain at variance with discord rings words of beauty and construction of peace: "But if we really value our religion, we must be constructive in our thoughts as well as in our words... Buddhism is constructive only when it promotes universal love and goodwill and mitigates and alleviates the sufferings of this vast and endless Universal."

As much as the prediction which is cried out from the North to the South pole of Buddhist countries "The Light of Asia will lead Asia to the Glory of Peace," the light of creation of ideals to make it so could be rekindled by the religious sisters of Buddhism, giving to that same glory something constructive, which will spread from land to land—a chain of Nursing and Religion, for Nursing is a simpler and practicable aspect of Buddhism.

We are all looking forward to celebrate the 2,500th anniversary of the Passing Away of the Buddha which time is predestined for the Glory of Truth! Might not a few thousands of Buddhist Nursing Nuns provide a unique colour on the banner of the Buddha's Mercy?

THE GOLDEN LOTUS

By W. J. LESLIE

THIS periodical is now in its seventh year. It was begun in the month of January, 1944, and has grown in size and variety of contributed articles ever since that time. It is dedicated, as the Frontispiece announces, to "those who seek the Way," and to the interests of Buddhism and Eastern Philosophy in the United States of America, but its readers are to be found in many countries.

There have been comparatively few Western periodicals devoted to Buddhism. Perhaps that is because there are few Buddhists in Western countries. In America, large organizations such as our Japanese-American Buddhist Churches issue their own national and sectional papers, and are more or less closed circles. The Caucasian Buddhists are too few and too scattered to do much in the ways of systematic dissemination of the Dharma, and very little has been done by individuals since Miriam Salanave and Dwight Goddard ceased their efforts through death's arresting hand.

Seeking to carry on their work, and to keep the sparks alive within this nation, the Editorial Staff of "The Golden Lotus" undertook the publication of a periodical that would reach beyond the narrow circle that is all a group can reach in its own community. Trusting to the Law, the magazine has gone out upon the winds of the world, to speak the Dharma, and to convey the Ancient Wisdom to those who might be attracted to it.

Looking for no reward, and asking nothing in profit or renown, the group members have submerged their various personalities, being represented by a Publishing Agent to the general public. No names have been attached to articles or contributions, except those of our kind friends and comrades in the various quarters of the world.

Here and there, an earnest student joins the ranks of subscribers; here and there, a scholar lends his or her assistance; here and there, a noted Thera or a learned Bhikkhu send their words of wisdom; here and there, the Eastern Editors give carte blanche to reproduce articles, and we reciprocate. The Wheel turns and the distant quarters of the world come close, and the thought of the Buddhist world is reflected from the macrocosm into the microcosm of our pages.

We ask no contributions in money or in materials, and we draw only upon the Law for our support, for this is not a freely disseminated propaganda sheet, but a self-supporting periodical in which subscribers who purchase and contributors who are included may take a certain pride and measure with a critical mind.

Many ways of disseminating the Dharma have been adopted through the centuries. We have selected the one most agreeable to our nation, most in line with its traditions and business methods, most likely to meet with respect and support, and least likely to be disregarded as merely religious propaganda. No other way of reaching Western minds is quite as satisfactory as the printed page.

We exchange copies with Editors of Buddhist magazines, and maga-

zines of other organizations, and are always glad to hear of contemporary organs of the various Eastern and European groups. Contributors are very welcome, but due to the policy of diversifying the material we prefer short articles. Many minds meet in our pages.

We list available Buddhist books, and books on philosophical subjects, and review valuable volumes for the information of students. In this way our subscribers have been able to obtain many imported books that would be hard to find otherwise.

The small and unimportant task is often useful. This place we occupy, in our own sphere of action doing what is possible to do, and trusting to the Law to bring the springing bud into full flower.

The Golden Lotus Press,
7009, Woolston Road,
Philadelphia, 38, Penna., U.S.A.

TOASTIC MEDITATION

THERE are two ways of getting knowledge, the western way by investigation and strained logical thinking and the eastern way of meditation by mental relaxation which brings about, that the conscious goes deep into the unconscious or soul and lifts their accumulated experiences into consciousness.

Meditation has been practised by the whole of mankind, and originally for erotic purposes as well as for getting into ecstasy in order to get intercourse with spirits. In China, where sexuality was and is not so suppressed as in the West this origin is not so important, just as little as the intercourse with spirits. On the contrary, there meditation is preferably used for education, for liberating from fear of spirits and to get self-responsibility.

In China meditation was not only used by shamans for intercourse with spirits but for self-perfection about 600 B.C. and this last form was adopted by Taoism. Some Taoists meditate in the position of the Buddha statue, but there is used also the sitting position with both hands on the knees. After having stopped all thinking they will attain relaxation and perfect rest and finally the goal: the internal union with the essence of life, the perfect harmony of the individual with nature and society. The meditating person must abstain from

meet, alcohol, tobacco and intercourse with women. The opinion, that the inspiring spirit of the meditating person should become jealous and leave or hurt him is probably the cause of the celibacy of priests postulated by many religions. By meditation together with relaxation unusual faculties may be attained as telepathy, seeing of past and coming events, healing of diseases of oneself as well as of other persons. There are practices of meditation for sports like archery, throwing of knives, self-defence, ju-jitsu. About the real contents of taoistic meditation it is said: pu k'o shuo, "one cannot speak about it."

These ideas, found in an article of Eduard Erkes in the German periodical "Psyche," II. 3, will be interesting to Buddhists who in their meditation prefer ideas as love, charity, renunciation, equanimity. In any case meditation ought not to be neglected by western and eastern Buddhists, not only for its religious, but also for its wholesome and spiritual value by relaxation. The famous German poet Novalis wrote: "One ought to be filled with enthusiasm by perpetual reflection. If one has no time for meditation, the most productive fantasy will slacken and the spiritual multifariousness will cease."

E. PREIBISCH,
Köln-Brück.

Namo Tassa Bhagavato Arahato Samma-Sambuddhassa

THE FIFTH MORAL VOW OF THE BUDDHIST-LAYMAN

By Mr. P. RAMU PERERA, *Rajagiri*

A SIMPLE code of five moral vows was laid down by the Blessed One as the minimum expected of a lay-disciple, who professes to believe in Him, to subscribe voluntarily.

These five moral vows are as follows:—

- (1) I undertake to abstain from killing.
- (2) I undertake to abstain from stealing.
- (3) I undertake to abstain from unlawful sexual intercourse.
- (4) I undertake to abstain from lying.
- (5) I undertake to abstain from intoxicating drinks.

Addressing the lay-disciple Anathapindika, the Blessed One, spake thus:

“Whoso, layman, has not overcome five evil unwholesome things, such a one is immoral and will be born, after death, in an evil state. What are these five evil unwholesome things? They are killing, stealing, unlawful sexual intercourse, lying and drinking intoxicants.

Whoso, has overcome these five evil unwholesome things, such a one is moral and will be reborn after death in a happy state.

Just as one who commits these evil unwholesome things, produce present and future misery, and experience mental pain and grief, just so the one who abstains from these evil unwholesome things does not produce present or future misery, and does not experience mental pain and grief, as such evil unwholesome things are not in him.” (*Ang. Nik. v. 174*).

It should very clearly be understood, that Buddhism does not encourage dogmatism or narrow-mindedness. The Buddha in laying down a moral code did not put them down as commandments, which impose on one what one is allowed and not allowed to do. On the contrary the moral code laid down by the Buddha is based on freedom, in other words, on individual development.

The fifth moral vow, on which this paper is based, is expressed in Pali thus:

Surameraya Majja Pamadathana Veramani Sikkhapadam Samadiyami, the English rendering of which is: “I undertake to observe the moral vow which enjoins abstinence from all varieties of liquors that causes intoxication and heedlessness.”

The Teaching of the Buddha always had a practical and scientific reason behind it. The Buddhist is not expected to accept anything on mere blind faith for the Buddha Himself proclaims thus: “Do not believe, Bhaddiya, in mere heresy, traditions or rumours, in the texts handed down, in mere reasoning and logical deduction, in external considerations; and do not believe a thing because it agrees with your fancies and speculations, nor because it has the appearance of truth.” Neither should you think: ‘The ascetic, the Buddha Himself, is my teacher.’ But if you yourself, Bhaddiya, gain insight: ‘Such things are evil, such things lead to misfortune and suffering, then you may reject them.’ (*Ang. Nik. ii. 191*). Even today after 2,500 years, Buddhism is popular owing to this fact that everyone is enjoined to reason out for himself.

Human nature at the time of the Buddha was even as it is today. The very same temptations entrapped humanity. Succumbing to these temptations brought about the same results even then as it would today. Recognizing what was evil and the result of giving into these things the Buddha showed us the exact nature of these temptations, for the purpose of escaping from them. In respect of intoxicants the Buddha says: “The partaking of intoxicants, such as wine and liquors, brings about six misfortunes, viz., it leads to loss of wealth, to quarrels; is a source of illness; brings about a bad reputation; destroys the sense of shame; and weakens the mind.” (*Digha. Nik. 31*).

A Buddhist does not conceive that life is created by an external god; he considers it as self-created, the creative forces being craving and

ignorance. He does not conceive a beginning to life or the mental universe, just as a beginning to the physical universe is inconceivable. He is not satisfied with the verdict of modern science that man evolved from the protozoon. He goes much beyond the life in this world in respect of evolution; to him this life is only one out of an infinite series of life processes. If one considers himself created by an external god, a creator, the whole universe along with its mental life would undoubtedly look different; for the idea of a creator shatters the very foundation of moral laws; and how can we be held responsible for any evil deeds if we were created with them or created without any power of resistance at all to abstain from them.

The Buddha put forth no claim whatsoever to be a superhuman being or to have got a revelation from such a one. Hence everyone can follow His Teaching without being forced to believe in things which are inconsistent with the laws of nature. The Teaching has nothing to fear from science. On the contrary, not being afraid of results, it encourages the spirit of investigation, as it is entirely bent on Truth.

In respect of intoxicants let us now see what the Buddha proclaims and the verdict of modern science.

On one occasion to Dhammika, His lay-disciple, He spake thus:

“Layman, observe this law: shun drink; make no man drink; sanction no drinking. Mark how drink to madness leads. Through drinks fools sin, and egg lax brethren to sin. So flee this maddening vice, this folly, bliss of fools.

(*Snp. 398, 399*).

Drinking intoxicants is an extremely unwholesome action attended by many evils. Those who are addicted to alcohol are not watchful, not even in respect of their own interests. The smallest quantity of alcohol taken above that which is necessary for the stability of this life, and which automatically

is taken in along with the daily meals, etc., as they are found in the food, dulls the mind which tends to make a fool out of a sane man. It is the natural quality of a fool to be careless of his actions. A drinking man or one who is addicted to alcohol will not be restrained in speech. On the contrary he will talk freely and even give out in public his secrets or that of others which normally he would even hesitate to share with his close associates. The slightest dissatisfaction is sufficient to build a grudge when in an intoxicated condition. Unable to get into any intelligent discussion owing to the dullness of the mind, with the slightest slip of the tongue while foolishly arguing, will get extremely crossed in speech and very often for no cause whatsoever immediately fly into a passion that leads to hatred and finally may end up by committing a crime, which while sober he would have been horrified to even think of.

As a result of taking alcohol a man loses control of himself even physically. Lacking in mindfulness and lacking in control over his physical body he would fall and reel on the earth anywhere. Not able to distinguish what is good and bad for a healthy constitution such a person will eat as food whatever he comes across. Even the most bashful person loses his sense of shame and fear by drinking intoxicants. Sometimes even without covering his private parts he may walk the highways. He may choose to sleep wherever he feels like it. He would dance, sing and speak carelessly anything and everything amidst any assembly. In short such a person may do any evil thing for he has lost the sense of shame and fear as he is unable to control himself.

Without a government a country cannot be governed, for in the absence of a government people act as they think right, which leads to quarrelling and finally to killing each other. Shame and fear can be compared to the governing powers of the human being. Buddha spoke thus in respect of these two things :

“Bhikkhus, there are these two conditions which guard beings in the world. What are these two? Shame and fear to commit unwholesome deeds.

Bhikkhus, if these two conditions were not observed in the world, there would be no regard paid to the mother, aunt, mother-in-law,

teachers, spouse and the wife of one who should be respected; and as amongst goats, sheep, fowls, pigs, dogs and jackals there would be no distinctions socially.” *Ang. Nik. ii. i. 9).*

Addicted to intoxicants whole families of the highest rank and dignity perish, and likewise cause the ruin of wealthiest families. While under the influence of it one is unrestrained in laughing as well as in weeping. The eyes of such a person look heavy, dull and blurred as of one possessed of a demon and the entire outward personality is like an object of contempt. Even the senses of aged people are disturbed and those who were restrained in speech and only would talk carefully and when necessary would begin under the influence of alcohol to talk rashly and without purpose. Under the power of alcohol falsehood is deliberately spoken with confidence as if it were the very truth, and unwholesome actions are committed freely and happily with ease. Very often under the influence of it, a person may abuse or strike his own innocent parents and even saintly people.

Let us now consider the verdict of modern scientists and medical experts. Modern science points out alcohol both as a drug and as a medicine. When taken as a drug it affects the mind as well as the entire physical structure. Therefore, even the smallest quantity given as a medical remedy requires much care and attention as any other drug of the day. It is, therefore, apparent that the use of these drugs by the medical profession has very much lessened during the last half a century. The medical experts have declared thus in recent years :

“Wine is not, as is supposed, the milk of the aged. It tends to produce cardiac weakness, muscular and rheumatic pains, as well as deterioration of the fine arterials and blood-vessels. Alcohol is also responsible for much insanity and mental disorders.” (*Sir Thomas Barlow, M.D., K.C.V.O.*)

“It has been shown, as well by experiments on animals as by observation on man during life and after death, that alcohol weakens the heart, causes hypertrophy and dilation and fatty degeneration of the muscular tissues, and that it increases the natural tendency to failure of the heart which is usual in old age. Alcohol, by augmenting this tendency, adds to the

danger arising from acute diseases, such as influenza and pneumonia, since persons with weak hearts much more readily succumb to such diseases than persons with strong heart.” (*Sir Herman Weber, M.D., F.R.C.P.*)

“But it is above all, by its action on the general nutrition that alcohol weakens. It creates want of appetite, nausea, irregular and insufficient nutrition, indigestion, and consequently a faulty elaboration of the food. In the long run, and in consequence of a very complex mechanism, it creates a poor nutrition with all its consequences. Fatness, and sometimes leanness, all sorts of assimilation, are the signs which are apparent. The general alteration of the body the sign of its being out of gear are represented, as we know, by shortening of the length of life and by the early appearance of the decrepitude which signifies old age.” (*M. le Docteur Legrain, Senior Physician to the Asylum Ville Evrard, Paris.*)

“Every medical man or woman is painfully conscious of the fact that not only are numerous diseases aggravated, but many diseases actually engendered, by the daily indulgence in alcohol, even within the limits of temperance. There is no disguising the fact that the habitual daily indulgence in alcoholic drinks tends notably to weaken the constitution of most persons, and predisposes heredity feeble tissues to undergo prematurely the cellular and fibroid forms of tissue degeneration. Also for every real drunkard, there are fifty others suffering from the effects of alcohol.” (*George Harley, M.D.*)

“In regard to the effects of alcohol on descendants, anything which de-vitalises the parent unfavourably, affects the offspring, and clinical experience supports this in the lowered height and impaired general physique of the issue of intemperate parents. It also records the fact that no less than 42 per cent. of all periodic inebriates relate a history of either drink, insanity or epilepsy in their ancestors.” (*Dr. Robert Jones, F.R.C.S., Med. Supdt., Claybury Asylum.*)

“The latest and most authentic statistics show that over 10 per cent. of all mortality is due to the abuse of alcohol, and fully 20 per cent. of all diseases is traceable to this cause; also that 50 per cent. of insanity, idiocy, and pauperism spring from this source. All author-

ities agree that from 70 to 90 per cent. of all criminality is caused by the use of alcohol." (*Dr. T. D. Cröthers, M.D., Med. Supdt. of Walnut Lodge Hospital*).

"A falsehood which dies hard is the idea that stimulants of whatever kind actually give strength and are necessary for the maintenance of health and vigour. Such is not the case, and the well-worn comparison that they are the whip and spur, and not the corn and grass, is strictly accurate. Anything accomplished under the influence of stimulants is done at the expense of blood and tissue, and, if frequently repeated, at the expense of the constitution." (*Sir W. Broadbent*).

"More than three-fourths of the disorders in what we call fashionable life arise from the use of alcohol." (*Sir Andrew Clarke*).

The above opinions of experts in the medical profession and social reform, which I quote from an article on the same subject by Mr. A. H. Perkins, suffice to meet all objections that can be raised against the inadvisability of drinking intoxicants. Moreover, they show us, even today, how much all of them substantiate the Teaching of the Buddha, proclaimed 2,500 years ago.

Could any thinking man refute the argument that drinking intoxicants is unwholesome? Certainly it is impossible.

Birth as a human being is a extremely difficult and rare thing, If only one gives thought it can be understood how much more difficult it is to be with all the sense faculties functioning, even after being born as one. Is it then proper to waste such a valuable life in committing unwholesome deeds? If only one would reflect well before committing any unwholesome act, the present disadvantages such as loss of wealth, and so on, and that which the future brings such as loss of honour, and so on, and abstain from doing so, whilst cultivating the wholesome act which lies opposite to it, it will be conducive to one's happiness here and hereafter. The Buddha showed a method to the Venerable Rahula:

"Rahula, whenever you wish to commit a deed of body, speech or thought, then you should reflect thus: This deed, is it to the disadvantage of oneself, to the disadvantage of others or to the disadvantage of both oneself and others? Is it unwholesome, pro-

GALVEHERA

A SONNET IN STONE

By L. SENARATNE

Ageless, invincible sonnet in stone,
In a sylvan glade, shadowed and lone,
Inspires with awe a nation's eye,
And draws the tribute of a sigh.
The splendour of that storied stone,
In grandeur as it stands alone!
Its silvered might for aeons heard,
The mortal wail by winds bestirred;
Fraught with lore that golden page,
Demands the homage of our age;
Time will not mar that state supreme,
Nor flying years deface its gleam;
Ageless, invincible sonnet in stone,
In a sylvan glade, shadowed and lone.

In search of truth men pause awhile,
Before that sylvan shrine;
A smile sublime reflects that truth,
Infallible and wise.
And in those carven eyes there lies,
A wonderous dream of peace,
The phantoms which we seek alas!
Though many years in vain
Desireless, is that tranquil dream,
That frees us of Life's pain,
Down the avenues of time we go,
A coronach of human woe,
Ageless, invincible sonnet in stone,
In a sylvan glade shadowed and lone.

The pilgrims kneel before that shrine
With head bowed low, in thought sublime,
While gazing at that storied shrine
Pays homage to that power divine.
Scattered at His feet at dawn
The fragrant blossoms lay,
With phantoms of an age that's gone;
We mourn the vanished day,
When the years with sombre grace,
Writes the history of our race.
In that slumbering stone will trace
The greatness of our heritage
Ageless, invincible sonnet in stone,
In a sylvan glade, shadowed and lone.

ductive of misery and result in misery? If you understand upon reflection that it is unwholesome, productive of misery and result in misery, such a deed should not be done by you. You should keep away from it; you should confess and disclose it so as to restrain oneself in the future.

But, should you come to understand, upon reflection, that it is wholesome, productive of happiness and result in happiness such a deed should be done by you. Through this, Rahula, you may dwell with

rapture and day and night delight in cultivating good deeds." (*Maj. Nik. ii. 2. I*).

"Consume to ashes past iniquities
thereafter let no fresh defilement
grow;
if meantime thou contract no
current guilt,
thy feet shall tread the tranquil
Path of Peace."

(*Snp. 1099*).

May all beings be happy.

THE THREE BASIC PRINCIPLES IN BUDDHISM

BUDDHISM is indispensable for guiding us on the path of liberation, as well as for enabling us to be humanitarian, to help all sentient beings to free themselves from their suffering and to show them the path to a better life and the road to Supreme Buddhahood.

There are numerous fundamental principles expounded by our Exalted Lord. As time is limited, I am now speaking only on the three Basic Principles in Buddhism.

- (1) The first basic principle is *Karma*.
- (2) The second basic principle is *Mutual Assistance or Co-operation*.
- (3) The third basic principle is, that *Mind is the Centre of All*.

What is the meaning of "Karma?"

Karma is the result of our daily actions. Our actions may either be good or bad. The fundamental principle of meritorious deeds is to attain self-perfection in this life and in the lives to come, as well as to confer benefit upon others. Actions of this kind can then be regarded as really meritorious. The fundamental principle of demerit is not only to do harm to others, but also to do harm to oneself. This brings bitter suffering in this life, and will cause one to be cast down into the places for the wicked for lives to come. For example, if one commits the sin of killing a person, one not only does harm to another, but also brings on oneself the inevitable result, which is suffering. In the first place one may be arrested by the Government and punished or put to death. Besides this, one will never be exonerated from the accusation of crime even after death. In the same way if a person relieves another from danger or suffering, he is doing a good deed. He will also gain benefit for himself when he is rewarded for his great kindness. Since he is happy in this life, he will certainly neither suffer after his death. From this, we come to notice the distinctive difference between merit and demerit.

Cause is either the good or bad done by us. Effect is the result of what we have done. The chief point of view in Buddhism is, that no matter whether one is rich or poor, fortunate or unfortunate, prosperous or beggarly, victorious or defeated, handsome or ugly, clever

or stupid, happy or unhappy, these states of being are entirely the results of our actions. We should never lay the blame on heaven and earth or any one. Both our happiness and suffering are certainly not rewarded or punished by Heaven or Hell. It is a fact that one will receive rewards according to the way in which one acts. As it is said, "One will get gourd when one plants gourd, and one will get beans when one plants beans." We have never seen a person getting beans from gourd seeds, and a person getting gourd from bean seeds. This is a clear proof that meritorious deeds will be meritoriously rewarded.

As it is said by the sages, "The family that performs virtuous deeds will surely get happiness, and the family that performs evil deeds, will surely get suffering." We shall not speak about things which are too hard to be understood or about anything that is far too distant

By

Miss PITT CHIN HUI

from us e.g. Heaven Hell or the Western Paradise. Let us consider things which we can see everyday.

One who respects others, will always be respected. One who loves others, will always be loved in return. One who hates others, will always be hated. With these facts before us, it is not outside the bounds of belief that meritorious actions will be rewarded, and demeritorious actions will be punished. Let us see how greatly loved and praised are those who have strived to confer happiness and benefit on the world. One who has done harm to people by disturbing their peace, will not only be punished by the Government and despised by the public, but will also be avoided by all. From this we learn that it is usually most joyful to act meritoriously, and it is usually most sorrowful to act demeritoriously. Thus we can justly say that whether one is to be cast into the planes of sub-humans, evil-spirits or animals or one is to become a Buddha or an Arahant, it is entirely the result of one's own actions. This is called Karma in Buddhism.

What is the meaning of mutual assistance? Mutual assistance is not of only one kind, for it is the co-operation of all surrounding elements. Nothing in this world, from the universe, to the smallest speck of dust, or even our physical actions can exist without the mutual assistance from all surroundings. For example, a flower cannot only be produced from a seed. It also requires water, soil, sunlight, air, as well as the care of a gardener to enable the seed to grow. The gardener must be born of his parents, who are also born of others. Thus, from parents to parents and from generation to generation, there are innumerable ways of mutual assistance.

Parents can only give birth to their children, but cannot maintain their lives. To obtain all that we need to live, we require the aid of farmers, labourers, and merchants. We would have no food to eat without farmers. We would have no clothing to wear, no things to use and no houses to live in without labourers. Without merchants, we cannot do any business or earn money. Every farmer, every labourer as well as every merchant is born of parents. Besides, being born of our parents, and maintained by farmers, labourers and merchants, we are also protected by the Government—the law, the military forces and the police. Otherwise, we would be harmed or killed by others. Even our parents and all the others must be protected by the Government. Besides being born, maintained and protected, we must also be taught by others how to develop morality and learn to be wise. Otherwise, we will not even know how to plant a flower properly. Our teachers must also be born, maintained, protected and taught by others. From this, we come to understand, that there is an inter-relationship between everything in the world. It is a fact that everything in the world requires mutual assistance. This is the explanation that mutual assistance is one of the basic principles in Buddhism.

What is the meaning of "Mind is the centre of all phenomena?" Mind is the intellectual faculty in man. It is also the seat of understanding in man. According to the Buddhist point of view, either people understand things, or there are things to be understood by men. Between the six organs of sense and

the phenomena experienced by them are the six consciousness of eyes, ears, nose, tongue, body and mind. According to Buddhism all the above mentioned six organs of sense, the phenomena, and the six consciousnesses of sense are together called the conceptions of the mind.

The consciousness of the mind is divided into eight sections. Besides the six types of consciousness already mentioned, there are also the "Klista Mana Vijnana"—self-consciousness and "Alaya Vijnana"—repository of the mind. The most important one is the repository of the mind, which is said to be the foundation of all consciousness. The other seven are but the subsidiaries, which are also called the engendered consciousnesses. It actually means that the above seven types of consciousness are engendered by the original one. Literally, all phenomena as well as our bodies are the products of the "Alaya Vijnana." Since there are products, there are also their sources. If there are no sources, whence come the products? Therefore, there are sources to all products. Sources are causes. Where are the innumerable causes of all our actions to be found? They are all stored up in the "Alaya Vijnana." That is why Buddhists say that there is the "Alaya Vijnana," i.e., the repository—the mind. The "Alaya Vijnana" can store up all the results of our innumerable actions. The five senses, the mind and the self-consciousness are the instruments by which the causes of various actions are being engendered. In reality, both our good or bad habits are the causes of our new actions. We surely keep what we have seen or heard before in our minds—the "Alaya Vijnana."

Among the basic principles of Karma, Mutual Assistance, and that Mind is the Centre of all phenomena, the last mentioned one is the hardest to comprehend. What are the advantages if people understand perfectly the above three basic principles of Buddhism? In the first place, if they understand the principle of Karma, they will know that there is equal justice to all, because people receive results according to their own actions. They are no "rewarded" or "punished" by any god. They must trust in themselves and not in gods. This is Non-spiritualism.

If people understand perfectly the principle of Mutual Assistance, what

benefit can they acquire? When people comprehend very well that co-operation is needed everywhere, then they will certainly realize that no one can exist alone peacefully in the world. If people try to do harm to others, they themselves will be harmed. If people try to confer benefit upon others, they themselves will surely be benefited. Therefore, people will learn to be humane and love one another. This is Non-individualism.

What is the advantage if people realize thoroughly that the Mind is the Centre of all phenomena? When people understand this very well, they will be perfectly free. They will realize that all worldly objects are impermanent and delusive, and that they are but the reflections of their minds. This is like a dream or the various illusions shown by magicians, the shadows of men under lighted lamps, the images of men in a big looking glass and the bubbles of water.

I am sure everybody will understand what phenomena really are, after I have explained them with so many examples. After realizing that all that we see, hear, feel, touch, understand and are conscious of, are but the reflections of our mind, then why should we strive for fame, for profit, and position? Why should people want to fight and to kill for the sake of these delusions? This is Non-materialism. As a whole it is a relief from the bitterness and suffering caused by worldly cravings.

I earnestly hope that we should all take our Exalted Lord as our Shining Example to follow the three basic principles in Buddhism, to cultivate our own Morality as well as to guide the erring world to lead ideal Buddhistic virtuous lives through the guidance of the Noble Teachings of Lord Buddha. Then we can be assured that this world of suffering and bloodshed will be converted into a real Paradise.

LETTERS TO THE EDITOR

BUDDHIST REASON

Sir,

The "Appeal to Buddhist Reason" broadcast to our contacts and friends has stirred a great deal of interest and comment. We have tried to report the American scene without subterfuge, and in so doing, have touched tender spots of religious tradition and other things. The fact remains that the trend to greater materialism in America, creates complexities never before realized. In intellectual groups the new religion is "Humanism" or worship at the shrine of the holy cow-science. Science as you and I know have no patterns or interest in moralizing ideologies, hence our American mind is floundering out into a chaotic void of indifference to the vital need for a new moralizing method or system.

As I have tried to point out to our friends of the Buddhist Society of London and others, the Western mind is open to the thought of the "cultural interchange of ideas among nations toward peace," but this same mind is closed to the thought of proselytizing. Our surveys disclose the importance educators in the West attach to the *cultural* approach. But when a body of educators try to institute the idea of Non-materialism, the church-

men (Christians) can control the movement of educators in this country because of their vast and powerful organizations, but they cannot prevent the *interchange of cultural ideas among nations* if the idea is presented intelligently and not in the spirit of proselytizing. In other words, the Buddhist world can offer their contribution to this idea with the sanction of the United Nations, the American educators, and "big-business."

Apparently the incoming of the atomic-age has given birth to powerful dynamics or influences to challenge the continuance of theist idealism in a 20th century setting. And yet a non-theist moralizing system (or atheist) equally as dictatorial and intolerant, would be undesirable as you will admit. As you put it, "if we conduct ourselves wisely much good must result . . ."

Correspondence continues to flow reacting to the Appeal letter, and it is startling to know that most of these letters come from business types. An industrialist (now retired) writes his support of the idea of a Buddhist Council to be held in America. He states (and what is true) that a meeting of Buddhist representatives in America would have "psychological" reaction on the American mind generally, much to the benefit of Buddhist thought.

In other words, America and Soviet Russia are to-day the great and powerful influences determining the well-being of the modern world or perhaps its destruction. A gesture to contribute to the interchange of cultural ideas by the Buddhist world will focus attention away from the world trend and talk of armed conflict, and to the more intelligent work of contrasting these cultural ideologies. The idea has such vast possibilities if we can only get the ball rolling.

We Buddhists who know of the crystalizing dangers in rigid organization and the development of ecclesiasticism, oligarchies, etc., also know of the immediate need for some kind of organization to meet our present needs. My wife and I will do everything in our power to pursue the realization of a Buddhist Council in America and welcome all sincere and honest effort whether it comes under the name of Theravadin, Mahayana, or otherwise. We have found creative Buddhist

thought in both schools and will continue to bare this fact to all interested.

At the moment, we await the action of a few sponsors who have already pledged their support to provide funds to place Buddhist books and literature in libraries and schools throughout America. This action as you can understand should precede the coming of our Buddhist teachers. When this project is well underway, our next move will be to create a coast-to-coast network of contacts composed of Buddhists and friends of Buddhist thought who will aid in providing housing, speaking engagements, and general work of propagating the Dhamma. We will keep you posted on all progress.

The Buddhist can be the "catalysis"—the "ingredient" so vitally needed to save the life of the world. But the Western man has never been able to break through the hard crust of powerful religious opposition to make the necessary contrast of cultural influences. To-day the

opportunity presents itself as never before, and it becomes obvious that in making a Buddhist contribution to the advance of cultural influences, we also take a step to become recognized in world-affairs. Let us focus attention upon leadership in the world—they as a whole desire peace. The reason for this is perhaps not so much altruism but need. Business has at last come to the parting of the ways with war because modern war destroys enterprise. The world of enterprise invites the incoming of a moralizing system to outlaw war and to reveal to man his full responsibility to man and not gods and relatives of gods. Again our best wishes for the success of your historic Congress.

Yours, &c.,

WILLIAM PULLEY,
Co-Editor,

Buddhist World Philosophy.

Box 28,
Three Rivers, Michigan.

COLOMBO Y. M. B. A. NEWS

Y.M.B.A. REMEMBRANCE DAY PIRITH PINKAMA

The annual Pirith Pinkama in remembrance of the dead members of the Y.M.B.A. took place on September 23rd and 24th. The following is the list of subscribers:—

The Hon. Mr. H. W. Amarasuriya, Mr. A. G. Wickramapala, Mr. E. P. A. Fernando, Mr. G. Wijeyagooneratne and Mrs. E. Sirimanne, Rs. 25 each; Mr. K. D. C. Goonetilleke, Rs. 20; Mr. E. S. Amarasingha, Mrs. E. A. Blok and Mr. N. J. V. Cooray, Rs. 15 each; Mr. T. B. Dissanayake, Messrs. U. P. Ekanayake & Co., Dr. L. A. Rajapakse, Mr. D. L. F. Pedris, Mr. Gerald T. F. Fernando, Mr. H. S. Gunasekera, Mr. H. D. Seneviratne and Mr. U. A. Jayasundera, Rs. 10 each; Mr. N. E. Bastian, Mr. D. S. Fernando, The Commercial Press and Mr. W. Gonaduwa, Rs. 5 each; Mr. T. M. S. Mohotti, Rs. 2.50; A well-wisher, Rs. 2. Total Rs. 294.50.

LITERARY ACTIVITIES

The English Literary Branch conducted the following lectures:—

Mr. E. Krishna Iyer, Advocate, well-known art critic spoke on "Styles of Indian Dances" on November 11th.

Mr. Mullard Rogers of the Dept. of Art, Stanford University, U.S.A., spoke on "A Recent visit to the Buddhistic Caves of Tun Huang (North-West China) on November 13th.

PERSONAL

The Local Government Services Commission has appointed Mr. D. W. G.

Ranasinghe, our Hony. Treasurer, to act as the Chief Assistant Assessor of the Colombo Municipal Council.

NEW MEMBERS

31.10.50: Mr. W. Sumathipala, Walkers, Colombo; Mr. L. A. G. Jayasekera, University of Ceylon; Mr. Susil Kumarasiba, Teacher, Siri Lanka Vidyalaya, Maradana.

PLEASE NOTE

Owing to the heavy cost of publication, in future "The Buddhist" will not be issued to members whose subscriptions are in arrears for more than one month.

7.11.50: Mr. Tissa Seneviratne, 464 Thimbirigasyaya Road; Mr. U. Panasingha, Model Farm Road, Colombo; P. Nadarasa, Medical College; Mr. G. M. P. Patmanathan, 116, Ward Place, Borella; T. Sabapathipillai, 116, Ward Place, Borella; K. Subramanian, Hongkong and Shanghai Bank, Colombo; Mr. M. R. Rasiah, Medical College, Colombo.

14.11.50: Messrs. Francis Wanigasekara, "Sigiri" 3, Police Station Road, Nugegoda; A. V. Ramanathan, 41, Kanatta Road, Borella; S. Kanagarajah, 69, Norris Canal Road, Colombo.

21.11.50: Messrs. D. P. L. Weeraratna, 112, Katukurunda, Moratuwa; S. H. Jayaweera, 21, Duplication Road, Colombo 3; L. S. Dissanayaka, 126 Maligakanda Road, Maradana; P. N. Meddegoda, 2, Union Place, Slave Island, Colombo; Jacob Weerasinghe, "Shanti," Udahamulla, Nugegoda; K. Murugesu, No. 4, Dickmans' Path, Dickmans' Place, Havelock Town, Colombo; E. Panchalingam, 116, Ward Place, Borella; Joseph P. Jegasothy, 205, Temple Road, Maradana.

RESIGNATION

Mr. D. H. L. Weerasuriya.

BADMINTON

Y.M.B.A. vs. "Varsity "B" lost by 3 games to 2.

P. Weerakoon "Y" lost to K. Ananathapala "V" 1-15; 12-15; W. Ratnasabapathy "Y" beat Sanmuganathan "V" 1-11; 2-15; 15-12; Roland "Y" lost to R. W. Goonewardena "V" 7-15; 10-15.

Pulanthirana and Weerakoon "Y" lost to Shanmuganathan and Navaratnarajah "V" 5-11; 10-15; Ratnasabapathy and Raheem "Y" beat Goonewardena and Simmathurai "V" 15-7; 15-10.

Y.M.B.A. vs. Hill Club "A" lost by 4 games to 1.

Pulenthiran "Y" beat J. Wijesingha (P.H.C.) 11-15; 17-16; 15-12; Weerakone "Y" lost to Thomas (P.H.C.) 15-10; 7-15; 8-15; Raheem "Y" lost to A. N. de Silva (P.H.C.) 12-15; 15-5; 15-6; Weerakone and Pulenthiran "Y" lost to Wijesingha and Thomas (P.H.C.) 5-15; 9-15; D. A. S. Perera and Roland "Y" lost to A. N. de Silva and Karunaratne (P.H.C.) 15-8; 9-15; 8-15.

Y.M.B.A. *vs.* Dematagoda C.G.R.C. Y.M.B.A. lost 4-1.

Ratnasabapathy (Y) lost to Dickson "D" 4-15; 6-15; Weerakoon (Y) beat Walker "D" 15-8; 15-8; D. A. S. Perera (Y) lost to B. Jayatilaka "D" 5-15; 0-15; Weerakoon and Ratnasabapathy (Y) lost to Dickson and

Walker "D" 7-15; 13-18; Rebeem and Pulenthiran (Y) lost to Shockman and La Brooy "D" 5-15; 1-15.

Y.M.B.A. *vs.* Metropolitan Club (Y.M. B.A. won—3—1).

V. Ratnasabapathy "Y" beat S. K. Uduman "M" 15—11, 15—4; P. Weerakoon "Y" beat J. F. Uduman "M" 15—8, 15—2; Pulandiram "Y" beat M. B. A. Cader 15—6, 15—11; V. Ratnasabapathy and T. M. Z. Raheem "Y" beat M. B. A. Cader and S. K. Uduman 15—8, 18—16.

Y.M.B.A. *vs.* Hill Club "B" (Y.M. B.A. won, 3—1).

V. Ratnasabapathy "Y" beat K. V. S. Perera "P.H.C." 17—15, 15—2; T. M. Z.

Raheem "Y" lost to Lex Vauburn "P.H.C." 15—9, 15—7; Pulandiram "Y" beat B. Jayatilaka "P.H.C." 15—1, 15—1; V. Ratnasabapathy and Pulandiram "Y" beat B. Jayatilaka and M. Fernando "P.H.C." 13—15, 15—2, 15—7.

Y.M.B.A. *vs.* Wellawatta Recreation Club (Y.M.B.A. won, 4—nil) :—

V. Ratnasabapathy "Y" beat S. Subramaniam "W" 15—3, 15—5; P. Weerakoon "Y" beat R. Saruvesaram "W" 15—11, 15—11; V. Ratnasabapathy and E. Pulendiram "Y" beat S. Subramaniam and T. Sivagnanasundaram "W" 15—4, 17—14; P. Weerakoon and D. A. S. Perera "Y" beat R. Saruvesaram "W" 17—14, 15—9.

NEWS AND NOTES

BUDDHISM IN RAJASTHAN

BHIKKHU J. English, who has returned to Sarnath after a short stay at Ajmer, Rajasthan, reports that he found there a very keen interest in the teachings and precepts of Buddhism. There already exists a very virile and active band of Buddhist upasakas who have recently purchased for Rs. 5,000 a plot of land on which to build a Vihara and have just formed a Young Men's Buddhist Association, the joint presidents of which are Shri M. K. Nathoo Singh Tanwar and Shri Naval Singh Gahlot. The Secretary is Shri Ram Singh Chhaware, a keen and enthusiastic young Buddhist. The Ven'ble Bhikkhu reports that the people of this district are Koliyas and have identified themselves with the people of the same name from which clan can come Mahamaya (the Mother of Lord Buddha), and also Seevali the great Buddhist Saint. Even small children and old people proudly claim that they are Buddhists by descent and are eagerly awaiting the time when they will have their own Vihara. It is estimated that there are about 20,000 persons ready formally to accept Buddhism in this district. The great need appears to be a resident Bhikkhu and funds for the erection of the Vihara.—*Cor.*

IN BANARAS

Buddhism is slowly but surely gaining ground in this sacred city of ghats and temples. To Buddhists the wide world over Banaras is always associated with the life and preaching of Lord Buddha, and it is very encouraging to see that about 200 people have turned themselves into a group under the leadership of Shri M. Paramandaji, M.A., and intend to give formal initiation as Buddhists at the forthcoming Anniversary Celebrations to be held at Sarnath in November.—*Cor.*

ENGLISH SAMANERO TO TAKE FULL ORDINATION

The English Samanero Sangharakita, President of the Kalanipon Young Men's Buddhist Association and the Editor of the Buddhist Journal, "Stepping Stones," will be given Upasampada by the Ven. U. Kittima, of the Burmese Temple, Sarnath, on the full moon day of November.—*Cor.*

SARNATH BHIKKHU SANGHA

The Vassa Pavarana of the Sarnath Bhikkhu Sangha was celebrated at the Burmese Buddhist Rest, Banaras. Fifteen Bhikkhus from Burma, Ceylon, India and Siam attended. After Sangha Dana the formal ceremonies of the Bhikkhus were held followed by the chanting of pirit. A meeting was held at which several Burmese students, Bhikkhus at present studying at the Banaras Hindu University and lay Buddhists were present. The meeting was presided over by the Ven. D. Sasanasiri Thero and speakers included the Ven. V. Zandema Thero, of Burma, Secretary of the Bharatiya Buddhist Association and the Ven. M. Sangharatana, Secretary of the Maha Bodhi Society, Sarnath.—*Cor.*

FORMER ENGLISH SAMANERO

The many friends of Mr. William H. Bates, who was formerly a Samanero in Ceylon (Rev. Wimalasila Tissa), will be glad to learn that Mr. Bates, who for the past year has been studying Hindu religion and philosophy in different parts of India, has now joined the Maha Bodhi Society, Sarnath, to help in its activities. He is an enthusiastic Buddhist and loves to work for the uplift of the poor masses. In the near future he hopes again to become a Bhikkhu and return to Ceylon.—*Cor.*

SIAM BHIKKHUS AT SARNATH

The Ven. Bhikkhu Lee Dhammadhara and his pupil Bhikkhu Sudhisara, both of Siam, have been spending the Vas season at Sarnath. Bhikkhu Dhammadhara is one of Siam's most respected monks. The Bhikkhus left Sarnath for Calcutta via Buddha Gaya. They expect to visit Ceylon before returning to their native land.—*Cor.*

SRI SWAMI SIVANANDA

Sri Swami Sivananda of Rishikesh, Himalayas, paid a visit to Sarnath during his all-India tour. He was pleased with the serene atmosphere of the place and expressed his appreciation of what the Maha Bodhi Society is doing to revive the spiritual growth of India. He was pleased to accept a set of the Society's publications in Hindi and before leaving gave a generous contribution to the Society's funds.—*Cor.*

BUDDHISTS FORM W.F.B. CENTRE

AN International Regional Centre of the World Fellowship of Buddhists, to include all local Buddhist bodies and individuals, was formed at the Buddhist Lodge in Kim Yam Road, Singapore, yesterday.

One of the main organisers was Miss Pitt Chin Hui of the Maha Bodhi School, Singapore, a member of the General Council and Executive Council of the W.F.B.

Mr. Yeo Thiam Siew presided.

A provisional committee to draft the constitution was appointed. The members are :—

Dr. G. H. Garlick (England); Dr. H. Morrison (Ireland), Mr. N. G. Nair (India), Mr. P. A. Simon (Ceylon), Mr. Ma (Burma); Messrs. Lim Soo Han, Lim Kian Beng, Tan Song Tiang, Khoo Kay Hong, Teo Thian Hock and Miss Lee Wong Peng (Singapore Buddhist Federation); Mr. Chung Pee Tong and Mr. Tay Tian Swee (Singapore Buddhist Lodge), Mr. Chia Teck Chye (Kong Beng Sia); Mr. Chew Keow Chin (Singapore Buddhist Union); Swami Vamdevanda (Rama-krishna Mission).

Miss Pitt Chia Hui was appointed Hony. General Secretary and Miss Lee Woon Peng, Messrs. Khoo Kay Hong and T. H. Teo assistant secretaries.

CHRISTIANS VISIT SARNATH

A party of ten students from the Leonard Theological College, Jubbulpore, managed by the American Methodist Church, visited Sarnath. The party was led by Rev. Dr. M. H. Harper (Principal of the College) and Rev. Dr. R. D. Immanuel, (Professor of Philosophy). The party were shewn round the Museum and Archeological ruins by the Curator (Mr. A. C. Banerji) and later round the Mulagandhakut Vihara, the Chinese Temple, Dharmashala, etc., by Mr. William H. Bates, who pointed out to them the many points of similarity in the accounts of the early lives of the Lord Buddha and Christ. He explained the salient points of Buddhism and answered many questions on the distinctions between Christianity and Buddhism. The students were very interested and impressed by their visit and went away charmed by the peace and beauty of Sarnath. The visit was arranged through the Banaras host of the students, Mr. R. C. Das.—*Cor.*