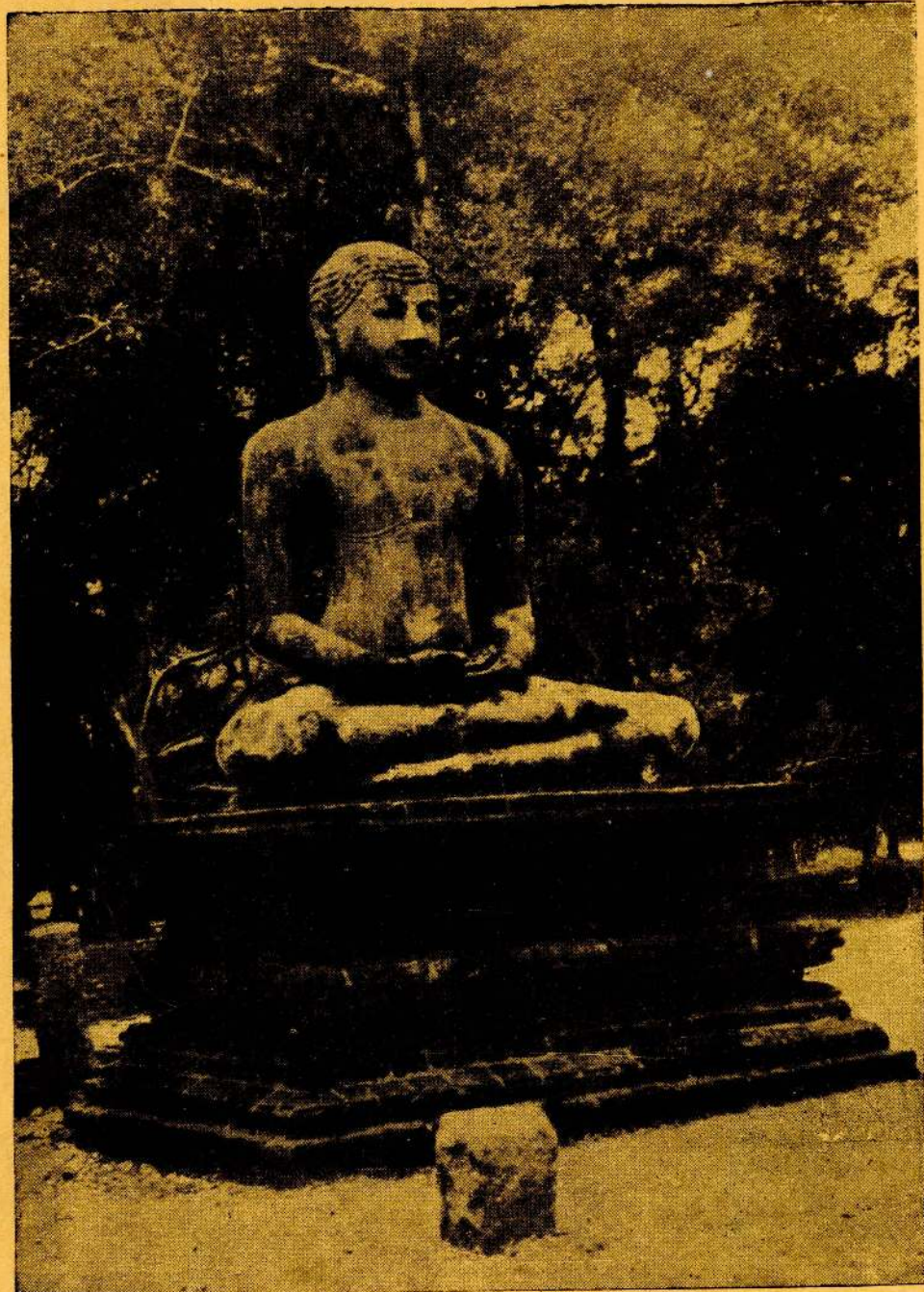


THE BUDDHIST



FEBRUARY & MARCH 1957

Vol. XXVII Nos. 10 & 11



1911

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THE BUDDHIST

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

“Sila Pannanato Jayam”

Editor: G. P. Malalasekera,
D.Lit., Ph.D., M.A.,
(Lond)
Professor of Pali
University of Ceylon.

Assistant Editor: W. Saddhamangala Karunaratne
M.A., (Ceylon)
Assistant Archaeological Commissioner
Ceylon.

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IMPRESSIONS OF OUR PILGRIMAGE TO INDIA

BY J. MALALGODA

WHILST the philosophical aspect of the Buddha Dhamma makes us reflect on the intellectual greatness and humane qualities of the Master, places such as Buddha Gaya intimately connected with Him when He trod the earth, generates the emotional aspect of our devotion to His personality.

It exalts one to think, here was the room occupied by the Buddha in His favourite Jetavana monastery at Sravasti, during many a rainy season preserved for posterity by the pious Emperor Asoka for twenty five centuries; this was the identical spot at Saranath in this lovely deer park, haunted by deer even today, where He set in motion the Wheel of the Dhamma, which is a heritage the world can never forget; in the grove at Lumbini, marked by the Asoka Pilar, one stands with a heart filled with veneration for the place that gave birth to the Buddha. Buddha Gaya is really the centre of all pilgrimages, down the ages, for here it was that the Buddha in His aching sympathy for His fellow-beings, achieved the culmination of His striving by the attainment of Enlightenment. The most dramatic and final scene in the Buddha's life is at Kusinara in the Sal grove of the Malla Kings where He passed on to Parinibbana. The image depict-

ing the dying Buddha's features, transformed into the gaze of the first Dhyana Trance, affords a fresh significance to the mind already fraught with emotion. This little known statue which had been reconstructed on its site by the Archaeologist Carlyle' is probably one of the greatest masterpieces of art, for it has moved many a non-Buddhist to tears. A German scholar who happened to be with our party at Kusinara was so moved by it that he observed to me that he had seen nothing more wonderful. These sacred places left on our minds unforgettable impressions.

Every single pilgrim was grateful and felt so fortunate to have been able to do this pilgrimage of a lifetime. May the merit acquired, be shared by all.

We visited famous old cities of India such as Benares and Delhi and modern ones such as Bombay and Calcutta. We saw monuments like the Kutub Minar and the Red Fort. the peerless Taj Mahal and the mother of pearl canopied tomb of the saint Salim, the grand stupas of Sanchi, the exquisite works of Art at Ajanta, and the Asokan pillars, commending to his subjects moral principles which have become in the pancha-sila the corner

policy. It is a melancholy comment that whilst the Mogul Kings have left to posterity nothing but their magnificent tombs, the Buddhist Kings have bequeathed to the world the inestimable legacy of love for fellow man and animal. In as much we were impressed by India's greatness and the efforts of its Government to ameliorate the appalling conditions, we saw for ourselves the ravages of poverty and disease. It was an inspiration to meet government officials from the highest executives to the humblest ticket collector at an obscure wayside station imbued with fervent patriotism that make them very conscientious and honest. Everywhere Buddhist pilgrims received special consideration and sympathy at the express indication of the Union Government. In remote Jalgoan a Doctor went out of his way to treat one of our ladies free of charge and even transport in his own car her husband back to the Railway station where we lodged for the night. With difficulty we discovered his name despite his wish to remain an anonymous admirer of the Buddha, the incomparable physician who gave to the world the idea of a general hospital and the example of personal service to the sick. It was heartening to find the Indian Government spending

crores of Rupees on Buddha Jayanthi publishing literature, erecting pilgrim-rests, railway stations and roads such as at Sanchi. Indians probably know that their land is not only the home of the philosopher but owes its pre-eminence in the East as the great country that gave birth to the Buddha. During our stay at Buddha Gaya there were no less than 20,000 Tibetans headed by His Holiness the Lama of Tibet. There were Burmese Ceylonese and Nepalese in large numbers and not a small sprinkling of European and American admirers. India has reason to be proud of its Buddhist associations which are getting more and more honoured.

There is little doubt that India has as great a future as it has a

past. One is reminded of Prof. Max Muller's admiration when he said 'If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered over the greatest problems of life and has found solutions of some of them which well deserve the attention even of those who have studied Plato and Kant, I should point to India'. To a Ceylonese and indeed every Oriental, it is but a visit to India that can give a sense of true perspective. Not only are the Indian people nationalists in the real sense, there is a fervent love of country, showing itself in a practical way, not too wedded to a great past and maudlin sentiment where her difficult problems have to be solved. If India is to be

really free not merely politically but economically too, it may be said that ours in Lanka is a harmless easy-going way of life. But our country's economic problems can assume a grave aspect unless we adjust ourselves to the simpler life commended by the Buddha. India is tightening its belt in grim earnestness, as it faces world conditions today.

We are thankful to the Indian High Commissioner, the Tourist Bureau of India and its efficient Directress in Bombay, to their fine Guides and Mr. Sethi of its local branch for his excellent programme which gave us a comprehensive sight of India during the three weeks there.

THE PATH TO PEACE AND LIGHT

(Ven. Badulle Shanti Bhadra, Tourane, Central Vietnam)

WE live in a dead ember which dizzily spins in space like a bullet. It is lit up by a vast fire several millions of miles away, a distance beyond the ken of human imagination. Yet this dead ember, this spinning bullet, is a commodious dwelling place. The distant sun which gives life and light to this planet ripens fruit and flower and keeps us healthy, warm and comfortable.

Far stranger than all these is its resident Man. In moments of quiet thought man knows himself to be a piece of unsurpassed fragility; a clod of ailments and complaints; a creature whose days are numbered. His sight which conducts him and which is miraculous in every way lodges in a piece of jelly and could be damaged with a touch. His heart which ticks through life indomitably and

unceasingly is but a capsule which may cease to function at any moment. His whole body despite its savage energies and leaping desires could be tamed and conquered with a draught of wind. Death lies in wait for him in countless ways and grows up from within. He is still living to be a man when his faculties are worn out and has not yet understood himself before he inevitably dies. Yet with all these he lives as if he were immortal and daily affronts death with unconcern.

From the beginning of time many have given themselves to delve into the mystery of this mad chimerical creature called Man. The outcome of this search was a legion of all shades of opinions and speculations. It must be admitted that men who have completely surrendered themselves for this

search have done most to make the world a better and a nobler place. Leo Tolstoy did not give up his search till death. He died of pneumonia in a wayside railway station in Russia with these last words in his lips "To seek, always to seek". Socrates went about encouraging the youths of Athens to seek themselves. Even in our times a person like Pandit Nehru, Prime Minister of India, who has experienced the slings and arrows of life more than any ordinary person is still searching, still distracted. In his address at Sanchi recently he said "I come to Sanchi not with any message, but in search of something. In this confused and distracted world of today, I am a very confused person, I try to see light and try to search for it. Often I stumble down, but I get up and go forwards".

It was a similar attitude of mind that made Prince Siddhartha give up all his princely comforts, but later he enriched the world with a message that bears the stamp of a princely mind. As everyone knows, he was born in Lumbini situated on the southern spur of the Himalayas on the border of Nepal. He was born about 500 B. C. He was brought up in the lap of luxury, married early and had a son. He felt tired of the cosy, mechanical and stall-fed life he was leading. He saw and keenly felt that life was sorrow: pained and disgusted, he broke away "black-haired, in the bloom of youth" from his palace and loving and dear ones in search of a remedy for this universal suffering.

During that period, India was steeped in the belief that asceticism leads to purification. Prince Siddhartha, too, took the selfsame road and put all his youthful energy into the ascetic practices obtaining at that time in India. After six long years of the most excruciating practices he realized that those would lead him nowhere but to the jaws of death and suffering. He abandoned those worthless and enervating practices and regained some measure of bodily and mental health by taking adequate food. Having thus regained strength of body and mind he went up to the Bodhi tree at Buddha Gaya which still stands as a witness to this unprecedented event in the recorded history of the world and there attained to true knowledge. He became the Buddha, the Enlightened one, the Awakened One. He reached a stage when the admiring world could join William Shakespeare - the greatest name in English literature - in saying: "what a piece of work is man:

How noble in reason; how infinite in faculty: in form and moving how express and admirable, in action how like an angel, in apprehension how like a god."

The word Buddha has nothing extra-ordinary, supernatural and mysterious about it, but plainly means the perfect penetration into the universally operative laws of anicca. In other words he clearly perceived the cause of sorrow and the way to end it. The starting point in Buddhism is to achieve freedom from suffering; its goal the attainment of the conditions of freedom from pain. Buddhist thought unceasingly stresses these points, sorrow and the freedom from sorrow. Upon no other point did the Lord Buddha lay such marked emphasis as upon this, that He only came into the world that He might put an end to sorrow. "One thing only monks, now as always, declare I unto you. Sorrow and the uprooting of Sorrow." The basis of Buddha's teaching is first, all life is sorrow; second, always keep to the Middle Path, the Golden Mean. Both these are summed up by the Lord Buddha in the four Noble Truths. The first three of these truths comprises the philosophy of his teachings; the last, its morality. The Four Noble Truths are:- (1) This is the holy truth of sorrow; birth is sorrow; old age is sorrow; death is sorrow; association with the unpleasant is sorrow; separation is sorrow; Not to receive what one craves for is sorrow. In short the five bases of beings is sorrow. (2) This is the holy Truth of the arising of sorrow. It is the craving which leads from rebirth, accompanied by lust and passion; which snatches delight now here and now there; it is the craving for the gratification of the passions, the craving for

continued existences, the lust for annihilation (3) This is the holy Truth of the annihilation of sorrow; the total annihilation for this very craving; the forsaking it, the breaking loose, the complete deliverance from it (4) This is the holy Truth of the Path that leads to the removal of Sorrow. It is the Noble Eightfold Path which comprises of Right Understanding (Samma Ditthi) Right Thoughts (Samma Sankappa), Right Speech (Samma Vaca), Right Action (Samma Kammanata), Right means of Livelihood (Samma Ajiva), Right Effort (Samma Vayama), Right Recollection, (Samma Sati) and Right Meditation (Samma Samadhi)

Suffering in Buddhism does not connote pessimism as some Westerners have mistakenly thought it to be. "If this were, says Christmas Humphreys, and it is quite untrue, it is strange that its adherents today, the Sinhalese the Burmese, and the Cambodians, are among the merriest and happiest people in the world". It is a fundamental thesis of a world embracing thought: its experience is universal. All sentient beings bear suffering because all are subject to old age, decay and death. It is this experience that unites us: it is the foundation of universal brotherhood. It knits the human and animal kingdoms. It is difficult to grasp the other parts of the Buddhist teachings without understanding the Truth of suffering. Suffering and happiness, sorrow and joy, are symbols for the negative and positive states of consciousness. They cannot be described in positive terms. Their forces, symptoms and interdependence could be shown. Each individual experiences joy and pain according to the stature of development. What is happiness to one

state of consciousness may seem suffering to another,

Suffering can be classified under three heads:- (1) Physical suffering (2) Mental suffering (3) the five aggregates of existence i. e. our personality are suffering. Not to obtain what one desires characterises the second mental suffering. The five aggregates of existence represent the third state.

Suffering, however, must not be understood in a limited sense. Birth (Jati) for instance, in the Buddhist sense, is not merely a particular and single moment in life, not only the physical process of being born (Sanjati) and conception (okkanti) in the physiological sense, but the conception, the conceiving that is called forth continuously through the senses which affects the experience or manifestation of the aggregates of existence, the continuous materialisation and new karmic entanglements. Others like death, too, should be understood in a like manner. The great commentator Buddhaghosa in his *Vissudhi Magga* says "He, then, that has no clear idea of death and does not master the fact, that death everywhere consisting of the dissolution of the groups (khandhas), he comes into a variety of conclusions, such as, "a living entity dies and transmigrates into another body". In similar wise, one who has no clear idea of rebirth comes to a variety of conclusions, such as, "a living entity is born and has obtained a new body".

The Buddhist conception of suffering is not, as some presume, discontentment of a world from an emotional weariness of life. Sorrow, in the light of Buddhism is not punishment - the result of

sins; sorrow is ignorance. It is suffering implicit in the Cosmic Law. It chains us to our deeds good and bad, and races us from a restless circle from form to form. Suffering, correctly understood, is not considered as coming from an outside hostile world, but coming from within. It is no longer foreign and accidental. It is self-created. The universality of suffering does not stand out as a self-evident fact. It is only the Arahant who fully understands the first Truth: The Lord Buddha says "It is difficult to shoot from a distance, arrow after arrow, through a narrow key hole, and miss not one. It is more difficult to shoot and penetrate the tip of a hair split a hundred times, a piece of hair similarly split. It is still more difficult to penetrate the fact that "All this is Ill."

The Buddha declares that all life is sorrow for all life is transient and unending. Everything is unending because some cause or reason has made them arise. It follows then that it must come to an end as soon as the cause ceases to function. It is possible to extricate oneself from this sorrow through correct cognition, through knowledge. This can be done by reading the Noble Eightfold Path. It is the knowledge that this personality, my own I, as it has arisen by a cause, is entirely evanescent; and hence, in this I, there is no entity, there is no immortal soul. As this, I, has been conditioned and has arisen by a cause, it is only an apparent I. In the words of the Lord Buddha "It is not mine".

Buddhism does not teach the transmigration of souls, but it speaks of a round of rebirths. The question then props up as how this is possible, if there is nothing eternal to furnish the link between

one existence and another. Here kamma comes into operation. This personality is an apparent I, as you have seen, for it presents to us an illusive picture of something real, eternal, an immortal soul. There is really nothing, but a "becoming" a continuous process of change. However, an illusion must have something behind, by reason of which, it comes to exist. Hence, this Bhava, this apparent I, must have its basis on something. This basis is the five Khandhas (aggregates). The first is rupa, form, shape or body; in this sense, the physical body, as including the organs of sense. The second is Vedana, which includes the feelings or sensations, whether pleasant, unpleasant or neutral. The third is Sanna comprising all perceptions or recognitions whether sensuous or mental. It is reaction to sense stimuli described as "awareness recognition" or the idea that arises from such recognition. The fourth bundle Sankharas includes all tendencies, mental and physical, factors and consciousness, all moral and immoral volitional activities, and the mental processes of discrimination and comparison between the ideas so brought into being. The fifth of the Khandhas, Vinnana, is as perishable and fleeting as the others. It is variously translated as consciousness, mind and mental power, including the mental, moral and physical predisposition. It is never the same for two moments together, being in a constant state of flux. It is a centre of conscious existence in its ever changing form and is like the current of a river which maintains one constant form, one seeming identity, though not one drop remains today of all the volume which composes the river yesterday. All these five as representing the I, are also called Nama, Rupa (name and form). In

themselves each of them is nothing; in their union they constitute personality - bhava. Thus five fictitious realities blend together to form a real fiction.

All these five which are held together constitute life so long as kamma is in force. They fall apart as soon as Kamma is exhausted. Death destroys nothing; it merely overthrows the appearance, the illusion of this Bhava. The successive existences are nothing but loosening and fresh binding of the Khandhas.

The removal of sorrow spells the abrogation of this personality. As long as there is Kamma, personality comes into existence again and again. Kamma, that is the result of action, can cease only when the cause ceases. The cause is the delight of the senses in the objects, the attachment to such objects. The source of sorrow lies in the attachment of the senses. The question arises why attachment of the senses to objects produces sorrow. It is because new life is continuously produced; where new life arises, there also it passes away; where there is passing away; change, there is transiency (Anicca) there is sorrow (Dukkha). The Buddha says "Yadaniccā tan dukkha".

How can life arise from the activities of the senses? The world as object is conditioned by me as subject. The world depends upon the activities of my senses. The world is nothing but the sum total of the impressions by reason of my senses being united to objects. The arising of the impression is birth, its cessation, death. Thus it is our senses that creates in an unbroken process, this arising and passing away, this birth and death, i.e. life as well as sorrow. In unmistakable language the Buddha says in the

Samyutta Nikaya "the world arises where the six senses are." And again he says "I tell of a truth that none can make an end of sorrow until they have reached the end of the world. And now I declare to you, that in this fathom-long perishable body, with its perceptions and imaginings, are contained the world, the arising of the world, the cessation of the world, and the way that leads to the cessation of the world."

Sorrow as well as salvation have their roots in oneself. Therefore salvation is there where the senses do not weave fresh life, i.e. fresh sorrow. This could happen when the contacts with objects is broken; but how could contact between the senses and the objects be broken? Should this be done by violence or injuring them, then the roots will be left behind. Contact can only be dissolved through the removal of desire, will. Willing, desiring is there, where there is an "I consciousness," i.e. it is founded upon a misconception of the true nature of the things through ignorance.

With ignorance (Avijja) all begins. Where ignorance is turned into knowledge then willing turns into non-willing. The final question is how this change from ignorance to knowledge takes place. It is through the teachings of the Lord Buddha and deep reflection. It is through the Noble Eightfold Path. If we analyse the Eightfold Path we find that it is based on three fundamental principles, namely: Sila (Morality) Samadhi (Concentration) and Panna (Wisdom). In Sila is included Right Speech, Right Action and Right means of livelihood; in Samadhi Right Effort, Right Mindfulness and Right Concentration. Panna is represented by Right Views and Right Aspirations. Panna in its highest form is enlightenment. The Lord Buddha says "This, O Bhikkhus, is the middle path, discovered by the Tathagata - that Path which opens the eye, and bestows understanding; which leads to peace and light, to the higher wisdom, to full enlightenment, to Nibbana.

Sabbe satta sukhi hontu.

THE BUDDHIST SOCIETY, LONDON

The Council of the Buddhist Society held a Reception on December 12th, 1956, at their new Headquarters at 58, Eccleston Square, London, S. W. 1.

The purpose of this Reception was two fold - to celebrate the opening of the new Headquarters, and to welcome their President, Mr. Christmas Humphreys, on his return from his recent trip to India and Nepal.

The new house is excellently situated and beautifully decorated. There is a fine Library on the ground floor, and on the upper floor a lecture hall and a Shrine Room which will be kept strictly for meditation. The Shrine Room contains a fine Buddha Rupa in gold with crimson decorations and candles and incense burn before it.

The lecture hall is spacious and will accommodate a large number of members and visitors and is dominated by a representation of the Buddha. It also contains a glass-cased museum of Buddhist antiques and miscellaneous items.

The Ambassadors of Nepal and Thailand, and a representative of the External Department of India House were present, and the Theosophical Society sent a representative. Members of the Society and visitors were there. Several Bhikkhus were in attendance.

The new building will enable the Society to hold larger and more frequent meetings - indeed the President, in a short address of welcome, said that eventually he hoped there would be a meeting every day of the week.

BUDDHA JAYANTI SIL PROGRAMME

The Y. M. B. A. observed the Full Moon Day of Unduwap on 17th December with about 160 devotees observing Sil in the Association Hall. The day's programme commenced with meditation conducted by the Ven. Kudawelle Wangeesa Thera. From 9.00 to 10.00 a. m. a sermon was delivered by the Ven. Pandita Raddalle Pragnaloka Thera. A Dhamma

discussion was conducted by Ven. Panadure Chandaratana Thero. In the afternoon and the day's programme ended with meditation under the guidance of Ven. Wangeesa Thera.

The following supplied Dana to the devotees:— Messrs M. David Silva, W. A. Boteju, K. D. C. Gunatilleke, L. R. Gunatilleke,

Bernard A. Mendis, D. R. Jayasinghe, and Mrs. H. D. Peiris, Mrs. Hettiarachchi, Mrs. R. Samarasinghe, and Mrs. G. R. de Zoysa. Gilanpasa was given by Mrs. Karunaratne and Mrs. H. D. Peiris. A Pirikara was offered by Mrs. Ellen Caldera. Transport for the priests was provided by Mr. Edwin Silva.

BUDDHA JAYANTI PILGRIMAGE

The first pilgrimage to India organised by Mr. Nelson Wijayana yake, Hony. Secretary, Social Service Activities Branch returned recently. Members and other families numbering 30 took part and visited Madras, Calcutta, Buddha Gaya, Benares, Sarnath, Kushinara, Lumbini Sravasti, Lucknow, Delhi, Agra, Sanchi, Ajanta and Bombay.

In all they covered nearly 6000 miles by road, rail and air. Our thanks are due to the Indian Govt. Tourist Department, Railways and Indian Air Lines Corporation for valuable assistance given to the pilgrims. Special mention must be made of Mr. D. G. C. C. Weeraperuma who spared no pains to make the pilgrimage successful.

DONATION TO FORT BRANCH BUILDING FUND

Bogala Graphite Ltd.	
(on behalf of late	Rs. Cts.
Sir Ernest Fernando)	25000 00
Asia Foundation	50000 00
Henry Woodward	
Amarasuriya Estate Ltd.	25000 00
Henry Woodward	
Amarasuriya Charitable	
Trust	1000 00
Mr. N. J. V. Cooray	3000 00
Warripola Estates Co. Ltd.	300 00
Mr. K. J. Perera	100 00
Staff of Salawa Estate	102 00
Mr. B. D. Edwin	50 00
Mr. B. E. Weerasinghe	25 00
Mr. H. C. Jeeris	10 00
Messrs Hirdramani Ltd.	1000 00
Mr. H. O. Alwis	5 00
Mr. G. G. Perera	20 00
Palmadulla Velly Tea &	
Rubber Co. Ltd.	200 00
Mr. D. E. Wijewardana	100 00
The Bauddha Mandalaya	50000 00

BUDDHA STUDY ASSOCIATION

Report on the 1956 Annual General Meeting

(1) The last Annual General Meeting was held December 18, 1955.

(2) As the Buddhist Vihara Society in England we did what very few societies in this world have done: we saw accomplished the primary object of our existence, namely: the establishment in London of a Buddhist vihara.

(3) Our main task fulfilled, we resolved to re-organize and carry on. We altered our name to BUDDHA STUDY ASSOCIATION and adopted as our guiding object the study and application of the

original, philosophical teaching. As an independent, non-sectarian Buddhist group, our renaissance has become a reality which proves the need for a purist society in London such as ours. This is reflected by the remarkable increase in membership during the period under review. Our total number of Members has increased by over one hundred per-cent of whom more than a quarter are Members for life. A welcome development has been the large increase in associate Members residing in the continent of Europe. We have received encouragement from all quarters. (Contd. on page, 183)

(Continued from Page 182)

(4) Our change of Presidents at last year's elections has proved a great satisfaction to us, and We look forward to welcoming our much beloved Sayadaw U Thittila back among us in 1957. During 1956 our venerable President has been in Rangoon during that phase of the Sixth Council; has made a Dhammaduta tour in Japan; and has completed his second Dhammaduta tour of Australia (details of which are being circulated among the Members.)

(5) The Association's outstanding achievement during the past year has been its first venture into print, with the production of a Souvenir magazine in conjunction with the Buddha Jayanti celebrations being held throughout the Buddhist world. The contents of this publication, which are strictly non-sectarian, include articles by

authoritative writers of Britain, Burma, Ceylon, France, Germany, India, Italy & Japan, presented behind a striking outer cover depicting the Wheel—symbol in representative colouring, which could be used for meditation by purchasers of the booklet. "Buddhist Wisdom for the West" is not a production which will become out-of-date. The nominal price of 1/6 (-one rupee or 25 cents American) has, admittedly, caused some depletion in our always slender funds, but our aim has been, from the start, not to make money out of it but rather to make known the Dhamma of the Buddha. We have been urged to produce our magazine periodically.

Buddha Study Association,
c/o. Barclays Bank Ltd.,
43, South End Road,
London, N. W. 3. U. K.

✦ ✦ ✦

At the Annual General Meeting of the Buddha Study Association held in London on December 9th, 1956, the following Officers were elected:-

President: Ven. Sayadaw U. Thittila;

Deputy-President: Lt.-Col. E. F. J. Payne;

Vice-President: Miss I. B. Horner, Secretary of the Pali Text Society, London; Miss G. C. Lounsbury, President of Les Amis du Bouddhisme, Paris;

Hon. Secretary: Mr. G. F. Allen;

Hon. Treasurer: Lt.-Col. E. F. J. Payne;

Members of the Executive Committee: Mr. J. Conder, Mr. G. G. Cruikshank, Mr. J. Golumski, Mr. A. W. Jayawardene, Mr. J. McLeod, Mr. A. D. Webb.

COVER PHOTOGRAPH
Seated Buddha in Dhyani Mudra
Abhayagiri area, Outer Circular
Road, Anuradhapura, Ceylon.
(Circa 4th-5th Century)

Block by Courtesy, Archaeological
Department, Ceylon.

Mr. K. Narayana Pillai has
been appointed the Collector
of Subscriptions from the
Members with effect from
Feb. 12th 1957.

Hony: General Secretary

THE COLOMBO Y. M. B. A. NEWS

Bana Preaching.

February 3rd Sunday 9 a. m.
Ven. Pitakotte Somananda Thero.
'Vedana (Paticca Samuppada)

February 10th Sunday 9 a. m.
Vinayacarya Ven. Dombagoda Sri
Revata Thero. 'Thanha Paticca'

February 17th Sunday 9 a. m.
Ven. Wimalakanthi Thero. 'Upad-
ana Paticca

February 25th Sunday 9 a. m.
Ven. Heenatiyana Dhammaloka
Thero 'Bhava Paccaya'

Buddha Jayanthi Y. M. B. A.
Sil Campaign Nawam Full Moon
Day Thursday 14th February 6
a. m. Members and well wishers
observed Ata Sil.

7 a. m. Bhavana - Ven. Wan-
geesa Thero Presiding.

9 a. m. Bana - Ven. Pandit Talalle
Dhammananda Thero Noon Dana
was provided for these devotees
observing Ata Sil.

Hony. Secretary,
Religious Activities.

Members Elected on 7. 1. 1957

1. H. L. B. Rajapakse,
404 A, Ekwatte Road,
Nugegoda.
2. M. D. Yapa, J. P.
Yapland Group,
Waralla.
3. D. S. L. Senanayake,
Bubule Walawwa,
Botale,
Ambepussa.

CEYLON'S CONTRIBUTION TO BUDDHIST ART

THE doctrine of the Buddha, which was preached in India in the sixth century B.C., revolutionised the beliefs and practices prevalent at the time. But it was only about three centuries later that Buddhism began to exert a strong cultural influence upon the minds of its devotees. In fact, according to Professor J.Ph. Vogel, Buddhist art actually commenced from the time of Asoka Maurya. With the patronage of this great Emperor, Indian art began to possess that characteristic which can truly be 'Buddhist'. The era of Buddhist influence thus begun, continued up to the time of the Ajanta frescoes, namely *Circa* 6th century A.D.

When the artistic features of the Maurya pillars are examined, it is evident that they show a long history of development. But it is also true that the Maurya age ushered in new trends which soon came into vogue. In the pre-Maurya works of art, the media used were wood and other perishable material. Thus practically no remains of pre-Mauryan art are extant. The Maurya age witnessed the introduction of stone as a medium for works of art.

Cultural Extension

With the missionary activities of Asoka the cultural influence of Buddhism was carried beyond the shores of India, along with its doctrinal message. Ceylon is among the countries which witnessed the nascence of Buddhist art, architecture, sculpture and painting as a direct result of missionary endeavour. No monument in Ceylon has yet been discovered which could be ascribed to a period prior to Devanampiya Tissa and the existing remains are predominately Buddhist.

Excavations at sites such as Mohenjo-daro and Harappa, however, have shown that the history of art in India has to be traced from a period anterior to the advent of Buddhism. Vedic culture was the guiding force in North India at the time which immediately preceded the spread of Buddhism. The intellectual transition from Brahmanism to Buddhist philosophical thought had its impact on the cultural trends of India. With the

it underwent in Ceylon was the development of the *chatravali* into a moulded spire of brick masonry.

The circular shrines enclosing stupas of which there are representations in bas-reliefs at Sanchi and Bharhut were existing in Ceylon up to the fifteenth century, whereas in India the *caitya-grha* had developed an apsidal plan at a very early date. These circular-*caitya-grhas* are among the most remarkable architectural achievements of the ancient Buddhists of Ceylon and the well known specimens at Madirigiri and Polonnaruva are arresting even in their present ruined condition; for their slender octagonal pillars arranged in circles round the central stupa and which originally supported a domical roof of wooden construction.

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Like the people, their language and religion, the architecture and art of ancient Ceylon were derived from India. That does not mean that the creations of the ancient Sinhalese artists are mere copies of what may be found in India. While preserving characteristics indicating their origin, the best works of ancient Buddhist architecture and art in Ceylon have the individuality of their land and the spiritual aspirations of the people impressed on them. Ceylon though small in size, has made an important contribution to the total achievement of Indian and Asian Art. The creations of the artists have been held in high esteem by people of other Buddhist lands. Kings in further India waged war to possess a Buddha image of Sinhalese origin and an artist from Ceylon is recorded to have been invited to China. A bronze image of the Buddha found at a place called Dong-Duong in Campa is held to have been of Ceylon origin. Competent modern critics give a high place in aesthetic estimation to the examples of ancient Buddhist art dating from the Anuradhapura and Polonnaruva periods.

W. S. K.

Readers Please Note

We have pleasure in announcing that "The Buddhist" is now being printed at the Y.M.B.A. press. There has been some delay due to this change and hence a joint issue for February and March 1957 is published. Please address all correspondence regarding "The Buddhist" to the Assistant Editor as follows:-

Mr. W. S. Karunaratne

12, Lauries Place,
Colombo 4.

Telephone 84680 EDITOR

exertions of the Emperor Asoka, the followers of Buddhism began to display their zeal for the newly acquired religion through the medium of art.

Significant Change

The principal architectural forms and art motifs that were current among the early Buddhists of India were thus introduced during the time of Asoka. These developed in Ceylon along conservative lines and survived in this Island long after they had become obsolete in India itself. For instance, the *stupa* the monument so characteristic of Buddhism retained its early form as exemplified by the shrines at Sanchi, with but little modification up to the twelfth century. The most significant change that