

THE BUDDHIST

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“Sila Paññānato Jayam”



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BUDDHISM AND CEYLON

ALTHOUGH there appears to have been a nodding acquaintance with Buddhism during the early centuries of the Sinhalese rule in Ceylon, the formal introduction of Buddhism by Mahinda at the instance of Asoka the Great in the year 236 B.E. (307 B.C.) marked the beginning of a new era in the annals of this Island. The intercourse between India and Ceylon—which had not been very regular or effective—was substantially strengthened and a hearty welcome was accorded by the Sinhalese to the Indian Buddhist Culture, which had reached its zenith under the Mauryan Empire. Not only was this flow of Indian ideals encouraged in the religious and spiritual planes but every effort was made to derive the best benefits from the achievements of the Mauryans in Art, Architecture and literature.

With new stimuli to promote fresh cultural activities in the Island there evolved within the first few decades a Buddhist Culture which was specifically Sinhalese—a fusion of the ancient non-Aryan and Aryan cul-

tures with the Mauryan culture. Under its influence, the script which the Sinhalese had used was replaced by the Brahmi letters. The leadership in the fields of religion and education passed on to the Buddhist monk from the hands of the Sanskrit-educated Brahmans. The Sinhalese literature received a tremendous impetus as the voluminous commentaries on the Buddhist Canon were being translated into Sinhalese. Even the folk-songs of the people assumed a religious significance for we hear of a song sung by a domestic servant, which, when meditated upon, helped no less than sixty monks to attain the highest fruits of a spiritual life. With the enthusiasm of a new convert, the king of Ceylon began an extensive programme of religious buildings—the first and most important among them being the Thuparama. This remarkable structure was apparently a special creation of the Sinhalese; a Dagoba in a house does not appear to have been in vogue in India. It is not at all surprising if the Sinhalese ventured upon such divergences from the Indian standards at the very early stages, because right from the beginning they evinced a keen desire to be free of external influences; even where these influences were too strong to be resisted, they absorbed all that came to their country in their wake but made them their own ere long.

It is, no doubt, this spirit of originality which prompted the Sinhalese within almost the first two

centuries of the introduction of Buddhism to Ceylon to attempt such huge structures, which the rest of the Buddhist world did not know for many centuries. Tissamahavihara Dagoba remains the earliest known of the largest Buddhist monuments, while the stupas of Bharhut or Sanchi, which were more or less contemporaneous, are midgets beside Ruvanveli Seya, Abhayagiri Dagoba or Jetavana Dagoba. The Sinhalese Buddhists were not bound by the traditions which influenced the cultural activities of their Indian counterparts. So it was possible for the Sinhalese to depict the Buddha in human form while the Indians were still using symbols to represent him. The Buddha statue, as a creation of the Sinhalese, has such remarkable qualities as Indian Art could never achieve. While under the influence of the Greco-Roman Art of the Kushan Period the Indian Buddha statue was the representation of the highest ideals of physical beauty—a tendency which gave the Indian statues a feminine face—the Sinhalese depicted the inner tranquillity and the qualities of Buddhahood so that the Samadhi Statues of Ceylon (e.g. Outer Circular Road Anuradhapura or Totuvila) are perfect studies of the radiating compassion and the supreme bliss of peace as a human face could depict them.

A departure from tradition, which, besides saving the word of the Buddha from destruction, contributed immensely towards the spread

of Buddhism throughout the world, was once again attempted by the Sinhalese when under the patronage of king Valagamba the Buddhist Canon and its commentaries were written down for the first time in the history of Buddhism, at a conference of five hundred monks held at Aluvihare, near Matale. The writing down of the Canon and its accessory works, no doubt, added to the reputation which the Mahavihara enjoyed in the Buddhist world as a centre of learning. When the first schism in the Buddhist Sangha of Ceylon took place in the reign of Valagamba, the authority of the Mahavihara was challenged. The Abhayagiri Vihara developed as a rival institution and the history of Buddhism in Ceylon for the next few centuries deals with the attempts made by one to overthrow the others. Royal patronage too, shifted from one to another although a number of kings, (for example, Subha, who constructed rows of cells for both) did not make any discrimination. This episode in the annals of Buddhism in Ceylon reveals an interesting fact pertaining to the attitude of the Sinhalese to the religious views of others. They were tolerant as long as their own views were not interfered with. Abhayagiri sect could thrive and develop into a power as long as it did not attempt to destroy to Mahavihara. But the moment an attempt was made in the reign of Mahasen, the very supporters were literally up in arms against them and who should lead the rebellion against the erring king but his own minister, Meghavannabhaya? Waging war for the preservation of Buddhism was not altogether unknown to the Sinhalese. The armies of the south marched against the Cola invaders in the second century B.C. not because the king was anxious to regain the lost possessions but because he was determined to restore Buddhism to its pristine glory. In the words of Dutugamunu, "Not for the joy of sovereignty in this soil of mine; my effort has been ever to establish the doctrine of the Buddha."

Second only to the decision to write down the books in its significance as a contribution towards the preservation and the spread of the doctrine, was the consent grant-

ed by the Mahavihara for the translation of the Sinhalese Commentaries to Pali. When Buddhaghosa, was sent to the Mahavihara in the fifth century A.C. with the request that these commentaries which were a *sine qua non* for the correct understanding of the words of the Buddha, the Sinhalese most willingly sacrificed all advantages they derived as their custodians and agreed to make them available to the wide Buddhist World. But that too after they were satisfied that Buddhaghosa was equal to the task of translating these precious documents into Pali. The thesis (Visuddhimagga) which he had to write to prove his ability, besides being a remarkable contribution to Buddhist literature, is an index to the high standard of education imparted by the Mahavihara.

The Mahavihara attracted many students from abroad while scholars from Ceylon visited India and other Buddhist countries and made a lasting contribution towards the development of Buddhist thought and literature there. Among them was Aryadeva, a Madhyamika philosopher of no mean repute, who had rendered invaluable service to the Nalanda University. The missionary zeal of the Sinhalese Buddhists had been responsible for the spread of Theravada Buddhism in Burma, Thailand, Cambodia and Indonesia. The historical records have it that a group of nuns from Ceylon braved the rough seas in a frail little ship in order to establish the order of Bhikkhunis in China. The contact with the Buddhist world was so intimate and its interest in the affairs of Ceylon as the centre of Buddhism was so great that even the chronicles of the Island had to be written in the *lingua franca*. Besides, these countries made original records of the history of our country as the "Extended Mahavansa" of Cambodia and "Jinakalamali" of Thailand show.

Even though the Buddhist order had to be re-established several times with the aid of other Buddhist countries such as South Burma and Thailand, the importance which Ceylon held as a Buddhist country did not at any stage decrease. The people were solely responsible for it. They valued their religious tradition more than anything else in their life and as a result the best efforts of the nation have been always concentrated on the promotion of Buddhism. The Sinhalese literature,

whose earliest extant works are dated in the tenth century A.C., had been, till almost the nineteenth century, inspired wholly by Buddhism. The classics of the nation are but Buddhist in both content and spirit. The life of the Sinhalese developed according to a Buddhist pattern. The village had the temple as its religious, cultural and social centre and its leaders were the monks who exerted a benign influence on all activities of society by their learning and exemplary way of life. The people received their education at the temples and there was no illiteracy. Though only a few in a village did actually read and write, the pattern of life which they followed made it possible for everyone in the village—the young and the old—to learn the entire literature by listening to the daily readings conducted in the evenings as a primary means of entertainment.

Buddhism had made such an impact on the people of Ceylon, whose hopes and aspirations are governed by its ideals, that nothing has been able to oust it from the supreme position, it has been holding for so many centuries. Even the destruction wrought by Rajasinha I at a time when Buddhism was facing its first impact with an organized religion of the West had only a temporary effect. The darkest age which the joint activities of Rajasinha I and the Portuguese brought about did not last more than two centuries. Under the wise guidance of Velivita Saranankara Sangharaja, Buddhism was restored to a position from which it could resist successfully all the advances made against it by more powerful and better organized bodies. The faith of the people could not be shaken even through promises of better economic and social conditions. After four hundred years of organized activity hardly a tenth of the people had given up the religion of their forefathers. At a time when all religions are threatened equally by the forces of irreligion and materialism, the battle continues in Ceylon between Buddhism and others who aim at overthrowing it. The Buddhist workers of this century, whose name is legion, have performed and are performing their duty with admirable self-negation and in their activities lie the future glory of the religion, which has contributed so much to the greatness of our nation and which, alone, can ensure a position of eminence to our little Island in this modern world.

THE DIYAWADANE NILAME

By SUMITTA KURUPPU

THE election of a new Diyawadane Nilame, the lay custodian and trustee of the Dalada Maligawa at Kandy takes place once in ten years.

C. B. Nugawela Dissawe who was re-elected to the office in March this year succeeds once again to a very historic office rich in its associations with the national traditions of the people of this country.

The Dalada Maligawa or the Temple of the Tooth in which the Danta Dhatu or the Sacred Tooth of the Buddha is enshrined is perhaps the foremost Buddhist shrine.

The sacred object was originally brought here in the reign of King Kirti Sri Mevan in the 4th century by its prince custodian, Danta Kumara, the son-in-law of the King of Kalinga in India whose dynasty had become the possessor of the Relic after it had been rescued from the flames at Kusinara. That devout Buddhist king decided to send the sacred relic to this country to prevent it from falling into the hands of designing enemies who had invaded his kingdom.

After an eventful journey that was fraught with many dangers it arrived here concealed in the hair of Princess Hemamalie, his daughter who had accompanied her husband on the hazardous mission in disguise.

Its arrival here was perhaps once of the greatest events both in the history of Buddhism in Ceylon and of the people of this country.

The developments that flowed here from the cult of its worship were soon to render the shrine the character of a national institution.

The belief came to be formed among the ancient Sinhalese that the possession of the Dalada or the Sacred Relic conferred on the holder a claim to the overlordship of the Island. Civil strife was a marked feature of our earlier history: and the belief prevailed even at the time the Kandyan Provinces were ceded to the British in 1815. The British government then very diplomatically

agreed to become a custodian of the Sacred Tooth.

The Relic therefore not only received the veneration of a people who professed the Buddhist faith, but also acquired for itself the unique position of a symbol of national unity among them.

It was therefore natural that it also acquired recognition as the *Insignia* of Sinhalese Royalty. Sinhalese rulers were sometimes known to carry a replica of the sacred object on their person.

Generations of our kings have made the most munificent endowments to the Dalada Maligawa. The Relic itself became the personal property of ruling monarch; and an intimate palace official, the Diyawadane Nilame came to be entrusted with the management of the Dalada Maligawa. It was the practice for the building that sheltered the nation's Palladium to be erected within sight of the royal residence. Some idea could be formed of the imposing nature of those buildings when one examines the ruins of those built by Parakrama Bahu I and Nissanka Malla at Polonnaruwa or of that on the rock fortress at Yapahu.

Parakrama Bahu II (circa 13th century) who carried the proud title of Kalikala Sahitya Sarvajña Panditha (the All knowing pandit of literature of the Kali Yuga era) was a ruler no less remarkable for his prowess in the field of battle than was for his intellectual attainments. It was this monarch who under an impulse of compelling faith (shradha) made an offering before the shrine of the sixty four ornaments of royalty that were upon his person.

The offerings of such royal patrons as well of humble devotees, no less pious have indeed gone to make up the treasure that have accumulated in the Maligawa with the passage of time.

An even more generous patron and pious devotee was King Kirti Sri of the Nayakkar dynasty whose adoration of the relic knew no bounds. This king was responsible for introducing the Dalada Perahera into the annual Esala festival that used to be held at Senkadagala. The

king personally rode in state in the perahera.

Today in that procession the Diyawadane Nilame, lay guardian of the national treasure, walks in the place of the royal master, a representative of the people.

For centuries the sacred shrine had been guarded by chiefs, appointees of the King. Today the Diyawadane Nilame is elected by the Adigars, the Dissawes and the Divisional Revenue Officers, the Basnayake Nilames and the other Trustees of temples and dewales in receipt of an income of over Rs. 1,000/- per annum in the Kandyan Provinces.

The following chiefs have held the the historic office since 1815 :—

Kapuwatte, Second Adigar, Maha Dissawe of Sabara gamuwa	1814
Dehigama Ratemahatmaya..	1824
Mullegama, Third Adigar ..	1836
Dullewe, First Adigar ..	1842
Dehigama Ratemahatmaya..	1849
Dunuwille Ratemahatmaya..	1865
Giragama Ratemahatmaya..	1882
Ratwatte Ratemahatmaya..	1897
C. B. Nugawela Ratemahat- maya	1901
P.B. Nugawela Dissawe ..	1916
T. B. Ratwatte Dissawe ..	1936
C. B. Nugawela Dissawe— the present holder.. .. .	—

Ever since its arrival here honour that would have been paid to a living being, if not a deity, has been accorded to the sacred symbol. The ritual connected with the shrine has been recorded in the Dalada Sirita which is said to have been promulgated as a royal decree by Panditha Parkarama Bahu IV, who succeeded to the throne not so long after his more illustrious predecessor of the same name.

Over fifteen centuries have passed since the sacred object was first brought here, and the throb of the drums, the clang of the cymbals and the call of the conch still continue to resound within the precincts of the hallowed shrine minding us of those oblations that have been punctiliously proffered from the time of our ancient rulers.

Today the Diyawadane Nilame sees to the conduct of those age old rites and time honoured customs.

BUDDHIST IDEALS OF GOVERNMENT

By GUNASEELA VITANAGE

BUDDHISM like any other religion lays emphasis on spiritual values, rather than on material ones; on detachment from things of the world rather than on attachment to them; on the religious side of life rather than on the secular side of it. Buddhism does not, however, neglect the material, the secular and the worldly aspects of life altogether. In fact, there is an entire section in the Buddhist Scriptures, called the *Gihī Vinaya* or Code of Discipline for Laymen, wholly devoted to the householder's life. It sets out in detail the laymen's duties towards his neighbours and also the methods of disciplining himself to be a good and useful citizen. The Buddhist Scriptures also set out certain norms of conduct for rulers as well as for subjects. They also contain references to various forms of Government prevailing in India at the time, and, significantly, the Buddha's own words expressing his preference of the democratic form of Government.

It must be remembered that the Buddha was born in to a society which, comparatively speaking, was politically advanced, and which through the ages had developed certain very sound ideals of Government. In the *Manu Neeti* or the Code of Manu, the Hindus already had laws hallowed by time to guide them in their civic duties. Incidentally, "Manu," like Moses of the Bible was the mythical lawgiver of the Indian People. These laws discussed not only the rights of the rulers, but also their duties towards their subjects. They also discussed the obligations of the subjects towards the rulers and also their rights. It is, therefore, necessary to have some ideal about the Hindu Views of Government if we are to appreciate the Buddhist ideals of Government.

"Matsya Nyaya"

The Hindu ideas of Government were based on a theory called "The Matsya Nyaya," literary meaning the "Law of the Fish." The term "*Matsya Nyaya*" can be more appropriately rendered into English by the expression the "Law of the Jungle"—"Why should there be Governments in the world at all?" "Why should there be some men

to rule over other men?" "Why should there be laws which men were required to obey on pain of punishment?" The Hindu thinkers answered these questions by pinpointing a fundamental law of nature: "The Matsya Nyaya," the law whereby the small fish becomes the prey of the big fish. Government, Rulers and laws are necessary to prevent this natural law from operating in human society. Remove the Governments, remove the Rulers, and remove the laws and human society will degenerate itself into a state of anarchy—in which the stronger will destroy the weak. "If there is no rule of law," says the *Manu Samhita* "the strong would devour the weak like fishes." "If there is no ruler to wield punishment on earth" says the *Mahabharata*, "the strong would devour the weak like fishes in water. It is related that in the days of old people were ruined through sovereign-lessness, devouring one another like the stronger fish preying upon the feebler."

It will be seen that this Hindu theory of Government was based on a belief in the innate depravity of man. If there is no strong authority to keep men under control, the stronger would destroy the weaker, just as the big fish destroy the small fish in the sea. Government, Rulers and laws become necessary to prevent this "Matsya Nyaya" operating itself in human society.

This theory of Government naturally led to the corollary that there must be a controlling authority, and that that authority must be vested with power to inflict punishment—or, *Danda*.

The Hindu monarch was thus enjoined to adopt "*Chaturopanya*" or the four-fold policy in ruling over the people: *Sama*, *Dana*, *Danda*, *Bheda*. *Sama* means peace: The wise ruler must maintain peace among his subjects; *Dana* means Charity: The wise ruler must be charitable. *Danda* means punishment: The wise ruler must punish the wrong done according to the gravity of the crime. *Bheda* means creating division where necessary: The wise ruler must bring about differences among his subjects in order to make his position secure.

In other words, he must adopt the "Divide and Rule" policy.

Amity, Tide Law

The Buddha differed radically from the Hindu view that *Matsya Nyaya* is the basic law of nature. He certainly saw the struggle for existence that was so evident in life—but this he attributed to man's ignorance rather than to his innate depravity. The Blessed One also saw that man was ever ready to live in peace and amity with his fellow beings, to co-operate with his fellow beings, and even to sacrifice himself for the sake of his fellow beings, provided he was properly guided. In the Buddha's view it was not discipline imposed from above or external authority that was necessary to control man, but self-understanding and inward discipline.

The law of the jungle was certainly not universal even in the jungle. There was amity and co-operation even among the animals in the jungle—as the Buddha points out in several *Jataka* stories.

Owing to this fundamental difference in outlook between Hinduism and Buddhism, we see that Buddhism lays little or no emphasis on Authority (*Bala*) or Punishment (*Danda*). For example, we observe that instead of the *Chaturopanya* or the Four-fold policy—of *Sama*, *Dana*, *Danda*, *Bheda* of the Hindus, the Buddhist Scriptures speak of the *Chatu-Sangraha Vastu*, or the Four Ways of Treating Subjects. They are, *Dana* or Charity; *Priya-Vachana* or kindly speech; *Artha Chariya*—the spirit of frugality and of service and *Samanāmatā* or equality.

Thus according to Buddhism the virtuous King should practice *Dana* or Charity. Charity here includes not only the alms given to the poor but also gifts given to those who serve the monarch loyally. The virtuous King also must practise *priyavachana*—or, kindly speech. He must on no account use unkindly or harsh words towards anyone. The king also must cultivate *Artha Chariya*—The word *Artha Chariya* has been interpreted to mean the spirit of service as well as the practice

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BUDDHISM AND ITS RELATION TO RELIGION AND SCIENCE

By

R. G. De S. WETTIMUNY

CHAPTER I.

BY WAY OF INTRODUCTION

NOT to them who must remain within the precincts of religious dogma, not to them who must remain within the limits of the hypothetical procedure of science, do I address. For the former the world carries sufficient doctrines which will satisfy their affinities, and with them one can do nothing but sit and wait until the rude shocks of actuality awaken them one day from their dream-world of concepts held together by dogma. With the latter it shall always be a case of "tomorrow." They shall always be singing in chorus: "We do not yet know; we have not yet discovered; but we soon shall." How and when they intend achieving it, that they do not tell us. One sometimes wishes he could live long enough to witness a day when posterity, fed up with the promises of science, will say to science: Begone! We've had enough of your promises. Surveying mankind today, one is even led to think that such time is not far off. For science, by its lack of understanding the actual forces that work within mankind appears to have come to a point where it will blow itself asunder and with it a part of mankind too. That seems to be the goal towards which the proud achievements of science are leading. But that would be a catastrophic manner of realizing the folly of pursuing only a mechanico-materialistic world, of profit to no one, and so is to be discouraged. Yet if such an occurrence ever comes to be, then scientists themselves must partly accept the blame. Not for the actual forces that operate on their readings, but for the mistaken and exaggerated views they have held of science and have caused the common man to imbibe. How vain and arrogant science can sometimes become can be seen from that preposterous Law of Fechner which means to tell us that sensation is proportional to the logarithm of the stimulus!

The bulk of human thought finds itself in the midst of a flow that takes the form of either Religion or of Science. Each in turn has its own sub-divisions. But howsoever these sub-divisions may appear, they yet flow on the bedrock of either faith—that is of Religion, or of hypothesis—that is of Science.

One thing however stands common with each and every mode of thought, whatever name such chooses to call itself by: *It is a search.*

There is going on a great grand search, a search for ideals, for perfections, for consummations. Aesthetics is busy over an ideal form or beauty; ethics over an ideal

conduct or moral code; logic over an ideal mode of search; politics over an ideal social organization; and so on. That these ideals have not been arrived at—the simple proof of it is that there still is going on the search, bringing forth every time an answer which in turn becomes a question. The struggle appears to become more and more difficult with every step taken; more and more despair springs up. And one does not know for certain whether every so-called "advance" is really advance or recede. Along with all these "progressive" steps the sincere thinker realizes that there has been going on simultaneously an increasing degradation and frustration inside. Frustration not because he cannot keep in step with these claims of "progress," but because he begins to realize that all these attempts are just a going round in circles, or at the most are an arriving at the same basic concept, but with a richer content, such as one witnesses between the old atomic theory of Leucippus or Democritus and the nuclear theories of the modern physicists.

The idea that the stars above are guiding the destinies of men, or the idea that an omniscient and omnipotent being is doing it—which of them is the more ancient one, that one cannot say. But in the course of development from the one idea to the other, has there taken place in man's search for truth an advance or a retard? What is the basis of judgment? Basically the ideas are the same; that is, the idea of external agencies at whose might man must helplessly fall. Has philosophy progressed or regressed from a Pythagoras and a Plato to a Kant and a Schopenhauer? Has ethical conduct advanced for the better from the old Hammurabian doctrine of a tooth for a tooth and an eye for an eye to a newer doctrine of holding the other cheek when slapped on one cheek? Who is the judge? And what is the standard of judgment? The optimist and the ethicist will say that we have progressed. But how far are we from even that old doctrine with our jails and gallows? What of our search for an ideal method in thought and research? From Aristotle's logic to the logic of the theologian and of the present day "pure" logician, progress or regress? From monarchism and aristocracy to democracy and socialism, is it a going forward or a backward in the field of politics? There is, of course, the oft repeated and high sounding definition of political progress: The affording of each and every member of society the opportunity to develop his faculties. But what precisely is this development?

The possibility of enjoying more and more material comfort, or the possibility of increasing one's learning as is generally accepted, or both? And if so, is such development a progress for man or a degeneration for him? Where is the measuring rod bar our own imaginings? Just as one claims it to be progress, the other claims it to be regress. And both are as much in the right as they are in the wrong.

Of sciences there are many; likewise of religions and philosophies. Each system is pointing out the defects of the other, yet at the same time not one of them giving a complete or even an adequate explanation to things. None of them has reached anything called a goal. Nay, they do not even know whether they are going towards such a destination or away from it. There goes on a searching, a never ending search wherein the successor stands on the shoulders of the predecessor and peeps out a little farther, though not knowing for certain in what direction he so does it.

Thus goes on this mental conflict in every man, be he scientist, ethicist, philosopher, or the man in the street. There is carried out an uninterrupted conflict between things and the concepts man has of things. Whether this conflict takes the form of Religion or it takes the form of Science—that matters little. For at the bottom they are the same—*conflict*! And being that all these doctrines deal with and live by the concept, none of them can give a sufficient or even an adequate explanation to things, be it a rational systematization of concepts, as of Science, or a putting together of irrational and contradictory concepts, as of Religion.

All this only goes to prove that in all these various modes of thought there is something very vital inherently missing or lost sight of. The result therefore is that the honest seeker, after a sincere struggle with these achievements of humanity, only finds himself in the end like the business man who has made a bad bargain; and there remains for him only an unsavoury taste. Nothing of a long-lasting value has he gained after all. He is compelled to end up with the lamentable yet nevertheless true excuse that all these theories, hypotheses, opinions, etc., are particular to their originators, and are based on their own imaginings, and above all on their own tendencies and determinations. He is driven to the conclusion that all these people are using their own imagination and their own concepts regarding things as the sole measuring rod for their achievements. As to whether these achievements have in the long run been of benefit to humanity at large and have helped to quench the fatal thirsts that drive mankind to suffering—that is a matter of grave doubt. For instance, he who believes in the usefulness of theological creeds will have much difficulty in pointing out any comparable benefit gained by the human race solely by virtue of these creeds. Or again, that the modern man surrounded by all the latest scientific

inventions is a more happy and contented man than the man who lives away from them, is a proposition that has a strong taste of untruth.

That all these philosophers and thinkers have by themselves not reached the goal of their search is proven by the fact that none of them could end up with anything near being able to experience in themselves and so say to themselves: "Done is what was to be done; laid down the burden; naught else remains." Or by being able to proclaim:

"Illusion has utterly faded from me:

Cool am I now. Gone out all fire within."

(*Theragata* 79).

How then within this tangled maze of human thought does Buddhism find itself? How does it find its exalted place in the life of mankind? How does it make itself indispensable in the field of human thought?

All that follows is in answer to these questions.

Impossible it is to divert Buddhism into any one of the already fashioned grooves of human thought without doing drastic damage to its very nature. The pure Buddha-word does not fit in into any of these. Ethics, Philosophy, Religion, Science, etc.—there is a lingering taste of all these in Buddhism. But unhindered by any of them it goes its own way, swallowing up in its progress the highest of ethics, the wisest of philosophies, and the noblest of religions, yet at the same time, assigning to them their due places. Still, being that as it is, Buddhism holds a peculiar relation to both Religion and Science in that it permits itself of being interpreted either as a religion, that is as a faith, or as a science, that is as a workable hypothesis, *if it is not rightly comprehended*.

Nevertheless, in this swallowing up of other doctrines Buddhism does no vulgar violence to them. It does not deal with them with a desire to merely destroy them. There is no possibility of wholly and entirely destroying them, for they make up the world! And it is from this same cesspool of human thought that the Knowledge of a Buddha blossoms forth. But having blossomed forth from it, remains unstained by it. The Buddha compares himself to the lotus that springs up from the mud; for just like the lotus which having sprung up from the mud remains untouched by the mud, he himself having sprung from the net of theories, hypotheses, speculations, opinions, etc., prevalent in his time, remains unaffected by them. "Just as, monks, a dark blue lotus or a white lotus, born in the water, come to full growth in the water, rises to the surface and stands unspotted by the water, even so, monks, the Tathagata (or Buddha) having come to full growth in the world, abides unspotted by the world" (*Samyutta Nikaya III*).

Buddhism, is very critical. But it criticizes the other modes of thought with a desire to point out where and why they are not in accordance with truth, with a desire to help them along and carry them with it to the one culmination of mental life that is possible. It deals with them with that fatherly attitude which having absorbed what they have to say, smiles at them in a compassionate manner, and says to them: You are correct *that far only*! Buddhism even makes people use the same words they are used to whilst teaching them the correct interpretation to their words. This tolerance and compassion of Buddhism moulded its noble history. Even when the misguided invaders of India, from Marmud down to Aureng Zeb, "fired within by monotheistic fury," had gone about chopping the heads off the Buddhist monks they came across, neither the remaining monks who escaped these ravages nor those in the generations that came after breathed a word of revenge. It is a history that mankind can rightly be proud of.

But to leave aside these historical attributes of Buddhism, if Buddhism can soar unhindered by other teachings, then it is not because Buddhism is just a teaching which is composed of a highest code of ethics, a wisest philosophy, and a most noble religion, but because unlike any one of these it directs its attack upon the very foundations on which all human thought is built. Man is trying to comprehend a world of which he himself forms a part, and so he finds he has no standpoint outside of it. Therefore either he will never comprehend the world to sufficiency, or, if at all there lies a possibility for him to comprehend it, then that possibility will lie in something which embraces the standpoint from which it presents itself as such. All this will be explained later.

The struggle to comprehend is made more difficult by the fact that he has to deal not with self-existent entities, but with interdependent and interwoven processes. Buddhism, in dealing with these pays scant attention to the historical padding attached to them. It requires not the giant mind of a Buddha to indicate the universal inapplicability of historical phenomena. Buddhism does not expound or narrate historical phenomena. It attaches no undue importance to such things as some world-religions do. Christianity, for example, of the world-religions, has this disadvantage. The Bible does not comprise a system of doctrine. Its essential feature is that it is a history of the actions and sufferings of individuals, belief in which is more or less claimed as salvation. So pronounced is this disadvantage that the missionaries have been referred to as story-tellers.

The West, where Christianity got a foothold, had its earliest lessons in Athens. Thenceforth it went through a process of gradual development, wherein it learnt to understand the laws of causation.

such an understanding it also learnt to believe in first and final causes—a sort of provisional compromise between dogmatic faith and rationality. In this process much has certainly been sacrificed. The long drawn-out warfare between Theology and Science stands eminent. Theology has been forced into a cease-fire now, and the warfare is almost over—a warfare in which the victor, Science, was not to be profited, whilst the loser, Theology, was all to gain and learn!

In Buddhism one does not find this historical development. When I speak of Buddhism I refer to the original Buddha-word and not to the teaching called Mahayana Buddhism. The latter developed about three to four centuries after the Buddha's passing away. Amalgamating and sort of reconciling with other teachings prevalent at the time, Buddhism took to itself this new form. In the course of this new development it lost sight of the essence of the pristine Buddha-word, shifted the Buddha-word also into the regions of the incomprehensible, and made it also just another article of faith. Fortunately this new teaching began to exist apart and side by side with the original teaching, and its fragrance permeated the eastern countries of Asia such as China and Japan. The most noble and priceless ideal, however, remained in the Mahayana teaching. It is in fact the only ideal it teaches—the ideal of Buddhahood. As a result of this religious development the Mahayanists tread a path that is more of devotion than of understanding.

As Buddhism, here I mean the original Buddha-word known as Theravada Buddhism as it has been handed down by the earliest disciples of the Buddha such as Upali and Ananda, and written down for the first time in full during the reign of King Vattagamini in Ceylon, in or roundabout 29 B.C. Mahayana, which literarily means the *Greater Vehicle*, is a name which has derived itself from the fact that it represents a teaching which has as its only aim the attainment of Buddhahood; and the Mahayanists have termed the Theravada Doctrine—Hinayana, the *Lesser Vehicle*, since the goal of the latter is not necessarily so lofty a one. This is not the place to discuss the justification for terming the Theravada Doctrine as Hinayana. The reader can judge that for himself after he has comprehended the Buddha-word.

Buddhism also has its own history—the history of the individuals who, as one would say, kept the fires burning, a most noble and unique history. But the Doctrine pure and simple stands aloof from all such phenomena. It stands in precisely the same way it did two milleniums and more ago, and will remain so in the future as well. In this nuclear age it shines, in certain respects, even brighter.

The reason for the Buddhist Doctrine to remain undaunted by any historical phenomena or by any new discovery in any field of thought is that it deals not

with the actions of individuals or the dictates of ecclesiastical authority revealed or unrevealed, but with the natural laws that stand true for all time, and with therefore that which wisdom and truth are concerned. These laws do not depend on their discoverer for their validity or otherwise. No hypothetical divinity need be bestowed on the teacher so as to make them acceptable. That is required only where what is taught has to be taken entirely upon faith and cannot be confirmed by living experience. Whether they are discovered and made known or not, whether they are rightly comprehended or not, they still stand, as valid as ever. "Whether, monks, there be an arising of Tathagatas, or whether there be no such arising, this nature of things just stands, this causal orderliness, the relatedness of this to that. Concerning that the Tathagata is fully enlightened; that he fully understands. Fully enlightened, fully understanding, he declares it, teaches it, reveals it, sets it forth, manifests, makes it plain." (*Samyutta Nikaya II*).

To be sure, Philosophy, Science, and other similar fields of thought too can make such a claim—a claim to expound phenomena that remain true for all time, or to observe and investigate the standing relationships between things. They therefore have their own values, their own gifts to bestow. But to him who is driven by that deep-rooted and compelling desire to come to an end of all this—to such a one these have very little to offer. They have by themselves never quenched, nor will ever quench, the thirsts that have driven their participants to dabble in them. Who is the philosopher who could say that his desire to investigate came to a point of utter satisfaction, and so arrived at a final and complete understanding of the problem of life? Who is the scientist who could say that he came to the end of his search? In short, who could say that he saw the last of all desire?

Let one's mind roam over all the philosophical, scientific, or religious systems of the world, whether it be in the present or in the past, and where shall he find any one which solely by itself can point out in a realizable manner the highest attainment that is possible for mental life? Verily there is no such system. If there be such a system then it follows that, for a start, the teacher himself would have had to experience it by himself, solely by his own effort, unguided by others. Who of these thinkers could end up with the realization: "Done is what was to be done; laid down the burden: Naught else remains?"

If therefore Buddhism has a right to hold the most exalted place in man's life, then it is entirely because it invites him to follow it until the results prove to himself that he has come to the end of his search where all suffering for him has ceased, and he can say to himself that naught else remains to be done. The Buddha expressly states that his Teaching is not for a

hereafter, but is to be lived out "here and now", all of it, from beginning to end.

"If wandering ascetics, monks, members of another sect, were to say to you: 'Sirs, is it in order to be reborn in the world of the gods that Gotama, the ascetic, lives the righteous life?'—would ye not, monks, if that question were put to you, be distressed at, ashamed of, and loathe the idea?"

"Yes, Lord."

"So then, monks, it would appear that ye are distressed at, ashamed of, and loathe the idea of life in heaven, heavenly beauty, heavenly happiness, heavenly glory. How much more should ye be distressed at, ashamed of, and loathe the idea of doing evil in deed, speech, and thought?" (*Anguttara Nikaya I*).

Of systems offering heavenly bliss hereafter, there are many. He who following such a system, becomes proficient therein, will have achieved something better than the ordinary perhaps. But yet such a one too will perish with the same unsatisfied thirst—the thirst for existence, the thirst to want to know. The world contains a large proportion whose aim is a blissful hereafter. Such people will find the Buddha a little too disturbing. The Buddha also states that it is not easy to find those who will understand him. Thus his audience is narrowed down still further. They are those seekers of the world who will place confidence in and follow in earnest him who has honestly and truly been able to repeat that glorious formula at the end of his search, when such a One proclaims to show the Way to tread. They are those who have seen the truth of that statement of the Buddha: "Painful is all life." It is only this small band of seekers that will successfully penetrate into the heartwood of the Tree of Knowledge that he has planted for the welfare of all beings. Others will only come by the leaves, or the twigs and the branches, or even the sap-wood. But even if it be the outermost leaves that lie on the very fringes—they who will utilize them shall find that it is to their well-being for a long time.

I shall conclude this short introduction reminding the reader that in Buddhism he shall find no confirmation of the already fashioned concepts. Criticism, of a certainty he shall find. But not that type of criticism which having arrogantly taken up the dead ends of tradition and belief merely leaves them still more dead, and so having led itself into vacuum, into frustration, realizes that it were better not to have criticised at all. That which it criticises and rejects, in its place wisdom is offered.

To all one's questions of "either this or that?" Buddhism gives the, on first glance, disappointing answer: Neither this nor that! "Overcoming these two extremes the Tathagata points out the Doctrine

BUDDHIST IDEALS OF GOVERNMENT

(Continued from page 108)

of economy and living the simple life. The good King or ruler also must cultivate *Samanātmata* or equality. That is, while retaining the exalted position of the ruler, he must consider himself in no way superior to the least of his subjects, and, he must also learn to dispense justice to his subjects without fear or favour. The righteous monarch must also learn to treat everyone equally.

Dasa Raja Dharma

In the *Dasa-Raja-Dharma* or *The Ten Royal Virtues*, the Buddhist ideal of Kingship is further elaborated upon. The Ten Royal Virtues are *Dana*, Charity; *Seela*, Morality; *Parichchāga*, munificence; *Ajjavan*, straight-forwardness; *Majjavan*, Impartiality; *Tapam*, Restraint; *Akkodho*—non-hatred; *Avihinsa*, non-violence; *Khanti*, Patience, and *Avirodatā*, friendliness and amity—*not pursuing an enemy*.

Dana in this context means giving of alms to the needy. It is the duty of the King to look after the welfare of his needy subjects, and to give them food, clothing and other wherewithals.

Seela here means morality. The monarch must so conduct himself in private and public life as to be a shining example to his subjects.

Parichchāga means the grant of gifts to those who serve the monarch loyally. By the grant of gifts, not only does the monarch acknowledge their efficient and loyal service, but he also spurs them on to more efficient and more loyal service.

Ajjavan.—The Monarch must be absolutely straight-forward. The good King must never take recourse to any crooked or doubtful means to achieve his ends. His Yea, must be Yea, and Nay must be Nay.

Majjavan means acting impartially. In all questions the King must act impartially. He must not think, "this is my relative and this is a stranger, this is my friend and this is my enemy," and act on that prejudice.

Tapam means the restraint of the senses. The ideal monarch is the one who keeps his five senses under strict control, shunning indulgence in sensual pleasures.

Akkodha means non-hatred. The good king must not harbour grievances against those who injured him, but must act with forbearance and love.

Avihinsa means non-Violence. The Monarch should not indulge in games where killing is resorted to, or, cause injury to any being. He must practise non-violence.

Khanti means patience. The King must conduct himself with patience, courage and fortitude on all occasions. In joy and sorrow, in prosperity and in adversity, in victory and defeat, he must conduct himself with calmness and dignity without giving into emotions.

Avirodhata means non-enmity, friendship. The king must cultivate the spirit of amity among his subjects, by himself acting always in a spirit of amity and benevolence. It will be seen that *Avirodhata* is in this context opposed to *Bheda*—or, the Divide and Rule policy in the Hindu State craft.

The Buddha also laid emphasis on the fact that the evil and the good of the people depend on the behaviour of their rulers—and for the good of the people he set out these Ten Royal Virtues to be practised by the Rulers of men.

Simple though this looks to us, it must be viewed from the point of view of contemporary society where the Brahmin Hierarchy divided the society permanently into various castes, and gave religious sanction to that division. No doubt the Buddha had in mind the claims of the Brahmins that they were a unique people being twice born—once in the natural way and again from the *shoulder* of the Creator himself.

Equality

The Buddha's rejection of caste and class was not merely theoretical. He admitted men of all castes into the Order. Upali, a former Barber, Sunita a former Chandala found honoured places in the Order.

The Buddha says :

"Monks just as all the great rivers, that is to say, the Ganges, the Jammu, the Achiravati, the Sarayu, the Mahi, not reaching the great ocean lose their

former names and identities and are reckoned as the great ocean, the Ksatriya, the Brahmana, the Vaisya and the Sudras, after entering this Sasana lose their former identities, and become the members of one Order."

The Chinese pilgrim Fa-hien, Yuan Chang and Itsing tell us that these democratic and equalitarian concepts were fostered in India centuries after the Great Decease of the Buddha.

"Oriental" Despotism

The constant reference by Western writers to Oriental Despotism has created the impression in the English reader's mind that until the advent of the Europeans there was no good or popular government in Asian lands, and that with rare exceptions like the reign of Asoka it was a case of Despotic monarchs tyrannising over a helpless people. The study of both Hindu and Buddhist literature shows that the Indian Rulers were not pleasure seeking depots and tyrants though they are represented to be by the Western writers. Ancient Indian society was, no doubt, feudal—but it was also a co-operative society. The type of oppression of the peasant by the Lord as was witnessed in France before the French Revolution was never seen within the boundaries of Hindu or Buddhist India.

Story of Ummadayanti

The story of Ummadayanti in the Jatakamala illustrates this point very well.

The Bodhisatva was once born into the Royal family of the *Sibis* and in due time became the king of *Sibis*. One day while touring the city with his retinue he saw Ummadayanti, one of the most beautiful women among the *Sibis* and fell in love with her at first sight. But to the chagrin of the King he learned that Ummadayanti was already married. He also learned that the husband was no other than Abhiparaga, one of the Officers of the Royal household itself. The king felt quite ashamed of his sudden passion for a woman who was married, and kept the knowledge of it to himself, and tried his best to extinguish the flame of love which arose in his heart.

The King thus suffered in silence because of the love he had for Ummadayanti. Abhiparaga, however, came to know about the King's condition and the reason for it. One day he approached the king while he was alone and broached the subject in a most tactful way. Abhiparaga told the King that he was very well aware of the reason for the King's poor condition, and suggested to the King most respectfully that the King accept Ummadayanti as his consort.

The King was confounded and was stricken with shame. The secret love that was gnawing his heart was now known to the husband of the very woman whom he loved. And, here he was himself offering her—to him—no doubt, because of the love and devotion Abhiparaga had for him.

"No, no," said the King, "that may not be. I would lose my merit and I know myself to be immoral. Further my wicked deed would be known also to the public."

Abhiparaga argued again and again with the King with a view to convincing him that he was doing no wrong in accepting Ummadayanti from his hands.

The king finally said, "No doubt, it is your great affection for me that prompts you to the effort to promote my interest without considering what is right and wrong on your side. But this very consideration induces me the more to prevent you. Verily indifference as to the censure of men cannot at any rate be approved."

The King, continued, "*The evil and good the people do depend on the behaviour of their rulers. For this reason, and taking into account the attachment of my subjects, I shall continue to love the Path of the Pious above all, in conformity with my reputation.*"

"*As the herd goes after the leading bull in any direction, whether the right one or the wrong one, following his steps, in the very same manner, the subjects imitate the behaviour of their rulers without scruple and undauntedly.*"

"You must take also this into consideration.

"If I should lack the power of ruling my own self, say, into what condition would I bring this people who long for protection from my side,

"*Thus considering and regardful of the good of my subjects, my own righteousness and my spotless fame, I do not allow myself to submit to my passion. I am the leader of my subjects, the bull of my herd.*"

The Buddha in this story showed how a King should conduct himself. Firstly he must put his private passions aside in the interest of the people. Secondly, he must always pay heed to public opinion. Thirdly, there must not be any divorce between his private life and his public life—both must be without blemish.

Fourthly, he must always be regardful of the good of the subjects.

Fifthly, he must give the correct leadership in all matters to the people.

Elsewhere the Buddha says that whether a people are just and good depends on the conduct of the rulers. "භික්ඛවෙ යස්මිං සමයේ: රාජා නො ධම්මිකා භොන්ති, තස්මිං සමයෙ අම්මවාපි ධම්මිකා භොන්ති. . . . " *Monks, when the Ruler of a country is just and good, the Ministers become just and good. When the Ministers are, good just, and the higher Officials become just and good. When the higher Officials become just and good, the rank and file become just and good. And, when the rank and file become just and good, the people become just and good.*"

It was a belief among the Buddhists that even rains came in due season when the Rulers are just and good.

Democracy

Having said so much about the ideals of Kingship in Buddhism, we must ask ourselves whether Buddhism considers Monarchy itself as the ideal form of Government. During the Buddha's time there were a number of great Kingdoms in India, such as Magadha and Kosala. There were also a number of Democratic states at the time. The Buddha has definitely expressed himself in favour of the democratic form of government, and also expressed the view that it was a form of Government which was conducive to the stability of society.

Referring to the preparations made by King Ajatasatta to attack one of these democratic principalities—that of the Vajjians, the Buddha said, "I have heard that the Vajjians regularly assembled together in large numbers?"

"I have heard so," said the Venerable Ananda.

"Well, Ananda, so long as the Vajjians assemble regularly and in large numbers, just so long may the prosperity of the Vajjians be looked for and not their decay."

"So long, Ananda, as the Vajjians assemble in harmony and disperse in harmony; so long as they conduct their business in harmony, so long as they introduce no revolutionary Ordinance or break up no established Ordinance, but abide by the law, so long as they honour, revere, esteem and worship the elders among the Vajjians and deem them worthy of listening to, so long as the women and maidens can go about without being molested or abducted: so long as they honour, revere, esteem and worship the Vajjian shrines, both the inner and the outer, so long as they allow not the customary offerings given and performed, to be neglected, so long as customary watch and ward over the Holy men that are among them is well kept, so that they may have free access to the realm and having entered may dwell pleasantly therein, just so long as they do these things, Ananda, may the prosperity of the Vajjians be looked for and not their decay."

That Buddhism helped greatly in the evolution of democratic forms of Government in Ancient India is borne out by what Marquess Zetland, a former Viceroy of India, says in his Introduction to the book, "*Legacy of India.*" Lord Zetland says:—

"We know indeed that, political science—Arthashastra in Sanskrit—was a favourite subject with Indian scholars some centuries before the Christian Era. The social contract as a Origin of Kingship as discussed in the now famous work attributed to Kautilya the Chief Minister of Emperor Chandragupta, about the year 300 B.C. And it would seem that the people who contracted for a king in these early days did so in order that there should be some external authority capable of ensuring that the laws and regulations of the various corporate bodies which had come into existence, were respected. "The King," wrote Yajnavalkya, "must discipline and establish again on the path of duty all such as have erred from their own laws, whether families, castes, guilds or associations . . ." It is notable that

the tendency towards self-government evidenced by these various forms of corporate activity received fresh impetus from the Buddhist rejection of the authority of the priesthood and further by the doctrine of equality as exemplified by its repudiation of caste. It is indeed to the Buddhist books that we have to turn for an account of the manner in which the affairs of these early e-amples of representative self-governing institutions were conducted. And it may come as a surprise to many to learn that in the Assemblies of the Buddhists in India two thousand or more years ago are to be found the rudiments of our own parliamentary practice of the present day. The dignity of the Assembly was preserved by the appointment of a special Officer—the embryo of “Mr. Speaker” in our House of Commons. A Second Officer was appointed whose duty it was to see that when necessary a quorum was secured—the prototype of the Parliamentary Chief Whip in our own system. A member initiating business did so in the form of a motion which was then open to discussion. In some cases this was done once only, in others three times, thus anticipating the practice of Parliament in requiring that a Bill be read a third time before it became

law. If discussion disclosed a difference of opinion the matter was decided by the vote of the majority, the voting being by ballot.”

In the context of the knowledge we now have about the democracies in Ancient India, the Buddha’s appreciative reference to the Vajjian Republic is most significant.

As Lord Zetland says, the Buddha’s doctrine of equality made a profound impression on the social and political life of the Indian people—and the influence lasted for nearly 14 centuries.

In the Sanyutta Nikaya, the Buddha says :

“Vasettha (he replied), I will expound
To you in gradual and very truth
Division in the kind of living things
For kinds divide ! Behold the grass
and trees
They reason not, yet they possess the
mark—
After their kind ; for kinds indeed
divide
Consider then the beetles, moths and
ants,
They after their kind too possess the
mark.
And so four-footed creatures, great
and small . . .

The reptiles, snakes, the long-backed
animals

Fish and pond-feeders, water-denizens

Birds and the winged creatures, fowls
of the air,

They after their kind all possess the
mark ;

For kinds divide, Each after his kind
bears ;

His mark. In man there is not mani-
fold.

Not in the hair or head or ears or eyes.

Not in the mouth or nose or lips or
brows,

Not in the throat, hips, belly or the
back,

Not in the rump, sex organs or the
breast,

Not in hands or feet, fingers or
nails,

Not in the legs or thighs, colour or
voice,

Is mark that forms his kind, as in all
else,

Nothing unique is in men’s bodies is
found ;

The difference in men is nominal.

Twenty centuries before the revolutionaries of France raised the standard of “Liberty, Fraternity and Equality,” The Buddha had enunciated these very values as essentials of good Government !

All members are kindly requested to donate at least one year’s membership fee to the Fort Branch Building Fund, and enrol a new member each month.

For particulars please write

**Hony. General Secretary,
Y. M. B. A.,
Colombo.**

NEWS AND ANNOUNCEMENTS

WESAK CELEBRATIONS AT LONDON BUDDHIST VIHARA

WHEN at the Presidential request of Ven. Saddhatissa Thera, the incumbent of the London Buddhist Vihara, H.E. the Burmese Ambassador in London, U Aung Soe, stepped out on the balcony of the Vihara shortly after 9.30 a.m. on 2nd May, B.E. 2502 to hoist the Buddhist Flag, the Wesak Celebrations in London were officially opened and a ceremony was repeated which marked a new epoch in the history of Buddhism in the West. As the Buddhist colours unfurled, the short brilliance of summer morning gave gentle greeting to the message of Peace and Loving-Kindness to all beings, while within the building beautiful flowers and decorations served to endorse the homage. In the Hall, where the Precepts had already been given, and where the President had already welcomed the distinguished gathering of Ven. Bhikkhus, Ambassadors of many countries and a general assembly representing many nations, the addresses

of speakers were invited as H.E. U Aung Soe returned from his sacred mission.

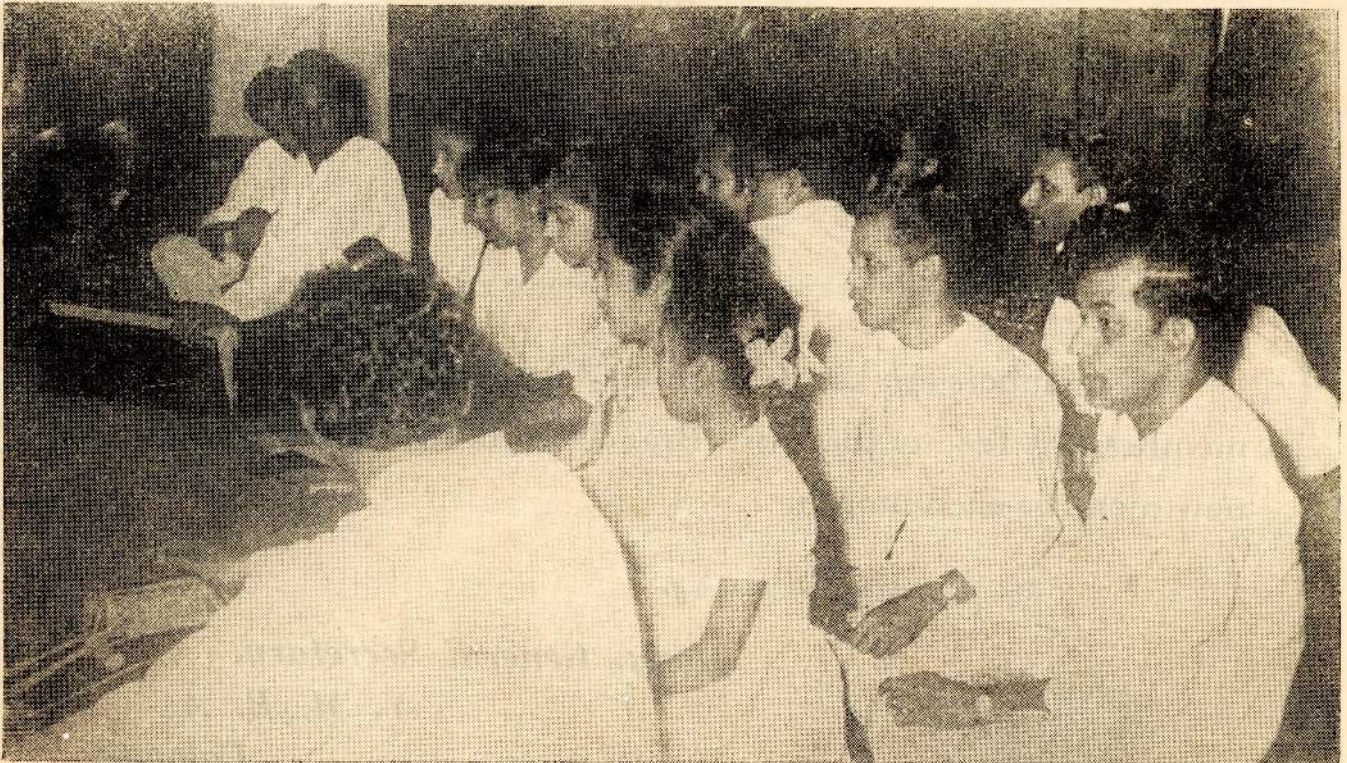
Ven. Sayadaw U Thithila Aggamahā-panḍita opened the deliberations by giving his discourse. He stressed upon the significance of Wesak Festival and all that the term "Buddha" and "Buddhism" imply. He also said that the celebration of Wesak lies in practising the Precepts, and this is the only way to express gratitude to the Buddha who, with infinite compassion, showed the way to the Goal.

H.E. Mr. Gunasena de Soysa, the High Commissioner for Ceylon, expressed his gratitude to Their Excellencies the Ambassadors of Burma, Thailand, Cambodia and Laos for their presence. He emphasised that peace can be obtained only when people practise self-control and loving kindness. His Excellency also explained the purpose of the mission of the London Buddhist Vihara and urged for common support. He welcomed Ven. Paññādīpa Mahāthera who had, only

recently, arrived in England to take part in the propagation of the Dhamma. Ven. Paññādīpa also spoke and explained the significance of Four Noble Truths.

Ven. Saddhatissa Thero concluded the proceedings with his Presidential Address. He spoke of the manner of the Wesak Festival and stressed the importance of the individual effort. Ven. Thera elucidating the importance of Loving Kindness recalled that Asoka renounced the sword in favour of love and virtue. Surely the message which brought about this entire change of heart will bring peace again to the world.

The Wesak Celebrations at the Vihara continued for three days with a record attendance for observance of Atṭha-Sīla, many sermons and informal talks in Sinhalese, English and Burmese; and showing of Buddhist films. The final event consisted, fittingly, in the showing of films of Lumbini, Bodha-Gaya, Isipatana and Kusinara and other neighbouring Sacred Places in India, Ceylon, etc.



මේවර වෙසක් පොහෝ දින කොළඹ තරුණ බෞද්ධ සමිතිය මගින් ඉවන් විදුලියෙන් ප්‍රචාරය කැරුන විලෙස හක්නි ගී ගායනාවේ සහභාගී වූ අවස්ථාවකදී ගායක ගායිකාවෝ