

# THE BUDDHIST

(Organ of the Colombo Young Men's Buddhist Association)

“Sīla Paññānato Jayam”



FOUNDED 1888

Editor: D. N. W. de SILVA

Vol. XXIX ]

REGISTERED AS A  
NEWSPAPER IN CEYLON

MARCH, 1959

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

[ No. 11

## LANKA, AND THE WORLD'S DIRE NEED

By F. L. KUNZ

*Principal of Ananda College, Colombo, 1914—1917*

**R**ECOLLECTION of much kindness prompts me to address a public audience in Ceylon. Yet I feel some diffidence. Over forty years have passed since Ananda College was in a certain sense in my care. Meantime, the Island has achieved and, for some years, has enjoyed that autonomy for which we all longed and many strove. The climate of opinion and the natural evolution of social and economic forces in a free society must have brought changes which one may try to imagine, but which someone long absent can hardly hope to assess correctly. It is one thing to recall (as I do) easily and vividly, working day after day with Sir Ponnambalam Arunachalam (in a very junior capacity indeed!) upon his epochal address, *Our Political Needs*: and quite another to sense from this distance in time and space what public life is really like now that those needs have long since been substantially realized.

To be sure, what I have to say herein is to stand or fall upon such merits as it may have. But the reader will see that concrete action is proposed, and thus there is the risk that I may seem presumptuous or that what I have to suggest may be considered unworkable and I appear merely impractical. Yet what follows is to me important and urgent. So I hearten myself with the thought that members of the

Colombo Young Men's Buddhist Association and perhaps others in the community generally recall the past, and may receive what I have to say at present as something seriously proposed by someone not entirely unacquainted with the history, the cultures, the talents of the people of Ceylon. Given initial interest, I am prepared to suggest a possible concrete programme.

### II.

Responsible people in all countries are so harried by immediate problems that they seem to tend to make decisions on very short-range considerations, even simple expediency. These over-simplifications mostly create more problems. Policy must have a basis in principle as well as in facts. If we are to have peaceful world settlement something much more fundamental than the claims of two or three kinds of capitalism and attendant political practices must be considered. The alternative to competent thought is death, and entire dislocation of the world structure.

That the crisis is, at the very least, a vast liquidation of forces operating on an historical scale, everyone will concede the moment the facts are mentioned. Working upward on the time scale we first see what might be called kamma, on the scale of

Moslem states, stretching from Western China to the Atlas Mountains, has been severed by the establishment of Israel under the protection of nations professing Christian doctrines. In our day, thus, we have seen the fall of the Temple and the dispersion of the Jews corrected; and we observe the shock given the Moslem world. Notice the scale: Here we witness the outcome of events which go back 700 (Islam), 2,000 (Christian) and more years in the case of the Jews.

### III.

Much larger on the time and the geographical scale is the spread of Indo-European peoples. For many millenia this great lingual and originally united racial group has been moving from its homeland out over the world into Iran, India, Ceylon, Southeast Asia, into Europe, the Americas and elsewhere. With the end of colonialism a sub-movement of dominance by force has now been completely arrested: but the evolution of a world society developing on this Indo-European nexus continues, and the current crisis is a feature of this vast process, the ascendancy of the Indo-European.

Those students of current events who think mostly in such terms as immiscible mixtures of oil and idealism, or of sermons and sermons,

and to discount historical forces because they see no pattern of purpose in human evolution. They so much over-shorten the perspective that, in my opinion, they inevitably lead the world on from crisis to crisis, as leaders of a climbing expedition might march laterally from ridge to ridge on a mountain system, instead of understanding the structure and taking the road that leads to the heights that they seek.

For my present purposes this failure to read history does not too much matter, for the true dimensions of the crisis far exceed history and even pre-history, for a reason that becomes self-evident as soon as it is outlined.

#### IV.

Man has become a force on a geological scale of magnitude. He is poisoning the atmosphere and the globe with fall-out from above while he liberates carbon dioxide and noxious oily gases on the crowded canyons of his monstrously unnatural large cities. He is changing the courses of rivers and making drafts which lower the water tables nearly everywhere. He has destroyed growing cover and dumped topsoil into rivers. He draws the oils from the deep sands; and he disorders symbiotic systems of continents by introducing strange mammals and insects. He intends to visit Mercury and Mars, and if he succeeds he doubtless will alter life there (if any) and destroy species as certainly as the European measles exterminated (for example) the Ona Indians in the Tierra de Fuego.

The issues therefore are now not merely matters of historical changes, but basically this: "Why ever did geological process produce man at all? What really does nature intend him to be? What is man?"

This issue almost never comes up in a serious sense. There seems almost to be a conspiracy of silence: or a state of total defeat, and of resignation among thinking people, above all among academic philosophers. Not only do we seem to have settled into the belief that no one knows the answer; it seems even to be assumed that it can never be known, and that the quest is a waste of time because there is no meaning for man.

Apparently the failure of philosophy to keep mechanism and materialism in their proper place in the nineteenth century has so thoroughly numbed our minds that we are still not awakened to the fact that the very science which, as ungoverned and unplanned technology wears the visage of destruction, contains also the new beginnings of a philosophy—a metaphysics—of nature which, rightly used, will lead at last to human self-understanding.

Therefore research into materials for a better philosophy of nature is our paramount need; and that these materials, when prepared, shall be generously liberated—by motion pictures, models, slides, creative activity, venturesome imagination—into the world's school systems.

#### V.

In the United States there are many reservoirs of money which could let loose funds wisely, promptly and adequately in this area and give the world hope, provided the direction of the studies were put in the hands not of behaviourists, physicalists, positivists, operationalists, super-sceptics and outright defeatists and cynics. Initially integrative studies do not call for large sums of money. What is needed is wisdom in making the start.

But in the West the climate of inherited thought is unfavourable to the making even of a beginning. In Ceylon it should be easy to conduct such studies. The cosmology and the scientific standards of the Buddhist and the Hindu traditions are incomparable. By means of direct insight, and the added force of reason, titans (such as the Tathāgatha and Shankarcharya, who tower over us pigmies) were able to look into the nature of things. Today that wise ancient science is being confirmed by quantum mechanics, the biology of genetics, human psychology and the like in dozens and hundreds of particulars, at present hidden in technical terms, unco-ordinated, and little understood except operationally.

Without in any way impeding research—indeed, stimulating it—or aiming to impose doctrinaire systems upon free inquiry, the scholars and

scientists and generous laymen and leading persons of Ceylon could start an institute for integrative studies which would soon prompt like labours elsewhere. The orientation of learning toward reality, toward values drawn from insight, would have begun. For at last the vital ingredient of *universal knowledge* would be reintroduced into the world scene. Being scientific, it would have status in China, Russia, England and everywhere else. Restoring the feeling of mankind's essential unity, such studies would tend toward the ignoring of superficial differences, and lead to the recognition of human brotherhood. They would kindle the hope of making life meaningful, not a brief bewildered period of years, a tale told by an idiot "full of sound and fury, signify nothing."

#### VII

The work standing as it would upon publicly demonstrable facts and principles—genetic and morphological orders; the quantized radiation field, the space-time potential, the reality of the non-material—there could be no rejection but instead a better consensus won amid the utmost freedom of inquiry. The whole world needs all of this so that the impending universal literacy and security shall not mean universal senseate pursuits and mere degradation.

Could not the people of Lanka give the world of the mind a leadership that is so clearly needed? The Colombo Plan has rightly brought great benefit and credit in its train, naturally enough, for all manner of practical and detailed steps find their place in world settlement, such as exchange of students and teachers, technical aid, monetary assistance. But these latter do not reach the heart of the matter. If the principal communities in Ceylon were to make it possible for their children and young people to enrich their lives with that insight which they inherit—but may, all the same, never truly possess—by showing that the most valued, testable, and penetrating principles of science tend to authenticate that wisdom, then a climate of hope, of peace, of serenity could emerge and, having appeared in Ceylon, steal over and quiet our troubled planet.

# A PLEA FOR PEACE AND DISARMAMENT

By The Ven. NARADA MAHA THERA

**T**HIS chaotic, war-weary, restless world appears to be almost morally bankrupt, although, no doubt, it has nearly reached the zenith of material progress. The ingenuity of modern man has created marvels in every sphere of life, except, perhaps, in the moral sphere. Seldom, if ever, do we hear of saints of any faith today.

Scientists, on the contrary, have advanced so amazingly in their respective fields, that their powerful weapon—science—has now become both a blessing and a curse to mankind. Some have conquered matter and space; while others have even gone to the extent of prostituting science to cause irreparable loss and indescribable suffering to millions of men, women, and children. Ordinary bombs that rained from heaven above have now become obsolete. The after-effects of the atom-bomb are still lingering in our compassionate hearts. H-bombs and cobalt bombs are ready to be brought into action at any inauspicious moment. We doubt very much whether we would be spared to experience the disastrous effects of other bombs named after the remaining letters of the alphabet that scientists have yet to discover.

Materialistic-minded military leaders, on the other hand, probably due to their greed for power, possessions and national prestige, are ruthlessly sacrificing the most precious thing on earth—life—at the altar of brute force.

As a result of this deplorable situation in world affairs today all are compelled to suffer; the poor and the helpless suffer most; brilliant sons perish in their prime of manhood; while “merchants of death”

thrive on their profits derived from the victory of death over life.

While Peace Conferences, World Congresses of Faiths, Quaker Conferences, Moral Re-Armaments, and Summit Talks are conducted, motivated by high principles, in peaceful halls, nations—great and small—are wasting millions and billions on their armament race, suspicious and mortally afraid of one another in spite of the powerful U.N.O.

The selfless and sincere sponsors and leaders of these peaceful conferences are certainly to be congratulated on their laudable efforts to establish peace and happiness amongst mankind. But one is tempted to question whether such conferences, inspiring address, and persuasive articles will produce any appreciable effect on the governments of nations and the people who control the lives of others and who aspire to rule this world not by love and right but by force and might.

One might even lament that the so-called world religions have pitifully failed to establish peace and goodwill on earth. Perhaps it would be more correct to state that the avowed followers have unfortunately failed to translate into actual practice the religious principles which they themselves profess.

What about our present position today?

Judging from the modern armament race of nations, rebellions, assassinations, direct and indirect aggressions, witnessed in the world today, are we to infer that mankind is on the threshold of another world war to wipe out the human race from

Suppose, for instance, the two world powers—America and Russia—on whose hands rest the destinies of the greater part of the world today, were to create a Paradise on earth according to their own ideologies, will there be perfect peace and happiness on earth as long as man is what he is—ambitious for power and glory?

Rightly or wrongly we are given to understand that even in Paradise itself there was an unfortunate struggle for power that culminated in eternal damnation for the vanquished. The quarrelsome person in question was not an ordinary mortal but an archangel who had no worldly ambitions. The contention was between an archangel and his all-powerful, all-merciful loving Creator.

If such was the sorrowful case in transcendental heaven above amongst angels, will sinful mortals below fare better?

Who are to be blamed for this deplorable state of affairs in this peluded world?

None but man himself. Man makes or unmakes the world. What man creates man can uncreate. Man creates his own heaven; man creates his own hell. He himself is his creator; he himself is his destroyer.

In this complex machinery of man there is an invisible powerful force called mind, which, like electricity, may serve as his most bitter foe or greatest friend. Latent in his mind are a rubbish-heap of evil and a store-house of virtue. In this rubbish-heap are found three impurities that defile and ruin him. One is lust or attachment which tends to create. The second is anger or aversion which tends to destroy. The third is ignorance or stupidity which tends both to create and destroy.

Until and unless these three universal evil roots, latent in all, in varying degree, which are solely responsible for all the ills of life, are either eradicated or attenuated and their opposite virtues—non-attachment, loving-kindness, and wisdom—are fully developed no peace and real happiness can ever be guaranteed.

To reform the present situation of the world a radical change in the conditions of the environment—physical, economic, political, social, psychological and religious—is paramount. It is an admitted fact that men react to their environments as much as environments react on them.

It is left to the respective Governments and public-spirited bodies not only to understand causes and remedy defects but also to provide the suitable environment and other necessary facilities for the material and spiritual progress of the people which are equally essential. It is the paramount duty of all religions mainly to cater for the moral or spiritual development to make men ideal citizens.

It is gratifying to note that respective Governments, both old and new, and philanthropic bodies like The Asia Foundation, Rockefeller Foundation, Ford Foundation, etc. are honestly attempting to eradicate poverty, disease, and ignorance that prevail amongst the masses which comprise the majority of mankind. These three pathetic conditions exist more so in Asia and Africa than in materially advanced America, Europe or Australia.

For substantial peace in a civilized world justice and tolerance must prevail. It is cruel and disgraceful for the powerful nations to "bluff, bully, swindle" and plunder the weaker nations. When rulers become aggressive, unjust and intolerant it is but natural for people to resent and revolt. The inevitable consequences baffle description.

Fortunately in certain cases the oppressed masses resort to passive resistance and non-violent methods with success. Unfortunately in some cases people resort to violence. History records that some achieved freedom through evolution and some through revolution.

But force will however be met with force; bombs will be met with bombs, vengeance will be met with vengeance. Retaliation is ever pain-

ful and will never lead to peace. As the Buddha rightly advises—"Hatreds do not cease by hatreds but by love". Though somewhat difficult in this rebellious world the Buddha's exhortation is to conquer anger by love, evil by good, the miserly by generosity, and the liar by truth.

The world is so constituted that the majority of mankind, the Buddha remarks, are ill-disciplined. As people are living in such a deluded world, at times, they may be compelled to adopt a middle way according to the circumstances.

Ancient books cite a beautiful illustrative story. A snake was reared by an ascetic and was taught to practise loving-kindness towards all. One day while it was lying in a forest a woman, mistaking it for a rope, took it and tied her bundle of sticks which she had collected. On returning home she untied the bundle. When the snake returned to the cell the ascetic questioned it as to its delay.

"Good master, when I was meditating on loving-kindness in the forest a woman who had come to collect sticks, mistaking me for a rope, took me and tied her bundle. I was just released. Pardon me for the delay.

"Well, good snake, you have done well in radiating your loving-kindness to such an extent. Just to show that you were a snake you should have at least raised your hood and hissed a little," said the ascetic.

In the same way when we are living in a world with people of diverse temperaments, at times, using our wise discrimination, men and nations may be compelled to hiss a little but without a sting.

At this critical period of world history all peacemakers are deeply interested in one important problem that affects all mankind.

It is with regard to complete disarmament of all nations and abolition of war for ever.

With all the force he could command Aldous Huxley has dealt with this vital question in his *Ends and Means*. As Buddhists we endorse all his arguments. He rightly observes, "armaments create fear, suspicions, resentment and hatred." "Wars and conquests are undoubtedly the supreme enemies of civilization."

The enormous sums of money wasted by governments on arma-

ments and forces could better be utilised for the welfare of humanity.

We are living in an Age of Reason. Men are cultured and civilized. Guided by compassion and wisdom, men can certainly meet on a common platform and settle their disputes amicably in a friendly atmosphere without resorting to brute force.

Does not the powerful U.N.O. offer such a platform to settle all the disputes of all nations?

Wars inevitably end in either a victory or a defeat. "Victory breeds hatred; the vanquished live in pain," says the Buddha.

"One person may conquer millions and millions of people in the battlefield. But he is the noblest victor who conquers himself."

"Self-conquest is far greater than the conquest of all other folk. None can win back the victory of such a person who is self-subdued and ever lives in self-restraint."

Self-conquest means world conquest. Directly and indirectly self-conquest is conducive to the welfare and happiness of the whole world.

Today more than ever this heterogeneous materialistic world that has ignored all spiritual values and is heading towards destruction with the discovery of deadly weapons to annihilate men, women, and children on earth, expects all Buddhists to practise loving-kindness (*Mettā*) Hindus, Jainas and Zoroastrians, their non-violence (*Ahimsā*), Jews and Christians, their neighbourliness, and Muslims, their brotherhood so that all may live in peace and happiness regarding the whole world as their motherland and all men and women as their brothers and sisters.

What both East and West can do today is to blend the spiritual wisdom of the East with the scientific knowledge of the West to evolve a golden era when all peoples, irrespective of caste, creed, colour or race, can live in perfect harmony and peace like ideal citizens of one world.

One Western poet sang—  
 "East is East, West is West,  
 The twain shall never meet."  
 With all humility it may be said—  
 East is East, West is West,  
 The twain will ever meet.  
 Not in space, but in love,  
 For all in peace to live.

# SANTIDEVA'S BODHICHARIYAVATARA

## ENTRANCE TO TRAINING FOR ENLIGHTENMENT

By AMARASIRI WEERARATNE

**SANTIDEVA'S** *Bodhichariyāvātārā* occupies a second place only to the *Dhammapada* among Buddhist books. Santideva (A.C. 691-743) was one of the bright stars among the galaxy of the Nalandā alumni. He flourished under the reign of Sila, son of King Harsha Siladitya in whose reign Hieun Tsang from China graduated at the Nalandā University. Santideva was a follower of the Madhyamika school of Buddhist Philosophy founded by the great dialectician Nagarjuna. His classic *Bodhichariyāvātārā* has been called by European scholars the finest poem in Buddhism.

The *Bodhichariyāvātārā* is a poem of devotion to the Triple Gem and a hymn of love and pity for the suffering world. Santideva did not write this book to instruct others, or to display his talents as a writer. He wrote it for his own edification, or as he himself says "to become an embodiment of Dharma" (*dharma-buta*). Yet this gem among Buddhist books strikes one as being more profitable than many books written for the instruction of others. It describes the path to be followed by all seekers after Enlightenment in the most loveable and mellifluous language, with a wealth of simile and other figures of speech. Santideva skilfully resorts to the nine devices of Sanskrit rhetoric, but avoids the first (*śringāra*) as it is out of place here.

This book has been translated to many European and Asiatic languages. The Sinhalese translation is by the Ven. D. Sasanasiri Thera of Mahabodhi Society, Benares. There is a fine English translation by M. Finot. It is not easy to bring out in English the personal charm, wealth of rhetoric, and overwhelming love, and pity that permeates Santideva's immortal classic.

This book seems to have influenced Sinhalese authors from the Polonnaruwa period onwards when the study of Sanskrit became popular. Although written by a Mahayanist, there is nothing with which a Theravada Buddhist can disagree, much less find fault. In the first chapter Santideva describes the "*bodhichitta*"—the faculty of comprehend-

ing and acting according to the *Dhamma*. Just as on a dark night the sky is lit up by a flash of lightning, the mind of man is for a moment drawn towards the *Dharma* because of the infinite compassion of a Buddha. Then again it recedes to the darkness of the world. Santideva describes the method to develop the latent faculty for good (*bodhicitta*) in order to win the ambrosial bliss of *Nirvana*. Says he: "The insignificant particle which causes to rise in us the virtue of a Buddha is present in all creatures, and it is by reason of this, that all creatures are to be revered."

"When this faculty is developed, the ignorant worldling hitherto deluded by the mirages of Illusion (*māyā*) becomes elevated to honour like a flag hoisted among gods and men. His body so full of impurities

### VESAK NUMBER

Articles for inclusion in  
the Vesak Number  
should reach the Editor  
not later than 30-3-59.

becomes worthy of honour like unto the body of a Chakravartty monarch's."

Santideva goes on to write on the following chapters:—

(2) From Darkness to Light;  
(3) Resolutions; (4) Right Mindfulness; (5) Forbearance; (6) Driving Energy; (7) Concentration; (8) Supreme Enlightenment.

Santideva's style is inimitable. The sweet aroma of his infinite love pervades the entire work. His skill in rhetoric, coupled with his deep compassion make his charm irresistible. His heart was a perennial spring brimming with an infinite fund of mercy for suffering humanity. His swelling compassion breaks into the following hymn:

"O that I became a soother of pain.

"O that I might become for all of them ail the remedy, the physician the Nurse, until the disappearance of illness.

"O that by raining down food and drink I might soothe the pangs of hunger and thirst, and that in times of famine, I might myself become food and drink,

"O that I might be for the poor an inexhaustible treasure. All my incarnations to come, all my goods, all my merits, past and future I renounce with indifference, so that the end of all beings may be attained.

"I give up my body to all beings to do what they will. Let them always strike it, treat it with despite, cover it with dust Let them make my body a plaything, a thing of mockery and jesting. I have given them my body, what matters it to me? Let them make it do whatever may please them. If their hearts are wroth against me, and bear me ill-will, let this help to bring about the end of all. May they calumniate me and jeer at me. May all these and others win the Bodhi.

"O that I be a Defender of the Forsaken, a guide to voyagers, and for those that long for the other bank a boat, the Causeway, the Bridge.

"O that I be a lamp for those who need a lamp, the bed for those who need a bed, the slave of those who need a slave, the Wish-conferring Gem, the plant which heals, the Tree of Wishes, the Cow of Desire."

Santideva was a Bodhisatva who aspired for Supreme Enlightenment. He had a passion for serving humanity. For this purpose he dedicated his life and all future lives. He says:—

"To serve creatures is to serve the Buddhas. To realise my end and to eliminate pain from the world is the vow with which I bind myself."

Having resolved to practise the Perfections (*pāramitās*) he admonishes himself:—

"From today I claim kinship to the lineage of the Bodhisatvas. I have obtained the fruit of being born a human being. Now I am a son of the Buddha. From henceforth I shall take precautions to behave such as is fitting for a Bodhisatva. Otherwise I may cause a blemish to the Immaculate line of the Bodhisatvas, and bring the Noble to disrepute."

Such is the idealism that moves Santideva. He is a *kalyānamitra* who fosters our *saddhā* (devotion). He wards us from evil, and rouses our energy to tread the path to Enlightenment.

It would increase the length of this article if I attempt to survey the subsequent chapters. It is to be fervently wished that all educated Buddhists will read this noble book. As the price is within the poorest wage earner, the *Bodhichariyāvātāra*, should adorn the bookshelf of every Buddhist. And it should be read time and again in order to derive full benefit from the thoughts and ideals of one who at once strikes us as being one of the noblest, gentlest, and holiest saints among the sons of the Buddha.

It is said that about one hundred commentaries on the *Bodhichariyāvātāra* were written in India. Most of them, with the exception of one, have perished in the flames that consumed Nālandā University at the hands of the Muslim invaders. The available commentary is the one by Pragnākaramati, who was one of the Professors of Vickramasīlā University. Eight Tibetan translations of the lost commentaries are said to be extant. I give below a few selected extracts from the *Bodhichariyāvātāra* that might interest the reader:—

### Anātma

Consider this corpse dragged hither and thither by greedy vultures. Why does it offer no resistance? Why O my heart does thou watch over this mass of aggregates taking it for thy Ego? And as if distinct from thyself what matters its disappearance? Foolish One, thou does not mistake for thyself a wooden doll which is at least clean, then why watch over a machine doomed to decay? Remove first by thought the envelope of skin, and then with the knife of intuition, separate the flesh from the skeleton of bones, remove

the bones themselves, look at the marrow within, and tell me what is there essential? No doubt this vile body is for men an instrument of action. But thou guardest it in vain. Pitiless death will seize it from thee and throw it to the vultures. Then what will thou do . . .

"When shall I go to the charnel ground, the fit dwelling for the body, to come to the presence of the corpses of others and mine own body destined for decay. Behold my body, behold the decay it will become, its odour will drive away even the jackals."

### Sensual Pleasures

"Sensual pleasures are like unto the honey laid on the edge of a razor. They are of little sweetness. But how could I describe the sweetness of the fruits of living in accordance to the *Dharma*.

"Just as the elephant seeks the coolness of a lake resplendent with the five kinds of lotus flowers, in order to allay the scorching heat of the mid-day sun, let me seek satisfaction by living in accordance with the *Dharma* (in order to eliminate the suffering of *Samsāra*)."

### Praise and Honour

"Praise and honour obstruct the development of virtues within me. They tend to suppress the mindfulness on the impurity of the body, fear of *Samsāra*, and mindfulness on death. Moreover they tend to foster jealousy towards the deserving ones who get them more in abundance. Then surely those who come forward to sully my fame and honour are really friends come to save me from hell-fire. If I seek *Nirvāna* then gain and praise will be obstacles to me. How can I hate the men come to deliver me from these obstacles? They are like unto men sent by the mercy of a Buddha. These men shut the doorway to Hell in my face. Even if these men purposely wish to obstruct the growth of my virtues, yet I should not hate them. They present me a fine opportunity to practise the Perfection of Forbearance (*Kṣānti Pāramitā*)."

### Enemies

"The enemy is a friend in disguise. He helps me in perfecting the path to Enlightenment. My forbearance is the result of our co-operative effort. Therefore I owe the better part of my virtue to him.

It may be argued that the enemy does not wish to see me develop in virtue, but our best friends are unthinking, inanimate objects. Even the Jewel of the Good Law is an inanimate object . . . . The enemy should be thought of as a Physician come to heal the disease of my hatred."

### Hatred

"How can we engender hatred towards an illusory combination of aggregates devoid of an Ego? It is the nature of a fool to injure just as it is the nature of fire to burn. Yet I do not show any anger towards the fire that burns me.

"My anger should be levelled against the swords and sticks used to injure me. Even if I consider the good man who wields these instruments, he too is an instrument wielded by hate. Therefore the culprit is hatred. I too have in past *Samsāra* been wielded by hatred and injured others. Further two factors have combined to cause me injury. They are my antagonists' weapon and my body. My enemy bears the sword. I bear the body. Against which of these should my indignation be levelled? My body is as it were an incurable wound. It can easily be injured. I have foolishly and blindly grasped it by means of craving. Alas, what height of folly is this? I wish to avoid pain, but cling to the cause of pain. Can I hate those who prevent the offering of alms on my begging rounds? Food is a thing that vanishes soon after consumption. But anger brings suffering for a long time in *Samsāra*. It is better to die with a heart of purity, than live entertaining impure feelings such as anger."

### Worldlings

"Worldlings are weak men. They are unskilful in the art of finding true happiness. But I shall be strong and full of energy. I shall raise within me the right kind of pride. Even the crow assumes the pride of a 'garuda' when it mounts the carcass of a lizard. If I am a weakling I shall fall prey to *Māra*. I have cause for pride in that I am a son of the Lion amongst the *Sākya*ns."

### Renunciation

"It is well for man to depart to the forest ere the bearers carry him away amidst the laments of his folk. Free from commerce and

hindrance, possessing nought but his body he has no grief at the hour of death, for already he has died to the world, no neighbours are there to vex him, or disturb his reflections on the Buddha's virtues and like thoughts.

"I will ever seek the sweet solitude untroubled dayspring of bliss, stilling all rest. Released from all other thoughts, with mind utterly set upon my own spirit, I will strive to centre and control my mind . . .

Mark how fortune brings endless misfortune by the miseries of winning it, guarding it, and losing it. Men's thoughts cling altogether to their riches, so that they have not a moment to free themselves from the sorrows of life. Thus they who are possessed by desire suffer much and enjoy little, as the ox that draws a cart and gets but a morsel of grass. For the sake of this morsel of

enjoyment man, blinded by his ignorance, wastes this brief fortune that is so hard to win (*viz.* birth as a human being). Alas the world goes astray. If one millionth part of the time that is wasted in the gratification of sensual desires is spent in the pursuit of Nirvāna, that would be conducive to the gaining of Enlightenment."

#### Diligence and Heedfulness

"Just as a little venom entering the nerves poisons the entire body, a few sinful thoughts that enter the mind on account of heedlessness can soil the entire mind. The seeker after Enlightenment who has taken the precepts of virtue (*sīla*) should endeavour to guard them like a man who would carefully carry a pot of oil, when there is a guard with a drawn sword to execute him should he spill even the slightest quantity. When sloth and torpor

affect one he should take fright and rouse himself like a man who finds himself enwrapped the coils of a python."

#### The Sure Refuge

"O ye that travail and are helpless, do take the opportunity to grasp the Priceless Jewel discovered by the Lord of the World who is possessed with infinite wisdom.

All other dharmas perish after fruition like the banana tree upon bearing fruit, but the dharma of Enlightenment ever yields ambrosial fruits like a celestial tree. Will ye not seek the refuge in this faculty? Alas it is the height of helplessness. Men plunge into suffering to escape suffering. Through a desire for happiness by means of indulgence in sensuality, they foolishly destroy their happiness just as if they were enemies unto themselves."

## A BUDDHIST STUDY IN YUGOSLAVIA

By NAYANASATTA THERA

**I**NDIAN *Philosophy* by Cedomil A. Veljačić (Zagreb, 1958) is the first book written in the Croatian language in Yugoslavia on Indian Cultural History. It contains a long chapter on the Teaching of the Buddha and further refers to later Buddhist schools, in a summary chapter in which the problems of logics in the Nyaya School and Buddhism are stressed.

The general orientation of the book has been influenced by scholars like S. Radhakrishnan and N. S. Das Gupta, although for the Buddhist views H. von Glasenapp, Th. Stcherbatsky and O. Rosenberg, from the European side, have been the basis. In his own treatment the author has paid particular attention to the comparative interpretation of the noetic structures of the *rūpa- and arūpa-jhāna* in the light of Husserl's method of phenomeno-

logical reduction and his theory on the "stream of consciousness".

Both in the historical essay and in the selected texts translated by the author from Pāli, Buddhism being considered the main factor of the cultural unity of Asia, and because of the author's prevalent interest in Pāli studies as expressed in the introduction, it remains the central point of orientation. His treatment of Buddhism is based on the Abhidhamma literature and the *Visuddhi-magga*, where his interest is centred on noetic problems. Thus his interpretation differs from the conceptions of most West-European scholars since Deussen. He has stressed the essential difference from Vedānta metaphysics and considered the Buddha's basic teaching from a point of view of philosophical criticism, and not of agnosticism.

C. A. Veljačić, who had graduated from the Faculty of Philosophy in

Zagreb, later studied Pāli and Sanskrit in Bonn, West Germany, where he served for many years in the diplomatic service as Cultural Attache of the Yugoslav Embassy. The book is the first part of his *Philosophy of the Oriental Peoples*, and Vol. XI of a general history of Philosophy published under the title *Philosophic Chrestomathy*, in a series, the edition of which has been entrusted to the Faculty of Philosophy of the University of Zagreb, Yugoslavia.

As Mr. C. A. Veljačić, now living in BEOGRAD, Proletarskih Brigada 56, Yugoslavia, while expecting his new diplomatic assignment in the Buddhist East, is known to us as a keen student of Pāli and the Buddha's Dhamma, we are sure that his exposition of Buddhism is correct, and hence recommend his book to all who can read Croatian.

# AN APPEAL TO BUDDHISTS AND HINDUS TO LIVE IN PEACE

*A lecture delivered by the Venerable Pandita Paravahera Paññananda Thera, Vice-Principal, Dharmaduta Ashram Vidyalyaya, Dematagoda Road, Colombo, at Parameshwarar College, Jaffna.*

I WOULD like to say that I have come over here not to deliver a lecture on any political, social or economic problems that we all face today. I am here in Jaffna, in order to deliver a lecture on Hinduism and Buddhism, which is of interest to both Hindus and Buddhists.

I am here among you as a true Buddhist monk, a humble servant of the Lord Sākyamuni Tathāgata. To me, as I am a true follower of the Supreme Lord Buddha, politics is a foreign subject. *I avoid politics, because it harms one who treads the right path of spiritual development.* Therefore, I do not like to speak a word on that subject. I am a Sinhalese, but I do not present myself before you as a Sinhalese, but, as a true bhikkhu whose heart is filled with boundless, universal kindness towards all creatures in the Universe. I renounced wordly affairs when I entered the Holy Order of the Bhikkhus. Therefore, my heart is not filled with narrow ideas such as race, caste, class or creed. *I wander among the people as a Truth-seeker possessing nothing and longing for nothing that is material.*

The country is faced with several knotty problems at this critical juncture. In my opinion our difficulties can be easily redressed if we truly and sincerely follow the path shown to us by the ancient Indian saints in different ages. They are very simple, and could be easily solved by anybody who follows his own religion with sincerity, and cultivates the four higher qualities

in his own mind such as : *Universal Brotherliness, Compassion, Sympathetic Joy and Equanimity*, which are called in the words of the Buddha the four "*Brahma-Vihāras*". Hindus or Buddhists, if they truly live up to these fundamental principles of life wherever they may live, can be called an ideal people who are working for the Commonwealth of Universal Harmony, Peace and Prosperity. I am speaking here having come from the southernmost part of this beautiful Island, to my Tamil brothers and sisters living in the northern part. Here I am glad to say that I feel quite at home with my Hindu brothers and sisters of this beautiful p̄ninsula. As a bhikkhu, I do not hate any individual, race or country. For, I see "all in one and one in all". So the whole universe is one family. Quarrels take place sometimes even between brothers and sisters, but they never last long. *Similarly disputes arise between peoples on different matters. Like our family quarrels we must always be able to overcome them with a compromising mind by following our religious principles.* For this purpose indeed, we need religion, and here I feel the necessity of the spiritual leaders' guidance in order to solve these simple problems which the average man and woman regard as "knotty problems". Let one live the life of a true Hindu, and another that of a true Buddhist according to their respective religions. *A true Hindu and a true Buddhist, I fervently believe, are twin brothers or twin sisters.*

The Buddha was a noble prince in a Hindu Royal House.

He was educated as a Hindu by Hindu teachers. He led a perfect Hindu life ; and he approached the then living Hindu saints and teachers and held discussions with them in friendly terms. He became a Hindu Sanyāsi and practised Hindu systems of spiritual attainments for six years at Uruwela in Gayā. He did not attain what he cherished by these ancient systems of salvation, so he renounced these systems and began a new life as a Truth-seeker. One full moon night of Vesak sitting under the sacred Bodhi Tree on the right bank of the river Phalgu or Neranjara, over twenty-five centuries ago, he found out a new path (unheard of hitherto by any god or human being) known as the Middle Path, what is called in Pāli "*Majjhima Paṭipadā*", consisting of eight noble constituent factors to attain supreme enlightenment. By treading this path alone he became a *Sammā Sambuddha*—the Supremely Self Enlightened One. It was the Buddha who proclaimed this perfect path of enlightenment for the first time in the history of the worlds of gods and men as the only means of attaining the "Deathless State". Thus I strongly believe that Buddhism is the perfection of Hinduism.

I am not going to speak, on the philosophies of these two great religions, which I regard as twin brothers ; and if I go into details of these philosophies, we would differ in many a respect and these differences will not help us in any spiritual gain. Now, in India from the time of the Buddha up to this day, Hindus and Buddhists have lived in one and



the same family as husband and wife, or sisters and brothers, for centuries. They never quarrelled with regard to their religious practices and beliefs; and everybody was at liberty to follow his or her own path of salvation. *They lived peacefully, care-free and contented. They never hated each other. They respected each other's religious leaders.* The Buddha visited almost all the religious institutions then existing in India; and held friendly discussions with leaders of those churches; and succeeded in convincing and leading them in to the right path. We have many an example in the sacred scriptures of the Buddhists in this connection.

According to the chronicles, the Nāga race who welcomed the Buddha to Nāga Dīpa has been already absorbed in both the races, the Tamil and the Sinhalese. The Sinhalese received Buddhism as a Royal Gift from a delegation sent by the holy Buddhist Brotherhood and the great Emperor Dharma Asoka of India to this country. Now we protect it as our national heritage with utmost care even at the cost of our lives. You, I believe, will agree with me, if I say that the late Sir Ponnambalam Ramanathan was one of the great sons born in Sri Lanka in our age. I recall to my mind one of his memorable sayings, which perhaps some of you may not have heard: *"So long as the Sinhalese race exists in this country so long will Buddhism survive"*. So we Buddhists of this country are proud of this noble gift of India, and we protect it with utmost effort.

Buddhists and Hindus lived for centuries in harmony, peace and prosperity not only in India but in Ceylon also, co-operating with each other with great love and faith. My mind goes to the times of several Buddhist and Hindu Emperors of

India. The Gupta period in India was a golden age of Hinduism and Buddhism. The Imperial Guptas revived Hinduism and Buddhism side by side, by enriching their respective literatures and erecting temples. Accordingly, they spread the gospel of loving-kindness taught by the Buddha not only in India, but also in the adjacent countries like Tibet, China and so on, through Buddhist missionaries. They made royal grants equally to both the Buddhists and the Hindus. Hinduism borrowed much from the common stock of Buddhism, and at the same time Buddhism confirmed many Hindu principles commonly acceptable to all living beings in the world. Harsha was the last Buddhist Emperor of India in the seventh century, who every year distributed the whole Royal Treasure to the spiritual leaders that assembled from various parts of India at the places like Allahabad and the like. These Emperors did not allow the people to cultivate antipathy against other religionists. So these are the greatest examples that we can gather from the history of these two religions. Then, why cannot we follow the same path that was trodden by these great Indian leaders in the past?

You speak Tamil while I speak Sinhalese. We differ here mainly in tongues only. I deeply regret not being able to speak to you in Tamil. I say, you all are my brothers and sisters according to the Buddhist conception of Karma and rebirth. In Tamil literature you will come across many Sinhalese words; and similarly in Sinhalese literature there is a large number of Tamil words. Certain Buddhists practise many Hindu forms of worship. Also there are numerous Buddhist thoughts to be found in Hinduism too. As an example *"Ahimsā, Paramo Dhammo"*—*Non-Violence is the highest doctrine*

or law. This you may come across in the great epic of *"Mahā Bhārata"*. The Buddha was the first and foremost leader who preached the doctrine of Ahimsā. This Ahimsā principle is acceptable to both Buddhists and Hindus. But today we find everywhere violence after violence; crime after crime. Buddhists, as we all know, cultivate ill-feeling against their own Hindu brothers and sisters, while our Tamil brothers and sisters do the same against the Buddhists.

Here are some golden sayings of the Lord Buddha worthy to be treasured in our minds:—

*"Paravajjānupassissa  
Niccā Ijjhāna sannino,  
Āsarā tassa vaddhanti  
Ara so āsawakkhaya."*

*"He who sees the fault of others and is always criticising: his defilements grow, he is far from destruction of defilements."*

*"Paradūkkhupadānena  
Attano sukhamicchati,  
Verasamsaggasansatto  
Vera so na parimuccati."*

*"He who wishes to gain his own happiness by inflicting pain on others being entangled in the meshes of hatred, is never free from hatred."*

Therefore, I would like to draw your attention to such noble utterances of our sublime teachers of the past; and request you to take a better course of action that will be beneficial to all of us to rebuild a *"Dharmarājya"* i.e. a kingdom of righteousness, in our beautiful Island. As all of us know well, the country is facing some problems of language, unemployment, crime, poverty and irreligion. But to my mind these are the problems that can be easily solved with patience and courage if we harmoniously and peacefully work in accordance with

the ways and methods laid down in our holy scriptures. Let the eternal law of Ahimsā taught by the Buddha be our guiding principle in our daily life. We, both Hindus and Buddhists, must follow this life-principles with great faith and hope. By this alone our problems can be solved. Then alone quarrels will cease, and no one will cultivate hatred against one's fellow-brothers and sisters living in different environments of the country. Let us root out from our hearts the narrow idea of provincialism, which is a very common thing in Indian life. Instead let us cultivate in our minds the noble idea of "Sympathetic Joy", or "Muditā" at the prosperity of our neighbouring brothers and sisters. Let us co-operate with each other in all daily affairs for harmony, peace and prosperity of all fellow-beings living in this country. "*Nahi Verena Verāni, Sammantidha Kudācanaṃ*"—hatred never cease by hatred." Let the Northerners go to the South and

live peacefully there; and in the same manner let the Sinhalese come over here and live peacefully with their Tamil brothers and sisters.

Unity alone brings prosperity. To cultivate unity and prosperity of the nation, religion is very essential. That is why I told you at the outset of my speech, politics hurt our spiritual life, while religion alone leads us in the right path. All problems come out of our mind as a result of selfishness (*Taṅhā*). Every self-interested man thinks, "*This Is I*", "*This Is Mine*" and "*This Is My Soul*". Due to this misconception, all problems whether political, social, racial or economical come out. If we shed these narrow ideas like "*I-ness*," "*Mine-ness*" and "*Self-ness*," then only all problems will totally vanish away from us. Then both peace and prosperity will be ours. Now I have mentioned here selfishness or craving as the root-cause of all worldly problems. Therefore, as

Hindus or Buddhists let us strive to overcome this internal enemy and by living peacefully cultivate brotherly feelings towards each other.

Let these young folk, specially the students of this college, be well trained in accordance with the sacred teachings that are found in the holy scriptures of Hindus and Buddhists. Here I would like to mention especially that one's knowledge of Buddhism will be imperfect unless one studies Hinduism. Similarly one's knowledge of Hinduism brings no good effects on oneself unless one possesses a deep knowledge of Buddhism. Therefore, let all Buddhists and Hindus study both the religions with the hope of attaining the highest perfection and purity of life. Moral purity, concentration of mind and knowledge are the essential principles of life to be practised day and night for attaining the final goal of life. If religion becomes once again the ruling power of the Nation in this country as in the olden days then only can we prosper, progress and be happy. Therefore, let our religious leaders come forward soon and rescue us from this spiritual degeneration.

## A GLOSSARY OF BUDDHIST TERMS

(Continued from January/February issue)

**Pansil.** *Panca Sila*, Five Precepts. The five Moral Rules which every Buddhist, layman and Bhikkhu, promises to observe. They enjoin compassion, honesty, purity, sincerity, and temperance. It is customary in most Buddhist lands to recite the Precepts in the original Pali.

**Pāramitās** (Sk.). Perfections. The six (or ten) stages of spiritual perfection followed by the Bodhisattva in his progress to Buddhahood. They consist of the practice and highest possible development of *dāna*, charity, *sīla*, morality, *kṣānti*, patient resignation, *vīrya*, vigour, *dhyāna*, meditation, and *prajñā*, wisdom. The following four are sometimes added: skilful means of teaching, power over obstacles, spiritual aspiration, and knowledge, these last four being, however, regarded as amplifications of *Prajñā*, wisdom.

**Parinirvāna** (Sk.). The state of Nirvana achieved by one who has completed the incarnation in which he achieved Nirvana and will not be reborn on earth.

**Pātimokkha** (P). The 227 disciplinary rules binding on the Bhikkhu, (q.v.) and recited on *Uposatha* days for upposes of confession. These are enumerated in the *Suttavibhanga*, the first part of the *Vinaya Pitaka*. See S.B.E. xiii, pp. 1-69.

**Pirit.** Sinhalese term derived from *Paritta* (P), *Paritra* (Sk.). Protection. A ceremony of protection from evil practised in Ceylon. Comparable with the ward-rune of Western folklore.

**Pitaka.** A basket. The Buddhist Pali Canon contains the *Tiṭṭhaka* (three baskets). These are called *Vinaya P.*, *Sutta P.*, and *Abhidhamma P.* Applied in the sense of "handing on", as baskets are used to hand on earth in excavation work. (v. *Tiṭṭhaka*).

**Prajñā** (Sk.). **Pannā** (P). Transcendental wisdom, divine intuition. One of the six *Pāramitās* (q.v.). One of the two pillars of the M., the other being *Karuṇā*.

**Prajñāpāramitās** (Sk.). A group of M. scriptures on the "perfection of wisdom by divine intuition". They comprise a number of works, the best-known being: The *Mahāprajñāpāramitā Sūtra*, the *Aṣṭasāhasrikā-prajñāpāramitā*, the larger and smaller *Prajñāpāramitāhridaya Sūtras*, and the *Vajracchedikā* (The Diamond Sutra).

**Pūjā** (Sk.). A gesture of worship or respect, usually that of raising the hands, palms together, the height of the hands indicating the degree of reverence.

**Rebirth.** An Indian doctrine which the Buddha embodied in his own teaching in modified form as the term Rebirth is

used in Bsm. to distinguish it from transmigration, for the latter implies the return to earth in a new body of a distinct entity which may be called a soul. In Bsm. Rebirth is the corollary of *Karma* (q.v.); i.e., no immortal entity passes from life to life, but each life must be considered the karmic effect of the previous life and the cause of the following life. The *karma* which causes man to return to this world in a cycle of rebirths is the result of desire. Desiring life and shunning death, man creates an opposition between them; consequently he is "thrown" from one to the other until he can bring this opposition to an end. (v. *Annattā, Karma, Nirvāna, Wheel of Life*).

**Renunciation.** Sacrifice of self-interest, the only kind of sacrifice recognized as of any value in treading the Path. The two great Renunciations in the life of Buddha are: (1) the renunciation of home, family and kingdom, and (2) the renunciation of Nirvana at the "Enlightenment", in favour of teaching the Good Law. The esoteric schools of Mahayana add a third; the renunciation of *parinirvāna* and the taking of the Nirmanakaya vesture. (v. *Bodhisattva*.)

**Sakyamuni**, the Sage of the Sakyas. A title applied to the Buddha by those outside the Sakyas clan.

**Sakkāyaditthi** (P). The false belief (*ditthi*) that in one or all of the five *Skān-*

*āhas* (q.v.) there is an individuality or self, an *attā*. The first of the Ten Fetters (v. *Four Paths*). cp. *Attavāda*.

**Samadhi** (P. and Sk.). Contemplation on Reality. The state of spiritual synthesis consequent on complete elimination of all sense of separateness, resulting from continued meditation on Reality. In it the three factors of meditation (the mind of the individual, the object of meditation, and the relationship between them) are transcended. *Sammā samādhi*, perfect contemplation, is the last stage of the Noble Eightfold Path, and the prelude to Nirvana. (v. *Nirvāna*).

**Sambodhi** (P). The insight, wisdom, and assimilation of Truth essential to the attainment of the three higher stages of arhatship. The seven successive factors which lead to *Sambodhi* are: self-control, understanding of the *dhmma*, zeal, tranquility of mind, joy, concentration, compassion. *Sammā sambodhi* is the supreme spiritual insight of a Buddha.

**Samkhāras** (P). **Samskāras** (Sk.). The second link in the Nidana Chain, and the fourth of the Five Skandhas. Mental predispositions; the karmic results of mental illusion. The congeries of mental properties which collectively make up awareness, or the elements of consciousness.

**Sammā** (P). Supreme; the highest point or summit. In its relative meaning it is used to describe each step of the Noble Eightfold Path, being usually translated "Right". Here it means the highest state possible for any given individual to attain, according to his mental and moral development and his environment. In its absolute sense it means "supreme", as in the invocation: *Namo Tassa Bhagavato Sammā Sambuddhassa!* Homage to him, Blessed One, Worthy One, Supreme in Highest Wisdom (Supremely Enlightened),

**Samsāra** (P. and Sk.). (Also spelt *Sang-sāra*). Lit. "faring on", continued "coming-to-be". *Samsāra*, as Existence is contrasted with Nirvana, Be-ness, the one being subject to the limitations of "becoming", the other being the state of pure "Being" (or Be-ness). Nirvana is symbolically referred to as "the further shore of the ocean of *samsāra*"; the *dhmma* as the raft which carried us across. *Samsāracakka*: the wheel of rebirth. (v. *Rebirth, Wheel of Life*).

**Sangha**. An Assembly. The monastic Order founded by the Buddha, the members of which are called *Bhikkhus* (m) or *Bhikkhunis* (f). It is the oldest monastic order in the world. The act of admission to the Order is called *pabbajjā* (renouncing the world). The hair of the head and beard is shaved, the yellow Robe (consisting) of three garments) is donned and the *Tisarana* (q.v.) is recited. The candidate is then a novice. The ordination ceremony (*upasampadā*) takes place before a chapter of at least ten senior *Bhikkhus* (*theras*). No oaths are taken, and the *Bhikkhu* is free to leave the Order at any time if he desires to do so. The *Bhikkhu* possesses only his robes, alms-bowl, razor, needle and water-strainer. He eats only one meal a day, no food being taken after mid-day.

**Sāsana** (P.). Doctrine. The Dhamma as taught by Buddha.

**Sīla** (Sk. and P). (1) Habit, behaviour, nature, character, e.g., *adānasīla*, not-giving-nature—stingy; *pāpasīla*, evil-

nature—wicked. (2) Moral precepts, code of morality, Buddhist ethics. *Panca-sīla*, the Five Precepts; *Dasa-sīla*, the Ten Precepts. (v. *Precepts*).

**Skandha** (Sk.). **Khandha** (P). the five causally conditioned elements of existence forming a being or entity. In the personal sense, the *skandhas* are the elements which condition the appearance of life in any form, which together make up the personality in the sphere of *samsāra*. (q.v.). The five *skandhas* are inherent in every form of life, either in an active or a potential state.

**Sotāpanna** (P). "He who has entered the stream." The first of the Four Paths (q.v.) to liberation. *Sotāpatti*, the state of a *sotāpanna*. One who has had vision of Nirvana.

**Suicide**. According to Bst. doctrine a man cannot avoid suffering by taking his life, nor does he escape from the "Wheel of Life" by so doing. The destruction of the physical body merely transfers the entity to other spheres of existence, and rebirth into the physical follows. Physical life is considered of great importance, as it is only here that the Way of Liberation can be followed, and Enlightenment attained. Taking one's life is, therefore, waste of opportunity. Voluntary sacrifice of one's life for the welfare of others is considered meritorious, the motive being altruistic.

**Sutta** (P). **Sūtra** (Sk.). Lit. A thread or string on which jewels are strung. Applied to that part of the Pali Canon containing the dialogues or discourses of the Buddha. The *Sutta Pitaka* consists of the five "Nikayas", i.e., *Dīgha*, *Majjhima*, *Samyutta*, *Anguttara*, *Khuddaka*. For further details see A.P.C. herein.

**Tanhā** (P), **Trishnā** (Sk.). Thirst for sentient existence.

**Tathāgata** (Sk.). A title of the Buddha, used by his followers, and also by himself when speaking of himself. Derivation doubtful, but usually derived from *tathā-āgata* (thus come), or *tathā-gata* (thus gone), and given the meaning "He who has come and gone as former Buddhas": i.e. teaching the same truths, and followed the same Path to the same Goal.

**Thera** (P). An "Elder" in the *Sangha* (q.v.). A senior member of the Order who, by length of years as a respected *Bhikkhu* or by exceptional qualities of character, is generally accorded this honorary title.

**Thera-Gāthā** and **Theri-Gāthā**. The names of two works of the Pali Canon (A.P.C. 275, 276). An important collection of poems or hymns relating to the experiences of arhatship.

**Theravāda**. The "Doctrine of the Elders" who formed the 1st Buddhist Council. The sole survivor of the 18 sects into which by the 3rd c. B.C. the original Hinayana School of Bsm. was divided. Until recently this school was known in the West by its generic name of Hinayana, which means small or lesser vehicle (of salvation), but this term of reproach, coined by the Mahayanists, has now been dropped in favour of the more accurate and less discourteous name of Theravāda, the Way of the Elders. See

*Hīnayāna, Mahāyāna*. As the Theravada school covers Ceylon, Burma, Siam and Cambodia it is sometimes called the Southern School, to distinguish it from the Northern or Mahayana School which covers Tibet, Mongolia, China, Korea and Japan.

**Tiloka** (P), **Triloka** (Sk.). The Three Worlds, a phrase meant to embrace all manifestation. The worlds are (i) *Kāmaloka*, the field of the five senses, (ii) *Rūpaloka*, the plane of invisible yet existing form corresponding to certain of the *Jhānas* (q.v.) or planes of meditation, and (iii) *Arūpaloka*, the 'formless' world corresponding to the higher levels of the *Jhānas*.

**Tipitaka** (P). The three Baskets of the Law, being divisions of the Pali Canon, (v. *Pitaka*).

**Ti-Ratana** (P). The "Three Jewels" or Gems of Bsm. The *Buddha*, the *Dhamma*, and the *Sangha*.

**Ti-Sarana** (P). The Threefold Refuge in *Buddha*, *Dhamma* and *Sangha*, which follows the invocation to the Buddha in *Pānsil* (q.v.) and precedes the five-fold vow of *Pānsil* or *Panca Sīla*.

**Udāna**. Lit. a "breathing out", an "exultant cry". The title of one of the oldest works in the Pali Pitakas.

**Upādāna** (P). Clinging to existence; the "will to live". That which supports existence. The ninth link in the Chain of Existence. (v. *Nidānas*).

**Upāsaka** (P). A lay disciple who strives to keep the Five Precepts at all times, and the Eight Precepts on Uposatha days, and who tries to follow the Eightfold Path whilst living in the world. The feminine form is *upāsikā*.

**Upasampadā** (P). The ceremony of full ordination for a *Samanera* (q.v.) by which he becomes a *Bhikkhu* (q.v.). The *Bhikkhu* receives a new name with the Robe, but may leave the *Sangha* (q.v.) on due notice at will.

**Upekkhā** (P). Equanimity. Serenity. The fourth of the *Brahma Vihāras*

**Uposatha** (P). The 1st, 8th, 15th and 23rd days of the lunar month; i.e. Full Moon, New Moon and the days equidistant between them. They were kept as fast days in pre-Buddhist times, and were utilized by the early Buddhists as days for special meetings of the Order, and for recitation of *Pātimokkha* (q.v.). They became recognized as "sabbath" days, or days for expounding or listening to the *Dhamma*, for keeping special precepts, etc., and are still recognized for that purpose in most Buddhist lands.

**Vedanā** (P). Sense reaction to contact. The seventh link in the Chain of Causation, producing the craving or thirst for existence. The second of the Five *Skandhas* (q.v.).

**Vihāra**. A dwelling-place or abode. Also a state of life or condition (of heart) (v. *Brahma vihāras*). The houses presented to the Buddha for the use of the *Sangha* were called *vihāras*, and the name is now usually applied to any Buddhist retreat or monastery.

**Vinaya**. The Vinaya Pitaka is the first main division of the Tipitaka. It is concerned with the Rules of Discipline governing the *Sangha*. It is divided into (1) *Suttavibhanga* dealing with *Pātimokkha* (q.v.), (2) *Khandhakas*, subdivided into *Mahāvagga* and *Cullavagga*,

and (3) *Parivāra*, summaries and classification of the Rules, arranged for instruction and examination purposes. See A.P.C. Eng. trsl. S.B.E. vols. xiii, xvii, xx, and S.B.B. vols. x, xi, xiii, xiv and xx, trans. I.B. Horner. The *Mahāvastu* also contains a Vinaya section (*Vinayavastu*) which contains the Vinaya Rules of the *Mahāsaṅghika*s.

**Vññāna (P), Vijnāna (Sk.)**. As one of the Five Skandhas *Vññāna* is the normal consciousness, the relation between subject and object. It is the empirical mind, the vehicle (*upadhī*) by which one cognizes the phenomenal worlds and gains the experience of life.

**Vipassanā (P)**. Lit. Insight. Intuitive Vision. Also used for a Bst. system of meditation practised in many Viharas of the Theravada, that of Satipatthana, the Bst. system of developing "Right Mindfulness". cp. *Satori*.

**Visuddhi Magga**. Title of a famous work on Buddhist doctrine by Buddhaghosa. Trsl. into English as *The Path of Purity*. (P.T.S. 3 Vols.).

**Wheel of Life (Bhavacakra)**. The Tibetans make great use of pictorial representations of the wheel to bring before the mind the nature of existence. It is based on the Twelve *Nidānas*, its six sections portraying the different spheres of existence in which the concatenation of Cause and Effect operates. The six spheres are: the Heaven worlds, the *Asura* worlds, the Human worlds, the Animal worlds, the Purgatorial worlds, and the Hells. It is noteworthy that in the lowest hell there is an exit, and that a Buddha is depicted in each of the six worlds, thus indicating that he is ever ready to aid in whatsoever state one may be. The Wheel is depicted as being whirled round by a demon, symbolizing the miseries and limitations of existence. In the centre of the Wheel are shown the three cardinal sins or blemishes of character; lust, malevolence, and stupidity—greed, symbolized by the red cock, the green snake, and the black pig. Outside the Wheel the Buddha is depicted to symbolize release from the Wheel as the *summumbonum*, and his attainment thereof.

**Women**. Bsm. has always aimed at ideal relationship between men and women. The Sangha was established for women as soon as the time was ripe and regulations were provided for their protection.

Women played an important part in the spread of early Bsm. both as lay disciples and *bhikkhunis*. Famous women in early Bsm. were: Bahdda, famous for her discourses, and for her memories of former lives; Visakha, a wealthy patroness of the Order; Ambapali, a courtesan who became a convert and supported the Sangha; Dhammadihna, the great preacher; Mahapajpati, the Buddha's foster-mother, who founded the Sangha for women; Khema, the consort of King Bimbisara, renowned for her profound insight; Yasodhara, the wife of Gotama, also entered the Sangha. In later times we have Sanghamitta, the daughter of Asoka, founding the Sangha in Ceylon. See Mrs. Rh. D., *Psalms of the Sisters* (P.T.S. 1909), and Horner, *Women under Primitive Bsm.* (Routledge 1930).

(From *A Buddhist Students' Manual*)

# ASSOCIATION NEWS

## FORT BUILDING FUND

THE following contributions are acknowledged with thanks:—

G. W. David Silva Rs. 15.00; Hender-son & Co., Ltd. Rs.75.00; F. R. Ratnasara Rs. 25.00; Associated Newspapers of Ceylon, Ltd. 150.00; M. Chandaratana Thera Rs. 2.00.

Mr. H. Leo Perera Rs. 15.00; Messrs. Wijesiri Stores, Hingurakgoda Rs. 88.75; Free Lanka Insurance Co., Ltd. Rs. 135.62; Anonymous Rs. 25.00; Dr. G. P. Malalasekera Rs. 100.00; Mr. D. A. Ranasinghe Rs. 100.00; Mr. F. Ratnasara Rs. 25.00; Mr. Punchi Singho Rs. 1.00; Mr. N. R. Perera Rs. 15.00; Mr. M. D. W. Jayawardene Rs. 100.00; Mr. G. W. D. de Silva Rs. 10.00; Messrs. Forbes & Walker Ltd. Rs. 200.00 Messrs. Wijesiri Stores, Hingurakgoda Rs. 6.35.

## NEW MEMBERS

**8.12.58**: B. Dharmasena, "Senaka", Mirihana Road, Nugegoda; D. V. S. Dissanayake, 911, Etul Kotte, Kotte.

**22.12.58**: Nalina Seneviratne, 464 Timbirigasyaya Road, Colombo 5; D. K. W. Gunawardene, 117/3, Kolonnawa Road, Wellampitiya.

**5-1-59**: W. D. C. Abeyagoonewardene, "Abeya Sewana", Havelock Place, Galle.

**12-1-59**: K. S. E. Jayatilleke, Ittepana.

**2.2.59**: K. A. Gunaratne, "Kusum Siri", Tangalle.

**16.2.59**: Dr. C. M. Herat Guneratne, 26, Maitland Crescent, Colombo 7; D. S. Fernando, 14, Campbell Avenue, Colombo 10; Dharma Sri J. Dahanayake, 83/11, Baseline Road, Colombo 8; M. M. Janaratne, Nalanda Vidyalyaya, Colombo 10; Gate Mudaliyar L. M. W. Senanayake (Life Member), Wasala Walawwa, Madampe; D. M. W. Senanayake (Life Member), "Senanayake Walawwa", Madampe.

**23.2.59**: Marshall de Silva, 101, Elliot Road, Galle; Reuben Gunasekera, 168/4, Inner Flower Road, Colombo 7.

## 61st ANNUAL GENERAL MEETING

### Hony. General Secretary Re-elected

Mr. D. L. Dissanayake was re-elected Hony. General Secretary for the fourth time in succession after an election which attracted to the 61st Annual General Meeting of the Colombo Y.M.B.A. held on February 28 a very large number of members. They had come from Deniyaya, Tangalle, Galle, Kalutara, Panadura, Horana, Kegalle, Kandy, Polonnaruwa, Anuradhapura and Badulla.

Mr. H. W. Amarasuriya, President, occupied the Chair, and associated with him on the platform besides the Hony. General-Secretary, and Mr. P. H. J. Jayasekera (Hony. Treasurer) were Sir Cyril de Zoysa, Mr. N. J. V. Cooray, Mr. H. S. Gunasekera and Sri Lalitha Rajapakse (Vice-Presidents and Trustees).

The annual report and accounts were adopted after a few comments by Mr. D. L. Dissanayake and Mr. G. L. Perera.

The following elections were unanimous as no rival nominations had been received.

**President**.—Mr. H. W. Amarasuriya, re-elected.

**Vice-Presidents**.—Mr. R. L. Pereira Q.C., the Hon. Sir Cyril de Zoysa, Mr. N. J. V. Cooray, Mr. Dudley Senanayake and Mr. H. S. Gunasekera, re-elected.

**Hony. Treasurer**.—Mr. P. H. J. Wijesekere, re-elected.

**7 Members of the Board of Management**.—Mr. Siri Perera, Mr. E. S. Amerasinghe, Mr. D. L. F. Pedris, Dr. E. M. Wijerama, Dr. A. Simon Silva, Mr. D. W. G. Ranasinghe, Mr. M. P. Amarasuriya.

**Auditors**.—Messrs. R. B. de Silva & Co.

The election for the office of Hony. General-Secretary took place under the strictest security measures imposed under the orders of the Board of Management by an Election Commission comprising Mr. W. P. Daluwatte (Chairman), Mr. L. Piyasena and Mr. D. W. G. Ranasinghe.

The secret ballot resulted thus:—

Mr. D. L. Dissanayake—366.

Mr. J. Malalgoda—95.

The Chairman announced that a suggestion to collect membership subscription in two instalments, which involved an amendment to the Constitution would be considered by the Board of Management, and placed before a special general meeting.

Earlier a vote of condolence was passed on the death of Mr. Rajah Hewavitarne.

## OBITUARY

We record with regret the death of Mr. D. C. Wijewardene, Mr. N. D. A. S. Wimalakirti, Gate Mudaliyar N. Wickremaratne, and Gate Mudaliyar Tudor Rajapakse.

## NEWS & NOTES

### FOR BUDDHIST SCHOLARS

Singapore.

More than 80,000 students in Singapore Chinese schools are studying Buddhism as an extra school subject this year. And all have been supplied with free textbooks.

"All the books are a Chinese New Year gift from the Singapore Buddhist Federation, a Chinese organisation," Miss Pitt Chin Hui, an educationist, told the Straits Times today.

Miss Pitt is a liaison officer of the Education Ministry on the study of Buddhism in Chinese schools.

The number of students studying Buddhism represented almost half the total enrolment of pupils in Singapore Chinese schools, she said.

The books approved by the Education Department, are printed locally and are illustrated with pictures in colour.

In a report submitted to the Education Ministry, Miss Pitt states that the recent study course on Buddhism for more than 300 Chinese school teachers had proved so successful the organisers had decided to continue with them on the first Sunday of every month.

The organisers are the Singapore Buddhist Federation and the Singapore Regional Centre of the World Fellowship of Buddhists.