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DISCIPLINE FOR THE LAYMAN

By SOMA THERA, VAJIRARAMAYA

THE Buddha's message consists of the Doctrine (*Dhamma*) and the Discipline (*Vinaya*). The Discipline has to do with conduct, virtue, morals, the ethical side of the message; the Doctrine with the rest. In the threefold division of the Path to the Extinction of Ill, the Discipline comes under the aggregate of virtue (*Sīla*); the Doctrine belongs to the aggregates of concentration (*Samādhi*) and of wisdom (*Paññā*). The Discipline or moral practice concerns the activity of speech and bodily behaviour; the Doctrine is connected with the activities of the intellect and of the understanding. As mental clarity and penetration leading to extinction (*Nibbāna*) depend on the practice of virtue, which eliminates the restlessness and anxiety due to immoral action and speech, and provides a necessary element for right thought and understanding, the Discipline is an essential factor for the attainment of the Extinction of Ill.

The salient feature of the Buddha's message is its freedom from exaggeration, immoderate thought, and extreme action, as declared by the Buddha himself in the Instruction of the Setting in Motion of the Law (*Dhammacakkappavattana Sutta*) where he says that his teaching is the Middle Way, *Majjhimā Paṭipadā*, balanced and serene, free from addiction to sensual enjoyment and to fatiguing the body, and from the extravagant, absurd notions

of eternalism and annihilationism. This freedom from extremes is the best test for distinguishing the genuine teaching of the Buddha from the spurious attributed to him. What is extreme, extravagant, irrational, or exaggerated, wherever it may be found, cannot be the teaching of the Compassionate, Fully Enlightened One.

In the diffusion of the *Dhamma* in the world no coercive method or force of any kind was used. The *Dhamma* spread itself quietly, unhurriedly, gently, with dignity, and by clean means. The message of the Buddha, wherever it went, pacified the hearts of men with its cooling waters of compassion and peace. The history of the propagation of the *Dhamma* is innocent of cruelty, persecution, and bloodshed. There is enough to warrant the statement that the first disciples of the Blessed One, who published his message, went from place to place bearing in their hearts the image of his gracious, kind, and noble personality, and mindful of these words of his to them: "Wander forth for the good of many, out of compassion for the world, for the profit, welfare, and happiness of divine and human beings. Make known the teaching good, in the beginning, good in the middle, and good in the end, endowed with meaning and proper verbal expression, and complete in everything. Proclaim the purified way of the Buddha." Digitized by Soolaham Foundation www.soolaham.org

A follower of the Buddha cannot resort to violence to gain his ends. Not only is violence wrong in the Buddha's teaching but also anger, which is near to violence. For any one who appreciates the moderate way of life, the life that is free from extremes, it is a sign of failure in right practice to fall into ill will, anger, or indignation. Hate of every kind clouds the mind, hinders clear understanding, and deprives one of the power to reach sane decisions. Anger has an intoxicating quality. The man who is angry is in some respects like a drunken person. He is not sober. Seeing the danger and futility of anger for one in search of the truth the Buddha said: Bhikkhus, if outsiders speak ill of me, speak ill of the *Dhamma*, the teaching, or of the *Sangha*, the Community of Bhikkhus, there should not be in you on that account discontent, ill will, or malice. Should you on that account be angry and offended you would (spiritually) be in danger. Bhikkhus, if, when others speak ill of me, the Teaching, or the Community, you feel angry and offended, would you be able to see the difference between the good and the bad speech of others?—No, venerable Sir.—Bhikkhus, when outsiders speak ill of me, the Teaching, or the Community of Bhikkhus, the false should be explained by you as false thus: This is a falsehood for this reason, this is an untruth for this reason. This is not in us,

this does not exist in us. Bhikkhus, if outsiders speak in praise of me, the Teaching, or the Community of Bhikkhus, there should not be in you on that account joy, or pleasure, or elation. Should you on that account be joyful, pleased, and elated, you would thereby be (spiritually) in danger. When others speak in praise of me, the Teaching, or the Community of Bhikkhus, the true should be acknowledged by you as true thus: This is true for this reason, this is a fact for this reason. This is in us, this exists in us.

The follower of the Buddha in upholding truth and rejecting untruth, according to his understanding, will not go beyond clearly stating what he believes to be true and not subscribing to and not supporting in any way what he has found to be untrue. He will not hate those who hold views different from his. He will always act free from resentment even under the most difficult circumstances. Adherence to the truth is a most important thing for the good life, and it will always keep the ways of reason free and clear and produce in a person the readiness to own his errors and to change a course of action that has been found to be wrong. This malleability of spirit, this humility, tractability, and freedom from pride, can be seen in all who have the open mind, which is most needed for the attainment of inner peace.

As the Buddha's teaching is one that inculcates the idea that every man is responsible for his deeds and for what he is, no one can blame another for his own unhappiness, misery, feeling of insecurity, or anxiety. Every man is the heir of his own deeds, his deeds are his possession, his relative, and his refuge. Due to his own deeds a man continues in *Samsāra*. All good depends on nobility of character, and it may be justly said that the Buddha's teaching, which tells us to seek security and freedom in ourselves, in our own minds, purified by virtue, is the best of all conceptions of human liberty based on a realistic view of life.

The Buddha sees not only suffering but also the transcending of suffering. He teaches us to avoid what produces unhappiness and to do what produces happiness. He says that the evil-doer suffers here and hereafter and that the doer of good rejoices now and afterwards.

The transcending first of evil by mundane good and the transcending of both evil and good later through attainment of the ultramundane constitute the path to freedom proclaimed by the Buddha.

This path is a gradual one free from harsh and violent methods as it must be since it is a teaching of moderate principles suited for practice by all intelligent beings. In the *Ganaka Moggallāna Sutta*, the Blessed One says that just as a horse-trainer having got a good thoroughbred first accustoms him to the bit and then trains him in what further training he must get step by step, so the Master leads the tamable human being who comes to him, by stages, along the way of purity.

Unlike the paths of some other teachers, who believe that happiness has to be reached by suffering, the Blessed One's path is a turning away from what is unhappy to what is not. When according to the Buddha's instruction a person sees the world's ill he is not depressed by it because the Buddha also shows him the happiness possible of attainment here and now, and so he gains confidence in the Master's teaching. Such a person through such confidence gains joy, calm, gladness, concentration and the vision of things as they really are. Then turning away from the happiness connected with the temporary to that which is unconnected with mundane perception, he reaches dispassion, freedom, and the knowledge of the supreme bliss of the Extinction of Ill. After that as an extinguished one he lives untouched by the world as the lotus, which, having risen above its native pond, stands untouched by the water in which it has grown.

The Buddhist Layman's Code of Discipline contained in the *Sigāla Sutta* is concerned chiefly with the cultivation of virtues necessary for preparing the mind of the household for the Extinction of Ill, *Nibbāna*. This sutta teaches the layman the art of establishing himself in the fundamental qualities implied in the term Discipline as it is understood in the Buddha's message. These qualities cannot be developed by one who is without self-control, propriety of conduct, modesty, mildness, manners, and freedom from crooked behaviour, which form the basis of a noble character and which are closely connected with all teachings of virtue in the

Buddha's dispensation. Instructions given by the Buddha for the welfare of laymen in particular are found in other suttas too. Among these are the *Parābhava Sutta*, *Mahāmaṅgala Sutta*, *Dhammika Sutta*, and *Vyagghapajjha Sutta*, which set forth teachings related to the basic principles of Buddhist ethics for the layman explicit and implicit in the *Sigāla Sutta*.

The carrying out of the moral principles taught by the Buddha needs on the part of the practiser the friendly mind, and so the Buddha's Path of Virtue, which leads to Concentration and Wisdom, may be called the way of friendly feeling, *Mettāyana Magga*, since one who practises virtue (*Sīla*) bestows on all living beings freedom from fear, hatred, injury, and distress. As the feeling of amity impels the understanding Buddhist to be virtuous, kindness becomes the dominant note of the Buddhist way of life.

The practice of the *Sigāla Sutta*, the Layman's Code of Discipline, will strengthen the solidarity of a community by maintaining the right relations between its members. According to the Code, parents have to guide their children, see to their education, and take care of them, and children have to honour their parents and keep up the good family traditions; teachers should train and instruct their pupils properly and be duly respected by the pupils in return for their kindness; a man should be courteous, true, and respectful to his wife, be unstinting in providing her needs, and be ready to hand her authority in the home in return for faithfulness and the proper performance of her household duties; friends should be generous, courteous, kindly, benevolent, helpful, and constant to one another; masters should assign to servants tasks according to their strength, feed and pay them, look after them in their illnesses, share luxuries with them, and give them holidays, and servants should rise before and retire after the masters, be content, do their work well, and appreciate the virtues of their employers; laymen should minister to monks and brahmins by deeds, words, and thoughts of loving-kindness, by welcoming them gladly and supplying their requisites, and the monks and brahmins should restrain the laymen from evil, encourage them to do good, have a kindly heart towards them, and teach them well.

Such a teaching has the well-being of all members of a society as its end, and is the diligent practice of friendly action, which is the mark of the truly social being. It is obvious that those who practise the Buddhist layman's Code of Ethics will be happy fulfilling the duties that make for orderliness, peace, material prosperity and spiritual development.

The virtuous man who follows the way of the good householder will be gentle, possessed of intelligence, humble, docile, energetic, free from indolence, unshaken in adversity, modest of demeanour, wise, impartial to all, one who wants to have friends, bountiful, free from avarice, a leader, a guide, and an instructor. Such a man is clearly one who can be called a model citizen. He is driven to action by the Law of Righteousness, which inspires right exertion for the overcoming of ill. It is not possible for one who sees the world with friendly eyes not to exert himself for the good of others. The lives of the Buddha and his Noble Disciples, and of his well-known lay followers like Dhammāsoka bear witness to this fact. It was from the time that Dhammāsoka began to tread the way of friendly feeling after turning away from the cruel way of the sword that the teaching of diligence (*appamāda*), which he had heard from the Arahanta Sāmaṇera Nigrodha began to take effect in him through his progress in right exertion or endeavour, which is one of the principal things in the *Dhamma*, and is the characteristic of the diligent. The opposite of diligence is negligence, sloth, indolence, which leads to death and not to immortality, according to the first verse of the portion of *Dhamma* which Asoka heard from the young saint. The verse runs thus: Diligence is the way to the deathless; negligence is the way to death. The diligent do not die. The negligent are as it were dead.

In one who is endeavouring to do good with heart endued with friendly feeling the barriers of greed, hate, and delusion, which keep men from helping one another, disappear and the will to progress towards the lofty, the true, and the good, becomes fully active. The importance of the Buddha's teaching for the world's happiness and well-being lies largely in its power to awaken men to a sense of the reality of life and to make them energetic

in the service of others. The householder's life when properly lived is one dedicated to the good of all living beings, and it is properly lived when a person is established in confidence in regard to truth, is pure of conduct, and is mindful of his own and others' welfare.

A community or society becomes great only when good men arise in it. And good men arise when they practise great virtues. But how can great virtues be practised when the great path trodden by the noblest of beings is forgotten, and men walk along paths that lead to hate and destruction? It is when there are persons with outstanding qualities of conduct and intellect that a community becomes free from the plague of fanaticism and the insecurity of extremist action as well as from the heartless exploitation, oppression, and suppression, of the weak by the strong. To protect a community from the possibility of being overwhelmed by these evils there is only one way. That is the harmless, non-violent, way praised by the wise, and proved to be good by centuries of experience of mankind. That way is where through the development of men of character, intellect, intuition, and vision, the foolishnesses, and pettinesses that are perpetrated by the untamed are cancelled and obliterated, and the influence of the perpetrators nullified. That way is closed where intelligence is at a discount, dullness is enthroned, and the wise who are the living signposts to that way are neglected.

The danger of such a state of affairs lies in the increase of fear and anxiety, in the world, which can only be dispelled by the stability of love and wisdom taught by all the great teachers of humanity, through the practice of the golden rule, the starting point of the cultivation of the liberation of the heart through love taught by the Blessed One long before the rule was propagated in the West. This ancient teaching of regarding all equally, impartially and without distinction, is the essence of the four excellent dwellings, the Brah-mavihāras, and the quicker they become generally active in a community the nearer will that community be to the abolishing of the grounds for discord in it, and for ensuring the safety of everyone composing the community. It is only with the widening of the mind through the spirit of universality

which the Brah-mavihāras instil that true freedom can hope to gain a foothold in this world. And it is because the Buddha saw in these practices the most potent antidote to the narrowness of the unregenerate hearts of men that he gave the practices an important place in his teaching. Non-violence which is the beginning and the end of the path of Noble Living cannot be practised without the thought of universal kindness and mercy.

Further in a community where the Buddhist ethics for the layman are practised there cannot be any kind of regimentation. The members of the community will learn to live in a way that does not hurt anybody. In such a community the way of friendly feeling will encourage men to make the life of the entire group happy. As such a way of life is for the wise, the intelligent, and not for the foolish, as it is for the contented and not the discontented, and as it is for the energetic and not for the indolent, all who follow it genuinely will turn their minds to the attainment of knowledge, contentment, and right effort, the basis of blameless happy living. Thus the standards in such a community will be the highest humanly possible, and by the very loftiness of the standards the dullness and boredom of uniformity will vanish and the unity of the group will be strengthened by the diversity of achievements and accomplishments of the members, according to their capacities, tendencies, and temperaments.

The message of the Buddha can lead to a clear view of life and a practical way for the achievement of individual and social good, since it is a teaching dependent on reality. In such a teaching the intelligent can have trust; it can give them the necessary impetus for reaching the highest goal attainable in the world. The Buddha's message shows the path to complete freedom (*vimutti*) from the shackles of superstition, wrong understanding, discontent and conflict.

In the time of the Buddha, polytheism was giving place to monotheism, and he proved that the idea of God was not necessary for practising the good life or for explaining the reason of suffering or for overcoming it. As Paul Dahlke says, "Man belongs to himself. The self is the lord of self. No God sits in judgment on him . . . Buddhism is not atheism in the ordinary sense of the word.

The ordinary atheist is a man whose atheism is an excuse for licence. . . . For the Buddhist there is no God who can absolve him from sin. For the Buddhist there is only action and the result of action ”.

In this connection H. von Glase-napp says, “Buddhism . . . is outspokenly atheistic in respect to its denial of an original creator of the world and of an omnipotent omniscient God”. Further he says that for the Buddhist “the world is not governed by a personal God, but an impersonal law . . .”. The Buddha teaches that each man is responsible for what he is and does, and as Dahlke says, “It (Buddhism) is a religion for men who know that in the realm of reality nothing is given for nothing”. Buddhism shows that in the realm of the spirit man is utterly free, that he is bound only because of craving, and that if the delusion that hides his craving is dispelled, he breaks loose from the

bonds that bind him to the world of suffering and is liberated from all ill.

The *Dhamma*, as it has been indicated above, is a teaching of right exertion. It is the active man of indomitable energy who blesses the world both with material wealth and wisdom. It is impossible to come to know the *Dhamma* closely and not be impelled to go forth to reach the highest. The Buddha’s teaching when it is admitted wholeheartedly into any mind brings about radical changes for good in the character of the individual who entertains it. The message of the Buddha can make the cruel compassionate, the lazy active, and the selfish selfless, through its immeasurable wisdom, which can transmute what is base into something noble and precious.

When the message of the Buddha permeates a society men can no longer be servile; they have to be free and governed by love and sympathy and the voluntary res-

traints of righteousness. With the message of the Blessed One ruling the lives of men there will come into being the fully reasonable code of conduct in which the compassionate outlook, the essence of a cultivated mental life, becomes predominant. This teaching will train men to be careful about their actions and impart serenity and calm to the human mass. The kinship of blood, or race, or language is feeble in comparison with the kinship of noble ideas in action, which spread wide the spirit of a genuine culture. The kinship of noble ideas springs from the pure consciousness of a man and transcends the bounds of family and nation. Great and pure ideas by their wisdom and sublimity unite people who have not seen one another in a way nothing else can. That is the power of goodness; and in entering the ocean of the *Dhamma* people resort to a wealth of great ideas that are incomparable for their potency and usefulness in producing a happy world within and without.

THE UNIVERSAL LAWS

By Dr. LUANG SURIYABONGS, M.D., Bangkok

THE Universal Laws discovered by the Buddha are *the Triple Characteristics of Life—The Law of Karma And Rebirth—The Four Noble Truths—Nibbana—The Law of Dependent Origination—and The Noble Eight-Fold Path* that leads to the Cessation of Suffering.

“There are two extremes that he who strives for deliverance (*i.e.* release from the chain of rebirth) should avoid. One extreme, the craving for the satisfaction of the passions and other pleasures of the senses, is vulgar, base, degrading and worthless. The other extreme, exaggerated asceticism and self-mortification, is painful, vain and also worthless. Only the Middle Path which the Tathagata has found, avoids these two wrong ways and opens the eyes, bestows insight, and leads to wisdom, to deliverance, to enlightenment, to Nirvana.

“It is the Noble Eight-Fold Path, namely :—

Right Views, Right Aspiration, Right Speech, Right Deeds, Right

Livelihood, Right Endeavour, Right Mindfulness, Right Concentration.

“Now this is the Noble Truth of Suffering : Birth is suffering, Disease is suffering, Union with unpleasant things is suffering, Separation from beloved objects is suffering, unsatisfied desires is suffering; in short the whole Five Groups of clinging is suffering.

“Now this is the Truth of the Cause of Suffering, namely :—Verily it is the Thirst, the Craving for existence, and enjoyment which leads to rebirth; seeking satisfaction now in this way, now in that. It is the Craving for the satisfaction of the passions, the Craving for annihilation.

“Now this is the Noble Truth of the Cessation of Suffering, namely :—Verily it is the complete destruction, conquering, annihilation of those Cravings. Now this is the Noble Eight-Fold Path, namely : Right Views, Right Aspiration, Right Speech, Right Deeds, Right Living-

hood, Right Endeavour, Right Mindfulness, Right Concentration.”

(Translated by STRAUSS).

The Four Noble Truths form the essence of the Teachings of the Buddha. To understand, however, the whole Doctrine it is necessary to know the *Triple Characteristics of Life*, the *Doctrine of Anatta*, the *Five Groups of Grasping*, the *Law of Karma and Rebirth* and the *Law of Dependent Origination*, otherwise it will not be possible to have a true understanding of the Buddha’s understanding of Life.

In His Enlightenment His first discovery was the “Triple Characteristics of Life”, namely “that all formations are transient (*Anicca*); all formations are subject to suffering (*Dukkha*); all things are not the Self, not belonging to the Self. In the *Visuddhi-Magga*, VIII, 3, it is further said : Impermanency of things is known by its passing or disappearing and rising. This means that these things are mere

“becoming”. The Law of Change constitutes the basis of the Buddha’s Doctrine of Anatta, being not the Self but a process of ever changing phenomena, all comprised in the “Five Groups of Grasping” which are conditioned, subject to change and suffering and not the Self.

The Five Groups of Grasping are also called “The Five Groups of Attachment”, because we cling to the idea that they are one and same with ourselves. The Five Groups of Attachment consist of Corporeality (*Rūpa*), Sensation (*Vedanā*), Perception (*Saññā*), Karmic Formation or Thought (*Saṅkhāra*) and Consciousness (*Vinnāna*). These Five Groups of Grasping neither singly nor collectively contain anything which could be regarded as belonging to the Self; they are but fleeting physical and mental phenomena of the process of life, a process that since time immemorial has been going on without a perceivable break in it, and will continue from life to life, until the individual Karmic force has ceased. The idea of Self is a delusion, because all ideas are conditioned or conceived and not the Self. Therefore the Buddha said: “Whatever there be of corporeality, of sensation, perception, thoughts or imaginary or consciousness, whether past, present, or future, one’s own or external, gross or subtle, lofty or low, far or near, one should understand according to reality and true wisdom—This does not belong to me; this I am not; this is not myself.”

The Buddha not only rejected the idea of a permanent Soul or Ego; but also refuted the existence of a first cause or a Creator of the Universe. This is what he says: “Inconceivable is the beginning of ‘Samsāra’ (the Round of Rebirth in the various realms of existence); not to be discovered is any first beginning of beings who, obstructed by Ignorance and ensnared by Craving are hurrying and hastening through the ‘Round of Rebirth’ . . .” In several discourses the Buddha speaks of the existence of innumerable worlds, and states of happiness and sorrow; but did not attempt to speak of their primary origin. When asked about the world he answered instead: “I will show you the world, its waxing and waning in this physical body, which is about a fathom in length.”

This means that the problem of existence cannot be solved from the outer world, but must be sought and solved in our corporeal forms, that is, within this corporeal body, endowed with the “Six-Sense Organs and Consciousness.”

But this Law of Change is a force of nature which works not without any cause. This unceasingly appearing and disappearing of phenomena is subject to the all-embracing Law of Karma and Rebirth, discovered by the Buddha in His Enlightenment.

The Law of Karma and Rebirth teaches that man is whatever he makes himself. His thoughts, words and deeds, *i.e.* his will-actions or

his Karma committed in his previous lives have brought him into this present life. The conditions under which he is born, his present state and environment are the effects, the Karma results of his previous lives.

Depending upon his reactions to these karmic conditions since he has a free will to react wisely or otherwise—he creates new Karma, new will-actions on his own accord in this life which form the conditions under which he will be reborn in future. His good actions are reward in itself and result in happiness, physical and mental wellbeing, contentment, success in life, etc . . . and in better circumstances in this very life and in future existences. Should he, however react against his karmic conditions unwisely by committing evil, his unwholesome karma will inevitably result in pain and suffering, disease, failure, discontent and unrest. In short, his will-actions will have bad effects upon his immediate and future lives. In *Anguttara-Nikaya II, 33*, it is further said: “Owners of their deeds are beings, heirs of their deeds; their deeds are the womb from which they spring; with their deeds they are bound up, their deeds are their refuge. Whatever deeds they do—good or evil—of such they will be heirs. And whatever the beings spring into existence, there their deeds will ripen; and wherever they ripen, there they will earn the fruits of their deeds, be it in this life or be it in the next or be it in any other future life.”

KASHYAPA MATANGA AND DHARMARAKSHA TOOK BUDDHISM TO CHINA

By AMARASIRI WEERARATNE

BUDDHISM was known to the Chinese prior to the 2nd century B.C. on account of two reasons. First, contact with Buddhists was made by Chinese armies invading the countries on the borders of China. Secondly, Buddhist missionaries penetrated into China and did the necessary spade work which facilitated the success of subsequent missions which were to come when Chinese Emperors

would be more favourably inclined towards Buddhism. A mission of Indian Buddhist scholars is recorded to have visited Shensi, the then capital of China. In A.C. 212 a golden image of the Buddha was presented to the Emperor among other booty carried from Yarkand by an invading Chinese army. Cheng Wang the builder of the Great Wall is recorded to have

these included three Buddhist books. Thus we see that Buddhism was known to the Chinese intelligentsia of the times. Further there is mention of a mission of 17 foreign monks led by a Bhikkhu named Li-Fang. They had been imprisoned at first but were subsequently released.

The reign of the Emperor Ming-Ti (58-75 A.C.) marked the success-

ful establishment of Buddhism in China. In the 4th year of his reign the monarch saw a dream which portended the introduction of Buddhism to his land. The Emperor saw a golden figure 16 feet high and resplendent with a halo travel through the air and enter his palace. His counsellors interpreted this dream thus: "Your Majesty, you must have heard that a noble man possessed with all-embracing wisdom has arisen in India. The image you saw must be his miraculous figure." The Emperor thereupon sent a mission of eighteen scholars with a party under a general to seek Buddhist missionaries. When they arrived in North West India they heard of the fame of the Venerable Kashyapa Matanga and contacted him.

The Venerable Kashyapa Matanga (A.C. 1-85) is regarded as the founder of Buddhism in China. He was a Brahmin from Madyadesha, and having taken holy orders early in life, went to Gandhara in the North-Western provinces for missionary work. There he was expounding the Swarnaprabha Sutra when the country was attacked by foreign invaders. Unable to overcome the defenders the invaders made inquiries through spies why they were unable to enter the country. They learnt that as the Maha Thera was expounding the doctrine the gods were protecting the land. When the people of Gandhara learnt this they embraced Buddhism. The Chinese mission which was on the look out for Buddhist missionaries also heard of this and contacted the Ven. Kashyapa Matanga. They invited him and another Elder named Dharmaraksha to accompany them to China. The Elders accepted the invitation and set off for China with some images of the

Buddha, relics, and books all of which were carried on the back of a white horse. They arrived in Lo-Yang in A.C. 67 and were received with honour by the Emperor. The mission was accommodated in a monastery which was named the White Horse Monastery. When the Emperor saw the images of the Buddha he was delighted because they were similar to the figure he had seen in a dream.

The Taoist monks who dominated the religious life were displeased to find Buddhist missionaries being shown imperial favours. They petitioned the Emperor and challenged the Buddhists to display the power of their religion in a public assembly. The Emperor caused a pavilion to be built to the South of the White Horse Monastery, and sacred objects of both religions were placed there, in the eastern and western side of the pavilion. The Taoist monks burnt sandalwood on their sacred books, and falling on the ground prayed to their gods. They expected their dead ancestors to rise from the ashes and perform miracles. But no such thing happened. Their books were burnt to cinders. Although Buddhist books too were cast to the fire they were not burnt. The Buddha-relics thereupon emanated the six hued Buddha-aura and created a miraculous spectacle. Thereupon the Elder Dharmaraksha preached a sermon to the people who were already delighted with the performance of the Buddha-relics. Straightway large numbers embraced Buddhism. The Taoist monks being overcome with chagrin committed suicide.

Among those who embraced Buddhism on this occasion were 190 courtiers, and ladies of the harem,

68 high Government officials, 620 Taoists, and 391 citizens of the capital. The courtiers paid offerings to the relics for 30 days and erected three monasteries in the city, and seven outside the city. After this about one thousand Chinese including some Ministers were ordained as Buddhist monks.

The Elder Kashyapa Matanga translated a sutra of 42 chapters into Chinese. With the assistance of the Elder Dharmaraksha he translated five more sutras into Chinese. It is said that the standard of these translations was not high as their mastery of Chinese was not perfect. The Sutras thus translated were Sanskrit works of the Sarvastivadins and Mahayanists. The Elder Kashyapa Matanga lived at the White Horse Monastery till his death. Upon his death the Elder Dharmaraksha continued the missionary activities, and in 68 A.C. produced a life of the Buddha in Chinese, which is said to be a translation of the Sanskrit Lalita Vistara. In A. C. 70 he produced a translation of the Dasabhumi Kleshachedika Sutra. His other translations to Chinese included the Samudra-kosha Sutra, and the Pratimoksha.

This was the first successful Buddhist mission to China. In its wake followed highly gifted and dedicated missionaries time to time from India. Their names and activities are too numerous to be mentioned here. Passing mention might be made of Kumarajiva and Bodhidharma, two brilliant stars in the galaxy of Buddhist missionaries to China. The influx of Indian Buddhist teachers to China ceased only after the Mohomedan conquest of India. The last of the Indian teachers who went to China was Gnana Sri in A.C. 1053.

BUDDHIST MONKS WITH BANK ACCOUNTS, CARS

By SRAMANERA JIVAKA (M.A., M.B., B.Ch.)

THE ideal of the Buddha for His monks was a life in which possessions played no part. What was essential to human existence and decency was the limit for the things a monk might rightly own, and even these really belonged to

the Sangha as a whole and were only entrusted to the individual for his temporary use. The monk and the sramanera were to be contented with what they had or were given, and if they had not they had to carry on as best they could without.

Food and clothes especially, these basic needs of man, were to be had only if provided. The empty begging bowl would have to remain empty until the next day if no alms were forthcoming (unless starvation threatened, in which case food could

be asked for). Food was for the purpose of sustaining life only, the pleasure to be derived from it was one of the things to be renounced. Clothes were to cover nakedness and to protect from cold, not for the sake of appearance.

But the world today is not what it was in the Buddha's time. Monks no longer live in the jungle and the maps are not confined to one small portion of the sub-continent of India. For present purposes, if the world is regarded as being divided into Buddhist and non-Buddhist, then even within the Buddhist lands the situation had change! utterly from what it was at the birth of the Sangha.

In some countries begging is common and so prevalent as to be accepted as part of the social system. This is true of non-Buddhist India and the Middle East as well as of Buddhist Burma, Ceylon and Thailand. In other countries, however, begging is contrary to the law of the land and the beggar is arrested under the Vagrancy Acts (concerning people without visible means of support), as in Great Britain and the United States.

If the overall situation is considered, therefore, there appear to be two extremes and an intermediate state. On the one hand there are the Buddhist countries where the laity not only provide *all* the needs of the bhikkhus but the luxuries of life as well, which have, in theory been renounced. Gifts are made chiefly in the hope of acquiring merit and without regard to the spirit of the Buddha's Law or the defeat of the purpose of the individual who "has gone from home to homelessness". On the other hand there is the non-Buddhist West where the mendicant monk with his begging bowl finds himself in the courts on a charge of begging with a fine or imprisonment as the penalty!

The intermediate state lies in the countries of the East and Middle East where Buddhism may not be known, but where begging is considered to be one way of obtaining a livelihood, although the method of begging peculiar to the Buddhist monk may not be properly understood. But even if the wandering bhikkhu could sustain life in such places, any vihara would have to be self-supporting, not only by cultivation of its ground but by the bhikkhus earning for themselves, by writing or teaching and so contributing to the common expenditure.

This, of course, directly contravenes the Vinaya rules, for it means that bhikkhus must handle money, participate in business and have banking accounts. Against this the Buddha was adamant. For personal banking accounts, certainly, there is no justification whatever. He who has one breaks the Tenth Precept in spirit as well as in the letter. The master of a vihara, on the other hand, who has an account for the upkeep of the vihara and the maintenance of the bhikkhus and sramaneras dependent on him, breaks the letter of the Precept only.

The solution which would cover both non-Buddhist India and missionary endeavour in the West as well as any luxury-living bhikkhus of the East, would be a Sangha Trust Fund. No bhikkhus anywhere would then keep what they earned or were given (much less support ex-wives and families or relatives), but would pay it into a local central fund and from this would draw their own allotment regardless of their contributions, the amount of the allotment being assessed by the Sangha Trustees for the needs of the bhikkhu not living in a vihara, such as the student or the missionary. And his need would be his *basic* need. Vihara accounts would in effect be part of the Sangha Fund although kept separately for convenience, subject to auditing by Sangha auditors, the surplus going into the common fund or for approved projects, publications, etc. This would eliminate all private accounts and so-called Robe Funds and none too soon, for those who have them can scarcely claim to have renounced the world and its goods or to be true mendicant monks.

Again, too, there is need to investigate the spirit of the act of renunciation. Those with families who make over their own money and property to their families and thereafter are supported by them for the rest of their lives in the way in which they have been accustomed, are again making a travesty of the Buddha's conception of "homelessness". Only he who, on entering the Order, gives away all he has and leaves no cable attached to the shore before he pushes the boat out, is sincere of purpose. He who makes sure there will be some money behind him should he ever want it or wish to resign from the Order again, is not fit to make an act of renunciation at all, for where is the faith and

sincerity? Those who follow the Buddha in His calling must genuinely give up everything and not only pretend to do so.

Again, too, this feeling of the need of security so alien to the Buddha's Teaching, is evidenced in the fear, all too often seen and recorded, of offending the laity who are the supporters of the Sangha in Buddhist countries, and therefore the bhikkhu allows himself to be dictated to by laymen on matters relevant to his particular job, on how he should live and best propagate the Dharma. If he earns their disapproval on a point of principle, his begging bowl will remain empty and he will, in effect, be driven forth. This is suitable only if he offends against the moral code of the Sangha, the State and Society, but in no other circumstances. What sort of a Sangha has the Buddha's ideal degenerated into, which can permit of its members to live in luxury, own money, cars, radios, cameras, eat of the best and live a life of idleness or at the best of scholarly retreat? This is not what the Buddha meant when He said: "Difficult, O Sons, for as long as life shall last, are the solitary sleeping places, the one meal a day, the Brahma-faring." (M.V.V.13).

Yet another point in need of consideration by the Sangha in Buddhist countries, is the effect of the infiltration of Communistic ideas on the younger generations of the laity. "He who does not work does not eat," is a favourite Red maxim. And bodies of men who live at someone else's expense are regarded as social parasites to be vigorously discouraged. By the end of the century, if not before, the Buddhist laity willing to keep monks in idle dependence will have dwindled in size to such an extent that the present mode of existence will scarcely be practical and the bhikkhus will find themselves in the same situation as those today in non-Buddhist countries who have to work in order to live and propagate the Dharma.

It would seem that the whole position of mendicancy requires reviewing at the next Buddhist Council, when the Sangha is gathered in force and will have present members from those countries concerned. Buddhism is spreading a little in the West, and it will depend largely on the characters of the individual bhikkhus who go forth to preach, whether it gains a hold or

not. Asceticism must be moderate but genuine, both things demanded by the Buddha Himself, and this will gain approval and win converts. If the missionary falls below the standard and is determined to retain his physical comfort and makes demands beyond that which his potential converts regard as the limits of asceticism,¹ he will fail at the start. And in failing he fails his Master the Buddha.

The Buddha Himself was the first

to modify His own rules when it was shown Him that circumstances did not justify their being kept. And 2,500 years span must surely be justification enough for a revision of His Rules; for not only in the Tenth Precept but throughout the Vinaya will be found much that is totally inapplicable to the world situation today, the retention of which must involve either subterfuge and hypocrisy or injustice.

Let us recall the Buddha's own

words: "Those monks who bar the letter and the spirit by taking the discourses wrongly and interpreting according to the letter, such are responsible for the loss of many folk . . . but those monks who, by taking the discourses rightly and interpreting according to the letter, conform to the letter *and the spirit*, such are responsible for the profit, for the welfare of many folk . . . and establish the true Dharma."

(*Anguttara Nikaya*, II, 4)

GATEWAYS TO FREEDOM OF THOUGHT

By J. P. PATHIRANA

IT was Thomas Payne in his great work "Common Sense" who wrote, "Here then is a mode rendered necessary by the inability of moral virtue to govern the world; here too is the design and end of Government; viz.: freedom and security and however our eyes may be dazzled by show, our ears deceived by sound; prejudice may warp our wills or interest our understanding, the simple voice of nature and reason will say 'tis right . . . 'tis not the concern of a day, a year or an age; posterity are virtually involved in the contest, and will be more or less affected even to the end of Time, by the proceedings now. Now is the seed of time, of union, faith and honour. The least fracture now will be like a name engraved with the point of a pin on the tender rind of a young oak; the wound will enlarge with the tree and posterity read in full grown characters." And again says " . . . it would be strange indeed if so celestial an article as Freedom should not be highly rated."

But, freedom in the sense that Thomas Payne meant when he wrote this thesis has suffered "a sea-change into something sad and strange". Indeed upon the face of this planet, there is really no such thing. None of us is free. We are all and severally dependent on each other, cogs in the wheels of the great machine of civilisation which men have built for their own

discomfiture. This word Freedom denotes a much wider and deeper meaning than Thomas Payne even wishes to stress. There hails above all the All Compassionate, the all Enlightened Buddha who had been the greatest champion of freedom in word, deed and action. Is not every moment of our life a crisis, a conflict, a tug-of-war; even during moments of so-called contentment and bliss! In contentment and bliss man struggles and wishes to maintain and continue that state.

Man has been defined a social animal. That man is an animal is admitted. Undoubtedly, not only biologically. We live in times which exemplify this fact at every turn, practically in every country of the world. Almost every evidence that he is an animal, also discloses that he is not social. Thus is revealed the problem in its grimmest form. We live in times when science and civilisation so-called, have reached their highest pinnacle. Yet, total wars, war crimes, further crimes to punish war crimes, militant nationalism, religious fanaticism, crimes within the same state, families divided—all furnish proof that man is not only animal but is unsocial. The age old problem, old as man himself, since the day he took his first step, towards evolving into a social being, has engaged his attention. Why? Only because of his acute consciousness of the absence of social instinct in other men. His

attention to the problem was a reaction—not an action pure and simple motivated by self interest; it was to protect himself from the unpleasantness resulting from un-social behaviour of others.

Add to this struggle of opposing forces, the accidental interplay and byplay between individuals in society, developing unanticipated and incalculable problems, bringing on the whole of mankind, what appears an inextricable strangehold. Scores of writers in the West have awakened to the disillusionment of religions, ethics, morality, philosophical systems with the acute pains induced by total war, brought to the door and the life of every individual, as nothing in the past has been able to do. They are all furiously thinking. With great concern, earnestness and sincerity they address themselves to the task. By long-winded and labyrinthine paths after traversing most interesting viewpoints, making discoveries, evolving fresh generalisations and rationalisations all arrive at a change in heart and values, and a reorientation of everything to suit the change. It may be thought that the change of heart they propose is a change of the individual to accord with the change of values and idealism. What does this change of heart mean? Nothing more than fresh idealism will take place of old idealism, while the individual continues to regard him-

¹ Demands such as first-class travel, tickets, cigarettes, hotels, etc., which are actually being made.

self as a separate entity undergoing the process of reorientation in relation to the new objectives or idealisms.

The concept of separateness of the entity of the individual, introduces at the very source of the new inspiration the requisite element for the disintegration of the entire structure to be raised. The very concept of separateness of the entity is antithesis. Antithesis is conflict—conflict of each separate entity with other similar separate entities. This is reset under the disguise within the full gamut of the old conflicts and their interminable coil of entanglements.

The individual when understood as an entity has naturally to set itself up in isolation in relation to the rest—that is, in relation to society. If the individual is not

so understood as an entity the antithesis between the individual and rest falls away. The individual becomes incapable of considering himself as in opposite relation to any one in any matter. Thus the conflict dissolves at its source or rather does not arise at all. The absence of conflict gives rise to a state of affairs in which conflicts in reaction cannot arise. This begins a cessation, an absence of conflicts with individuals as they realise the absence of a separate entity in their individualness. This realisation when fully and completely established brings about a state of love in place of the state of conflict.

The relation of one individual to another and the rest of individuals becomes love unqualified—not fleshly love, a sentimental love, an erotic love, but a love of a universal kind, an impossibility of

conceiving of any conflict or opposition—a love which is not a strategy or an adjustment but a love pure, simple, unalloyed, unadulterated, by an ulterior motive—not even by an idealism. The moment the problem of the individual is solved by the individual he ceases to have any problem in relation to another or in relation to society. Society consists of individuals. Problem individuals constitute a problem society. When individuals are problem free, society has no problems and the real seeds of happiness and freedom are thus enjoyed by one and all.

Freedom is a much discussed word and much abused, and to only Buddhism goes the proud boast by its Enlightened Teacher who gave the freedom to one and all irrespective of sex, creed or colour; without any dogmas, restrictions and binding rules and regulations.

BOOK REVIEWS

TAO TE CHING

A translation by Ch'u Ta-Kao, George Allen and Unwin Ltd., London, 1959, 95 pages, 10s. 6d.

THIS translation first appeared in 1936, in *Buddhism in England* (November–December issue), with a note of introduction, which began thus: "It is our privilege to present to the West the first translation of this immortal classic ever to be made into English entirely by a Chinese." It was first published as a book in 1937 with a foreword by Dr. Lionel Giles, who was at one time keeper of the Oriental Manuscripts at the British Museum, and there is this in the foreword: "Of most previous translators it may be said that 'despite their sagacity they have gone far astray' . . . The present translation . . . is plain and smooth, and does not diverge into by-paths." This is the fifth edition of the book.

Tao is not only the way of non-action by which everything can be done (Ch. XLVIII), but also the unity that underlies diversity, and so "Where Tao is, equilibrium is. When Tao is lost, out come all the differences of things" (Ch. XVIII).

It is possible to know of the characteristics of Tao to some extent, but really

what it is in its entirety no one can tell. So it is said: "Tao, when put in use for its hollowness, is not likely to be filled. In its profundity it seems to be the origin of all things. In its depth it seems ever to remain. I do not know whose offspring it is; but it looks like the predecessor of Nature" (Ch. IV). Further it is said: "There is a thing inherent and natural . . . It stands alone and never changes; it pervades everywhere and never becomes exhausted . . . I do not know its name. If I am forced to give it a name, I call it Tao, and name it as supreme" (Ch. XXV).

Acceptance of the Law, which is the essence of Tao, is indispensable for the serenity prized by the Taoist. It is foolish to flout or rebel against the Law. One has to be in harmony with the Law, and be happily tractable and yielding to it. For instance it is the nature of life to come to an end. To accept death calmly, serenely, and with a happy heart is wisdom.

This aspect of Taoist teaching, this acceptance of the inevitable, is in the Buddha's teaching different. Old age, the dispersal of wealth, separation from the loved, death, and so forth, are not merely accepted calmly as things inevitable, but they are also regarded as

bases for producing stir of mind for overcoming life's ills. The true Buddhist also like the true Taoist and the true Stoic learns to die serenely, happy in the possession of a quiet mind, and to look upon death with the dignity and the equanimity of one who gives up what is not his own. But for the Buddha's disciple there is something beyond dying and coming to be. For reaching that extinction of ill, death and other ills are stimuli and not only samsaric inevitabilities that have to be accepted without perturbation, cheerfully. Taoism is a noble teaching of non-assertiveness, self-effacement, non-interference, and humility, which is against war, and possessed of practical wisdom of a high order, but it is bound to the mundane and does not show a way out of samsaric ill. Still Taoism is a way that can lead men to ways higher than itself, and by its opposition to the violence of rulers, its principle of returning good for evil, and its ideal of the Sage who "lives in the world in concord, and rules over the world in simplicity" (Ch. XLIX), bring into being a better and a happier world.

However much the contemplative aspect of Taoism may resemble Indian yoga there is no use in trying to understand it as a teaching influenced by Indian thought, because it essentially

is not. It has too much of Chinese elements in its origins to be anything but a product of the Chinese genius. So long as people appreciate poetry, are moved by the mystical, value peaceful living, and are stimulated by the beautiful in thought and conduct, the Tao Te Ching will not be forgotten. But the greatest value of this "white dwarf", as Dr. Giles calls it, is the weight of its wisdom, which often creates the illusion of being lighter than down.

"When Tao reigns in the world

Swift horses are curbed for hauling
the dung-carts (in the field).

When Tao does not reign in the world,

War horses are bred on the commons
(outside the cities).

.....
There is no greater misery than
knowing no content ;

There is no greater calamity than
indulging in greed.

Therefore the contentment of know-
ing content will be ever conten-
ted".—(Ch. XLVI).

The Bookworm.

"FOR THE INTUITION RATHER THAN THE INTELLECT"

*Studies in the Middle Way, by Christmas
Humphreys, Third Edition, London, 1959,
Geo. Allen & Unwin Ltd., 15s. net.*

THE author is an admirer of H. P. Blavatsky, and ably represents her eclecticism. One does not go to a book like this to gain authoritative or exact knowledge of Mahāyāna or Theravāda or the Buddha's Middle Way. The Middle Way of which Mr. Humphreys speaks here is an intuition that he has had as a result of his "forty years of experience in a field of thought which includes religion, philosophy, psychology, mysticism, morality, and much more besides", as the blurb reveals.

There is much in the book that is controversial, but there is in it also what can be accepted by the intelligent. In this book many tenets, theories, and doctrines, have been brought together without regard to inner coherence and unity. But that kind of combination is the individual essence of eclecticism. An eclectic is moved by practical motives and he borrows from different sources what pleases him. He is as the C.O.D. says "not exclusive in opinion, taste, &c.", and is not concerned with the connection of the diverse doctrines with each other, but with their usefulness when they are taken separately.

Eclectics are for appreciation of what seems good to them wherever it is found, and are inclined sometimes to unite ideas that often are found separated from one another. Philo, for instance, tried to combine Hebrew theology with Platonic and Neo-Pythagorean ideas. Mr. Humphreys attempts to bring about a synthesis of religion in the belief that the essential principles of all religion are the same. But are they? It is certain that such essential principles as truthfulness, honesty, charity, and compassion, are found at the ground level of all genuine religions. The higher principles essential to the great religions, those essential things connected with the advanced stages of their paths and their goals, however, are not the same in all religions. Religions differ because perceptions differ; perceptions differ because the aggregates of living beings differ. One religion cannot suit all beings.

The merit of the author lies in his breadth of outlook, and his catholicity, which is not inconsiderable, and which is the mark of men of goodwill; and as at present it is not so much the correct interpretation of difficult doctrines or of personal experience that matters most but the encouragement of the open mind, the ardour for truth, and the way of kindness, this book can help people to realise that all great religions and philosophies are means to the advancement of friendliness and understanding, and as such are worthy of being studied.

The author speaks of "the undying tradition of a 'Sudden Path' to Enlightenment which, ignoring form, whether of written Scripture, man-made ceremonial, or mental code, leaps straight to the life within." If the author's "Sudden Path" refers to the Path of the so-called Sudden School of the Zen Master Wei Lang, then the author is speaking of that Path in a way that does not accord with the Sutra of Wei Lang. "We can hardly classify Dharmas into 'Sudden' and 'Gradual', but some men will attain enlightenment much quicker than others" says Wei Lang (P. 16, Wong Mow Lam's translation). Again Wei Lang says, "While there is only one system of Law, some disciples realise it quicker, and some slower. The reason why the names 'Sudden' and 'Gradual' are given is this: some disciples are superior to others in mental dispositions. So far as the Dharma is concerned, the distinction of 'Sudden' and 'Gradual' exists not" (P. 53, Wong Mow Lam's translation).

But the Sixth Patriarch was criticised by Shin Shau of the Gradual School of the North for denying the "Gradual" method because Shin Shau must have known that the Buddha himself had said, "I do not speak of attainment of knowledge straightway; still by gradual training, gradual work, and gradual practice, attainment of knowledge takes place" (Kīṭāgiri Sutta, Majjhima Nikāya). Further the Buddha said that "the penetration of knowledge does not take place abruptly but by gradual training, work, and practice" (Pahārāda Sutta, Aṅguttara Nikāya). It may be mentioned that the gradualness of the Noble Path has been very clearly set forth in different parts of the Canon and in the commentaries. There is no attainment of sanctitude, says the Ven. Buddhaghosa Thera, without fulfilling virtue, concentration, and wisdom, in regular order. Advance on the Path is not comparable to the progress of a jumping frog. It is obvious that for the author's conception of "suddenness" there is no support in Wei Lang or in the original teaching of the Buddha. All reasonable people can understand the relation of attainment to wisdom. The keen-witted intuit quickly; the dull-witted slowly.

Mr. Humphreys is a man of wide experience and what he writes is generally interesting even when it is difficult to agree with him. He has a pleasant, vigorous, vivid style. This book of his, if read with care and in the right spirit, might be for not a few a stepping-stone to higher things.

The Bookworm.

A PERIODICAL

Buddhismo Sentiero di Liberazione by Upasaka Nanamagga, 72 pp. (57 Italian, 15 Spanish)—500 Lira in Italy and U.S.A. One dollar.

This new Buddhist periodical dealing with the Theravada Doctrine of Deliverance (Satipaṭṭhāna, Brahmavihāra, etc.) is intended chiefly for Italy and Latin America where interest has been aroused in Buddhism. It contains among others translations of articles by Nanatiloka Maha Thera, Narada Maha Thera, Nanaponika Maha Thera, Professor Glasenapp and Mrs. A. A. G. Bennett. Those interested may apply to "Buddhismo", "Via Manlio", Capitolino, Roma, Italy.

LETTERS TO THE EDITOR

On Sunday evening, June 21st, I had the privilege of attending, as a visitor, the inauguration ceremonies of the American Buddhist Association.

The meeting was held in the Chicago Buddhist Church where a Rev. Kubose, a Japanese, is the priest in charge. There were about seventy-five persons present, about half of them Japanese Americans, the rest Americans of European stock.

The Rev. Kubose, who, I am reliably informed, is held in much esteem by his congregation and friends, addressed the gathering. He traced the origins of Buddhism in India, then its journey into China and Japan. He pointed to the development of Buddhism in Britain and Europe and said that in the United

States Buddhism, in the Theravada form, had travelled across the Atlantic. On the other hand, the Mahayana form came from across the Pacific, and recently had been much in evidence through Japanese efforts.

Dr. Joshi, an Indian, now residing in Chicago and in charge of a Unitarian Church, was the main speaker. He suggested that Buddhism would necessarily contradict the emphasis on desires prevalent in American society, yet at the same time that in men like Jefferson and John Dewey, there were thinkers in American history who "prepared the way" for the growth of Buddhism.

The Secretary of the newly-formed Society read letters of greetings from

several Buddhist Associations in other lands. Many were interested to receive the good wishes of Dr. Malalasekera, a telegram from Moscow!

A social followed the meeting and gave all of us the opportunity of meeting each other.

I am sure you will be interested to know of this Movement.

(Rev.) BRYAN De KRETZER,
Ceylon.

57-18, Kenwood,
Chicago 37.

(We are indebted to the Revd. Bryan de Kretzer for this interesting news—Ed.)

COLOMBO Y. M. B. A. NEWS

THE LIBRARY

WITH a view to bringing the Dhamma within the reach of our members, no less than 300 books on Buddhism and kindred subjects were added to the Library.

Four new book almirahs, very modern in their appearance and equipped with library technicalities and a card index are also being provided. In one of these almirahs a large collection of Ola Books is being displayed and any member who wishes to do Buddhist research work could come and make use of them.

The following are the additions :—

Ceylon Paintings : Temple, Shrine and Rock ; The Way of the Buddha ; The Book of the Kindred Sayings (Sanyutta Nikaya) Pt. 3, 4 and 5. (Pt. 3 by Mrs. Rhys Davids, Pt. 4 and 5 by F. L. Woodward) ; The Collection of the Middle Length Sayings (Majjhima Nikaya) Pt. 1 and II by F. L. Woodward ; The Book of the Gradual Sayings Pt. I by F. L. Woodward, Pt. II, by F. L. Woodward, Pt. III by E. M. Hare, Pt. IV by E. M. Hare, Pt. V by F. L. Woodward ; Com-

pendium of Philosophy by Mrs. Rhys Davids ; The Mahavastu Vol. I, III by J. J. Jones ; The Book of the Discipline Vol. V by I. B. Horner ; Woven Cadences of Early Buddhists by E. M. Hare ; The Jataka or Stories of the Buddha's former births Vol. I, II, III, IV, V, VI by Prof. E. B. Cowell ; Khotanese Buddhist Texts by H. W. Bailey ; The Face of the Buddha by T. L. Wasvani ; Where the Buddha Trod by Major R. Raven-Hart ; Early History of Buddhism in Ceylon by E. W. Adikaram ; The Buddha's Law among the birds by Edward Conze ; The Wisdom of the Living Religions by Joseph Gaer ; The Life and Teachings of Buddha by Alexander Cooma Korosi ; The Footprints of the Buddha by E. F. C. Ludowyk ; The Foot prints of Gautama the Buddha by Marie Benzeville-Byles ; Buddhist Himalaya by D. L. Snellgrove ; History of Buddhism in Ceylon by The Rev. Walpola Rahula ; Buddhist Psychology of Perception by E. R. Sarathechandra ; The Central Conception of Buddhism by Th. Stecherbatsky ; The Buddha and His Teachings by Prof. G.P. Malalasekera ; and A Buddhist Bible by Dwight Goddard.

FORT BUILDING FUND

The following contributions are acknowledged with thanks :—

Mr. L. A. G. de Silva Rs. 21 ; Mr. T. G. Piyadasa Rs. 2.50 ; North Western Estate Co. Ltd. Rs. 100.00 ; Messrs. Wijesiri Stores, Hingurakgoda Rs. 30/- ; Hony. Treasurer, Dinner Committee to His Excellency Mr. R. S. S. Gunawardene Rs. 101/- ; The Rev. D. Sugathapala Rs. 2.50 ; Income from Jayasundere Estate Rs. 360/- ; Mr. J. P. Fernando Rs. 10/-.

NEW MEMBERS

15.6.59 : D. W. P. Siribaddana, 122, Station Road, Nugegoda ; P. E. R. de Silva, 6, Block 1, Nawala Housing Scheme, Rajagiriya ; M. B. J. Silva, 17/1, Pedris Road, Colombo 3.

6.7.59 : V. S. Jayasena, 910/4, Etul Kotte, Kotte.

GET-TOGETHER DINNER

On Sunday, August 30, 1959, at 7.30 o'clock at the Association hall. Tickets at Rs. 2.50 each, available at the Office.

K. D. C. GOONETILLEKE,
Hony. Secretary,
Social Service Activities Branch.

ආගමික අංශය මගින් සෑම සතියක් පාසා පවත්වන පුණ්‍ය කම්

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NEWS AND NOTES

PIYADASSI THERA

THE Ven. Piyadassi Thera, of Vajirarama, who left for Japan in March to participate in the Buddha Jayanti Conference in Tokyo, addressed a special "Hanamatsuri" (Flower Festival) Jayanti meeting in Yokohama. He said that though at times politics and politicians divided the united, Buddhism always stood for peace and united the divided. The most dangerous thing in the world was not the bomb; the greed, hate, the delusion and hundred other corruptions that haunted the human heart were worse than bombs, and these corruptions induced man to do vicious things and make the world more and more an armed camp.

At the invitation of the Vietnam Buddhist Association, Piyadassi Thera delivered daily talks on Buddhism at the Jetavana monastery, the Theravada centre in Vietnam. He also visited Laos where he was treated as a state guest. In Luang-Phra-Bhang, the ancient hill capital of Laos, where the Sangharaja and the King reside, he had the opportunity of visiting the Vihara in the royal palace, where a three foot high golden Buddha image is installed. The Laotians believe that the image was brought from Ceylon some centuries ago. This fact is clear from one of the verses recited by the devotees while paying homage to the Buddha before this image.

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 බ්‍රිඛිරුපං මනෝරමං
 ලංකාදීපාගත මංචනං
 නරදෙවභි පුජිතං

(With bowed head I salute the beautiful image brought hither from Lankadipa and venerated by the king.)

During Vesak the Ven. Piyadassi was in Indonesia where he participated in several Buddhist activities performed under the guidance and leadership of the Ven. Narada Thera.

The Ven. Piyadassi will revisit Vietnam and proceed to Cambodia and Thailand before returning to Ceylon to observe the late Vassana.—*Cor.*

VESAK IN LONDON

VESAK celebrations at the London Buddhist Vihara began with the recitation by the bhikkhus of the Paticcasamuppāda. A large number of devotees of various nationalities observed the Eight Precepts.

H.E. The Ambassador for Thailand, Mr. M. L. Peckdip Malakul, hoisted the Buddhist flag over the entrance to the Vihara. He said: "Loving kindness, compassion, sympathetic joy and equanimity are the genuine and true Buddhist principles which can win over the world to peace and happiness, which we need for all mankind."

At the public meeting the Ven. H. Saddhatissa Maha Thera who presided welcomed the Ambassadors of Burma, Thailand, Cambodia, Laos, Nepal and the High Commissioner for Ceylon and also several distinguished guests, Dr. D. Friedman of the University of London, Mr. B. L. Broughton, M.A.(Oxon.), former President of the British Maha Bodhi Society and Mrs. A. A. G. Bennett, Editress of the Maha Bodhi Magazine. He requested the Ambassadors to unfurl the flags of their respective countries, which were draped round the walls of the lecture hall.

Dr. D. Friedman, the High Commissioner for Ceylon, spoke of the remarkable progress and increase

of interest in Buddhism which had occurred since his previous visit to London at the time of the Buddha Jayanti celebrations in 1956. He considered this to be due largely to the work of the Ven. Saddhatissa, a great scholar and a man of great spiritual attainments. Dr. Rahula exhorted British Buddhists to make use of the Ven. Mahathera, to profit by his great learning and high spiritual development.

Dr. K. R. L. Wongsanith, Cambodian Chargé d'Affaires, said that the Buddha brought a solution to the problem of mankind.

His Excellency, Mr. R. P. Manandhar, while explaining Buddhism according to his own experience, stressed the necessity of the proper regulation of one's life in order to realise oneself.

U. Maung Maung Ji said that the celebrations should take place within oneself. The present world population was nearly three thousand million; it was impossible to reform all of them but one could reform oneself. He emphasized mental control and mental teaching.

H.E. Mr. P. R. Gunasekera, High Commissioner for Ceylon, explained the importance of treading the Path which had been shown by the Buddha.

On the following three days Mrs. A. A. G. Bennett gave a public lecture on the "Path of Virtue," Professor A. L. Basham on "Buddhism among the Religions of the World" and Dr. D. Friedman on the "Essence of Buddhism."

These most successful and unprecedented Vesak celebrations were arranged by Mrs. E. E. Grant, Hon. Secretary of the London Buddhist Vihara with the voluntary help of other Buddhists.—*Cor.*