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Editorial

OUR NEW PRESIDENT

SIR Cyril de Zoysa's election to the high office of President is a tribute to his manifold services to the Association.

The Association is passing through a crucial period of its history. For forty-six years—from almost the day of its inauguration—the Y.M.B.A. had at its helm of affairs Sir Baron Jayatilaka whose outstanding position among Sinhalese Buddhists entitled him to the honour of being elected President year after year. After his death his mantle fell on Sir Ernest de Silva, who not only prided in the office to which he was elected but also gave largely and frequently towards the different funds of the Association. Next in line was Mr. H. W. Amarasuriya who was elected on the death of Sir Ernest and he too evinced an abiding interest in our work

A difficult period lies ahead of us, what with the changing times and the anxiety of every member over

the early completion of the Fort Building which, we hope, will open up new avenues of service to the community. It is, therefore, very essential that members should cooperate with one another and with the Board of Management to achieve our goal. One false step may destroy all that has been built so far. Some members may feel that the Board has not been sufficiently active; others may be inclined to criticise the Board for not seeing things the way they wish to themselves; still others, full-blooded, may quite innocently rush to conclusions on misconceived data and feel justified in censuring the Board.

We do not suggest that members should be complacent and allow the Board to do just as they like. Certainly not. Criticism is very necessary for progress but that criticism should be sound and critics must be prepared to put forward alternative methods and schemes. Above all they must be prepared to work. Criticism for the sake of

criticising or with the object of slinging mud at men who are doing a job silently and efficiently is the work of the Devil which occasionally manifests itself on this earth through disgruntled association-wreckers.

We assure members that the Board of Management have discharged the trust reposed in them unwaveringly to conserve the interests of the Association which are always uppermost in their minds. We appeal to members to give the Board of Management all help and assistance. Loyalty to the Association should transcend all other loyalties and personal ambition in work of this nature. Thus alone can peace and harmony be achieved and maintained for the greater glory of the institution which we all so dearly love.

We have no doubt that Sir Cyril with his energy and enthusiasm and munificence will lead the Association to the threshold of a golden era.

WHY FATHER MENDONZA, S.J., QUIT CATHOLIC ORDER

THE Reverend Father Albert de Mendonza, a Roman Catholic priest and a Jesuit (having had all the four vows) for the last 25 years, has resigned from the Catholic Church on the occasion of "the Silver Jubilee," stating that his being a member of this Church "has created such an impression of disgust and horror upon him" that finally he was forced "to dissociate himself from that sinister sect of Christianity."

Giving a special interview to 'New Age', the Rev. Mendonza declared, "I withdraw my loyalty to the Roman Catholic sect of Christianity, also called the Roman Catholic Church of which I have been a member and a priest."

"In other words, I choose henceforth, not to make my submission either to the authority or to the organisation of that sect."

"I say this publicly not only to assert my religious freedom in the secular State of which I am a citizen, but also because I think that the students and other people who seek my guidance in religious matters, have the right to know my mind."

The resignation of Father Mendonza from the Roman Catholic Church has shaken the very foundations of the Archdiocese of Bombay and His Eminence, Valerian Cardinal Gracias, it is learnt, is very much perturbed about the whole affair, especially because the incident might lead to more desertions, let alone the unrest in the Catholic laity.

The Rev. Mendonza who hails from Goa, had joined the Society of Jesus in 1932 at Belgaum and had his higher education in France and Italy.

He has contributed a thesis on "Indian Thought" to the Encyclopaedia Francaise.

He is also the author of a number of thought-provoking books like The Great Movement of the Contemporary Indian Thought, The Religious Experience of Mahatma Gandhi, The Monistic Interpretation of the Indian Religious Symbolism — all published in Paris; The Concept of Love in Buddhism and other works in India.

In fact, Father Albert de Mendonza is one of the few intellectual giants produced by the Christian community in India.

Father Mendonza has taught in various colleges in India. He was professor of Theology in Kurseong College in Darjeeling. Then he was lecturing in De Nobilli College in Poona.

He was also appointed Professor of Metaphysics and Logic in the Inter-Diocesan Seminary at Mangalore.

In 1950 he came to Bombay as Professor of Philosophy in the St. Xavier's College and took M.A. and Ph.D. postgraduation courses in the University of Bombay.

Crisis brewed up in the St. Xavier's College on various issues—social, political, religious—and the Spanish Jesuits forced him to resign from the Jesuit Order in July, 1958.

Since then, Father Mendonza was only secular priest and was immediately appointed Head of the Philosophy Department of non-Christian Rani Parvati Devi College at Belgaum.

At the time of leaving the Society of Jesus in July, 1958, Father Mendonza had stated that the Spanish Jesuits had forced him to resign "because I love my country and all her greatness; because I want Goa, the place where I was born and still under foreign occupation to be liberated and integrated into the fold of Mother India."

"Because I respect the freedom of conscience, the freedom to think and the freedom to believe of my students, the majority of whom are non-Christians; because in my lectures I refuse to impose upon the non-Christians the dogmas of the Catholic Church."

Father Mendonza told me that soon after his resignation from the Jesuit Order in July, 1958, Mons. Michael Rodrigues, the Roman Catholic Bishop of Belgaum, with an exceptional courage and spirit of independence, rarely found in an Indian Bishop, invited him to join his Diocese, which he willingly accepted.

Then he added, "I never knew that I was reaching into another realm."

Q.—"Father Mendonza, will you tell me in short, what exactly made you resign from the Roman Catholic Church, after serving that institution for the last 25 years? And did you not know what the Society of Jesus was, before joining it?"

A.—"Well," he smiled and said, "Nobody knows what exactly is the cinema-show before seeing it or after purchasing the ticket."

"You have to see it. If you are not satisfied, you wait for a while, hope that it will improve, but once you are thoroughly disappointed, you leave the picture-house."

"I waited and waited, hoping that the Society of Jesus and the Catholic Church will improve but without any success."

"In fact, my experience is just the reverse. In the Roman Catholic Church, there is no individual freedom of conscience and private judgement."

"The Church thinks for you and forces upon you its dogmas. Such is not the case with other Christian sects."

"In my own case, the Spanish Jesuits, the Papal Internuncio in Delhi and the Bishop of Belgaum have played a typical piece of Roman trickery against me."

"When I asked His Holiness the Pope through the Belgaum Bishop the *indult* of secularisation with the solution of religious vows as I do not wish to stay in the Society of Jesus, on condition that all my rights of a professed member of the Society of Jesus are safeguarded according to Can. 654, they forged my petition to the Pope and granted me, *Exclusion* for three years, i.e., I am to remain for three years a Jesuit out of the Jesuit houses."

Q.—"Have you to say anything in particular on the activities—social, educational, etc., of the members of the Society of Jesus?"

A.—"The members of the Society of Jesus (S.J.) or Jesuits as they are called, are the most dangerous agents of foreign imperialism. The Society of Jesus is more of a political organisation than a religious one."

"Social work by any individual or institution should be a disinter-

ested one. The social work done by the Jesuits and other foreign missionaries in India aims for a particular end for which they have come here.

"They have come here to destroy. There are many things in India which should be changed. But there are many other things which should not be touched.

"The foreign missionaries do not make this distinction. They destroy everything and inculcate their own ideas.

"They make our children and people suffer from an inferiority complex. Education makes a man free and they do not allow that.

"The foreign missionary, besides in general is anti-Indian.

"The Jesuit organisation was always suspected of political intrigue and is harmful. Even Pope Clement XIV was forced to ban it in 1773. But soon this unfortunate Pope was poisoned. His successor, Pope Pius VII, dreading a similar fate was forced to revoke the decree of Clement XIV.

Q.—"Are you of the opinion that education in India should not be left in the hands of private individuals or institutions? And in that

context, can you give me your opinion on the Kerala Education Act, which has been opposed by the Catholic Church?"

A.—"Education of our children certainly should not be left in the hands of private individuals and institutions.

"It is the State which must have complete control over the education because it helps our unification and formation of the minds.

"The individuals and private institutions work for their own ends while the State works for the good of the entire country.

"I support the Kerala Education Act because its provisions are progressive and it aims at controlling and unifying the educational system, at the same time rooting out certain corrupt practices.

"Such Acts were enforced by all European countries long ago. In France, U.K., and even in the United States, the State controls education. I shall very much welcome it if all the other States in India adopt legislation to control the educational system.

"Besides, our Jesuits and other foreign missionaries through the educational and other social insti-

tutions are forcing their ideas and religion on non-Christian Indians.

"Every man has a right to practise and propagate his ideas or religion in our secular India. But the missionaries use certain means, which are not honest and rational. They even resort to inducement and seduction."

Q.—"Do you think that the Roman Catholic Church must own private property, especially land, for its existence?"

A.—"Certainly not. The Catholic Church as any other institution should have no interest in private property, and above all in land.

"As air belongs to the person who breathes so should land belong to the person who tills. I fully support the policy of Government of India on the land reforms."

"In winding up this interview, Father Mendonza fully agreed with the view of Mahatma Gandhi who had said:—

"Today I rebel against the Orthodox Christianity (Roman Catholicism) as I am convinced that it has distorted the message of Jesus."

(Reproduced from the Tribune.)

THE SPIRIT OF THE VINAYA

By SRAMANERA JIVAKA

AS has been previously urged, a Code of Discipline which is out worn and therefore not obeyed meticulously, but obedience to various rules of which has become a matter for private judgment, cannot have the binding effect upon the Sangha which is necessary to create unity, to form an organism, without which there are but sundry yellow robed figures in different countries, all individually monks of the Buddha in varying degrees according to how closely they follow the spirit of His Dharma and Discipline. And it is this varying degrees which is liable to bring the name of Buddhism and of the Sangha as a whole into disrepute, in so far as it is not recognised that, without a common discipline, there is no Sangha in fact, only individual monks.

The Patimokka is no longer recited twice monthly as the Buddha de-

creed it was to be. It would be a farce if it were. For confession was an integral part of the function and what is the use of confession with every intention of repeating the offence? Today, it seems as if the Sangha seldom if ever functions as an Order, or brings offenders to book or makes its decisions known. This is simply because it does not exist as an entity. As stated above the unification of a Discipline which is not only followed but maintained, that is, breaches of it are punished or openly condemned, is entirely absent. But the modern world is too close knit in its communications to allow of continuing this sort of disintegration, if the Dharma is to be spread. Hence a rigid Rule is required, but one suited to conditions today not to those of jungle dwellers two thousand five hundred years ago.

The following, therefore, is a tentative attempt to offer emendations which will make the Vinaya a usable and more compact Code and, by the keeping of it and enforcing of it will make it the unifying factor which first created the Buddha's Sangha a distinct entity, distinct from the horde of wandering and yellow robed bhikkhus which had existed long before His time.

* * *

Under Samghadiessa offences the rules concerning the size and style of a vihara are not only superseded by local council regulations but also by the traditional huge monasteries which grew up many hundreds of years ago and which can be found in Ceylon, Thailand, Burma, Tibet and which were destroyed in India only in the twelfth century. Rules not kept should

be deleted. The rule would seem need substituting that no bhikkhu shall own a private house, this being contrary to the spirit of these superseded rules, which are levied against luxury living.

Under forfeiture, perhaps the greatest number of all rules are broken for the modern bhikkhu not only collects many possessions forbidden him in the letter but a great many more forbidden in the spirit of the Discipline. In the Patimokka there are only a few rules relating to robes; in the Vinaya there are many additional ones. In order to keep the rule that a robe of a certain sort must not be asked for the average bhikkhu in a cold climate breaks several others: wears householder's upper and lower garments, garments of the wrong colours, uncut robes and more than the three permitted, not to mention fancy head and foot wear condemned. The solution to this has already been put forward in the suggestion of a Sangha Robe Stock of thick woollen robes and outer blanket robes, properly cut and stitched and of the correct colour. Thereafter the Rule that nothing shall be added to the Three robes allotted, (that headgear and socks should not be worn) should be reaffirmed and kept to rigidly. Since this covers much, the rest of the rules which it would supersede can be omitted. The Patimokka rule that a bhikkhu shall not keep an extra robe for more than 10 nights might also be noted by those who have quite a "wardrobe".

The rules regarding rugs are totally ignored today by the majority of bhikkhus who accept whatever is given whether it accords with the letter or spirit of the Vinaya or not. Throughout the Vinaya, when 'extra' possessions are gradually permitted for one reason or another, always those taking a luxury form are banned: ivory, gold and silver cases, etc., belong to the pleasures of the senses. But the stress on what is of the pleasures of the senses and what is permitted is entirely ignored—even in Burma which maintains it keeps the Vinaya more strictly than any other Theravadin country. If the rule were inserted, therefore, that: No bhikkhu shall own anything that is not a necessity or in a form beyond the simplest possible, and if this is enforced, then a multitude of luxury goods would disappear, radios, cars, cameras, Parker 51's (where a five rupee pen will suffice), cigarette lighters—and

the cigarettes and cigars and pipes with them—together with a host of ornaments and bric-a-brac which are not in accordance either with the Buddha's view of a monk's life nor that of the modern world. Then could all the separate rules on rugs, bowls, and other possessions be removed.

All the rules connected with medicine are outdated. Modern surgery and medicine are used by bhikkhus. These rules can be deleted and perhaps in their place substituted one that a bhikkhu may offer his blood for transfusion in places where there is a demand for such, seeing that blood letting was originally permitted and that transfusions are for the purpose of saving life.

Now comes the knotty subject of money, ignored from the earliest dates by both Mahayanists and Hinayanists. It is obvious under modern conditions money must be handled. But there is urgent need of the rule that: No bhikkhu shall accept a salary for work, although (until a Sangha trust fund is formed) he may accept just enough to feed himself if not living in a vihara or in a Buddhist country where his food is given him. Also reiteration is required of the rules against business activities, speculation and gambling; in Burma lottery tickets seem to be regarded as lawful property of bhikkhus, though this is untenable in the spirit of the Vinaya. These need to be remade and enforced.

As regards monks and women; again modern conditions make the Vinaya out of date. No bhikkhu travelling or staying at hotels etc. can avoid associating with women, sharing a seat or sleeping under the same roof with them. Nor is his missionary activity going to get very far if he may only speak six sentences of Dharma to them. These could well be emended by deletion and the substitution of: A bhikkhu shall be discreet in his dealings with women so as not to lay himself open to suspicion or criticism.

The question of eating after mid-day is one that, perhaps most of all, divides the Mahayanists from the Hinayanists. From a modern medical point of view it has nothing whatever to commend it, doctors always trying to prevent their patients from eating huge meals at a time and advise taking small ones more often. Certainly, colic, flatulence and dyspepsia results, which appear to have been common complaints of the Buddha and His disci-

ples, from the many references to them. When meditating in the quiet all day it is an admirable rule for then the body needs but little food; but in the nerve-destroying rush and noise of active life, it is scarcely wise. This is a matter for the medical condition of the individual bhikkhu. The spirit can still be kept by keeping to a simple inexpensive diet. All the rules concerning table manners too might be summed up in one "to follow the good manners of the country of residence".)

Another thorny problem is that of 'non-depriving of life.' To fulfil this sincerely, a bhikkhu must even refuse all bacterio-cidal medicines and applications, all parasitic or worm drugs and must not even boil water which destroys bacteria. The only solution is to add the words: 'except when reasons of health demand.' The West has heard of and strongly criticises this rule, on the grounds that it ignores the suffering caused to people by epidemics, plague, and typhus, where rats should be exterminated, typhoid, where all water must be boiled or chlorinated, and, to them worse still, the leaving of an injured animal to die slowly in agony instead of putting it out of its misery as painlessly as possible. This, indeed, is one of the major criticisms against the Buddhist religion altogether, and bhikkhus must be alive to it and know what their answer is to be. But this rule needs much consideration before altering as on it hinges the whole doctrine of non-violence.

The rules connected with preaching the Dharma, are also out of date. They could well be superseded by a single rule: A bhikkhu should remember the dignity of the Dharma which he is preaching and not let it be treated carelessly or as a joke and only continue to preach if his audience listens in respectful silence.

The bans on certain types of people for ordination needs revising to avoid criticism, since public opinion and conditions have changed very much. To refuse to admit a man mutilated by war or accident would not commend itself as an example of a compassionate religion, and since juggle life no longer is the criterion for an able-bodied monk, many of the mutilations listed are today inapplicable moreover, plastic surgery introduces a problem not covered by the Vinaya. The modern criterion could indeed be one of contagious and infectious diseases, tuberculosis, syphilis, leprosy, and

also the epilepsy of the 10 questions, and requirements of being looked after or nursed, which are naturally an impediment. The question of being a man apart from being a male is unnecessary when the modern age no longer believes in animals taking men's forms, or gods on earth. Parents' permission might well only apply to those 'under age' or still living with them; otherwise in modern law a man is recognised to be no longer under parental control after the age of twenty-one. On the other hand having a wife and children, not being a disqualification, would rouse much criticism today elsewhere than in India where it is an ancient custom to leave the household after so many years. And this rule wants considering in that light.

With the present day growing problem of homosexuality, the question of whether a candidate is homosexual or not would seem to be of greater importance than whether he was physically virile or not, for there is no statistical correlation

between the two, and for a man to be banned due to an accident of birth is not in accordance with modern public opinion.

The rules regarding post ordination procedure are also often, if not always ignored. Do sramaneras and young bhikkhus stay with their acariyas for ten years, or even five? Or have the nominal acariyas and uppajjhayas any control whatever upon their ordainees if they happen to be adults? And rules that are broken must be revised or reaffirmed. Perhaps one year would seem a more reasonable time to suit modern requirements. And when did the rule regarding aspirants being shaved and given the robes during their parivasaship fall into disuse? Would it not be more satisfactory to frame some uniform by which aspirants can be distinguished from tourists and students and make them feel they are preparing to live the life apart after a short while. The four months, there is no need to alter, but why is it so seldom kept? It requires reaffirmation and enforcement; any

ordination taking place in less a period of parivasaship being invalid.

* * *

In the space allotted it is impossible to go into greater detail, but it is hoped that hereby is shown the way to making the Vinaya and Patimokka a new unifying principle by which the Sangha may be re-established and invigorated. No army, school, college, society or any other form of collective activity can survive unless it is bound by a discipline. But discipline is no longer discipline where private judgment can decide if a rule is to be kept or not. The fault lies primarily in not realising that the centuries alter the literal approach but do not affect the spirit. Bring back the Vinaya in a new form but with the old Spirit. Cast aside the old form which is impossible of total obedience and which has lost the Spirit.

For it is the Spirit of the Dharma and the Discipline which alone is Buddhism.

ALL IS IMPERMANENT

By T. H. PERERA

"No village Law, no Law of market town,
No Law of a single house is this—
Of all the world and all the worlds of gods
This only is the Law, that all things are impermanent."

Psalms of the Sisters.

MOST of us have either read or listened to the pathetic story of Kisā Gotami, the frail young lady. Her parents were poor, and when come of age, she married and went to live with her husband's people. They despised her because she was poor. However, when a son was born to her, they treated her with appreciative regard. To her the son was all that she could desire; hence the pivotal point in the story.

I do not intend to narrate this story. I proposed to dwell upon two aspects in this story, which, to my mind, are of very great significance to Buddhists. The first is the

constant recollection on death which issues from the universal law of impermanency; the second is compassion for all beings who like ourselves are subject to death. Petty squabbles, leading to major frictions, which ultimately result in loss of life and limb, are today the rule rather than the exception in our domestic, social and political life. I am firmly of opinion that this calamitous state of affairs is mainly due to the fact that the average Buddhist gives every little thought, very little time and very little attention to these two aspects in the Buddhist way of life. A fleeting, almost chimerical, thought flashes across the mind on occasions such as these: Either on seeing or hearing a sudden disaster, we burst out spontaneously—"aniccam," "dukkham"! How many of us give serious thought to this exclamation? The thought is born only to die. Or again at Buddhist obsequies, a number of monks recite in unison—"Aniccaṃ vaṇṇa saṅkharaṃ . . ." It

passes off as a mere formula to be recited, to be listened to, and to be forgotten.

This body is burning within—"always the fire burns" (niccagini). It burns with the fire of craving (rāga), with the fire of hatred (dosa), with the fire of delusion (moha). It is this constant thought on death that sounds the alarm to fight this conflagration promptly, and bring it under control, as did the Brethren of old:

"All passion have I put away,
and all
Ill-will for ever have I rooted
out;
Illusion utterly has passed from
me;
Cool am I now. Gone out all
fire within."

(Psalms of the Brethren).

This constant reflection on death is not a pessimistic attitude towards life as some critics tell us. Let them read these words of the Blessed One: "And I discovered that profound

truth, so difficult to perceive, difficult to understand, tranquilising and sublime, which is not to be gained by mere reasoning, and is visible only to the wise."

"The world, however, is given to pleasure, delighted with pleasure, enchanted with pleasure. Truly such beings will hardly understand the law of conditionality, the Dependent Origination (*paticca samuppāda*) of everything; incomprehensible to these will also be the end of all formations, the forsaking of every substratum of re-birth, the fading away of craving detachment, extinction, *Nibbāna*." (Majjhima—26).

Now, this constant reflection on death flows from: uncertain is life, certain is death (*addhavam jivitam, Dhuvam maranam*). The goal of every sincere Buddhist is Liberation from Suffering, therefore, he should always be diligent and mindful to reach this noble end; delay is fatal, for death is certain. Like a man whose head dress is on fire, he should labour unremittingly at the task to cut across *Samsāras'* relentless Wheel. The six sense-bases (*sa'āyatanas*) are on fire—both internal and external; death is hard at one's heels; be on the alert to fight the enveloping flames, and reach the coolness of *Nibbāna*. Knowing that death is ever vigilant to take him, the wise man will not fall back on his way to deathlessness, for says the Blessed One: "Let there be no falling back from the goal of recluship while there is something further to be done." (Majjhima—1.271). He has to finish his spiritual journey on the Noble Path, stage by stage, in its proper sequence, namely: morality (*sīla*), concentration (*samādhi*) and wisdom (*paññā*). At the point of intuitive wisdom, he perceives the truth of impermanency, and turns away from this world of suffering (*lokiya*), and enters upon the transcendental path (*lokuttara*), at the end of which, he becomes conscious of having attained Enlightenment. He has now reached, safe and secure, the Farther Shore, having crossed the rushing floods (*oga*): of sense-desires, (*kāma*), of becoming (*bhava*), of false views (*ditthi*), and of ignorance (*avijjā*). He has triumphed over Death. With perfect confidence, with perfect ease of mind, born out of the destruction of all cankers (*āsavas*), he comprehends: "Unshakable is the deliverance of my mind, destroyed is birth, brought to a close is the Walk towards the Supreme,

done is what has to be done." (*Samy. iii—66*).

I come to the second aspect in the story. It is the exercise of compassion towards all beings, who like ourselves, are subject to death. Compassion is the offspring of wisdom, for it is only by widening the mind, that one can exercise compassion to all regardless of colour, community, caste and creed. Compassion opens our hearts to feel and sympathise with those who are weighed down with sorrow and pain. In this sense, compassion is a healing balm to alleviate sorrow and pain. Compassion is strength, kept in reserve, to fight suffering, if and when suffering assails us. Compassion exercised in boundless measure elevates man to the Brahma plane.

How often have we beheld the mournful spectacle of the bereaved: lamenting, beating the breast, tearing the hair and weeping over the loss of a dear one, in the attempt to give emotional expression to a poignant sense of grief! If one has the capacity to understand and appreciate the feelings of others placed in a similar situation, this futile exhibition of grief will yield place to the knowledge of the universality of suffering, born out of the accident of birth. Thus will grief come to an end by identifying oneself with others who grieve—the consummation of the *oneness* of all beings as idealized in the *Metta Sutta*.

Grief stricken, and carrying her dead child over her shoulder, *Kisā Gotami* walked along the streets of *Sāvatti* plaintively asking for medicines for her child. How many felt sorry for her! Instead she was hailed with jeers and stones. Some called her crazy, while the street urchins ran after her shouting: "There goes a mad woman." Of the populace of this fair city only one kind soul, moved by compassion, directed her to the Buddha. *Sāvatti* was then a stronghold of Brahmanism. The Blessed One made this city His headquarters to expose certain fallacies which were current in the creed of the brahmins, thereby, at times, incurring their displeasure. The *Dīgha Nikāya* records a good number of these false views (*ditthis*). Nothing daunted, He expounded to the people the Middle Path, which leads to Peace (*Vipassamāya*), Higher Wisdom (*Abhiññāya*) Enlightenment (*Sambodhāya*), and *Nibbāna*. It is interesting to say that the Good Law of the Blessed One

radiated its benign and sympathetic influence to remote parts of India—nay even to the deva worlds, with *Sāvatti* as the centre of this far-flung Dhamma circle. Our books say that the devas came in all their glory, at mid-night, to discuss with the Buddha many moot questions, and invariably they left Him, satisfied beyond measure, to their celestial abodes. Learned men from the four corners of India visited Him, some in quest of the Truth, while others came to Him to test their strength with Him at polemics. To the former He bestowed the benefits of the Dhamma, to the latter He extended His boundless compassion, and convinced them that they were mere puny pygmies who stood before an Intellectual Giant. They, who came to scoff, left Him with hands clasped together over their heads, acknowledging the greatness of the Omniscient Buddha. The reader will pardon me for this digression.

The story of *Kisā Gotami* concluded with her admission to the Order of Nuns, and in due course she attained Sainthood. The verse, which I have quoted immediately below the title to this article, was recited by her on her way back to the Monastery, after throwing her dead child on the charnel ground.

At the commencement of the ordination of *Kisā Gotami*, the Buddha recited these two verses which are recorded in the *Dhammapada*. The first verse spot lights craving which binds us to *samsāra*, the second verse provokes us to immediate action, to break the bonds of Death:

"That man who delights in children and cattle,
That man whose heart adheres thereto,
Death takes that man and goes his way,
As sweeps away a mighty flood a sleeping village."

Dhp. v. 287.

"Though one should live a hundred years,
Not seeing the Region of the Deathless,
Better were it for one to live a single day,
The Region of the Deathless seeing."

Dhp. v. 114.

In passing, I should like to mention here that certain people attempt to draw a parallel between the story of *Kisā Gotami* and Christ raising from the dead the widow's child.

In the latter instance Jesus Christ used his miraculous powers to cause a temporary revival of life, for the child died later, thus exemplifying the universal law of impermanency. The Buddha did not resort to such an artifice, for He knew its hollow-

ness. He sensed Kisā Gotami's capacity to understand Reality. Hence He sent her on the mission to fetch a few grains of mustard with the stipulation as laid down in the story. He made her to go through an experience which culminated in

the realisation of, to use her own words :

“Of all the world and all the worlds of gods

This only is the Law, that all things are impermanent.”

THE CARDINAL FEATURES OF LIFE

By AMARASIRI WEERARATNE

ANITYA, *Dukkha*, and *Anaima* are the three salient characters of sentient existence. In the Buddha-Dhamma these are called the *Trilakshana*, or the Three Cardinal Features of Life. Everything undergoes change, is impermanent, and unstable. There is the process of arising, reaching a peak, and passing away. The transitory nature of life is recognised in all religions and philosophies. It was a crass materialist, Omar Khayyam who wrote :—

“Each morn a thousand roses brings you say,
Yes, but where goes the rose of yesterday
And that same summer which brings the rose
Shall take Jamshid and Kaikobad away”.

Even the so-called eternal hills are gradually wearing away. Our own bodies too undergo change and lead to the inevitable decay and death. Thus we see that impermanence is the first cardinal feature of life. The Buddha says that what is not stable is not worth clinging to and is not worthy of our attachment.

The glory that was Greece, is no more, and the grandeur that was Rome is relegated to the limbo of the forgotten past. It is so with all things in this world. Truly as Thomas Gray said “The paths of the glory lead but to the grave”. The Buddha points out the unsatisfactory nature of life, and tells us that its first characteristic feature is Transiency. He advocates the cultivation of the qualities on non-attachment and dispassion to this phantom show that we call life. His doctrine is one which leads to non-attachment (*Virāgāya*) and disgust (*Nibbidāya*) with the fleeting vicissitudes of life, and leads to the most stable and permanent state of

happiness, namely *Nirvana*. *Nirvana* as you know, is not a heaven up in the sky, but is a state of happiness that comes with the eradication of greed (*lobha*) ill-will (*dosa*) and ignorance (*moha*). The person ground in virtue who treads the Noble Eightfold Path can transcend the impermanence and the unsatisfactory nature of all sentient existence, and attain the enduring bliss of *Nirvana*.

In his final admonition to his disciples the Buddha said “*Vaya dhammā sankhārā appamādena sampādetā*” Transient are all component things, therefore work out your salvation with diligence. In this message the Master has stressed the fleeting nature of life and its pleasures, so that we may not be deluded by their deceptive nature. Neither life nor any of its pleasures can be said to be stable or enduring. And what is subject to change, unsteady and impermanent cannot be satisfactory or productive of true happiness.

Parents are grieved when their children fall sick, but when they recover the parents feel extremely happy. But is their any guarantee that the child will not fall sick again? It is so with all things. Therefore the first Cardinal Feature of the world and all things therein is its instability or *Anityatā*. It is this mutability that makes *Dhukka* or the unsatisfactory nature of life bearable. It even lends the spice to life, as is expressed in the saying “Variety is the spice of life”. Otherwise human beings would die of the boredom with what we call pleasure, and the agony of what constitutes suffering. How long can we revel in seeking satisfaction with this process of change, decay, and death? Surely when one realises with intuitive wisdom that all things are transient, he will get

disgusted with this process of mutability. That disgust will pave the way for progress towards *Nirvana*.

Dhukka means suffering or the unsatisfactory nature of life. Etymologically *dhu* means ‘difficult or unpleasant, *kha* stands for ‘to be borne.’ Thus *dhukka* connotes what is difficult, and unpleasant to bear. The problem of suffering is universally recognised. It has grappled the attention of thinkers in all climes and ages. It was a celebrated Greek poet Homer who said “For men on earth ‘tis best never to be born at all, or being born to pass through the gates of Hades with all speed.” Socrates the Sage of Greece remarked that if the troubles of men were to be reshuffled and distributed, each man would be content with his quota and would not like to share that of another. So much steeped and ingrained in suffering is the world.

Let us look at the forests nad ocean depths. Here the stronger preys upon the weaker. Amongst men too the economically stronger prey upon the weaker by exploitation of labour. The whole of creation can be summed up by the words “eating and avoiding been eaten”. Sir Edwin Arnold remarks in his “Light of Asia”.

“Beauteous is the earth, but all its forest brood
Plot mutual slaughter, hungering to live
Of sapphire are the skies, but when men cry
Famished, no drops they give”
It was Tennyson, the son of a clergyman who wrote :—
“Never morning wore to evening,
But some heart did break.”

Instances can be multiplied from the world's literature to show that the one keynote that underlies existence is suffering. It is on this central theme that the Buddha built

up his doctrine. He too was concerned with the same problem that confronted all thinkers. One thing do I teach declared the Buddha, and that is suffering, and the way to get rid of it. Elsewhere the Buddha has said that just as there is one flavour in the ocean, and that the taste of salt, there is one flavour in my doctrine and that is the flavour of deliverance from suffering. The Four Noble Truths are the heart-core and the cornerstone of the Buddha-Dhamma. Of these truths, the first is the recognition of the universality of suffering.

Thus we see that the Buddha-Dhamma is founded on facts which are verifiable by our own experience and knowledge, and not on any sort of speculative assumption which has to be accepted on faith alone. The Buddha leads us from the known to the unknown. The Truth of Suffering can be verified by each individual for himself because life is one big picture dominated by suffering. Those nurtured and reared in the obsession that life was created and is maintained by a merciful God, would find this truth distasteful. Ostrich-like they prefer to hide their heads in the sand and grudge to admit this truth, because it exposes the weakness of the Creator and the imperfection of his handiwork. They prefer to look at the beauties of nature and the fleeting pleasures of life and say life is not so bad after all. It is a gift from God, so why look at a gift horse in the mouth? In the Maha-Dhukkakhandā Sūtra of the Majjima Nikāya the Buddha points out with indisputable logic the unsatisfactoriness of life and how it is dominated by suffering. The believer in God thinks that the Buddhist is a pessimist. But what is pessimism and optimism but two different ways of looking at the same thing.

One man looks at a tumbler of water and says that it is half full. Another looks at the same glass and says it is half empty. The former is the optimist and the latter the pessimist. It is a way of looking at life, and especially for the Monothelist a convenient way of hiding the imperfection of his Creator. But the Buddhist is under no such illusion, nor has he anything to hide. He sees birth as suffering. Did not the Church fathers teach *Inter urinam et faeces nascimur* "We are born amidst urine and faecal matter." Decay and death is suffering, disease, and not getting the things one wishes for is suffering,

Association with those whom one dislikes is suffering. The process of studying for a profession entails hardships and pain. One has to bear hardship and protect what one has earned. In the process of earning a livelihood one bears privations and hardships. Separation from loved ones is suffering. In short the whole of existence is dominated by suffering.

"We are born in another's pain, and perish in our own."

Therefore the Buddha exhorts us to follow the Noble Eightfold Path, and to make an end of this long chain of suffering from birth to birth in the unending cycle of Samsara.

The third feature of all forms of existence is *Anātma*, or the absence of anything enduring or an Ego. This is the most difficult of the Buddha's teachings. All other religious systems including the six systems of orthodox Hindu philosophy, teach that there is something enduring permanently in man, and that they call the soul. The Buddha was the only teacher who was able to overcome this universal illusion. Plato and the Greek philosophers spoke of the immortality of the soul. The doctrine of *Anātma* is the Buddha's unique contribution to world philosophy.

The Buddha categorically rejected all theories regarding the immortality of the soul, and said that the mind of man undergoes change even more rapidly than the body. Man is but a combination of mind and body and there is no place for a soul in either of these combinations. He taught that neither men nor any of the animals possess anything enduring or substantial that can be called an Ego or Soul. According to the Buddha the Ego-illusion is the greatest of fallacies, and the cause of all the trammels and unrest in the world.

"The Ego-illusion is the cause of all passions and defilements," wrote Santideva in his immortal work "Bodhicaryavatāra" or the Journey towards the Light. As Santideva is a Mahayanist teacher this is sufficient proof that the *Anātma* doctrine is accepted by the Mahayāna Buddhists. The Ego-illusion is a deep-seated fallacy in the human mind and can only be eliminated by attaining the first state on the path to Sainthood, namely, the "Sotāpatti" state.

In the Sanyutta Nikaya, Chapter 12, the Buddha says, "It would be better for the unlearned worldling

to regard this body built up of the four elements as his ego, rather than the mind, for it is evident that the body may last for a year, two years, three years, four, five or ten years or even a hundred years or more, but that which is called thought or mind or consciousness, is arising continually during day and night as one thing, and passing away as another thing." Again we find in the Sanyutta Nikaya, Chapter 22, the Master teaching:—"Suppose a man who is not blind were to behold the bubbles of the Ganges as they are driving along, and he should watch them, and carefully examine them. After carefully examining them they will appear to him empty, unreal, and unsubstantial. In exactly the same way does the monk behold all corporeal phenomena, feelings, perceptions, mental formations, and states of consciousness, —whether they are past the present, or the future, far or near and he watches them and examines them carefully, and after carefully examining them they appear to him empty, void and without an Ego."

Some non-Buddhists like Mrs. Rhys Davids and Mr. Ananda Coomarasamy have tried to pontificate on matters of Buddhist doctrine. They assert that the Buddha did teach a soul or a Self with a capital S. These are their private views and will never be accepted by well-informed Buddhists. We have the Texts and the Commentaries and the traditions of the Elders. Non-Buddhists are not better interpreters of the Buddha-word than the accredited custodians of the Dhamma. Moreover, distinguished Buddhist scholars have debunked their theories, and specious arguments.

Descartes wrote *Cogito ergo sum*, I think therefore I am. He introduced an I to the first part of his equation, and therefore beginning with incorrect data he got an incorrect reply. He should have said there is thought, and only a process of thinking is present conditioned by mind and mental concomitants. In the *Upanishads* we read of a permanent entity in man called "the person the size of a thumb" (*angushthi matra purusha*). Of him it is said "know the self to be sitting in the chariot—the body to be the charriot, and the mind the reigns. The senses they call the horses, the objects of the senses their roads . . ." The person the size of a thumb stands in the middle of the body as lord of the past and the future, and henceforward fears no

more. This is that." This view is totally unacceptable to Buddhist thought. The accredited interpreter of the Buddha-word, Buddhagosha Thero who was authorised to write the *Vissudhi Magga* by the Elders at that fountainhead of the Theravada doctrine—Mahavihara, wrote :

"There is action, but there is no doer,

There is retribution but no entity receives the reward

Empty phenomena alone roll on
This view alone is right and true."

The Buddha analysed the mind for the vestige of a soul and declared that only sensations, perceptions, thought processes, and consciousness was there. All these he declares to be impermanent, arising and passing away. But their rapid continuation creates the illusion of

an Ego entity persisting in man. Just as when the parts are rightly set we use the term chariot to a combination of wheels shafts, axles, etc., even so we use the term man to a combination of psychophysical forces. "Just as the unity of a triangle or the melody of an organism consists merely in the special mode in which its parts are connected so as to form a specific kind of complex, the unity of what we call the individual ego consists in the peculiar way in what we can his experiences are united with one another" (Prof. Lakshmi Narsu in his "What is Buddhism").

The doctrine of *Anātma* is acknowledged in both the *Mahayana* and *Hinayana* alike. Mr. S. Kuroda who was commissioned by the leading Buddhist hierarchy of Japan to write his book "Outlines of *Mahayana*,"

wrote in his book published in 1898 "for the principles of Causation and *Anatman* are held both in the *Mahayana* and *Hinayana*, and the non-existence of both self (*atman*) and things outside it (*dharma*) as well as the doctrine that all things are nothing but mind are the fundamental principles of all the sects adhering to the *Mahayana*."

It is the acceptance of this doctrine which is the acid test which distinguishes the genuine Buddhist from the spurious one. In determining the true doctrines of the Buddha the Elders who took part in the Third Council have declared that three words consisting of eight letters constitute the core of the Buddha-Dhamma. Those three Pali words which consist of eight letters when written in the original script are, *Anicca*, *Dhukka*, and *Anatta*.

HOSPITAL SCENES

(Editor's Note : Any similarity to what may have actually happened is purely coincidental.)

Scene : A female ward of the General Hospital, Colombo.

Time : About 8 o'clock in the morning.

A House Officer doing a ward round with a Mother-in-charge of a ward

Doctor : How is Mrs. B. this morning?

Mother : She is all right this morning, Doctār. The temperature is normāl

Doc : Mrs. B. How are you this morning? You must be feeling very much better, now that your temperature is back to normal?

Mrs. B. : But Doctor, I feel as if I am on fire.

Doc. : You must be imagining. The temperature chart says that it is normal.

Mrs. B. : I don't know about that Doctor; just feel my forehead. (Doctor feels patient's forehead, and finds it warm).

Doc. to Mother : Who took this temperature, Mother?

Moth. : Why Doctār, it was taken at 7.30 today.?

Doc. : Who took it, Mother?

Moth. : I took it.

Doc. : Bring me the thermometer. (The thermometer is brought. The doctor takes the temperature of the patient).

Doc. (Reading thermometer) : Good heavens. It is 103 degrees. Mother, are you sure the temperature was taken in the morning?

Mother : Why, of course, yes.

Doc. : How do you account for this sudden rise of temperature in half an hour?

Mother : I donth know. Must have had a sudden infection.

(On further investigation it was found that the temperature was never taken at all in the morning. The temperature marked on the chart was from the Mother's imagination. It was also found that the patient was a Heathen and there were true believers waiting for beds. The matter was reported to higher authorities. Nothing happened).

* * *

Scene : A male ward of the General Hospital, Colombo.

Time : About 9 o'clock in the morning.

A Visiting Physician and the Ward Mother doing the normal ward round.

V.P. : Mother, send this priest for an X'Ray. I feel there is some lesion in his lungs.

Mother : I will send him tudey for X'Ray. Hamuduru. Ada X'Ray ganne yanava.

Next Day

V.P. : Has the X'Ray come, Mother?

Mother : The priest's X'Ray has come. (Gives X'Ray to V.P.).

(V.P. looks at the X'Ray and then tells Buddhist priest) Hamuduruwane then yanne puluwan. X'Ray karala baluva. Papuve veraddak ne.

Priest : Mawe nam X'Ray keruwe ne.

V.P. : Mother, the priedst says that he was not X'Rayed.

Mother : (Mother makes a sign pointing at her own head). His memory is noth good. Attendant!! hamuduruwo ekka gie nedda?

Attendant : Mata ekka yanne kiwwe ne.

Mother : I am very sorry, sir. This is some one else's X'Ray. I don't know how it happen.

(This matter too was investigated. The Mother had purposely given a normal X'Ray, to get rid of the priest. The matter was reported to higher authorities. Nothing happened).

* * *

Scene : Again in the female ward.

Time : About 9.30 in the morning. Ward round being done by Visiting Staff Officer, House Officer and Ward Mother.

Visiting Officer : Mother, this patient for operation tomorrow.

Mother to H.O. : Is she B. ?

H.O. : No, she is C.

Mother : Are you sure ?

H.O. (reading Bed Head Ticket) : She is B.

Mother to V.O. : Sir, she cannot be operated tomorrow. We have no blood.

(And so her operation was postponed. The matter was investigated further. The Mother explained that what she meant by B was the patient's blood group. Everyone agreed that there was

a blood group referred to as Group B. But yet, no Medical man has identified a blood group by the name of Group C.

There are 4 blood groups in common usage today. Group I-AB, Group 2-A, Group 3-B and Group 4-0).

The Mothers are doing a yeomen service to the Heathens of this country. Their service is one of highest integrity and honesty of purpose. Without this sort of service what will be the plight of our Ceylon hospitals ?

“ ROTCOD.”

LETTERS TO THE EDITOR

RELIGION AND POLITICS

IN 1956, Buddhist monks came out in the open and took active part in the General Elections. They had restrained themselves for a number of years, and unable any more to bear the insults to Buddhists and acts of discrimination against Buddhists by successive independent governments, they succeeded in overthrowing the men who had entrenched themselves in power and who had become stooges of the Vatican—mind you, Buddhists they call themselves. Then these monks were branded as fanatics who had sullied the good name of Buddhism. Mettananda was a fanatic. Phillip was a fanatic. Everybody who came forward to undo the wrongs done to Buddhists were fanatics.

Today Roman Catholic priests, especially a well-known coterie, do nothing but politics. They dictate to politicians in power. They do not allow freedom to Catholics in the exercise of their vote. Yet our own Buddhists continue to call Mettananda a fanatic and glorify the actions of the Catholic priests.

Is it a wonder that Catholic priests have nothing but contempt for us when our Buddhist Prime Minister consulted them in drafting the Constitution and another used to call a well-known padre to attend Cabinet meetings as happened when the amendments to the Income Tax Ordinance were being discussed.

DAYANANDA PERERA.

BRIBERY COMMISSION

I SUGGEST that the Bribery Commission should extend its scope to include bribery and corruption in the process of the proselytisation of Buddhists and in anti-Buddhist activities.

To a people who are underfed, whose economic state is parlous, a free meal, clothes and some money which they are told will come to them in answer to prayer is a boon. They easily succumb, therefore, to the blandishments of missionaries who get easy money from abroad to add to the most unsocial taxes they levy from their flock.

We can do nothing, but grin and bear, especially when our leaders, who are almost all politicians today, shamefacedly defend such activities in return for the promise of a few hundred, or perhaps thousand, votes.

“ We are better Buddhists because we attend Christian schools,” is now the parrot cry of opportunists who pose as Buddhist leaders. Even holy humbugs fall a prey to Catholic Action.

P. SIRISENA.

FORGOTTEN LAW

UNDER the 1818 Treaty no place of worship other than Buddhist could have been established except under a permit. Later there came to be a law to that effect. However, towards the beginning of this century that law mysteriously disappeared from our Statute.

The result has been the building of churches in recent times at any and every place, even side by side with long established vihares. Objections have been of no avail.

Is it too late to reintroduce the law and give it retrospective effect ? Will someone give a little thought to this ?

A. DHARMAWARDENE.

FUNERAL ORATIONS

FUNERAL orations delivered by monks at Buddhist funerals have become a joke. When will this stop ? If monks cannot stop the habit of wasting good time at funerals praising the dead, enumerating the donations they had given—and what more, giving the family history of the dead and the achievements of the dead man's sons and daughters, and sometimes even of distant relatives, then it is time the mourners told the monks in plain language that what was required were a few words chosen from the Dhamma to console the mourners.

KASABA PERNANDO.

STATE AND SCHOOLS

ON numerous occasions in this Buddhist country it is a disadvantage to be a Buddhist.

If you are a parent and have a little son or daughter to be admitted into a school, it is a disadvantage to be a Buddhist, because you cannot find a decent school for your child. If you agree to make your child a Christian, you can easily find a Christian school for him.

If you are an applicant for a post in a Government Office, a Bank or a commercial establishment, invariably, it is a disadvantage to be a Buddhist, because you are invariably asked the question : “ In what school were you educated.” To be educated in a Buddhist school or a Government school is a disqualification for the post. Further some of the Staff Officers in the Government Employment Exchange till recently were Catholic Actionists and one of them was the Secretary of the Catholic Employment Exchange. So Buddhists are being kept out of employment.

If you have fallen ill and sought admission to a State Hospital to be a Buddhist is a disadvantage because while a Catholic patient is given a comfortable bed you have to lie on a mat spread on the floor.

It is a miracle if you can get a grant of land or a building loan or the tenancy of a Government house without special influence. Or if you are a Buddhist recruit to Government Service it is almost impossible for you to get a good healthy station. Or even if you have already entered Government Service, you are transferred out if you dare to accept office in a Buddhist Society.

Perhaps you are one of the more unfortunate beings placed in a department like the Police where being a Buddhist is almost a near crime. You may get married but if you are a Buddhist you do not get married quarters for years.

All these and many more things are happening in Independent Ceylon inhabited by nearly 75 per cent. Buddhist citizens, and which is well-known as a Buddhist country.

What is the reason for all this ?

This discrimination against Buddhists is done by a governing class that is really a legacy of foreign rule. Foreign rulers created this governing class out of a militant minority of Christians to keep down the Buddhists who rose against them, and later they used other minority groups to strengthen the governing class. The governing class was created by granting favoured treatment in educational and employment. The Colonial system of education which produced this governing class remains just the same even to this day.

This was disclosed by Mr. W. Dahanayake, Prime Minister and Minister of Education in the course of an answer to a question raised in Parliament on 30th October, 1959. According to the figures given by him, the amount of Government grant paid in 1958-59 to the Catholic and Christian Schools was 44 millions while the amount of Government grant paid to Buddhist schools was 20 million rupees. Analysis of these figures shows that the Government paid at an average of Rs. 123 per annum on a child attending a Roman Catholic school and Rs. 70 per annum on a child attending a Buddhist school. In addition to Buddhist schools, the Buddhists send their children to Government schools and the Government spends only Rs. 66 per annum on a child attending a Government School.

* * *

Now the position is that the Government spends twice as much on a Roman Catholic child as on a Buddhist child.

This discrimination against the Buddhist child is in regard to teachers and equipment. The great majority of pupils attending Government Sinhalese Schools are Buddhists and these schools do not employ graduates while in Assisted (English) Schools 23 per cent. of the teachers are graduates. At the same time, although Assisted schools are nearly one-half of Government schools, the Government spends by way of equipment grant twice as much on Assisted schools as on Government schools. As a result out of over 12 lakhs of Sinhalese-medium pupils 90 per cent. don't learn science.

The distribution of first-grade schools preparing students for the University is grossly unfair.

The analysis of the figures relating to these schools reveals that in the matter of

higher education the cost of one pupil to Government in the N.P.

- = the cost of 3 pupils in W.P.
- = the cost of 3 pupils in C.P.
- = the cost of 5 pupils in S.P.
- = the cost of 2 pupils in E.P.
- = the cost of 4 pupils in N.W.P.
- = the cost of 4 pupils in N.C.P.
- = the cost of 5 pupils in Uva.
- = the cost of 5 pupils in Sab.

The glaring disproportion in the opportunities provided for higher education is revealed by the figures given in the University Council Report of 1957 :

Faculty of Science and Engineering—
294 Buddhists.
212 Christians.

Nevertheless out of Ceylon Citizens, Buddhists form 75 per cent. and Christians only 9 per cent.

The Christian Schools which receive favoured treatment from the Government also receive financial and other aid from five foreign Governments through their Embassies in Ceylon. For instance, in June, 1957, Very Revd. Father Peter Pillai, Head of Aquinas, made three applications for Colombo Plan aid for :

1. Professor of Physics.
2. Professor of Economics.
3. Equipment for Physics Department Laboratory apparatus books for his library.

Although the Colombo Plan aid is on a Government-to-Government basis, these applications were granted by the then Finance Minister and Education Minister even without a Cabinet directive. At a time when 90 per cent. of over 12 lakhs of Sinhalese-medium pupils get no instruction in Science, foreign aid intended for the entire country is passed over to a private Catholic Institution. Is this not an act of grave discrimination ?

How on earth can the Buddhists of this country counteract the favoured treatment meted out to Christian Schools by pressure-groups, both local and foreign, and at the same time secure their due place in their country ?

Surely, one of the objects of our new-found freedom should be to remove the disabilities the Buddhists have been subjected to for over four centuries of foreign rule. The only way to prevent discrimination against the Buddhists is for the State to take over all schools and ensure an equitable distribution of educational

facilities to all citizens. The principle of ensuring an equitable distribution of educational facilities to all citizens is recognized by a world organisation like United Nations. But it is rejected in our country where certain people want to retain the Colonial system of denominational schools which discriminate in favour of the Christian minority and against the Buddhist majority. And no wonder !

We know that a previous government dared to do what the British Government never did. It entrusted the re-organisation of our education system to a rabid Catholic Actionist like Dr. Howes. Dr. Howes up-graded Catholic schools that were unfit and refused upgrading Buddhist schools that were fit, for example Sri Sumangala College, Panadura.

This act of injustice was admitted even by the Ministry of Education itself. The re-organisation of the Army, the Navy, the Air Force and the Police for Independent Ceylon allowed these Services to be dominated by the Roman Catholic minority. Under Section 29 (2) of the Ceylon Constitution Order-in-Council 1946 the Roman Catholic hierarchy was vested with extraordinary powers which she never possessed even under Colonial rule.

* * *

These facts prove beyond any doubt that successive Prime Ministers had fallen under the sway of the Roman Catholic Church and demand, the continuance of the denominational system of education. The implementation of this policy will lead to the following evils :—

The age-long culture of our people with roots deep in the soil will come to nothing. Buddhism will be destroyed. Instead there will spread everywhere night-clubs with orgies of nude dancing, horse racing, gambling, drunkenness and obscene literature. Needless expenditure will drain off national capital into foreign lands.

Poverty will grow more than ever before. Bribery, corruption and crime will increase by leaps and bounds. Love of one's country and one's people will evoke utmost contempt. Personal gain rather than national interest will receive prime consideration. The stooges of alien pressure-groups scorning the people of this country and the things of this country will hold supreme power. This is certainly a national calamity.

L. H. METTANANDA.

COLOMBO Y. M. B. A. NEWS

1960 මාර්තු මාසයේ
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ANNUAL GENERAL MEETING

SIR Cyril de Zoysa was elected President of the Colombo Young Men's Buddhist Association at the 62nd annual general meeting held on Saturday, February 27, 1960.
Mr. H. W. Amarasinghe, President,

occupied the Chair and there was a very large attendance.

Nomination Papers were submitted on behalf of Mr. Amarasinghe and Sir Cyril. Mr. Amarasinghe withdrew.

The following were elected Vice-Presidents :—Mr. R. L. Pereira, Q.C., Mr. Dudley Senanayake, Mr. N. J. V. Cooray, Mr. H. S. Gunasekera and Mr. D. N. W. de Silva.

Mr. D. S. Abeysinghe was elected Hon. General Secretary. Hon. Treasurer : Mr. V. S. Nanayakkara.

COLOMBO Y.M.B.A.*presents***RATNAVALI**

(Based on the Sanskrit Drama
by Sri Harshadeva)

*Produced by***P. WELIKALA**

in aid of the

**FORT (Y.M.B.A.) BUILDING
FUND****on SUNDAY, MARCH 13,
1960,****at 6.30 p.m.,**

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BORELLA.****Tickets 5/- (Reserved)****3/- and 2/- available at the Office***'Phone: 9786.*

D. G. EDWIN de SILVA,
*Hony. Secretary,
Dramatic Activities.*

ADDITIONS TO LIBRARY

Complete works of Shakespeare; She by H. Ryder Haggard; Montizoom's Daughter by H. Ryder Haggard; The Brethren by H. Ryder Haggard; Allan's Wife by H. Ryder Haggard; Allan Quartermain by H. Ryder Haggard; Child of Strom by H. Ryder Haggard; The World's Desire by H. Ryder Haggard; Allan and the Holy Flower by H. Ryder Haggard; Ayesha (Return of She) by H. Ryder Haggard; Sacred Books of the East; Hinduism and Buddhism by Ananda K. Coomaraswamy; Buddhist Wisdom books by E. Conze; The Path of the Buddha; Buddhism—a Mystery Religion by Levy; Holy Tooth by E. Samson; Travels of Hiouen-Thsang; Interpreter of Buddhism to the West—Sir Edwin Arnold; Dipawamsa by B. C. Law; Life and Legend of Buddha by B. S. Hilaire; Mahayana Buddhism by Suzuki; Philosophy of the Buddha by Prof. A. J. Bham; The Doctrine of Awakening by J. Evola.

PERSONAL

Mr. L. Piyasena, Assistant Commissioner, Department of Inland Revenue, has been appointed Deputy Commissioner of Inland Revenue with effect from September 1, 1959. Mr. Piyasena, a senior member of the Y.M.B.A., has been in the Committee of Management

since 1943. He was for seven years our Hony. Treasurer.

Mr. L. R. Goonetilleke and Mr. L. A. Jayasekera have been appointed Justices of the Peace for the Judicial District of Colombo.

FORT BUILDING FUND

THE following contributions are acknowledged:—

Mr. T. H. Perera, Rs. 100; Messrs. Shaw Wallace & Hedges, Ltd., Rs. 200; Mr. B. S. Amarasinghe, Rs. 5.

NEW MEMBERS

1.2.1960: G. Edmund, Faculty of Medicine, University of Ceylon, Kynsey Road, Colombo 8; H. de S. Arambewela, 101/11, Hunupitiya Lake Road, Colombo 2.

8.2.60: George E. Weerakoon, "Seegiri," Moraketiya, Pannipitiya; S. Abeywickreme, "Mt. Venom," Lower Dickson Road, Galle; K. V. N. de Silva, 62/12, Halloluwa Road, Kandy; P. L. Buddhasa, Andaradeniya Group, Deniyaya.

NEWS AND NOTES

**TIBETAN UPASAMPADA AT
SARNATH**

A HISTORIC event took place recently at the Mulagandha Kuti Vihara at Sarnath, when fifteen Tibetans and six Ladakhi sramaneras received their upasampada in the presence of His Holiness the Dalai Lama and under the auspices of His Holiness' Guru, the Venerable Yang Tsin, Rimpoché, Mahathera. The new Tibetan bhikkhus included three young Rimpoches who had just reached the qualifying age for higher ordination.—*Cor.*

The Saravastavadin ordination, despite beliefs to the contrary, is identical with that of the Theravadin, with the sole distinction that the presiding Thera must

also be a Rimpoché, and with the addition of some of the colourful ritual that is the form of Tibetan pujas.

On the day previous to this five Tibetans received pabbajja ordination in the Tibetan Temple from Lochas Rimpoché.—*Cor.*

BOROBUDUR

KING Bhumibol and Queen Sirikit of Thailand visited Borobudur in February and were accorded a warm welcome by Upasakas and Upasikas from every part of Indonesia. Bhikkhus chanted the Karania Metta Sutta after the royal visitors had worshipped at the Stupa.—*Cor.*

THE VEN. SOMA THERA

THE entire Buddhist World mourns the death of the Ven. Soma Thera, of Vajirarama, which came suddenly on Tuesday, February 23, 1960.

The loss is very great to us for we often went to him with the many problems set for us by contributors. His advice and help were most valuable.

The Ven. Soma Thera was learned in the Dhamma. He was lucid in his expositions. He worked with a oneness of purpose—the appreciation of the pure Dhamma. Above all he was an exemplary Bhikkhu.