

# THE BUDDHIST

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

“Sila Paññānato Jayam”



FOUNDED 1888

Editor: D. N. W. de SILVA

Assistant: Dr. A. D. P. Jayatilaka

Vol. XXX ]

REGISTERED AS A  
NEWSPAPER IN CEYLON

APRIL, 1960

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

[ No. 12

## Editorial

# GIVE US THIS DAY A CHANCE TO LIVE

AT all times in all climes the people, it has been said, get the government they deserve. But can this be applied to Ceylon as far as the Buddhists are concerned—the Buddhists who form the preponderating majority of the people of this country. What great bad *Karma* have we done in our past lives to get repeatedly governments, headed by Buddhists who have readily availed themselves for political purchase by the Christians? This began in the days of the State Council when it was proclaimed that Ceylon had gained seven-tenths Independence. The majority of the members of the Board of Ministers were Buddhists, and so, whenever injustices to Buddhists were pointed out, the Buddhists were placated with clichés:

(1) Are we not the majority? What harm can others do to us?

(2) Has not Buddhism survived the ravages of time?

(3) Do not mix religion and politics.

(4) Practise Maitreya.

While all this *vedi bana* was preached to Buddhists, the Christians, especially the local representatives of the Vatican, who are more Catholic than the Pope himself, continued their underground work until they entrenched themselves so well that Buddhist political leaders helplessly looked on even when the Constitution was tampered with; when government appointments were directed by the Church; when the Church put forward lists of candidates at elections; when the Church violated the sanctity of the Treaty by which the British had promised us protection; when the Church, contrary to all canons of decency, bribed impecunious or unprincipled or innocent Buddhists in the course of proselytisation; when the Church volunteered to be marriage brokers between young Buddhist and Christian parties, when, in fact, the Church did everything opposed to the spirit of the teaching of Jesus the Christ in order to be able to manipulate statistics

for the pleasure of its masters abroad.

Is it an exaggeration to say that Ceylon is now governed by the Church? We do not blame the Church. On the contrary we congratulate them on the success they have achieved in making complete pariahs of our political leaders who claim to be Buddhists, whose public utterances can only be interpreted to mean that the Buddhists should not grumble if they have no place in Ceylon.

### OUR PRIME MINISTER

WE offer our congratulations to Ceylon's new Prime Minister, Mr. Dudley Senanayake, one of our Vice-Presidents, who takes the reins of government for the second time.

We also offer our congratulations to these members on their success at the General Election:—V. A. Sugathadasa, J. R. Jayewardene, D. P. Atapattu, Dr. R. B. Lenora, Gamani Jayasuriya, D. T. Pasqual, D. H. Jayawickreme, Wijayabahu Wijesinghe, R. G. Senanayake, S. A. Peris and Percy Jayakody.

# EVAM ME SUTAM

(Prepared by the Sramanera Jivaka)

In this article let the Buddha speak for Himself:—

People should know Me, monks, as saying that the life of chastity is not lived for the purpose of deceiving mankind, nor for the sake of the advantage of a reputation for gain and one's own affairs, but as saying it is lived for the purpose of Insight and Thorough Knowledge. (Iti Vuttaka, 37.)

He should go forth with desperate energy,

He who has left the world with purpose  
slack

Does only sprinkle thicker clouds of dust.

(Sam. Nik. I.)

Seek to be partakers, bhikkhus, not of the world's goods but of My Doctrine. In My Compassion for you I am anxious to ensure this. (Majj. Nik. I, 1, 10.)

A bhikkhu does not shine by delighting in fellowship, by finding delight in fellowship . . . if such be his delight it is impossible that . . . he should enjoy the well-being that attends renunciation, solitude, tranquillity and enlightenment. (Majj. Nik. I, 3, 10.)

Not by mere rites and ceremonies, nor by much learning, nor even by gain of concentration, nor by lonely lodging . . . should you, O bhikkhus, rest content without reaching the extinction of passions. (Dhammapada, 271.)

Meditate, O bhikkhu. Do not be heedless. Do not let your mind whirl on sensual pleasure. (Dhammapada, 371.)

Any recluses or brahmins who do not know . . . decay, death, birth, becoming, grasping, craving, feeling, contact, sense, nama-rupa, consciousness, karma, those recluses and brahmins are not approved either among recluses as recluses or brahmins as brahmins. Nor have those venerable ones understood of themselves nor realised what is the good of being a recluse or a brahman. (Sam. Nik. II, xii.)

Even though he be gaily decked, if he should live in peace, subdued, controlled, certain, pure, laying aside the cudgel towards all living beings—a brahman indeed he is, an ascetic he, a *bhikkhu* he. (Dhammapada, 142.)

The highest, noblest renunciation is to be quit of all ties to existence. (Majj. Nik. II, 3, 247.)

He, bhikkhus, is reckoned an Aryan disciple who reduces, heaps not up, who abandons, grasps not, who scatters, binds not, who quenches, kindles not. And what does he reduce, heap not up? His body, feelings, perceptions, activities, consciousness. (Sam. Nik. III, xxii.)

Having discarded articles and ornaments of a layman, as the parichetta tree which is deprived of leaves, having gone forth wearing yellow robes, let him wander lonely as a rhinoceros . . . having no one dependent on him. (Uravagga, 3.)

Do ye, bhikkhus, live endowed with character (*sila*), endowed with the Precepts, restrained by the restraint of the Precepts, endowed with a wide range of good behaviour, seeing danger in the smallest faults, and do you exercise yourselves in the subjects of study, having taken them upon yourselves. (Itivuttaka, III.)

Duly and advisedly he exercises the use of alms received, neither for pleasure nor for delight, nor for ostentation, nor for display, but only to support and sustain the body to save it from hurt and to foster the Higher Life, thereby putting from him the old feelings, and not heeding new feelings but ensuring progress in the blameless lot and well-being. (Majj. Nik. I, i, 10.)

Bhikkhus, if outsiders should speak against Me or against the Dharma or against the Sangha, you should not on that account bear malice or heart burning or ill-will. If you, on that account, should be angry and hurt, that would stand in the way of your own self-conquest. (Brahmajala Sutra, 5.)

A bhikkhu may be meek and mild enough as long as nothing unpleasant is said against

him. It is only when unpleasant things are said against him that you can dub him gentle, meek, mild . . . Ever then be it your task to preserve your hearts unmoved, never to allow an ill word to pass your lips, but always to abide in compassion and goodwill, with no hate in your hearts, enfolded in radiant thoughts of love, the bandit who tortures you and proceeding then to enfold the whole world in radiant thoughts of love. (Majj. Nik. I, i, 128.)

He who has no 'I' and 'me' conception whatever towards mind and body, he who grieves not for that which he has not—he indeed is called a bhikkhu. (Dhammapada, 367.)

Suppose, bhikkhus, an ass follows close behind a herd of cattle thinking: "I'm a cow too! I'm a cow too!" But he is not like a cow in colour, voice or hoof. He just follows behind a herd of cattle thinking: "I'm a cow too!" Just in the same way, bhikkhus, we have some bhikkhus who follow behind the Sangha thinking: "I'm a bhikkhu too! I'm a bhikkhu too!" But he does not desire to undertake the training in the higher morality which the other monks possess, nor that in the higher thought, nor that in the higher insight which other monks possess. He just follows close behind thinking: "I'm a bhikkhu too!" Wherefore, bhikkhus, you must train yourselves: "Keen shall be our desire to undertake the training in higher morality, higher thought, higher insight." That is how you must train yourselves. (Ang. Nik. I, 3, 9, 81.)

It is because I see robe-wearers who are greedy, malicious . . . and wrong in their outlook, that I say the mere wearing of the robe does not make the recluse. (Majj. Nik. I, 282.)

They who are attached to the ways of the world must not be considered bhikkhus. (Udanavarga, xxxii.)

He who wears a yellow robe like a well-conducted one, who jumps at opportunities of gain, who disgraces communities, who is reckless, deceitful, unrestrained, a babbler, one who walks in the guise of a real monk, he is one who defiles the Path. (Uravagga, 5.)

Whosoever, not freed from stain, void of self-control and truth, should don the yellow robe is not worthy of it. (Dhammapada, 9.)

The monk who, seeing forms with his eye is lured by alluring forms and cannot compose his mind . . . who hearing sounds . . . smelling smells . . . tasting tastes . . . touching . . . and cannot compose his mind, is not worthy of offerings, gifts, oblations, to be reverently saluted. (Ang. Nik. III, xiv, 139.)

If wanderers of other schools were to ask you what types of recluses and brahmins should not receive honours, reverence, devotion and worship, you should answer that: "Honour, reverence, devotion and worship should not be given to recluses and brahmins who, in connection with visible forms and the sense objects, have not shed all lust, hate, folly, having hearts not yet tranquil, who walk sometimes righteously, but sometimes unrighteously in body, speech and mind . . . because you will say, we behave ourselves just the same and we do not see any higher righteousness in these men. (Majj. Nik. I, 3, 291.)

A certain depraved monk thought: "To be sure I, surrounded by one hundred or a thousand will make an alms tour among villages, towns and royal possessions, honoured, respected, revered, worshipped, esteemed, supported by householders and by those who have gone forth into homelessness and by the requisites of robes, alms, bedding and medicine." He, in the course of time did this. This, monks, is the first great thief existing in the world. (Vinaya IV, 89-90.)

Take the case of a monk in training, who is always busy and has much to do and is clever at work; he lets the time for going apart slip by, nor does he apply himself to calming the heart within. This, bhikkhus, is the first condition that leads to the decline of bhikkhus in training. (Ang. Nik. II, x, 100.)

I can see one living on a village outskirts, getting the requisites, robes, alms, lodgings and medicaments and delighting in these gains, favours, flatteries he neglects to go apart, neglects the forest, the woodland ways, the lonely lodging; he gets his living by visiting villages, towns and capitals. So, Nagita, I am not pleased with his abiding. (Ang. Nik. III, vi, 42.)

A bhikkhu must constantly search his heart to see whether . . . his heart is coming to have traffic with the pleasures of the senses. (Majj. Nik. I, 3, 115.)

Perils only beset a bhikkhu after he has grown popular and famous. (Majj. Nik. I, 1, 319.)

Take the case of a young man who, for faith's sake, goes forth from home to homelessness, a Pilgrim; now he finds himself the recipient of presents, esteem and repute, all of which so rejoice him and satisfy his aspirations that thereby he becomes puffed up and disparages others. "It is I" he says to himself, "It is I who get things given to me and who am thought much of . . ." he grows remiss and lives a prey to Ill. (Majj. Nik. I, 1, 193.)

In the coming days, bhikkhus, monks will become delicate, soft and tender in hands and feet. On soft couches they will lie, on pillows of down till sunrise. To them, Mara, the evil one, will gain access, against them he will find occasion. (Sam. Nik. II, xx, 10.)

Yet again the elder bhikkhus live in abundance, they are lax, taking the lead in backsliding, shirking the burden of the secluded life, they set going no effort to reach the unattained, to win the goal not won, to realise the unrealised; so the generation that follows comes to depend on their view. That generation also lives in abundance, is lax . . . This monks is the fourth thing that conduces to the confusion, to the vanishing away of Saddhamma. (Ang. Nik. II, iv, 16.) In the days to come there will be yellow-robed monks of this spiritual class, without virtue and of bad disposition, to whom, for the sangha's sake, gifts will be given. (Majj. Nik. I, 3, 254.)

While the teacher leads the life apart, his disciples fail to cultivate the aloofness of the inner life, do not put from them the states of mind which their teacher has bidden them put from them, but are luxurious, have but a loose grip on the truth, are foremost in back-sliding and intoleration of Renunciation's yoke. (Majj. Nik. I, i, 14.)

The bhikkhus who bar out both the letter and the spirit by taking the discourses wrongly and interpreting according to the letter, (vijanjana-patirupa-kahi), such are responsible for the loss of many folk, for the discomfort of many folk, for the loss, discomfort and sorrow of devas and mankind. Moreover, such bhikkhus beget demerit and cause the disappearance of the Dharma. (Ang. Nik. I, ii, 4.)

It is all too easy to gloss over what one does not wish to read, to refrain from mentioning what one does not wish others to learn. Herein, for all to see, is plainly stated the reason for becoming a bhikkhu and the criterion for deciding whether one is a bhikkhu or not.

How many bhikkhus are forced into the monkhood as children without an opportunity of either learning about life or deciding for themselves whether they wish to be monks. By the time they have reached the age for receiving their upasampada vibhara life has become a habit and offers security and so they continue in it. Many there are who must feel a complete incompatibility with the requirements of the monkish life. Why then do they not leave, as they are free to do? Because, in Ceylon, unlike the situation in Thailand or Tibet for example, the 'failed bhikkhu' is looked down upon, socially ostracised, an object of contempt. But with what justification? What right has the upasaka to judge on this matter? A man may make a mistake and find out only after a number of years. A man who is thrust into the monk's robes as a child is utterly blameless. If this attitude of society were to be changed—and it should be—many would doubtless leave the robes for which they have discovered they have no vocation, and live respectable decent lives as respectable decent citizens. Such a decision is praiseworthy as showing honesty. To remain in the robes and out of sympathy with the aims of the sangha is dishonest. Then they can still serve the cause of Buddhism in the political field, the sphere of education or elsewhere.

So, upasakas, it is for you to befriend and encourage those who would take this step, for nothing but harm can come from an overweighted sangha of 'imitation' bhikkhus; even as harm has already come. If, in Thailand, an erstwhile monk is held in esteem if he, himself, merits it, then why should Ceylon take this critical and puritanical attitude? It is not consonant with a religion of Compassion which all, whether monk or lay, should be trying to develop.

Bhikkhudom is for those seeking Truth, who wish to attain Enlightenment, and for none others, and a small gathering of such men could not but have an effect on the world as a whole. And the world needs

# THE NOBLE TRUTH OF SUFFERING

By DR. D. H. P. R. SENANAYAKE

A COMPREHENSIVE grasp of the noble truth of suffering is a basic step in the study of Buddhism. Realizing that all worldly existence is suffering, Buddha was induced to search further for the cause and annihilation of suffering. It is the acceptance of this truth that drives every Buddhist towards the attainment of the noble goal of Nibbana—the cessation of birth, and hence, of all suffering. To one who does not accept the fact that worldly existence is suffering, any endeavour towards the attainment of Nibbana is meaningless.

In any plane of existence, in whatever exalted form the Panchasakanda may manifest itself, the sum-total of its existence is anguish. Even in the celestial planes, existence is subject to suffering, but to a lesser degree than among those of lower planes. Even a high birth attained with acquisition of hard-earned merit and with much difficulty is impermanent. Death awaits everyone at the end of such ecstatic existence. They see others amongst them die, which reminds them of their own end. They feel the impending death, which, though it may not be accompanied with much physical pain, should definitely evoke mental pangs. Besides, their high birth does not grant them any permanent immunity from being re-born in a much lower plane. Thus the impermanency, insecurity and the inevitable end make even such existence not truly blissful.

As we look at our own world, the untold misery that operates on beings is better manifest. Yet we are unable to visualize the misery of existence, because both joy and sorrow exist in a highly mixed form in this world. Because of our intense craving for these pleasures, we lose sight of the ills here, and take a grossly exaggerated view of the so-called pleasant side of life. Even at the worst hour of despair we crave for the better and live in hope. This escapism instead of unravelling the problem clouds the issue completely.

In still lower planes of existence as in Hell, the realm of the Prethas (Prethavisaya) and among the competitive anxious existence of animals, dominated by fear for

self-preservation and food, it is all suffering. Torture of Hell, untold misery of Prethas and ills that reign over animals hardly need enumeration.

One sees the truly sad nature of this worldly existence when one views the sensual pleasures in their true perspective. In discussing the true nature of such, Buddha in *Cūladukkha-kanda* has said:—“Pleasures of the senses are of little satisfaction, of much ill, of much tribulation wherein is more peril.” (*Majjhima-Nikaya*.)

Whatever joys and pleasures may surround us, one would not care for them, if one knows, that one is destined to die the next day. We are blinded by the dazzling worldliness because we are blissfully ignorant of the end that lies ahead. These worldly sense-pleasures are no more than the fake freedom enjoyed by a crab for a while, ignorant of its impending peril, put inside a deathly pot of water.

These sense-pleasures are aptly described as a form of sorrow by virtue of their being impermanent (*Viparinama-Dukkha*). “Moreover, Ananda, happy sensation is impermanent; a product, the result of cause or causes liable to perish, to pass away, to become extinct, to cease.”—(*Digha-Nikaya*.) During their operation, they evoke pleasurable sensations in the individual, arousing attachment and craving in him. Once they cease to be, he still craves for them and this unsatisfied craving causes sorrow and despair.

Further, it is these pleasures which, causing craving to arise, bind one to the infinite current of re-births. This aspect is illustrated in *Patichcha-Samuppada* thus:—

“Phassa pachchaya vedana; vedana pachchaya vinganam; vinganam pachchaya thanha; thanha pachchaya upadanam; upadanam pachchaya bhavo.”

Due to contact sensation arises; due to sensation craving arises; due to craving clinging arises; due to clinging arises bhava or becoming, due to which there is birth with all its attendant ills.

besides leading one to Samsara

further ill. Buddha in one of his discourses illustrating this aspect says:—

“And again, monks, when sense-pleasures are the cause, sense-pleasures the provenance, sense-pleasures the consequence the very cause of sense-pleasures, they behave wrongly in body, they behave wrongly in speech, they behave wrongly in thought. These having behaved wrongly in body, in speech, in thought, at the breaking up of the body, after dying, arise in a sorrowful state, a bad bourn, the abyss Niraya Hell. This, monks, is a peril in pleasures of the senses that is of the future, a stem of ill, having pleasures of the senses as the cause, having pleasures of the senses as the provenance, being a consequence of pleasures of the senses the very cause of pleasures of the senses.”—(*Majjhima Nikaya*). Once we thus see the perils of the so-called worldly pleasures, then the truly sorrowful nature of this existence begin to dawn on us.

Sorrow afflicts beings in various forms. “And what is anguish? Birth is anguish, and old age is anguish, and disease is anguish, and dying is anguish and grief, lamentation, suffering, tribulation and despair are anguish; and if one does not get what one wants that too is anguish; in short the five groups of grasping are anguish. This, is called anguish.”—(*Sammaditthi Sutta, Majjhima-Nikaya*.) Birth is anguish because one is not subject to all the ills of existence, if one is not born. In this context birth (*Jathi*) is taken to be the opposite state to Nibbana—the cessation of coming to be, with all afflictions affecting the being coming to an end.

With old age decays sets in, and physical vigour wanes, mental faculties get dulled, with blunting of all senses. In place of the once fine form of youth is left a sad spectre.

“... Last scene of all,  
That ends this strange eventful  
history,  
Is second childishness and mere  
oblivion,  
Sans teeth, sans eyes, sans taste,  
sans everything.”

(Shakespeare.)

Buddha in his discourse "Mahadukkakhandha" addresses the monks thus on decay and disease:—

"And what, monks, is peril in material shapes? As to this, monks, one might see the same lady after a time eighty or ninety or a hundred years old, aged, crooked as a rafter, bent, leaning on a stick, going along palsied, miserable, youth gone, teeth broken, hair thinned, skin wrinkled, stumbling along, the limbs discoloured. What would you think, monks? That that which was former beauty and loveliness has vanished, a peril has appeared. . . . And again, monks, one might see the same lady diseased, suffering sorely ill, lying in her own excrement, having to be lifted by others, having to be laid down by others. What would you think, monks? That that which was former beauty and loveliness has vanished, a peril has appeared."

(Majjhima-Nikaya.)

Death hardly needs to be stressed as a form of anguish. Apart from the physical pain experienced, as one sinks below the horizon of life, the mental agony attendant with the pangs of death, when one is torn asunder from the world to which one clings and away from one's loved ones must be unfathomable.

"For, who, to dumb forgetfulness a prey  
This pleasing anxious being e'er resigned  
Left the warm precincts of the cheerful day  
Nor cast one longing lingering look behind.

(Gray's Elegy.)

Besides, the fear of things unknown that lie ahead makes one's exit most awe-inspiring.

"... who would fardels bear,  
to grunt and sweat under a  
weary life,

But the dread of something after death,  
The undiscovered country from whose bourn  
No traveller returns, puzzles the will,  
And makes us rather bear those ills we have  
Than fly to others that we know not of?"

(Shakespeare.)

Thus we see suffering in this world itself. Suffering caused by wars, pestilence, famines, poverty, loss of loved ones, physical pain, mental anguish, failures in ventures, fears and phobias, unsatisfied desires, all afflict Beings. From birth one treads the path of suffering, punctuated with decay and death, only to be re-born to the same vicious cycle. The salvation lies in the true understanding of this Noble Truth of Suffering, which forms the basic step in the annihilation of craving to lead on to the noble goal of Nibbana.

## PRE-BUDDHIST INDIA

BHIKKHU SHANTI BHADRA

*Buddhistisches Haus, Berlin*

THE discoveries in Harappa and Mohenjo-daro establish the fact that a great civilisation existed in India before the advent of the Aryans. In the Beatty Memorial lectures Dr. Radhakrishnan says "Mohenjodaro was at its best between 3500-2250 B.C. It was laid out with straight roads running east and west, north and south, thirty three feet wide, with side streets of half that width. The buildings were made of burnt brick set in mud mortar. Some of them were several storeys high. They had baths with drainage systems and in addition they had public bath houses. The drain pipes were of pottery joined together.

Their love of beauty is evident from the amulets made of clay or steatite rock, beautifully glazed or carved to represent a bull, a tiger or an elephant or a crocodile. Their delineation of animals is true to life. They knew how to use metals, gold and silver, lead and copper. They knew how to make alloys made of bronze. There is a figure of a delightful dancing girl cast in bronze. We find bangles and bracelets, nose discs. There are scales which

show that they knew weights and measures. Marbles are found and some kind of game played with a marked board with pieces to match. They knew the use of cotton."

However, there is a great gap in our knowledge between the Mohenjodaro civilisation and the advent of the Aryans. Scholars have so far not been able to bridge this gap of knowledge adequately. The Aryans, it is supposed, came from round about the Caspian region. The word Aryan is generally taken to mean nobleman, but Monier Williams tells us that it originally meant peasant. He derives Aryan from the Sanskrit root *ri-ar*, to plough. The Aryans were physically well built and possessed skill and courage. They used bows and arrows and were dexterous in the wielding of battle axes and spears. They subjugated India without pretending, as many other nations did later, to elevate her. When they invaded India, they found the oldest historic people, the Nagas, in possession of the northern provinces. Still, in the remoter hills, the descendants of these people linger, and when they are interfered with show

a surprising courage and daring. A people called the Dravidians—the meaning of the word baffles scholars still—occupied the South. South India to this day is essentially Dravidian in stock and customs, language and literature.

They gradually began to settle down and the tribes formed into small states. Each state was governed by a rajah or chieftain with a council to advise him. There were rules forbidding marriage outside the group or tribe and among near relatives. Many of the characteristics of the Hindu institutions have their roots in these rules and regulations. The Aryans foresaw that without restrictions in marriage, miscegenation would assimilate and absorb them soon and that they would lose their racial identity. Thus, the caste system began—not differentiated by status but by colour. Varna is the early Hindu word for colour. The Portuguese invaders translated this as *casta*, from the Latin *castus*, pure. The caste system later took different forms. In Vedic times in its later profusion and confusion of its hereditary, and occupational divisions,

it hardly existed. In the passage of time, however, it took a more rigid form. At the peak were the fighters, the Kshatriyas, the defenders of the country. The kings and chieftans performed religious ceremonies in the very early days. As war gradually gave way to peace agriculture and settled life naturally followed. Agriculture had to face fierce and incalculable elements and so religion came in as a handmaid to aid in these difficult matters.

It grew in social importance and rites and rituals developed. The correct performance of these rituals needed experts and intermediaries between god and man. Thus, these intermediaries, the Brahmans, grew in social importance, power and wealth. They monopolised learning and as the transmitters of the nation's laws, history, literature, they had a guiding hand in re-creating the past and moulding the future to their advantage. Each generation was shaped according to their wishes and by slow degrees they instilled in the young minds a reverence for the priests and a prestige for the caste system in such a way that they would be classed as the most supreme in the Hindu society. The Vaisyas, the merchants and traders, came next. Then followed the Sudras, the working men. They were comprised mostly of the native population. And lastly came the Pariahs or the outcastes. They were the unconverted native tribes, captives etc. Out of this small group of outcastes grew the many millions of so-called untouchables of India today.

The Aryans lived by agriculture and industry. Cattle farming was done and they did not consider the cow sacred. They ate meat without any scruples, of course, as usual having offered something of it to the gods and priests. Rice, it appears, was not known then. Barley was cultivated. There were restrictions as regard land; no land could be sold but could be bequeathed to the family in direct male line. There were also organised guilds of various artisans. Horse and two-wheeled wagons were the chief means of transport. River and sea trade were developed and it is pointed out that about 860 B.C. small sailing ships carried to Mesopotamia, Arabia, Egypt etc., such things as perfumes, spices, cotton etc. Barter was the chief means of exchange and cattle also was used as currency.

The women were very much freer in the Vedic times than in later India. They participated in festivals and dances and joined men in religious sacrifices. There were no restrictions to their studies and they were free to engage in philosophic and other disputations. A widow could get married if she so desired; there was no purdah (seclusion of women) and suttee (the practice of the wife burning herself in the funeral pyre of the husband) was not much in vogue. Forceful abduction, by purchase of the bride and mutual consent were the means of entering into marriage. It was thought by the women to be a great compliment to be abducted, somewhat honourable to be purchased and rather disreputable to marry on mutual consent. Polygamy was permitted as transmission of ability and the maintenance of many wives were regarded as meritorious. There are hints indicative of polyandry, too, in Vedic times.

The vestiges of Naga religion still linger in some parts of India. It was an animistic and totemic worship of various spirits residing in stones and animals, in streams, mountains and stars. It was supposed that some of these spirits were evil, some beneficent; the maleficent spirits had the power to enter human bodies and torture them. To avoid these, skill in magic and incantations were needed. The Atharva Veda is full of incantations. Hand in hand with these, other methods of prayer, incantations, black magic were used to obtain children, to prolong life, to ward off evil and to destroy enemies. In the early Vedic period forces and elements of nature were personified gods. So we find the sun, sky, fire, light, wind, thunder, water and sex worshipped as gods. The Vedas show us how religion developed and we see then the birth, growth and death of gods and beliefs. In the early vedic days, the belief in the immortality of the soul was prevalent; transmigration of the soul was no part of the popular creed. At death a person's soul has to undergo eternal punishment or death. As far as our knowledge goes, it appears that there were no temples or altars during that time. Each sacrifice needed a new altar and sacred fire lifted the offering to heaven. The horse was sometimes used as a sacrifice to the gods. All these sacrifices involved heavy expenditure. The priests, trained in the complicated rites and rituals,

which were legion, had to be engaged. Every occasion in life had its corresponding ceremony which had to be conducted by priests. Thus, gradually the whole social life depended on the priest and the key to heaven, too, was also in his hand. To such an extent did the Brahmin spread his tentacles that it threatened to stifle all progress!

Scholars are not certain whether Sanskrit was the language of the Aryans. Sanskrit means "prepared, pure, perfect, sacred". It is supposed that Sanskrit was used by priests and scholars. Some are of opinion that different tribes had different Aryan dialects. There is no evidence that writing was known by the authors of the Vedas. It was somewhere later in the 8th or 9th century that the "Brahmi script" was developed from a Semitic script. The later alphabets of India were mostly derived from the Brahmi script. Writing was a businessman's art at first; it was used for commercial and administrative work and not for literature. The Vedas and the epics were transmitted from generation to generation by memory; they were mnemonic; they were designed for sound not for the sight.

Our knowledge of ancient India is invariably derived from the Vedas. Veda means knowledge. The sacred and holy knowledge of the early period is called Vedas. The Vedas that we have today can be considered the earliest documents of the human mind. The Vedas can be divided into four groups, namely, the Rig Veda (the knowledge of the hymns of praise), the Sama Veda (the knowledge of Melodies), the Yajur Veda (the knowledge of the Sacrificial Formulas) and the Atharva Veda (the knowledge of the Magic Formulas). Again, each of these is divided into four sections, namely, the Mantras (Hymns), the Brahmanas (the manuals of rituals prayers and incantations), the Aranyakas (forest-texts for hermits) and the Upanishads (Conferences of philosophers). In his Indian Philosophy, Dr. Radhakrishnan writes: "The collection of the mantras or hymns is called the Samhita. The Brahmanas include the precepts and religious duties. The Upanishads and the Aranyakas are the concluding portions of the Brahmanas which discuss philosophical problems. The Upanishads contain the mental background of the whole of the subsequent thought of the country. Of the early Upani-

shads, Aitrareya and Kausitaki belong to the Rig, Kena and Chandogya to the Sama, Isa and Taittiriya and the Brhadaranayaka to the Yajur, and Prasna and Mundaka to the Atharva Veda. The Aranyakas come between the Brahmanas and the Upanishads, and, as their name implies, are intended to serve as objects of meditation for those who live in forests. The Brahmanas discuss the ritual to be observed by the householder, but when in his old age he resorts to the forest, some substitute for ritual are needed, and that is supplied in the Aranyakas. The symbolic and the spiritual aspects of the sacrificial cult are meditated upon, and this meditation takes the place of the performance of the sacrifice. The Aranyakas from the transition link between the ritual of the Brahmanas and the philosophy of the Upanishads."

The philosophy of the Upanishads has given comfort to many. A German philosopher, Schopenhauer, writes that it has been the solace in his life as well as in death. The word is composed of Upa, near and Shad, to sit. The term has come to mean the doctrine taught by the master to his favourite pupil. There are hundred and eight Upanishads composed by various sages of whom very little is known. They are not a consistent system of philosophy but the thoughts of many. The theme of the Upanishads is the same that confronts all thinking men today. "Whom am I? Where do I live? Whither do I go? From time immemorial India has had men who sought not for riches and worldly comfort but left everything to seek answers for these questions. One of the first lessons that the Upanishads teach is that the intellect with all its reasoning and logic is not adequate to come to an

understanding with life. One of the Upanishads says "Not by learning is the Atman attained, not by genius and much knowledge of books. Let a Brahmin renounce learning and become as a child. Let him not seek after many words, for that is mere weariness of tongue." Should man through inward turning of his attention and glance find nothing, it clearly explains the accuracy of his introspection, for no man can hope to find the eternal in himself if he is busy with the ephemeral and the day to day trivialities. Before one fathoms the inner reality, all evil thinking and evil doing has to cease. All turbulence and insurgeny of the mind and body has to be quietened. The Upanishads teach that the silent and formless being within us, the Atman, is the true essence. The next important point is that the one pervading, neuter, impersonal, all embracing, intangible essence of the world is Brahman. Brahman means "reality, which grows, breathes or swells". The last and most important conclusion is that Atman and Brahman are one. "The two, the objective and the subjective, the Brahman and the Atman, the cosmic and the psychical principles, are looked upon as identical. Brahman is Atman."

Even in the very days of the Upanishads, the fossilised and the orthodox priesthood had its share of ridicule. The orthodox priesthood of the time was compared to a procession of dogs each holding the other's tail and piously chanting "Om, let us eat, Om, let us drink." It is an observation of history that when an organisation, church or community loses the spirit of its teaching and holds to the dead letter of the law it becomes hypocritical and frightfully pious; its demands are for Nayakaships and earthly rewards. In the course of

time another school called the Caravakas, the materialists, developed their own theories and views of life. They laughed at the idea of a divinely inspired Veda and of holy men. To them, there was no difference between a god and a dog. They considered religion to be an aberration, a mental disease. The revolutionary teachings of the Caravakas were, indeed, a great blow to the Vedas. These teachings went a great way to weaken the stranglehold the Brahmins had over the mind of India. Dr. Radhakrishnan points out that "Caravaka philosophy is a fanatical effort made to rid the age of the weight of the past that was oppressing it. The removal of dogmatism which it helped to effect was necessary to make room for the great constructive efforts of speculation."

When we come down to the time of the Buddha we find that the whole of Northern India was astir with all kinds of philosophies, questionings and disputations. We read in the Buddhist books of the Paribbajakas (Wanderers) and others going from place to place seeking pupils and antagonists in philosophy. Some schools of philosophers earned the name of "hair-applitters" and "cel-wrigglers". Large audiences gathered to hear these disputes and found pleasure in these mental gymnastics. Big halls were built for the purpose and rewards were offered to those who emerged victorious. It was an age of amazingly free-thought and daring experiment in philosophy. With the rise of Buddhism a new and virile epoch began which presented a system of thought most original in the history of philosophy. The Buddha is "one of those few heroes of humanity who has made epochs in the history of our race, with a message for other times as well as their own."

---

# OUR FLAG DAY

## IN AID OF THE FORT BUILDING

### SATURDAY, MAY 28, 1960

**GIVE GENEROUSLY**



# BUDDHIST DEVOTION

(Translated by the VENERABLE SADDHATISSA, M.A., London Buddhist Vihare)

## VANDANĀ

*Namo tassa Bhagavato Arahato  
Sammā Sambuddhassa.  
Namo tassa Bhagavato Arahato  
Sammā Sambuddhassa.  
Namo tassa Bhagavato Arahato  
Sammā Sambuddhassa.*

## TI SARANA

*Buddhaṃ saraṇaṃ gacchāmi :  
Dhammaṃ saraṇaṃ gacchāmi :  
Saṅghaṃ saraṇaṃ gacchāmi :*

*Dutiyam pi Buddhaṃ saraṇaṃ  
gacchāmi :  
Dutiyam pi Dhammaṃ saraṇaṃ  
gacchāmi :  
Dutiyam pi Saṅghaṃ saraṇaṃ  
gacchāmi :*

*Tatīyam pi Buddhaṃ saraṇaṃ  
gacchāmi :  
Tatīyam pi Dhammaṃ saraṇaṃ  
gacchāmi :  
Tatīyam pi Saṅghaṃ saraṇaṃ  
gacchāmi .*

## PANCA SILA

*Pāṇātipātā veramaṇī sikkhāpadaṃ  
samādiyāmi.  
Adinnādānā veramaṇī sikkhāpadaṃ  
samādiyāmi.  
Kāmesu micchācārā veramaṇī sikkhā-  
padaṃ samādiyāmi.  
Musāvādā veramaṇī sikkhāpadaṃ  
samādiyāmi.  
Surā-meraya-majja-pamādatthānā  
veramaṇī sikkhāpadaṃ samādi-  
yāmi.*

## HOMAGE

Adoration to Him, the Blessed One,  
the Worthy One, the Fully  
Enlightened One!  
Adoration to Him, the Blessed One,  
the Worthy One, the Fully  
Enlightened One!  
Adoration to Him, the Blessed One,  
the Worthy One, the Fully  
Enlightened One!

## THE THREE REFUGES

To the Buddha I go as my Refuge :  
To the Dhamma I go as my Refuge :  
To the Sangha I go as my Refuge :

For the second time, to the Buddha  
I go as my Refuge :  
For the second time, to the Dhamma  
I go as my Refuge :  
For the second time, to the Sangha  
I go as my Refuge :

For the third time, to the Buddha I  
go as my Refuge :  
For the third time, to the Dhamma  
I go as my Refuge :  
For the third time, to the Sangha I  
go as my Refuge.

## THE FIVE PRECEPTS

I undertake the precept to abstain  
from the taking of life.  
I undertake the precept to abstain  
from the taking of that which is  
not given.  
I undertake the precept to abstain  
from misconduct in sensual  
actions.  
I undertake the precept to abstain  
from falsehood.  
I undertake the precept to abstain  
from liquor that causes intoxica-  
tion and indolence.

## BUDDHA

*Iti pi—  
So Bhagavā arahaṃ sammāsam-  
buddho  
vijjācarāṇasampanno sugato lokavidū  
anuttaro purisadammasārathī sathhā  
devamanussānaṃ Buddho Bhaga-  
vā'ti.*

## DHAMMA

*Svākkhāto Bhagavatā dhammo(sandi-  
thiko akāliko ehipassiko opanayiko  
paccattaṃ vedītabbo viññuhī'ti.*

## SANGHA

*Supaṭipanno Bhagavato sāvaka-  
saṅgho :  
Ujupatipanno Bhagavato sāvaka-  
saṅgho :  
Ñāyapatipanno Bhagavato sāvaka-  
saṅgho :  
Sāmīcipatipanno Bhagavato sāvaka-  
saṅgho :  
Yadidaṃ cattāri purisayugāmi, aṭṭha  
purisapuggalā, esa Bhagavato sāva-  
kasangho :  
Ahuneyyo pāhuṇeyyo dakkhineyyo  
añjali karaṇīyo anuttaraṃ  
puññakkhettaṃ lokassā'ti.*

## THE BUDDHA

Thus it is—  
The Blessed One, the Worthy One,  
the Fully Enlightened One, the  
Perfect One in Knowledge and  
Conduct, the Happy One, the  
Knower of the worlds, the Guide  
of unruly men, the Teacher of  
gods and men, the Buddha, the  
Blessed One!

## THE DHAMMA

Well expounded is the Dhamma by  
the Blessed One :  
Visible, at once effective, inviting  
investigation,  
Leading on to Nibbana, to be com-  
prehended by the wise each for  
himself.

## THE SANGHA

Of good conduct is the Order of the  
Disciples of the Blessed One :  
Of upright conduct is the Order of  
the Disciples of the Blessed One .  
Of wise conduct is the Order of the  
Disciples of the Blessed One :  
Of just conduct is the Order of the  
Disciples of the Blessed One .

This Order of the Disciples of the  
Blessed One—namely, these Four  
pairs of persons, the Eight kinds  
of individuals—is the Order of  
the Disciples of the Blessed One.

Worthy of offerings, worthy of  
hospitality, worthy of gifts,  
worthy of reverence, it is the  
finest field of merit in the world.

## METTĀBHĀVANĀ

*Ahaṃ avero homi ;  
abyāpajjo homi ;  
anīgho homi ;  
sukhī attānaṃ pariharāmi !  
Ahaṃ viya,  
Sabbe sattā averā hontu ;  
abyāpajjā hontu ;  
anīghā hontu ;  
sukhī attānaṃ pariharantu.*

## PĀTTHANĀ

*Idaṃ me puññakammaṃ āsarak-  
khayāvahaṃ hotu !*

## THE MEDITATION OF METTĀ

May I be free from enmity ;  
May I be free from ill-will ;  
May I be free from distress ;  
May I keep myself happy !  
As I am,  
May all beings be free from enmity ;  
May all beings be free from ill-will ;  
May all beings be free from distress ;  
May all beings keep themselves  
happy !

## ASPIRATION

Let this my meritorious deed be the  
bearer of the end of passion !

# ORISSA—BEAUTY AND BALANCE IN STONE

THE mediaeval period in Orissa's history witnessed a great creative upsurge. The great shrines at Bhubaneswar and Konarak with their lovely sculptures attract the visitor even in their ruins. Individually, each one of these is a masterpiece of art and, collectively, they represent a brilliant phase in the history of art and architecture in India. They force on the visitor's memory Bishop Heber's apt remark that "Indians built like Titans and finished like jewellers." Of the sculptures at Konarak, Poet Tagore could not help saying, "The language of man is here defeated by the language of stone."

In sculptural wealth, Orissa is indeed incomparable. Its plastic art had an independent growth and, in time, developed its own style and form, though it is not completely free from influences of the North and the South. For instance, the predominance of the accentuated human figure in decorative motifs, is certainly the consequence of impulses from the North, while the exuberance of decorative design is attributed to the traditions of the South.

Art and architecture in Orissa are inseparable and, very often, complement each other. While architecture may be likened to the human body, the intricate carvings on the wall symbolise the most tender and deep nuances of the human soul. Together they represent a harmonious fusion of dream and reality.

The sensuous element pervading all Orissan art calls for an explanation. One is the decline of Buddhism followed by the rise of many new cults and sects, such as the *Tantrika* and *Kapilika*, which believed that personal salvation could be attained only through experience—both sensual and spiritual. Under their influence, the master sculptors set aside all the restraints of the classical times. The hand of the baroque artist freely and lavishly, but with a masterly skill, filled the

exterior of the temple walls with erotic sculptures which display an exuberance of mood and impulse rarely met with elsewhere. The temple of the Sun at Konarak is replete with such sculptures, though there is grace and vitality in every pose or figure. This phase, however, did not last long and restraint once again returned to the domain of art.

The Buddhist and Jain sculptures at Udayagiri, Lalitagiri, Ratnagiri and Khiching are the earliest (not earlier than the 6th century) specimens of the plastic art of Orissa. They are characterised by naturalism and perfect equipoise. Buddhist art languished for a while, but revived in the tenth century. Of this period, the image of the Buddha, seated in the *Bhumisparsa mudra* on the lotus-throne, found at Boudh is probably the best and most representative.

The later phase of Buddhist art in Orissa is a product of a local school which developed its own style. The facial features of the Buddha figures of this period resemble those of the inhabitants of this region.

Of the early Jain sculptures, there are but a few examples, most of which are images cut out of rock.

In the great Hindu centres of Khiching (in Mayurbhanj), Bhubaneswar, Puri and Konarak, are hundreds of sculptures of great beauty and perfect balance. These afford a pleasing study in the growth and development of the plastic art of medieval Orissa.

The early Hindu temples, such as those of Parasurameswar, Lingaraja, Vaital Deul and the Raja Rani, are all characterised by the Chaitya-windows, either with a round medallion or one with a long angular projection at the top. The use of *Naga* pillars or pilasters of varying sizes and designs around which are entwined the scaly coils of serpents is another notable but common feature of these

temples. Such pillars have been used profusely in the temple of the Sun at Konarak. There is, however, a general decline in execution and, compared with the pillars of the Lingaraja, Mukteswar, and the Raja Rani, they seem lacking in beauty and sense of proportion. The Parasurameswar temple is, however, completely devoid of such pillars. It is quite probable that this temple, being one of the earliest, missed the decorative device introduced later.

The bas-reliefs representing human and divine episodes were first introduced as decorative devices in the Mukteswar temple. Both on the *jagamohan* and the *vimana*, the decorative art is of high quality and excellence. The figures of animals, such as, monkey, crocodile, crab in various attitudes, have all been realistically executed. Perhaps, one of the best examples of the creative genius of the Orissan artists is the arabesque on the top of its *torana*.

For sheer beauty of its decorative art, the Raja Rani Temple surpasses all others in Orissa. In its human figures, there is a rare sense of proportion, vigour of expression and chastity of design.

The sculptures of the Lingaraja Temple are considered to be good specimens of Orissa's decorative art. Its outer walls are also embellished with erotic sculptures. The decorative art of the temple of the Sun at Konarak is in a class by itself. It is the product of the renaissance which swept Orissa during the 13th century. It has an unrestrained abundance of plastic decoration. While every inch of the outer space of the pediment is covered with men, women, gods, demi-gods, fairies, denizens of the jungle and the sea and celestial dancers and musicians, the inter-spaces are filled with floral and geometrical figures of all shapes and designs. The artists seem to have taken special delight in multiplication and complication.

The Konarak sculptures are sometimes criticised for their hedonistic and erotic elements. Yet, judged as pure works of art, they are beautiful creations and have won acclaim. The human figures, particularly those of women, have a freshness and charm all their own. The standing figure of the Sun in the southern niche of the *vimana* is a lovely product of India's plastic art.—(R.S.M. in *Traveller in India*.)

# THE LATE VENERABLE SOMA THERA

He held aloft the banner of the Sage  
Soma Thera, luminary of the age  
Skilful master of the spoken word,  
His eloquent voice no more is heard.

Clear and lucid his expositions were,  
Rational, convincing, and full of lure  
Brilliant exponent of the Buddha-  
word,  
Alas, no more his voice is heard.

Untimely though he's called to rest  
The example set will serve us best,  
Though born within the Catholic  
fold,  
His creed of dross he changed to  
gold.

The big lie of a Father God,  
The big stick of the Vatican Lord,  
In thralldom would not hold this  
youth,  
In the Buddha-word he saw the  
truth

To the far off West the Elder went,  
To spread the Dhamma he was bent  
In the German tongue he preached  
the Law,  
And won the praise of all who saw.

Like Vishnu-God of Indian lore,  
Who churned the sea till gems it  
bore,

The Saddhamma-sea this Elder  
churned  
And Jewels of Dhamma for us  
earned.

His brilliant works will perpetuate  
The memory of this kind prelate,  
His "Way of Mindfulness" shall  
live,  
Classic fame for him to give.

All earthly life, and glory too  
Will pass away—this Law is true,  
A noble teacher now we miss  
May he attain the Supreme Bliss.

AMARASIRI WEERARATNE.  
Kadugannawa.  
1/3/1960.

## LETTERS TO THE EDITOR

I HAVE read, with no little interest, in your journal, and several other Buddhist periodicals, recent letters and articles on meditation. Also, with satisfaction, your editorial comments on the 'new' and 'improved' methods put forward. There is also a spate of books of more or less Zen origin at present on the market, that occasionally become dogmatic in the assertion that the Buddha's methods of Anapanasati and Satipatthana are out of date, and superseded by more modern and quicker methods of attaining Vipassana.

Perhaps, in some ways, we in Australia have been fortunate in being forced to gather our knowledge of the Dhamma from the Scriptures. We have had visits from several well-known and high-ranking bhikkhus, but learned little of the practice and purpose of meditation from them. We have had printed instructions as to how to attain high concentration by shifting the focus of thought from nostril to eye, to the skull, to the back of the throat, the base of the throat, the navel and then back to the heart. This bhikkhu-author studied under a meditation-master (sic) in a South-East Asian monastery. Another "meditation school" promised us "Nirvana in Seven Days", in a brochure advertising their method, but left us wondering at the dearth of Arahats in their own country. Some of our members visited the Asian meditation schools, and came back to talk of "diffusion of thought", the radiation of "metta", etc. but with no apparent ideas as to the real methods or purpose of meditation.

Eventually we were able to purchase reputable translations of the Canon, and read for ourselves the suttas on meditative practices as taught by the Buddha to his early disciples.

In the Anapanasati Sutta of the Majjhima-Nikaya, and the Satipatthana Suttanta of the Digha-Nikaya at last we found what we were searching for—the Setting up of Mindfulness, the penetration of the Truths, and the acquisition of

knowledge concerning the Truths that comes from intuitive insight where logic fails.

To those who admire the modern teachers who have "borrowed" from Buddhism, and in many cases commercialised their "borrowings", I would suggest that the outlay on copies of the Samyutta, Digha and Majjhima Nikayas will repay them, for the Dhamma is above price.

CHAS. F. KNIGHT.

282, Anzac Parade,  
Kensington, New South Wales,  
Australia.

### A NEW APPROACH

PRIVATE clinics and nursing homes are now being opened by Catholics. They are to provide "Employment" to Catholic nursing sisters sent out from government hospitals, in pursuit of their programme of proselytisation while being of service to the sick at the same time.

A vast medical institution is planned for Wanatamulla. And incidentally, the Buddhist leader who sold his land to the Church is, according to rumour, to be canonised by special dispensation.

D. S.

Gampaha.

### OUR SCHOOLS

A GREAT deal is said by Buddhist Prime Ministers and other ministers and their stooges about the efficiency of Christian Schools which will be lost to Ceylon if the Government took these over. This reminds me of the apt Sinhalese saying that when it suits you even kaba-ragoya flesh becomes talagoya flesh.

If these great statesmen honestly think Big Brother is not to be handed over to the Christian missionary bodies?

Here is a solution to your headaches, Mr. new Prime Minister.

ANANDA KAMBURUPITIYA.  
Kandy.

### TRAITORS AMONG OURSELVES

BY their shortsightedness some in our own ranks provide all the shot and powder necessary for the gradual elimination of Buddhism from this country. Unconsciously perhaps they fall victims to the subtle ways of the Church by which dissension is roused among members in Buddhist Associations over absolutely petty matters which are exaggerated into big problems. Have you ever heard votes of no-confidence or censures in, for instance, Catholic institutions?

G. B. N. SENANAYAKE.

Kalutara.

### BIG TALKERS

WE are a nation of big talkers. But when it comes to work we have very, very few workers. That is why wherever you look, you have a few names recurring in all activities. These few will make way for others gladly if only they have the assurance that their places will be taken by those with a genuine desire to work. Arm chair critics with no programme of constructive work, pulling down what others have built, have been the bane of our country. In the official language we call them *samagam palwas* (Association wreckers).

J. C. NELSON.

Galle.

### NOTICE AND CORRESPONDENCE

J. P. Pathirana.—You are quite wrong. We are personally aware that the lectures you refer to have been very useful. That similar lectures are delivered elsewhere is no argument why our members should be denied the benefit of such lectures. Health lectures, as a matter of fact, should be delivered at as many centres as possible.—*Ed.*

# COLOMBO Y. M. B. A. NEWS

සිංහල ආවුරුදු උළෙල  
 වර්ෂ 1960 අප්‍රේල් 10 වෙනි දිනට  
 සවස 4.30 ට.  
 4.30 ට රත් ගැසීම  
 5 රස කැවිලි සංග්‍රහය  
 6 හත් අධිය සහ වඩිත පටුන  
 (ඇතුල්වීම ගත -/50)

විකටය කායභාලයෙන් ලබාගත  
 හැක.  
**ඩී. ජී. චිච්චිත් ද සිල්වා**  
 ගරු ලේකම්,  
 කලා අංශය.

### OUR VESAK ISSUE

**A**MONG the contributors to the 1960 Vesak Number of the Buddhist are:—

- Professor Kurt F. Leidecker of the University of Virginia.
- His Excellency Mr. R. S. S. Gunawardene, Ceylon's Ambassador to the U.S.A.
- Fritz Kunz, former Principal of Ananda College.
- Professor Ernst Waldschmidt of the Göttingen University, West Germany.
- The Ven. Piyadassi Thera.
- Sramanera Jivaka of Sarnath.
- L. R. Oater of Victoria.
- C. F. Knight, New South Wales.
- R. G. de S. Wettimuny, A.M.I.Mech.E.
- D. T. Devendra.
- V. A. Vitharana, M.A.
- Miss Lothar Wendel, Ph.D.
- Mr. H. F. Jayasuriya, Ceylon University.
- D. J. Kalupahana, Ceylon University.
- Mrs. Aya Broughton, London.
- The Ven. Saddhatissa Thera, London.
- Mrs. I. R. Quittner, London.
- Dr. Heramba Nath Sastri, Calcutta.
- Ananda Wijeweera.
- T. H. Perera.
- H. R. K. N. Goonetilleke.

### NEW MEMBERS

**15.2.60 :** D. H. Liyanage, 24, Swarnadisi Place, Koswatta Road, Nawala, Rajagiriya.

**22.2.60 :** Dr. I. L. P. Samarasinghe, 1,080, Maradana Road, Colombo 8; Dr. L. S. Attygalle (Life Member), 108, Horten Place, Colombo 7; G. Panditaratne, 67/4, Nawala Road, Nugegoda; Dr. D. A. Sonnadara, "Anoma", Pallimulla, Matara.

**7.3.60 :** A. Senaratne, 261, Panchikawatte Road, Colombo; I. S. Jinasena, 6, Ohlmus Place, Borella, Colombo 8; P. H. C. Silva, 522/5, Narahenpita Road, Colombo 5; N. A. Samaranyake, 64, Rajasinghe Road, Colombo 6; Dr. D. D. Samarasinghe, 445 (Upstair) Galle Road, Colombo 3.

**21.3.60 :** L. T. Jayasekera, D. S. Bandarage and Dr. D. J. Gunasekera.

### NOTICE TO MEMBERS

Please note that Temporary Receipts Nos. 12092 to 12200 are not valid for issue as the book containing these receipts has been lost by the Collector when he was going round for collection of subscriptions.

*The Hon'y. Treasurer.*

### FORT BUILDING FUND

The following contributions are acknowledged:—

	R. c.
Messrs. Wijayasiri Stores ..	27 00
Messrs. Wijayasiri Stores ..	20 09
Messrs. Mahagama Rubber Co. Ltd. .. .. .	150 00
Mr. G. H. Wijeratne .. ..	100 00

### ACKNOWLEDGMENTS

**W**E have just received the 12th Issue of Dhamma Chakka (The Wheel of the Law), the official organ of the Pali Section of the Singapore Buddhist Association. Among its contributors are the Ven. Nyanasatta Thera, the Ven. Kamburipitiye Gunaratana Thera and Mrs. S. S. Silva.

Contributors to the Vesak Souvenir (1959), issued by the Singapore Regional Centre of the World Fellowship of Buddhists in English and Chinese, include S. R. Jayaweera, the Ven. Pundit Parawahera Pannananda Thera, the Anagarika Sugatananda, Egerton C. Baptist and the Ven. Nyanasatta Thera.

**The Indo-Asian Culture**—Vol. III No. 2, October, 1959—Published quarterly by the Indian Council for Cultural Relations Patandi House, New Delhi 1.

**The Golden Lotus**—Golden Lotus Press.

**The Middle Way**—Journal of the Buddhist Society, Vol. XXXIV No. 4, February, 1960.

All these publications are available to the members in the Association Reading Room.

### OBITUARY

We regret to record the death of Mr. D. A. Amarasinghe.

### COLOMBO Y.M.B.A.

presents  
**RATNAVALI**

(Based on the Sanskrit Drama by Sri Harshadewa)

Produced by  
 P. WELIKALA  
 in aid of the

**FORT (Y.M.B.A.) BUILDING FUND**  
 on

**Saturday, April 30, 1960**  
 at 6.30 p.m.  
 at the

**ASSOCIATION HALL, BORELLA**

Tickets 5/- (Reserved)  
 3/- and 2/- available at the Office

Phone: 9786

D. G. EDWIN De SILVA,

*Hon'y. Secretary,*  
 Dramatic Activities.

# NEWS AND NOTES

### PANCHEN ERDENI PAYS HOMAGE TO BUDDHA

**I**N celebrating the traditional Tibetan New Year, Panchen Erdeni today paid homage to Buddha and recited sutras in the Jokhan Monastery and Ramogia Monastery in Lhasa.—*Cor.*

The Jokhan and Ramogia monasteries, the well-known ancient monasteries of the Yellow Sect of Tibetan Lamaism, were brightly lit. Incense was burnt, the Lamas beat drums and recited sutras in unison. Panchen Erdeni presented "Manzhal" (a higher form of *hata*) and recited sutras before an image of the Buddha.—*Cor.*

### THE VEN. GNANAMOLI THERA

**H**ARDLY a fortnight passed after the death of the Ven. Soma Thera when we received a second rude shock with the news of the sudden death of the Ven. Gnanamoli Thera. These two deaths have robbed the Buddhist world of two eminent thinkers and writers, two exemplary bhikkhus who have contributed immeasurably to world-thought.

The late Ven. Gnanamoli, who was an Englishman, became a monk in Ceylon in 1950. Prior to that he was Osbert Moore, who saw active service in the Second World War and was later attached to the Italian section of the B.B.C. He was an Oxford man.

### FRITZ KUNZ SAYS . . .

**W**RITING to a friend, under date February 29, 1960, Mr. FRITZ KUNZ, former principal of Ananda College, Colombo, says:—

"It will be heartening indeed to see the Y.M.B.A. inheriting its own building in the Fort, a part of Colombo where once I had to conduct one of my Ananda boys personally after he had been refused admittance to a lift because he was not clad in jacket and trousers! (I enjoyed the affair, for my part!)"

He also says! "I received the January issue of the Buddhist, and read it, as usual, with much appreciation and benefit."