

THE BUDDHIST

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

"SĪLA PANNĀNATO JAYAM"



FOUNDED 1888

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Vol. XXXI

(PRESENT SERIES)

REGISTERED AS A NEWSPAPER IN CEYLON

JUNE, 1960

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

[No. 2

Editorial

ORA PRO NOBIS

THE views expressed by us in our April issue on the steadily deteriorating position of the Buddhists since this country attained political independence have had a mixed reception. From some quarters we have received praise, even fulsome praise, whilst from others has come censure in almost unrestrained language. We must make our position clear to our readers. We are not going to be deflected from what we conceive to be our duty either by bouquets or by brickbats.

The duty before us is clear and that is to point out to the Buddhist community and to the Government which professes such touching solicitude for the welfare of the Buddhist religion, that the position of the Buddhists in their own country is being constantly undermined in various ways. The minorities, both religious and racial, speak of their fundamental rights, and in the Throne Speech the information was vouchsafed to us that a special clause would be inserted in the Constitution, safeguarding the interests of the minorities and preventing an encroachment on their fundamental rights. Presumably this clause is to be inserted on the

assumption that the minorities have suffered grievously at the hands of the major community and that an enlightened Government cannot tolerate a repetition of the wrongs done to minorities.

In South Africa the white settlers and the Christian missionaries have fundamental rights whilst the natives have to carry passes as badges of their political and economic bondage.

It seems to us that the only section of the community that does not require a guarantee of fundamental rights is the numerically strong Buddhist community. A few weeks ago a Government ushered in with so much goodwill fell to pieces. On a superficial view one would think that the fall of the Government was due to the machinations of one party and to the political cunning of some others; but the debacle of the Government was due to other and more compelling reasons. In an effort to do tight-rope-walking with one eye on the next election and the other on the rights of the religious and racial minorities the government produced a Throne Speech replete with generalities and banalities. This speech was a grievous disappointment to the people though

it earned the plaudits of the so-called nationalist newspapers. For the sake of political expediency it avoided even a passing reference to some of the burning questions of the day, such as a unified system of education and putting an end to the dominance of Christians in the field of education and the implementation of the Buddhist Commission Report. For its ostrich-like attitude, for pretending that such problems do not exist the Government paid the supreme penalty. Like the Bourbons of old some of our political pundits have apparently learnt nothing and forgotten nothing. If they had learnt the changed temper of the Buddhists, would they have relegated the Buddhist Commission Report to the limbo of forgotten things? Would they have had the effrontery to make

POSON

To us in Ceylon the Full Moon Day of the month of Poson, (June) is of very special significance. It was on this day that Buddhism was introduced to this country by the Prince-monk Mahinda, son of Asoka, in the reign of Devanampiyatissa.

the mischievous proposal of incorporating the Sangha, inspired no doubt by the self-same persons with the self-same interests, who smuggled into our Constitution the now notorious section 29 D, who urged a set of political schemers to inaugurate pirivena universities. The Pirivena Universities Scheme is a Machiavelian device, a subtle contrivance to destroy gradually the Dhamma preserved for us through the ages by a simple people. This scheme was conceived by people who put our political pundits into their pockets; who with their vast financial resources and world-wide tentacles have already begun to chant to us: *Nearer my God to Thee.*

Another government will be chosen next month, and when that happens we want the Buddhists to assert their rights and demand of that government, be it Right, be it Left or Centre-half, the justice that is due to us—that justice which has been denied ever since the country went under foreign sway and even after, strangely enough, the country was released from the foreign yoke. Any government worthy of its name should not hesitate to take over the entire system of our education, as is done in “enlightened” countries like Italy, Spain and Portugal and not leave any part of this function

to different sectarian bodies. Any government worthy of its name should with the utmost expedition remove the various iniquities placed on the Buddhists whose importance seems to be appreciated only when it comes to a question of getting their votes.

The grievances of the Buddhists are many. They have been oft referred to in these columns and elsewhere, and unless they receive timely redress, the day may come when the only course open to us will be to ask somebody to **PRAY FOR US.**

BOOK REVIEWS

THE WAY OF ACTION by CHRISTMAS HUMPREYS—George Allen & Unwin Ltd., London—18 Shillings.

THIS book claims to be a working philosophy for western life.

The teaching of the Buddha is known as the Dhamma, the Vibhajjavada or ‘Analytical Doctrine’. It draws no distinction between East and West. It holds good for all time and for all places, and one wonders why the doctrine known as Theravada, which is simply the Teaching of the Buddha as passed down through an unbroken line of Arahats Elders who had it from the Master’s own lips is not good enough or practical enough for the people of the West.

It is a matter for regret that so erudite a scholar as Christmas Humphreys should have fallen into the habit of inexact expression and confused phraseology so common with Theosophists and theists when they write or speak of Buddhism.

“The Thathagatha is not deceived by words” said the Master on one occasion. This book illustrates how even a trained lawyer with a fine analytical mind could become a prisoner of words, words, words.

A careful perusal of the book will satisfy any unbiassed person that the author has fallen into **three grave errors** :-

(a) He says the Buddha maintained a “noble silence” in regard to the illusion called Self. The author is no doubt referring to the Buddha’s attitude to the befuddled wanderer known as Vaccagotta who had put the question again and again to the Buddha: “Venerable Gotama, is there an Atman?”—“Sabha Dhamma Anatta.” “All Dhammas are without self,” said the Buddha. Can anything be clearer? Does this categorical statement require legal interpretation?

(b) The author speaks of the schools of Buddhism: notably the Theravada and Mahayana schools. There are no “schools” of Buddhism as such. Socrates, Plato and Aristotle propounded doctrines which they left to their separate schools of followers. Buddhists follow one, and one Teacher only, the Buddha. It may be that the views of some Buddhists are heterodox but these cannot constitute a ‘school’ in the strict sense of the word.

(c) The author suggests that morality is relatively unimportant.

“It does not actually lead to Enlightenment” he says. Of course, nobody says that it does. Morality (*sila*) is restraint of **thought, speech and action**, as understood by us. How is Bhavana which alone leads one to Enlightenment, possible for a person who has not disciplined himself in the hard school of *sila*?

We wish we could have received the book in a complimentary vein, but our loyalty to the Dhamma must transcend all other considerations.

H. A. C. WICKREMARATNE

Mahabodhi Visakha Number (Calcutta) contains a number of learned articles. Among the writers are Phillip Karl Eidmann, Miss. I.B. Horuer, Sramanera Jivaka and P.M. Rao.

Daily News Vaesak Annual—This annual publication has maintained its usual brightness with its many coloured prints and useful articles.

Buddha Pictures—We acknowledge with thanks the valuable set of coloured picture post cards, depicting various events in the life of the Buddha sent to us by Bodhedrum Publications, 39, Ho-Peng Street, Taichung Taiwan, China (Formosa).

BUDDHISM IN CHINA, IN THE SOVIET AND IN THE STATES

BY PROFESSOR G. P. MALALASEKERA

Now in Moscow.

THERE is today throughout the world, both in the East and in West, a great resurgence of Buddhism.

I was recently in China, in April and May 1959. I went there primarily because I wanted to find out what was happening to Buddhism in that great country, since there have been so many rumours of the disabilities which religion has suffered under the new regime. It happens that I have several reasons for my interest and concern. I am myself the ambassador for Ceylon in the Soviet Union, and during my stay in this country, I have particularly tried to find out whether Buddhism has taken any sort of foothold. This effort on my part is in a sense an outgrowth of my work for the World Fellowship of Buddhists, inaugurated in 1950.

There are today something like 550 million people who call themselves Buddhists. It is therefore significant and important for the rest of the world to examine and understand the philosophy which motivates so large a proportion—almost one-fifth—of the human race. For all of us have some kind of philosophy which guides our actions. If the philosophy is such as to promote peace and harmony, good fellowship and friendship in the world, then the action which results will aim at goodwill and peace and harmony and therefore happiness. If the philosophy is such that it promotes discord and disharmony, then the opposite will result.

This is why I was particularly happy to see that both in China and in the Soviet Union, **contrary to popular belief, there is a great deal of interest in religion.** It might perhaps surprise you to learn that in the Soviet Union there are something like 75,000 Buddhists. Buddhism comes to the Soviet Union from Tibet, and their monks are also known as lamas, as in Tibet, rather than as bhikkhus as in other Buddhist countries. There are many lamas in the Soviet Union and many active institutions, and it may be said with justice that in **this country Buddhism is a living force.**

Perhaps one incident in my own experience will illustrate this.

Back in the last century, the Academy of Sciences in what was then known as St. Petersburg, now Leningrad, published a series of books called the *Bibliothèque Buddhica*, that is, Buddhist texts which were translated into English and Russian, with accompanying studies in Buddhism. Two of the best known volumes in this series are concerned with Buddhist logic, and were the work of a famous scholar, Scherbasky. Publication of the *Bibliothèque Buddhica* ceased after 1917, but proposals are now afoot to resume their issuance, which is evidence that there is a resurgence of interest and a desire to make the teachings of the Buddha known, not only in the Soviet Union but in other countries which these publications reach. I had the privilege, myself, of giving several courses of lectures on Buddhism under the auspices of the Academy of Science in Moscow. I am glad to be able to say that they were well attended, that many searching and intelligent questions were asked, and that the audience evinced great interest in the subject. Soon after my arrival in Moscow I offered to give instruction in Pali, the language of the old Buddhist scriptures. The offer was warmly received.

As for China, before I went there I was told that religious practices as a whole were frowned upon, that the activities of religious institutions were being greatly curtailed, if not entirely suppressed, and that monks were forbidden to carry on their work. In spite of this, my trip to China was the result of an invitation of a state-sponsored organization called the Buddhist Association of Peking, and as their guest I was given every facility to visit many parts of China, including Shanghai, Nanking, Suchu, Hanchow and Peking.

At an institution called the Buddhist Academy, I found that Tibetan, Chinese, Japanese, Sanskrit and Pali

were all taught, that the study of Buddhist scriptures and the training of monks and nuns were going forward. The important Buddhist monasteries have been taken under state patronage and state funds are being spent for their restoration and preservation, monks are allowed to carry on their work unhampered, and several publications both in Chinese and in other language are being issued regularly. This fact is of special significance because the population of China is some six hundred and eighty million people, the majority of whom traditionally call themselves Buddhist.

There are also numerous followers of Confucius and of Lao-tse, whose teachings are in many ways similar to the tenets of Buddhism. Indeed when a Chinese goes into his temple for worship, he will light three incense sticks for these great teachers whom he reveres. Thus Buddhism remains of continuing importance in China since the revolution, and interest in it has not flagged.

Indeed I find this interest in Buddhism wherever I go. In the United States, too, people continually ask me about Buddhism and show their concern to know what Buddhism has to say to the modern world. I find it greatly encouraging also that so many books and articles on Buddhism are published in this country, although it is a pity that many of these publications have been written not out of the Buddhist background, but by people who have come to it from other traditions, from a study of comparative religion, and so on. For this reason, in the West Buddhism is often not fully interpreted against the centuries of culture which it has so largely shaped, and therefore something of its total influence and meaning remains unrealized.

THE WAY!

By T. H. PERERA

*Sabba pāpassa akaranam;
Kusalassa upasampadā;
Sacitta pariyoḍapanam;
Evaṃ Buddhāna sāsanam.*

Dhammapada - 183.

**Not to commit any sin, to do good,
and to purify one's mind, this is
the teaching of all the Awakened"**

Max Muller.

THIS verse typifies the quintessence of Buddhism. It is a classic in itself. It is succinctly sweet, in that much is said within a very limited compass. Its beauty lies in its brevity of expression. It is dynamic, in the sense that it demands action. It hails you with a sense of moral earnestness. It underlines the need for constant vigilance and strenuous effort. It holds the key of peace and happiness in this world, and the world beyond. It advocates victory over self - the greatest of all conquests. It is universal in application for it offends no accepted form of religious thought. It ever and anon reminds you of the supreme Goal - the release from samsara :

"Just as the great ocean, O monks, has one taste, the taste of salt, even so, O monks, this Doctrine and Discipline has one taste, the taste of release."

(Vinaya - ii - 239).

Buddhism is primarily concerned with this release from samsara's round of rebirths. The Buddha showed the Way - the Noble Eight-fold Path. Venerable Ananda says to Gopaka. "The Lord was the producer of the unproduced Way, the originator of the unoriginated Way, the preacher of the unpreached Way. The disciples abide following the Way, being endowed with it afterwards" (Gopaka Moggallana

Sutta, Majjhima iii). It is, therefore clear that we have to follow the Way. By putting forth human energy, human strength and human striving, we shall not fail in reaching the goal. Prayer, sacrifice, ritual and ceremony will lead us into a labyrinth of thorns.

The training in the Noble Eight-fold Path is three-fold: morality (*sila*), concentration (*samadhi*) and insight (*panna*). It is a gradual training, stage by stage. "The attainment of profound knowledge (*Panna*) does not come straightway, but by a gradual training, a gradual working out of cause, a gradual practice." (anupubbasikkha anupubbakiriya anupubbapatipada—Majjhima, i - 479). The Paharada Sutta is more emphatic and clear on this point. "Paharada, just as the great ocean by degrees becomes deeper and deeper, the abyss is not at the point it begins; in like manner, Paharada, in this dispensation the instruction is gradual, beginning with *adhi sila* thence *adhi citta*, and ending with *adhi panna* (Anguttara Atthaka Nipata). The commentary to this Sutta warns us to avoid the leap-frog technique. It is an idle task to search for a person who is perfect in morality (*sila*) and in wisdom (*panna*), but not in concentration (*samadhi*).

Morality (*sila*) is good behaviour. it consists of: purity of action, purity of speech and purity of livelihood, also morality regarding the restraining of the senses, and contentment as regards the four requisites. There are rules laid down in the code of morality (*vinaya*) for the aspirant on the Way for his guidance (vide: Sramaniya Phala Sutta - Digha ii). As the aspirant's goal is *Nibbana*, these rules have to be well and truly

observed. The impurities within us have to be removed gradually, little by little, from time to time, as a smith blows off the dross of silver (Dhammapada 239).

With body and tongue brought under full control, and satisfied with the bare necessities of life, the aspirant on the Way now proceeds to begin the second stage of the spiritual journey, the stage of concentration (*samadhi*). Majjhima 44 raises this question: "What now is Right Concentration?" It, also, provides the answer thus: "Having the mind fixed to a single object (*citta - ekaggata*), this is concentration." Accordingly, concentration is that one-pointedness of mind, where the trainee can hold one mental object "so securely that there is no liability of intrusion from others."

There is a homely simile in our books which illustrates the capricious mind. Visualise a monkey living among sylvan haunts, which leaps restless from tree to tree, holding fast to one branch, then letting it go, and catching hold of another; such is the human mind. This restless mind has to be brought under control. The method of control, for want of a better word is called meditation. The Pali word is *bhavana* (mind culture). The Visuddhi Magga prescribes forty mental exercises. The trainee has to select a subject which suits his character and temperament. The advice and guidance of a teacher is necessary.

1. The five Hindrances are: sense-desires (*kāmacchanda*), ill-will (*vyāpāda*), sloth and torpor (*thina-middha*), restlessness and worry (*uddacca-kukkucca*) doubt (*vicikicca*).

He, then, selects a secluded spot; sits cross-legged with body erect, and with mindfulness well established; he begins his meditation. Dispelling one by one the five hindrances, like one getting rid of a debt, sickness, prison, slavery, he gets rid of these five hindrances and proceeds on his contemplation. These hindrances not only block the Path of the aspirant, but also prevent the arousing of the jhanas (absorptions).

Having cast away these five hindrances, and freed from sensual desires, freed from evil things, he enters, one by one, into the four jhanas (absorptions). The first is that of thought conception and discursive thinking, born of detachment and filled with joy and happiness. Arising from the first jhana, and by the gaining of inner tranquility and oneness of mind, freed from thought conception and discursive thinking, he enters upon the second jhana, born of concentration and filled with joy and happiness. Arising from the second jhana, and with the subsiding of joy, he lives in equanimity, mindful and with full awareness, and he experiences in his own body the happiness which the Aryans say: "Happy lives the one possessed of equanimity and mindfulness"; thus he abides in the third jhana. After the subsiding of pleasures and pain, and with the disappearance of former joy and grief, he enters into a state beyond pleasure and pain, the fourth jhana which is purified by equanimity and mindfulness. (Maha Satipatthana Sutta).

With his mind thus fully concentrated and purified by equanimity and mindfulness, the aspirant now enters upon the final stage of the Way to Nibbana - intuitive wisdom (*panna*). He proceeds enthusiastically with his meditation (*vipassana bhavana*), when, of a sudden, insight (*panna*) flashes before his mind's eye. Puggala Pannatti vividly describes this glorious awakening thus: "Just as a man in a dark and gloomy night, at the sudden flash of lightning, may with his eye clearly recognise the objects, even so, one may, through deep insight, perceive all things as they really are: This is Suffering, this is the Origin of Suffering, this is the Cessation of Suffering, this is the Path leading to the Cessation of Suffering." He, further, perceives that all component things are impermanent; therefore,

they are unsatisfactory, and that all things are without a permanent soul. This perception of reality makes him to turn away from this world of suffering. He now directs his mind to the knowledge of the destruction of the asavas (*cankers*). Having broken asunder the 'Ten Fetters that bind him to the Wheel of Samsara, he is freed from the asavas. He now realises: "Destroyed is birth, brought to a close is the walk towards the suprem., done is what was to be done." He has safely crossed the rushing whirling waters of senses - desires (*kama*), of becoming (*bhava*), of false views (*ditthi*), and of ignorance (*avijja*) the four great floods (*oga*). He stands secure and firm on the Farther Shore - Nibbana, peace sublime :

"Him the gods envy from their lower seats;

Him the Three Worlds in ruin should not shake;

All life is lived for him, all death are dead;

Kamma will no more make New houses. Seeking nothing, he gains all;

Foregoing self, the universe grows 'I';

If any teach Nirvana is to cease, Say unto such they lie."

—The Light of Asia.

Anguttara, V - 2 sums up graphically what I have endeavoured so far to present to the reader, in this wise: "Moral habits (*sila*) that are skilled have absence of remorse for their object; absence of remorse has zest; zest has joy; joy has tranquility for its object; tranquility has happiness; happiness has concentration (*samadhi*); concentration has the knowledge and vision of things as they really are (*panna*); the knowledge and vision of things as they really are, has turning away from and lack of interest in (phenomenal things) as its object; turning away from and lack of interest has the knowledge and vision of freedom as its object. In this way, Ananda, skilled moral habits lead on gradually up to the Highest."

1. The Ten Fetters are: Ego-consciousness (*sakkāya ditthi*), Doubt (*vicikiccā*), Rites and ceremonies (*seelabbata parāmāsa*), Sense-desires (*kāmacchandha*), Ill-will (*vyāpāda*), Desire for worlds of form (*rupa-rāga*), Desire for formless worlds (*arupa-rāga*) - Conceit (*māna*), Restlessness (*uddacca*) and Ignorance (*avijja*).

The THREE JEWELS

"*Yan kinchi ratanam loka
Vijjatti vivida puthu
Ratanam Buddha saman
natthi*"
(Ratana Sutta)

1. The Buddha is the teacher
Of all gods and men,
The Nirvana-way preacher
And peerless in ken.
2. The Dhamma is the lever
That raises the world,
Above strife and fever
Of passions untold.
3. The Sangha is mentor
And compassionate guide,
The magnetic centre
Of virtues wide.
4. These three Jewels
To say I make bold,
Are peerless and excel
All rubies and gold.
5. Here three is not one,
And one is not three,
Where a father is son
In queer jugglery.
6. Here is a trinity
Perfect and true,
Which fosters amity
And enlightens you.
7. Blind faith is not here
In a dogmatic creed,
Here reason is clear
Honest thinking we need.
8. In homage let's bow
And obeisance make,
For refuge let's vow
These Jewels to take.

—AMARASERI WEERARATNE.

"MAY HE ATTAIN NIBBANA"!—HUMBUG AT FUNERALS

By G. W. DAVID DE SILVA

EACH living organism has to face helplessly that irrevocable moment called "death". It is sombrelly acquiesced to be the greatest universal calamity with no panacea whatsoever for escape. People seldom talk about it. It is dormantly forgotten in the turmoil to sustain life. It is decreed for others, not for him! Nobody reaps any benefit or delight in discussing it either on mere pretence or absorbed in it feelingly.

In some instances people have collapsed to death on hearing alone the dismal news of such inescapable severance. One is impulsed to sympathise deeply with an unaccomplished Buddhist for collapsing over the forced snapping away the life of another Buddhist, for they had never been promised an abundantly rich and eternally blissful life after death by any omnipotent being. Pangs of death are interpreted not solely for their process of separation, but for their lamentable and anguished uncertainty of next birth. . . . It could take place either in a state of woe or of weal. But for those who have been vociferously promised perpetual bliss hereafter, it looks as if they are hotly spurning the path to the promised **glorieux** when they patently and incongruously mourn, wail, weep and attempt to move heaven and earth by hysterical crying over a departed "soul", for it is in the wake of death that one could enter the portals of unrestricted bliss to be consummated in prodigious doses.

Hence, why should there be worry? Why incompatible frustration by introducing anguish and fuss instead of feasting? What unequivocal luck is it to vanish from this ill-equipped, ill-designed and ill-fabricated hostile world to resplendent domains un-

stintedly replenished with everything that human ken craves in over-whelming doses?

Dwelling in an entirely different outlook for life after death and bereft of large and seductively tempting from above, it has been a common departure from very remote times with the average and pseudo-Buddhist to wish in all piety that a deceased being who had been closely associated may attain the Bliss of Nibbana. This ardent wish is often expressed in banners across highways and by-ways, penons, dirges, press announcements, paper flags decorating funeral routes or pyre, tomb-stones etc.,

The dead man may have led a wicked, uncharitable, unholy and parasitic life. All such is forgotten at that "holy" occasion. In **wishing** Nirvana to him, it is considered an act of blasphemy to discuss the sinister aspects of the life he led. The eulogies at the funeral are gross hyperbole and in direct contrast to the enormity of the delusory life led by him. He was a menace to his surroundings and a terror to society. In the orbit of his selfish motives planned for extortion, there was no room for any regrets. He, only he alone, should enjoy all the benefits, rights, gains, reputation etc., - lion's share- in every thing under the sun. Those bhikkhus participating in the **pansakoola** ceremony have to be very cautious in laying bare the ignominious life led by the deceased, for such honesty and straight-forwardness are not appreciated on such occasions.

This difficulty is advantageously overcome by sealing off that questionable aspect of his life and dwelling on the religious significance of the meritorious actions performed

in the name of the dead at that moment by his relatives and inviting all present to participate in conveying to the deceased whatever merits earned so that such may assist or be ploughed in to live bliss in the new life he had unwillingly embarked upon, and, of course. . . finally. . . attain Nirvana !

It is a prudent binding on a Buddhist to engage in various activities that generate merit and bestow such on all the departed relatives, friends and gods, too. Such acts purify, elevate and generate blessings on the perpetrator while those receiving the merits thus conveyed are subtly replenished to lead proportionately blissful lives wherever they would be, either in states woeful or sublime. Through the aegis of such continued generosity, some participants in woe may find themselves liberated for good. The reason for this devoted acquiring and the unstinted bestowal of merit is that such cannot be practised in any sphere of existence other than the HUMAN.

It is extremely difficult to be born a human being and that too a full-fledged one correctly and fully equipped with all the vital organs and attended with prosperity, fame etc., The process to be ploughed in and channelled to shape and achieve complete manhood is too prodigious for narration here. Life after life, Right Conduct has to be practised intensely, intently and unfalteringly; and it is those who have continued that process of purifying in the past that would be blessed with the urge to continue so.

On the contrary, it is that human being whose avarice flares up unlimited to hoard wealth, honour, leadership etc, by means, fair or foul,

who inflicts immense suffering to the victims. He derives pleasure in driving out like mangled mongrels those who solicit help to dispel hunger, thereby ignorantly spurning the lofty and noble significance of *dana* - destruction of *craving* - let alone practise it. It is extremely difficult to squeeze out completely the deeply rooted content of *lobha* (stains of lust, greed) out of life.

This greatest malaise which is the chief architect of rebirth has numerous facets. An individual, on seeing a pleasant object generates a pleasant feeling. With it, attachment to the object takes place qualifying the process of craving. While enjoying the taste of the object, it is possible to form a wrong view, biased opinion or faulty perception of it. Dipped in such, it is possible to opine that there are no effects of virtuous or evil deeds; theories of *karma* and rebirth are scoffed at and dismissed; practice of *Dana* and *Seela* (liberality and virtuous conduct) are regarded fruitless and effectless; forceful possession, if wanted, of others' property and the killing of animals for sport or consumption are interpreted as unquestionably innocuous; engaging in extensive sexual conduct, lying for gain or to obtain freedom and the consumption of alcoholic liquor are treated as harmless essentials; indulging in slander, harsh speech, and vain talk are supposed to be hall-marks of perfect education and high breeding.

It is in the perpetration of these foul deeds that the doer falls into the category of a "*micca ditthi*" - believer of false views and dogmas. These vices, if subjected to analytical progression, would wring out a host of wrong satellitic actions of lesser magnitude. Once the mind is obsessed with those evil proclivities, what destruction and desolation can undeveloped mind not do?

To this plethora of decadents, another undisciplined and vicious ally joins hands to make matters

worse. *Hatred*. To a perverted mind this union tends to flare up all phases of fury in uncontrolled dimensions. Destruction of life, torturing animals and human beings, usage of rough and painful words, constant desire to work for others' destruction etc. are, freely generated and accentuated over and above greed, in a mind where hatred reigns untrammelled. Sinful and ignoble actions are committed openly or in secrecy with great relish and ardour refusing to dream that such actions would forever bestow negative and tormenting results. They would not confine their villainous actions to themselves alone, but spring up irritated against those engaged in selfless service for common good or attempting to lead virtuous lives, by hotly reminding the fallacy of such actions and trying to dissuade them from continuing such by piling sarcastic remarks and vulgar comparisons etc., Stealing, bribery, bloated lying to gain superiority, political victory or advantage and ascendancy, employment of undermining tactics in the political arena, open hostility against others etc. are an inkling of the furies that emanate from perverted brains controlled by hatred.

To this unique combination of maniacs, a ferocious fatuity lends hand to form the infamous **Triad**, (lust, hatred, and delusion) *Moha* - (delusion-stupidity) like darkness diffuses the object by blinding the mind. This acts in common in the perpetration of all evil deeds - *akusala kriya*. In fact the above detailed two conditions of lust hatred (*lobha* and *dvesha*) attain formidability and viscosity and receive greater stimuli to them by the inflammation given by *moha* - to an already corroded mind that spurned all aspects of *dana* under sponsorship of hatred and now convulsed by *moha*. When the latter works alone, it cannot discern between truth and falsity, right and wrong, justice and injustice or virtue or sin. Mind is eclipsed by its function of analysing and understanding. When it opera-

tes intensely the ability to estimate the nature of action vanishes making room for doubt, suspicion and disbelief to arise in inconvincible pitch.

It is this aspect that forbids the performance of virtuous deeds - *kusala kriya*. Plunged in their eerie darkness, man commits immeasurable pain and woe to self and others. Suspicion starts to operate on eight important irreligious aspects, very harmful; - disbelief in the past existence of the Enlightened One; doubts His doctrine of nine blissful aspects; suspects the existence of the eight classes of Perfect Beings (*Arya Puggala*); doubts the effects of virtuosity; doubts the former births; disbelieves rebirth; doubts the existence and former births and rebirth; and doubts the doctrines of cause and effect. If the mind-process grasps any object, it would not be released till that process is expiated. This faulty working-principle of *moha* is the root-cause of all ills. This brazen indolence of mind has led to the commission of most heinous crimes and tornadoes of destruction and desolation which have been recorded in the histories of the world.

Hatred starts working immediately. An unpleasant, distasteful or even a pleasant object is seen. Man's turgid brain turns venomous, revengeful spongy or sorrowful, due to its undeveloped condition. It is due to that weak condition that he is unable to foresee or analyse an object falling prey to and allowing mastery by the trio, lust, hatred and ignorance. It is this individual who attempts to destroy the fly that crosses him hurling filthy epithets that the victim could never understand!

Due to constant moping attended by sorrow and lamentation, the body withers and slowly changes its complexion. Being unable to bear up frustration or fortitude, he wails, weeps, moans or cries. Filthy words are hurled at any and everything with demonic ferocity. Even a stone

contacting his foot is not spared the ever ready filthy words. beats his own chest and head with hands; would attack anyone close by with anything at arms-length. Under privileged conditions "men avenge slight injuries but not grave ones!" (*Machivalli*). He weeps over advancing age, sickness, distress, death, meeting with incompatibles and severance from beloved. He hates to see happiness, prosperity, luck and wealth in others. He alone should enjoy all that. At sober moments, he weeps over vile deeds done and laments over undone virtuous deeds. Avenge is ingrained in the polluted blood. Burning hatred holds sway always which alone would deprive him of rebirth in a blissful or human sphere.

These vile acts accrue negative results creating a tendency to move further away from fields of meritorious actions denying him the sublime way of conducting his life in the path of deliverance. The process of rebirth is never thought of. Its significance is not understood. The basic idea that one should be virtuous for a rebirth **here** is spurned. Destitute of all adjuncts vital for focussing a better rebirth at the moment of expulsion -*chuthi*- from this life, he faces that significant moment with its battalions of mixed fears synonymous with death. Bereft of even a tinge of accrued merit to his credit, forlorn, discarded, cut-away from all who venerated him for his cruel bearing, he lies desperately alone, yet within arms-length of his retinue fighting dimly alone a grim battle to wrench his precious life that is being gradually and unyieldingly pulled out by the iron claws of death to whose relentless and unreleasable grip he slowly but in utter desolation, in shivering fear, helpless terror and all alone, sinks into. This is the bravado, the valiant, the thug who aired brave talk of death, how he would face it, free and boldly! "Who cares for death? Who fears it? Its only once in life that one dies!" This is the man who

bellowed out all that! He fears death most for he is not accoutred to meet it serenely. He laments, groans, weeps anguishedly, shouts, laughs sinisterly, and feebly tries to invite the aid of the entire coterie. They stand looking on perplexed being unable to get him released from that grip. They are standing so near, yet so far away! None can help. None may. The final thoughts of the "victim" now getting feeble could more be imagined than described. Saturated with anguish and hatred, the feebly conscious **craving mind** of the being now deserts this body and clings on to another in a different plane in consistence with the volume of sins earned here. . . . May he attain Nibbana!

Is it this type of being who led a wicked, vulture-like and selfish life ignoring all basic principles of selflessness and etiquette towards fellow beings and met a miserable end, that those who live energise to "despatch" to Nirvana!? Could that be achieved by all the glittering yet momentary exhibitions of public lamentations? Would a thread pass by **itself** through a needle's eye by weeping, lamenting, howling and other coercions!?. . . Life holy must be lived in strict accordance with the clear path of principles laid down for the achievement of release - final cessation of craving - step by step, life after life, steadfastly, perseveringly, energetically, intelligently. . . .

A glimpse of the thousands of ignominious activities nurtured within corroded human hearts! The release of those furies would not assist any to shorten the samsaric voyage. The faithful observation of the five precepts daily and eight and ten precepts as time permits would pave way to the purification of life. Along with these, practice of meditation leads to perfect poise, balance and equilibrium of mind. It lends impetus to concentration necessary for clear and unruffled buoyancy for the **re-reading, birth after birth, of the Aryan Path of Liberation in order**

to perfect oneself for the attainment of the highest, by stages of *Sovan*, *Sakradagami*, *Anagami* and *Arhath* - their paths and fruits -(*magga* and *phala*) and with that the being. . . and what is this "being"? . . . At Savatti, the Venerable Radha addressed the Exalted One: "A being A being! They say, Lord. Pray, Lord, how far can one be called a being?". . . . "That **desire**, **Radha**, **lust**, that **lure**, that **craving** which is concerned with the body, --- entangled thereby, fast entangled thereby, therefore is one called a being. . . . That desire, that lust, that craving, that lure which is concerned with feeling, with perception, the activities, consciousness, --- entangled thereby, fast entangled thereby, therefore one is called a being. . . . Just as when, Radha, boys or girls play with little sand-castles. So long as they are not rid of lust, not rid of desire, not rid of affection, thirst, feverish longing and craving for those little sand-castles, just so long do they delight in them, are amused by them, set store by them, are jealous of them. . . . But Radha, as soon as those boys or girls are rid of lust, of desire and affection, are rid of thirst, feverish longing, and craving for those little sand-castles, straightway with hand and foot they scatter them, break them up, knock them down, cease to play with them. . . . Even so, Radha, do you scatter body, break it up, knock it down, cease to play with it, apply yourself to destroy craving for it. . . . So also with feeling, perception, the activities, consciousness, . . . do you scatter consciousness, Radha, break it up, knock it down, cease to play with it apply yourself to destroy craving for it. . . . Verily, Radha, **THE DESTRUCTION OF CRAVING IS. . . . NIBBANA**". . . . (S. N. iii. 188).

Of the teeming millions of humanity unredeemably ill-disciplined, hideously ill-tempered, deeply sunk in fashionable woe, addicted to fruitless waste, fortified with anaemic selfishness, inundated with rusted craving, whirling in rousing hatred, skimming in corrosive delusion, never knowing or caring to hear or accept the stark prevalence of impermanence, suffering and unsubstantiality *Anicca*, *Dukkha* and *Anatma* in all Life, . . . could even a minutest fraction ever think, hope or expect so artfully, so illusorily and so cantingly, the tasting of nirvanic bliss?

SOME VIEWS OF BERTRAND RUSSEL ONE OF THE GREATEST THINKERS AND SCHOLARS OF OUR TIME

(Collected by the Ven. Shanti Bhadra, Berlin)

GOD

(1) "What really moves people to believe in God is not any intellectual argument at all. Most people believe in God because they have been taught from early infancy to do it, and that is the main reason.

Then I think that the next most powerful reason is the wish for safety, a sort of feeling that there is a big brother who will look after you. That plays a very profound part in influencing people's desire for belief in God."

(2) "The whole conception of God is a conception derived from the ancient oriental despotisms. It is a conception quite unworthy of free men. When you hear people in church debasing themselves and saying that they are miserable sinners, and all the rest of it, it seems contemptible and not worthy of self-respecting human beings. We ought to stand up and look the world frankly in the face."

(3) "God and immortality, the central dogmas of the Christian religion, find no support in science. It cannot be said that either doctrine is essential to religion, since neither is found in Buddhism."

CREATION

(1) "Nobody nowadays believes that the world was created in 4004 B.C., but not so long ago scepticism on this point was thought an abominable crime. My great grandfather, after observing the depth of the lava on the slopes of Etna, came to the conclusion that the world must be older than the orthodox supposed, and published the opinion in a book. For this offence he was

cut by the Country and ostracized from society. Had he been a man in humbler circumstances, his punishment would doubtless have been more severe. It is no credit to the orthodox that they do not now believe all the absurdities that were believed 150 years ago. The gradual emasculation of the Christian doctrine has been effected in spite of the most vigorous resistance, and solely as the result of the onslaughts of free-thinkers."

(2) "So long as it was thought that the sun and the planets and the stars revolved about the earth, it was natural to suppose that the universe had a purpose connected with the earth, and, since man was what man most admired on the earth, this purpose was supposed to be embodied in man. But astronomy and geology have changed all this. The earth is a minor planet of a minor star which is one of the many millions of stars in a galaxy which is one of many millions of galaxies. Even within the life of our own planet man is only a brief interlude. Non-human life existed for countless ages before man was evolved. Man, even if he does not commit scientific suicide will perish ultimately through failure of water or air or warmth. It is difficult to believe that omnipotence needed so vast a setting for so small and transitory a result."

(3) "So far as scientific evidence goes, the universe has crawled by slow stages to a somewhat pitiful result on this earth, and is going to crawl by still more pitiful stages to a condition of universal death. If this is to be taken as evidence of purpose, I can say that the purpose

is one that does not appeal to me. I see no reason therefore to believe in any sort of God, however vague and however attenuated. I leave on one side the old metaphysical arguments, since religious apologists themselves have thrown them over."

CHRIST, BUDDHA and SOCRATES

(1) "I cannot myself feel that either in the matter of wisdom or in the matter of virtue Christ stands as quite as high as some other people known to history. **I think I should put Buddha and Socrates above him in these.**"

(2) "The Buddha was amiable and enlightened; on his death-bed he laughed at his disciples for supposing that he was immortal. But the Buddhist priesthood as it exists, for example, in Tibet - has been obscurantist, tyrannous, and cruel in the highest degree."

CHRISTIAN RELIGION.

"You find as you look around the world that every single bit of progress in humane feeling, every improvement in the criminal law, every step towards the diminution of war, every step towards the better treatment of the coloured races, or every mitigation of slavery, every moral progress that has been in the world, has been consistently opposed by the organised churches of the world. I say quite deliberately that the Christian religion, as organised in its churches, has been and still is the principal enemy of moral progress in the world."

THE CHURCH

(1) "The Church opposed Galileo and Darwin: in our own day it opposes Freud. In the days of its greatest power it went further in its opposition to the intellectual life. Pope Gregory the Great wrote a letter to a certain Bishop beginning: 'A report has reached us which we cannot mention without a blush, that thou expoundest grammar to certain friends.'"

(2) "The Churches, as every one knows, opposed the abolition of slavery as long as they dared, and with a few well-advertised exceptions they oppose at the present day every movement towards economic justice. **The Pope has officially condemned socialism.**"

SIN!

"The conception of sin which is bound up with Christian ethics is one that does an extraordinary amount of harm, since it affords people an outlet for their sadism which they believe to be legitimate, and even noble. Take for example, the question of the prevention of syphilis. It is known that, by precautions taken in advance, the danger of contracting this disease can be made negligible. Christians, however, object to the dissemination of knowledge of this fact, since they hold it good that sinners should be punished. They hold this so good that they are even willing that punishment should extend to the wives and children of sinners. There are in the world at the present moment many thousands of children suffering from congenital syphilis who would never have been born but for the desire of Christians to see sinners punished. I cannot understand how doctrines leading to this fiendish cruelty can be considered to have any good effects upon morals."

SUFFERING

"The world, we are told, was created by a god who is both good and omnipotent. Before he created the world he foresaw the pain and misery it would contain: He is therefore responsible for all of it. It is useless to argue that the pain in the world is due to sin. In the first place, this is not true; it is not sin that causes rivers to overflow their banks or volcanoes to erupt. But even if it were true, it would make

no difference. If I were going to beget a child knowing that the child was going to be a homicidal maniac, I should be responsible for his crimes. **If God knew in advance the sins of which man would be guilty, he was clearly responsible for all the consequences of those sins when he decided to create man.** The usual Christian argument is that the suffering in the world is a purification of sin, and is therefore a good thing. This argument is, of course, only a rationalization of sadism: but in any case it is a very poor argument. I would invite any Christian to accompany me to the children's ward of a hospital, to watch the suffering that is there being endured, and then to persist in the assertion that those children are so morally abandoned as to deserve what they are suffering. In order to bring himself to say this, a man must destroy in himself all feelings of mercy and compassion. He must, in short, make himself as cruel as the God in whom he believes. No man who believes that all is for the best in this suffering world can keep his ethical values unimpaired, since he is always having to find excuses for pain and misery."

BAPTISM

"The Spaniards in Mexico and Peru used to baptize Indian infants and then immediately dash their brains out: by this means they secured that these infants went to heaven. No orthodox Christian can find any logical reason for condemning their action, although all nowadays do so. In countless ways the doctrine of personal immortality in its Christian form has had disastrous effects upon morals, and the metaphysical separation of soul and body has had disastrous effects upon philosophy."

NOBLE LIVING.

"Those, who live nobly, even if in their day they live obscurely, need not fear that they will have lived in vain. Something radiates from their lives, some light that shows the way to their friends, their neighbours, perhaps to long future aged. I find many men nowadays oppressed with a sense of impotence, with the feeling that in the vastness of modern societies there is nothing of importance that the individual can do. This is a mistake. The individual, if he is filled with love of mankind, with breadth of vision, with courage and endurance, can do a great deal."

PERSECUTION.

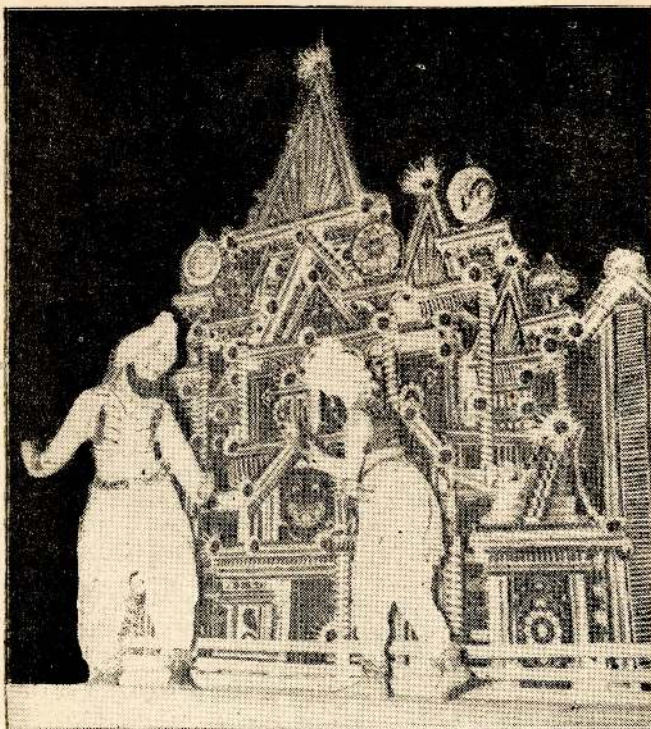
"**Christianity has been distinguished from other religions by its greater readiness for persecution. Buddhism has never been a persecuting religion.** The Empire of the Caliphs was much kinder to Jews and Christians than Christian states were to Jews and Mohammedans. It left Jews and Christians unmolested, provided they paid tribute. Anti-Semitism was promoted by Christianity from the moment when the Roman Empire became Christian. The religious fervour of the Crusades led to pogroms in Western Europe. It was Christians who unjustly accused Dreyfus, and free-thinkers who secured his final rehabilitation. Abominations have in modern times been defended by Christians not only when the Jews were the victims, but also in other connections. The abominations of King Leopold's government of the Congo were concealed or minimised by the Church and were ended only by the agitation conducted mainly by free-thinkers. The whole contention that Christianity has had an elevating moral influence can only be maintained by wholesale ignoring or falsification of the historical evidence."

INTOLERANCE.

"The Church treats the mother of Christ with reverence, but he himself showed little of this attitude. **'Woman, what have I to do with thee?' (John ii. 4) is his way of speaking to her.** He says also that he has come to set a man at variance against his father, the daughter against his mother, and the daughter-in-law against the mother-in-law, and he that loveth father and mother more than him is not worthy of him (Matt. x 35-7). All this means the break-up of the biological family tie for the sake of the creed - an attitude which has a great deal to do with the intolerance that came into the world with the spread of Christianity."

MORALS

"Professional moralists have never considered, and do not now consider, that kindness, generosity, freedom of malice, are as important morally as obedience to the rules imposed by a traditional code. Indeed, a cynic might be tempted to think that one of the attractions of a traditional code is the opportunities which it affords for thinking ill of other people and for thwarting what should be innocent desires."



මෙවර සිංහල අළුත් අවුරුදු උත්සවය නිමිත්තෙන් අප සමිති ශාලාවේදී “වඩිගපටුන” නැටුම පෙන්වන ලදී. පහත රට සුප්‍රසිද්ධ නාට්‍ය ශිල්පීන් විසින් රචනා කළු ලැබූ මේ නැටුම සිංහල අවුරුදු වැනි ජාතික උත්සවයක් සඳහා කලර්ථි බැස්සවූ පළමු වැනි වාරය මේ වෙයි.

LETTERS TO THE EDITOR

THE GROWING MENACE

I

THE moment I received the April issue of 'The Buddhist', I wanted to write this letter congratulating you for your bold and outspoken editorial. It is indeed heartening to note that you are beginning to see the light although this should have been done long, long ago.

Had our leaders realised these things our position would have been far better to-day. However, you have very rightly joined the handful of these patriots who are championing the cause of the Buddhists. These patriots have nevertheless been branded as fanatics and extremists by our enemies.

We know, and time will certainly decide, who the patriots and who the traitors are. Can we forget that Anagarika Dhammapala, Piyadasa Sirisena and other national leaders were similarly criticised during their time by our enemies?

As you know only a few in a several hundred will take the trouble to express their ideas on matters like this that interest them although they may be of the same opinion as I am.

You can be satisfied that this letter contains the wishes of more than one person.

K. S. W. ABREW

Manning Place,
Wellawatte.

II

TAKE this opportunity of expressing my appreciation of your editorial in the April issue of The Buddhist.

Although the facts, contained in it are not unknown to some of us, yet there are many, including those so-called Buddhists on top, who are quite ignorant of the pathetic and unbearable conditions under which we Buddhists have to live.

I sincerely thank you for bringing this situation into light particularly in view of the slumbering-attitude of our organisations towards the inimical activities of the Catholic Church.

P. LIYANAGE.

Colombo.

III

I WAS thoroughly ashamed to read in recent issues of 'The Buddhist' articles attacking the Catholic Church which are against the word of our Lord Buddha.

DR. A. P. KURUPPU

Ratanapura,
Noolaham.org | aavanaham.org

IS THIS MAITREYA?

I WONDER whether you are aware that a Catholic teacher was dismissed from a Government school for teaching Buddhist children, his own interpretation of the life of the Buddha. His story was that the Buddha left his household because Yasodara, his wife, was seen in a compromising position with Channa, his servant. The Buddha being a very patient man did not mind this; but when a son was born to Yasodara by Channa, He decided to become a recluse. This child was called Rahula by the Buddha himself, as it meant 'bane of my life.'

Now, is this same teacher to be reinstated in the near future by an order of the Ministry of Education?

B. DHARMAPALA.

Matale.

WILD LIFE

A PUBLIC exhibition of Wild Life was held at the Colombo Racecourse at the end of April this year.

The exhibition also had gambling stalls, liquor stalls, raffles etc.

The Department of Wild Life was not aware of this exhibition till quite late. A few keen Catholic citizens and Catholic priests were seen busy running stalls and selling raffle tickets for the "cause".

Now, could you please enlighten us on,

- (a) Who the organisers of the exhibition were?
- (b) What happened to the proceeds of this exhibition?
- (c) Who gave permits for gambling and liquor stalls at this exhibition?

'ROTCOD'

BUDDHISM IN ENGLAND

I have read an interesting article recently by the Venerable Sadhatissa, Incumbent of the London Buddhist Vihare, on the progress of Buddhism in Great Britain. It is heartening to note that besides the Buddhist Society of London, there are Buddhist societies or groups at Cambridge, Oxford, Leeds, Manchester, Burlington, Edinburgh and Southampton. The Venerable Sadhatissa appeals to Buddhists for gifts and books to be distributed to these societies.

I sent some publications of the "Buddhist Sahitya Sabha" two years ago to the Oxford Buddhist Society, and they were gratefully acknowledged. I hope Buddhists will respond to this appeal not only generously but expeditiously.

"B"

TOLERANCE?

A BUDDHIST boy wanted to marry a Catholic girl. At first, the Church tried to convert the boy to Catholicism saying that if he loved the girl very much he would adopt the religion of his girl, which was the true path. When the boy refused to change his religion, he was asked to sign something like a deed promising :

- (a) to let the children be Catholics;
(b) to send the children to Catholic schools;
(c) to give part of his income to the Church;
(d) not take his wife to Buddhist ceremonies;

Now, had such an extortion been done by a Buddhist monk he would have been called intolerant, fanatic etc.

However, our broad-minded Buddhists don't seem to mind this sort of extortion and intimidation by the Church even though this happens to be a Buddhist country where the Catholics are in a minority.

ALBERT EDWARD PERERA

Kotahena.

COLOMBO Y. M. B. A. NEWS

1960 ජූනි මස ධර්මදේශනා

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26 ,, ,, ,, ගරු පණ්ඩිත කොට-හේනේ ජිනාලංකාර හිමිපාණේ

1960 බොධි ශිෂ්‍ය විභාගය

(1) අප සංගමය මගින් වර්ෂයක් පාසා ජූලි මාසයේ 1 වැනි ඉරු දින පවත්වා ගෙන එනු ලැබූ බොද්ධ ශිෂ්‍ය විභාගය මෙවර දහම් පාසල් වලට පොත් ලැබීමේ ප්‍රමාදය නිසා ඔක්තෝබර් මස 30 වැනි ඉරු දිනට කල් තබන ලදී.

(2) දිපවිහාරණ "දහම් පාසැල් සමාජ සේවක සංවිධානයක්" ඇරඹීමට කටයුතු පිළියෙල කොට තිබේ.

ප්‍රධාන පරමාර්ථ මේසේය:

- 1. ආහාර වලාවට රුකුල්දීම,
2. සොබා දියුණු කිරීම,

- 3. අසරණයන්ට පිහිටවීම,
4. ජාතික දාගැබ්‍රික සහ සමාජධික කටයුතු වලට සහභාගිවීම.

VESAK

The programme arranged by the Religious Activities Committee of Mr. L. R. Goonetilleke J.P. was carried out with precision. Mr. Siri Perera presided at the talk given on Vesak Eve by Mr. R.G. de S.Wettimuni on "Intellectual accusations against Buddhism." Devotional songs followed. Nearly one thousand observed Ata Sil on Vesak Day. Sermons and Dhamma discussions occupied the whole day. The headquarters at Borella, the Fort Building and the Vihara were decorated and illuminated.

NEW MEMBERS

- 28.3.60: John G. de Silva, Proctor & Notary, 161/32, Hultsdorf, Colombo 12.
Dr. P. A. Wirasinghe, 'The Lancet', No. 1, Gunasekere Lane, Colombo 8.
18.4.60: W. Amarasena, Kahatuduwa, Polgasowita.
2.5.60: T. B. Ratnayake, 37/36, Temple Road, Colombo 10. Dr. Stanley de Silva, 10, Gregory's Avenue, Colombo 7.

9.5.60: Wimaladharma Diyasena, 38, Zeleski Place, Colombo 10. J. P. Fernando 29, Sumanarama Road, Mt. Lavinia.

16.5.60: H. B. Mavilmada, 22, Alutgantota Road, Kandy. L. T. Fonseka, 264, Siri Dhamma Mawata, Colombo 10.

23.5.60: W. A. G. Abhaya, Mt. Pleasant Estate, Hunupitiya, Wattala. D. C. Abeyratne, 47, Canal Row, Colombo 1. K. K. Buddhadasa, Faculty of Medicine, University of Ceylon, Colombo 8.

FORT BUILDING FUND

The following contributions are acknowledged :

Table with 2 columns: Contribution Name and Amount (Rs. c). Includes Ceylon Provincial Estate Co., Ltd. 100 00, Dehiowita Rubber Co., Ltd. 50 00, J. P. Fernando 10 00, Messrs Wijesiri Stores 83 80, E. Ramage, London 6 95, Kaluganga Tea & Rubber Co., Ltd. 200 00, Gallinda Plantation Ltd. 250 00, Richard Pieris & Co., Ltd. 200 00, The Asia Foundation 47500 00, Whittall Boustead Ltd. 100 00, The Kanapediwattie 200 00.

OBITUARY

We record with regret the death of Mr. D. L. Amarasekara.

NEWS AND NOTES

VESAK IN PEKING

Buddhists in Peking gathered for religious services on May 3 to honour the birthday of the Buddha.

Monks, nuns and lay followers attended the rites held at the Kwangchi Monastery-at which the Venerable Chu Tsan, Vice, Chairman of the Chinese Buddhist Association, officiated. Chao Pu-Chu and Chou Shu-chia, Vice-Chairman of the Association also attended the services.

Incense was burnt, offerings made, sutras chanted and holy water sprinkled on a miniature golden statue of Prince Siddhartha as a token of the bath of the Buddha at his birth.

In the Institute of Buddhist Theology, which is housed in the Fayuan Monastery,

the religious ceremonies were attended by 120 students of the Institute, led by the Venerable Cheng Kuo, Council Member of the Chinese Buddhist Association.

The worshippers made three rounds of the main shrine after the services in honour of the Buddha. (Hsinhua).

ENGLISH BHIKKHUS

MR. John Richard, a young English graduate of the Cambridge University and a linguist was ordained as a Buddhist monk by the Ven. Saddhatissa Maha Thera, Incumbent of the London Buddhist Vihara. He was attached to the British Foreign Office prior to his ordination. His name now is Mangala. Cor.

He was ordained at the London Buddhist

Vihara in 1958 is now in India in the Thai Temple at Buddhagaya. Cor.

VESAK IN LONDON

Buddhists in London met at the Vihare at 10, Ovington Gardens, Kensington, on the night of the Full moon of May for their greatest festival of the year. The Buddhist Flag - Emblem of "Peace and Universal Love" could be seen from the street and on the balcony of the building a sacred oil lamp was set. The High Commissioner for Ceylon, Mr. Gunasena de Zoysa, read out a message from Prime Minister Senanayake.

In the course of the three-day celebrations speeches were made by the ambassadors for Burma, Cambodia and Nepal and by the Counsellor for Thailand. The celebrations were presided over by the Ven. H. Saddhatissa...Cor.