

# THE BUDDHIST

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

"SĪLA PANNĀNATO JAYAM"



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## Editorial

## HAVE MERCY UPON US

LIKE the celebrated Tailor-Trio of Tooley Street who spoke for the people of all England, Tweedledum and Tweedledee of the Buddhist Congress have asserted their right to speak for the entire Buddhist Community. Arrogating to themselves the guardianship of the Buddhists of Ceylon, the two wise men with their minds working in perfect unison have laid down an ethically commendable code of conduct for Buddhists just before and during the General Election. These two eminent men exhort the Buddhists in this wise: "be tolerant, be patient, do nothing, and say nothing to embarrass any political party during elections. You can insist on your long denied rights when the General Election is over." This exhortation reminds us of the advice given by Mrs. Heep to her son, Uriah Heep, immortalised by Dickens. "Be 'umble, Uriah; be 'umble, my son. All things will be all right in God's own good time."

As we were taken aback by the utter inanity of this piece of gratuitous advice given to the Buddhists, presumably with the authority of the Buddhist Congress, we took the trouble to check up from more than one reliable source and we have it

on unimpeachable authority that the Advisory Council which discussed this and kindred questions adjourned the meeting without reaching a decision. How then did the Congress Twins issue this important *communique* which had not the semblance of authority even from the Advisory Council? What right had they to make a pontifical pronouncement on how Buddhists should behave during Election time? Contrast this pusillanimous attitude, this craven, chicken-hearted fear not to tread on the corns of politicians and would-be Ministers, with the bold, forthright utterances of His Grace the Archbishop of Colombo and his esteemed colleague, the Bishop of Chilaw. These two dignitaries of the Holy Roman Church speaking with unquestionable authority for all Catholics do not pull their punches in speaking about the General Election. Their directives to their flocks are crystal clear on how the sacred duty of voting should be performed and for which party Catholic votes should be cast *en masse*. Their intelligence muzzled in this manner the faithful who cannot question even the worldly wisdom of their spiritual mentors, know where they are and for which party they should vote.

But what of the Buddhists who still form the majority in this Country? Some of their self-styled leaders counsel tolerance and *maitriya* and all the other virtues, forgetting that Buddhists are fast becoming hewers of wood and drawers of water in their own land. One would expect these self-denying leaders who talk so glibly of *maitriya* at least to remember one cardinal fact, namely, that a General Election is the one opportunity once in five years for the ordinary people to exercise their sovereignty. One would expect these Buddhist leaders to put to every candidate a few categorical questions such as,

- (a) Do you subscribe to the theory that Education at all levels is the sole responsibility of the State and that Government should under no circumstances, delegate its functions to individuals or denominations?
- (b) If so, will you insist that no denominational school should receive State aid?
- (c) Do you agree that the care of the aged and infirm, of unwanted orphans, should not be

left to denominational institutions?

- (d) Do you agree with the proposition that temporal possessions of Viharas, Churches and Kovils *except places of actual worship* should be taxed?
- (e) Do you agree that Government should implement at least the main recommendations of the Buddhist Commission report?
- (f) Do you agree that no member of a religious order should receive remuneration from Government or State-aided institutions?

These questions may no doubt be embarrassing but what is the purpose of an election except to obtain a clear-cut answer to these questions which can no longer be shelved by seeking refuge in platitudes and nebulous phrases?

Incidentally, we may also point out to the distinguished ambidextrous surgeon who now fills the role of Senator and Minister of Health, that his proposal to establish medical schools affiliated to the University of Ceylon is fraught with dangerous and unpredictable possibilities. The Missionaries attempted about 1880 when the Medical College was started to make it a missionary institution. They were disappointed

with the Colonial Government which refused the request in the face of the Buddhist revival (See Gordon Cummings' 'Two Happy Years in Ceylon'). Ceylon does not want a Buddhist University College of Biology, a Catholic College of Cancer, a Hindu College of Hepatitis or a Muslim College of Malaria. Affiliated medical schools will inevitably lead to a plethora of other affiliated schools.

There is no doubt that rich institutions receiving aid from all quarters of the globe will welcome the Senator's suggestion with undisguised glee. Need we tell the Senator that the Buddhists by reason of their want of resources and their lack of skilled organisation will not be the beneficiaries of such a grandiose scheme? They will be left behind in the race not having even an old bullock cart - to use the picturesque language of the Archbishop—"to go to Heaven."

Let not the Government add to the other grave disservice they did to the Buddhists by granting University status to the pirivenas. When the history of these troublous times comes to be written Wijenanda Dahanayake will be branded as the architect of a scheme which led to the gradual secularisation of the Sangha. The Prime Minister will, we are sure, show more foresight than his impulsive predecessor in dealing with Buddhist problems.

We welcome the pronouncement made in Mihintale by Prime Minister Senanayake, who though unreported by the anti-Buddhist "national" Press, is said to have expressed a definite opinion as to the urgency of protecting the hapless Buddhists whose weakness and comparative poverty have long been exploited by Christian missionaries. He must be forced to do it if he is in the front benches. He must do it on his own unasked if he is in the Opposition. We make no distinction between this one and that for we have no political affiliations and we have no predilections for this party or that. If it becomes his privilege to lay down policy for Government, Mr Senanayake should choose for his Cabinet men who would toe the line with him, if they happen to be Buddhists, not spineless nincompoops who would not hesitate to barter their religion for a few votes.

Whatever the result of the General Election may be, whatever party is returned to power, let the Buddhists make it clear to those installed in seats of authority that the Buddhists are no longer unaware of their basic rights and that they will no longer put up with the position of subservience to which a Colonial Government and the Christian missionaries had consigned them.

From J. B. PRATT: THE PILGRIMAGE OF BUDDHISM—p. 735

IN this connection it is only just to point out the curious fact that thus far, in most Buddhist lands, the warfare to which I have referred has been, almost wholly, a one-sided affair. It is the Christian missionaries that have done all the attacking and almost all the fighting. Passive resistance or even something that looks like turning the other cheek has been the response of most Buddhists. In Japan and Ceylon, to be sure, Buddhism has made some rather unsystematic efforts at self-defence, but everywhere else it has done almost nothing even to defend itself, and nowhere has it taken the lead and acted aggressively. There are two reasons for this. One is to be found in the passive, non-aggressive and outwardly inefficient nature of Buddhism discussed in the preceding chapter. But there is another reason, namely, the fact that only after great provocation does Buddhism feel any animosity toward Christianity, or toward any other form of religion. The attitude of the great majority of Buddhists toward Christians and toward Christianity is one of genuine friendliness. If there is to be a fierce and long continued war between the two religions it will be all the work of Christianity. For its part, Buddhism would be only too glad to ratify a treaty of enduring peace, alliance, and friendship with its great rival.

# THE BUDDHA'S MESSAGE IS SIMPLE

by

Dr. G. P. MALALASEKERA, *Ceylon's Ambassador in Moscow*

TO all those who put the question, "Has the Buddha any message that can be of use to the modern world?", I have one answer. The Buddha stated that His teachings were timeless, that they were true, that they were effective for all peoples in all places.

Perhaps I can amplify this statement. When we Buddhists go to our temples for worship, we utter three formulas of adoration. One of these deals with the Buddha Himself, with his personal qualities as teacher, as sage, as guide, philosopher and friend of mankind. Our worship consists not in prayer but in the hope that by striving to practise those qualities in our own lives we too may acquire those virtues which the Buddha embodied. So we hold the Buddha before our minds as an exemplar, and we show our respect to Him by lighting a lamp, offering flowers and burning incense. In the formula which is uttered last, we enunciate the qualities that should be found in a follower of the Buddha, in order that he may in the end reach the goal of Nirvana.

But it is the second of these formulas which I should like to speak of especially; an expression of the qualities of the Buddha's own teaching. In Ceylon this formula, like the others, is stated in Pali:

*Svakkhato Bhagavata dhammo sanditthiko akaliko ehipassiko opanaiko paccattam veditabbo vinnuhiti.*

Translated, this means that we honour the Buddha's teaching, first, because it is plainly stated; it contains nothing hidden or esoteric. Just as the palm of one's hand can be clearly seen and understood, so are the Buddha's teachings plain, explicable, understandable. This established a tradition quite different from

the custom of teaching in ancient India called *guru musthi*. This term indicated that there was something which the teacher held in reserve, as in his closed fist, because he felt that if the pupil were told everything, he might lose respect for the teacher, or he might not understand it. Therefore the knowledge had to be given in small doses. The teaching of the Buddha was not of this kind; the whole was there for all to see.

That is the first characteristic of the Buddha's teaching. The second is that it is *sanditthika*, that is, its efficacy is direct and immediate. "Is it a good thing," the Buddha asked, "to show greed?" The answer comes at once: "No, it is not a good thing to be greedy." "Is it a good thing to practice anger and ill-will and hatred?" "No, it is not a good thing to show anger and ill-will and hatred." "Therefore," the Buddha would say, "Do not have greed or ill-will or hatred or anger in your hearts because, as you yourself admit it is a bad thing." "Is it a good thing to practise compassion and friendliness and good will to everybody?" The answer comes immediately, "Yes it is a good thing." And then the Buddha says, "Therefore practise good will and compassion and sympathy." The efficacy of the Buddha's teaching can be shown, it can be demonstrated at once. It is self-evident.

The Buddha's teaching is, as I mentioned, *akalike*; it is timeless and universal; it is true of all places and all people. It is also *ehipassika*, that is, it is the come-and-see doctrine. The Buddha's teaching invites investigation: it is not something to be accepted and believed on faith or authority. Rather, the seeker is asked to examine the teaching for himself. Do not consider it on all its details, and then accept it or reject it.

Acceptance by the individual is predicated only upon his own conviction that the teaching is meaningful and valid for him. This is the proper basis for acceptance. Once a group of men told the Buddha, "There are many wise men who try to convert us to their points of view, which are often contradictory and in conflict with one another. What are we to do in such cases?" The Buddha said, "The only thing you can do is to examine what each man says and accept what you think is reasonable and correct. But when you feel you cannot accept something, do not condemn it outright. Never say, 'I do not accept this, and therefore it cannot be right.' That is not the path of wisdom. Put it by, saying, 'I do not understand this thing and therefore it is not for me, but perhaps I shall come back to it later.' In this way no idea is rejected arbitrarily."

The teaching of the Buddha is also *paccattam veditabbo*; it must be realized by each man for himself. It is also *opanaika*, i.e., it has a definite goal. The goal which the Buddha set for Himself and for every man is the discovery of truth. And what is truth? He defined truth as that which is as it is. When we understand truth, then we see things as they really are, then we possess knowledge of what is—not as what we would like it to be, not as other people say things are, but reality as it is. And this reality has to be appreciated by each man for himself. It is like the curing of a disease. If I am ill, I go to a physician. The physician diagnoses my ailment and gives me a prescription for its cure. I take this prescription to a chemist, have it made up, and then I must drink the medicine. It is not enough for the physician to be clever and to understand my difficulty. I can never be cured by singing his praises and saying what a wonderful man he is, or

holding festivals in his honour, or trying to persuade others that he is the one they should consult. None of this would cure my disease. Nor is it enough for me to accept his written prescription, put it in a casket, place it on the back of an elephant and carry it in a procession to the accompaniment of music and dancing. That is not going to cure my disease either. Nor is it enough for me to obtain the medicine from the chemist, put it on a shelf and place before it a vase of flowers, burn incense and light candles to it, and say, "How wonderful is this prescription given by a great and wise physician, may my disease thereby be cured." That is not enough. Nor is it enough for my wife, anxious to spare me trouble, to say, "This man, my husband, has been sick; he is old and feeble and weak and it is very unpleasant for him to take this bitter medicine. Therefore I will swallow it for him." None of these things will cure me. I myself must make the effort and swallow the medicine. I must follow the directions given with regard to my diet and conduct. Then it is that I will be cured, and when at last I have become whole and healthy, I shall have done it myself, by my own action.

It is the same with the realization of truth, that is to say, the attainment of Nirvana. Each must achieve it for himself. But the Buddha qualifies this statement: the realization of truth is possible only for the wise. That is why the teaching is called Buddhism; it is designed to attain *bodhi*, or wisdom. And what is wisdom? It is awakening. And what is awakening? It is the realization of the truth. It is Nirvana.

When the Buddha was asked to define Nirvana He gave his answers in many different ways to suit the capacities and the temperaments of His hearers. But one of the commonest answers He gave was that Nirvana is the attainment of *bodhi*, and *bodhi* is enlightenment.

The Buddha is unlike other religious teachers, in that He did not

make any claims to personal uniqueness. Rather, in calling Himself the Awakened One, He spoke of Himself as a pioneer whose task was to discover the way to enlightenment and to point it out for others to follow. He said that He did not create this way, He only rediscovered it. This is the ancient road which has been trodden for thousands of years by countless men and women in their unending search for enlightenment, and others before Him achieved their goal of nirvana and became Buddhas. Just so, also, many who follow after the Buddha will so achieve.

But for the task of winning enlightenment, wisdom is necessary.

The opposite of wisdom is folly or ignorance, and according to Buddhism, this ignorance is the root cause of all unhappiness, of all sorrow, of all misery. Therefore, for happiness wisdom is necessary. That is why Buddhism became the religion of enlightenment, and that is why Buddhism encourages men to pursue all the ways that they can find for the acquisition and development of wisdom. Throughout the history of Buddhism, wherever the teachings have spread, every possible encouragement has been extended to fostering all the ways of knowing that would deepen and broaden men's minds, that would make them learned and wise, skillful and accomplished. To be wise one must have skills, and skills are acquired by practice. If the skills are good and the practices are good, then wisdom will follow. That is why in Buddhism the word for good is *kusala*, which means skill, and the word for evil is *a-kusala*, which means lack of skill. If one wants to acquire wisdom and attain Nirvana, one must cultivate skill—those things that make the attainment possible. Herein resides the ethics of Buddhism, which enunciates the skills whose attainment leads to the goal of enlightenment.

How did the Buddha discover these things? Those who have read His life will remember how, as He sat at the

foot of the Bodhi tree, enlightenment came to Him. The story is an interesting one, which the Buddha has given in His own words. He said, "As I sat there on the last watch of the night in the month of the full moon of May—the month when all nature is beautiful—the moon shone bright in the blue sky and all was still, for the whole world was awaiting this great event which it had expected for centuries. Knowledge appeared in me, the eye of wisdom appeared in me, light appeared in me, vision appeared in me." It is important to note that knowledge and wisdom came to Him as a revelation; He did not seek out and discover them. Like all other religions, Buddhism is a religion of revelation. Knowledge and wisdom were *revealed* to the Buddha in His mind's eye. "The eye of knowledge and wisdom arose within me like the water of a spring bubbling from inside the bowels of the earth and rising to the surface." In Buddhism, Nirvana therefore comes as a revelation. But in order for this revelation to appear, a certain state of mind has to be cultivated and attained. This wisdom, *bodhi*, comes as what might be described as a vision of transparency. Just as in a mountain pool of crystal water shells and pebbles on the bottom are to be seen, and the fish floating in the water, and the plants that grow therein appear through the limpidness and clarity of the water, so in the transparency of the awakened mind the facets of truth are perceived. Knowledge comes not through its *pursuit*, but as a revelation, of things discovering themselves in the mind. This does not mean, however, that the knowledge can come without effort. The effort is very necessary, but it exists only in the preliminary stages. When Nirvana is actually attained, all effort has ceased.

Why is the effort necessary, then? In order to produce that condition of limpidity, of transparency of the mind, so that the enlightenment may arise within it. Such a condition cannot be won without effort. And a major concern of Buddhist ethics is the establishment of a technique, of rules to be followed which will gradually lead the mind to this sought-for state of limpidity.

# DISCOURSE IN THE DEER PARK

By G. W. A. DE SILVA

Thus have I heard :-

On one occasion the Blessed One was residing at the Deer Park in Isipatana, near Benares. Thereupon the Blessed One addressed the five Bhikkhus as follows :-

“There are two extremes (*anta*) which should be avoided by a recluse.

This constant attachment to SENSUAL PLEASURES (*kama sukhallikanu yoga*) which is base, vulgar, ignoble and profitless; and this addiction to SELF-MORTIFICATION (*Attakila mathanu yoga*) which is painful, ignoble and profitless. (*The first extreme was the view of materialists. The five monks along with the other ascetics of old adhered to this belief. The Buddha was conversant with both views and was able to speak of their profitlessness from personal experience. He criticised those views and suggested the most practicable, rational and beneficial path which alone leads to perfect Deliverance.*)

Avoiding these two extremes, O Bhikkhus, the Tathagata has discovered the MIDDLE PATH (*Majjima Patipada*) which promotes Sight, Knowledge, Peace (*Vupasamaya*) Higher Wisdom (*Abhinnaya*), Enlightenment (*Sambodhaya*) and Nibbana.

What, O Bhikkhus, is that MIDDLE PATH the Tathagata has discovered which promotes Sight, Knowledge, Peace, Higher, Wisdom, Enlightenment and Nibbana?

It is this NOBLE EIGHTFOLD PATH - namely; Right Understanding (*Samma Ditthi*), Right Thoughts (*Samma Sankappa*); Right Speech (*Samma Vaca*), Right Action (*Samma Kammantha*); Right Livelihood (*Samma Ajiva*); Right Effort (*Samma Vayama*); Right Mindfulness (*Samma Sati*); and Right Concentration (*Samma Samadhi*). . . This, O Bhikkhus, is the MIDDLE PATH which the TATHAGATA has found out.

- (1) “Now this, O Bhikkhus, is the NOBLE TRUTH OF SUFFERING; — Birth is suffering, decay is suffering, disease is suffering, death is suffering, to be united with the unpleasant is suffering, to be separated from the pleasant is suffering, not to receive what one desires is suffering, in brief the five Aggregates of Attachment are suffering. *Rupa* (Matter), *Vedana* (Sensations), *Sanna* (Perceptions), *Sankhara* (Volitional Activities) and *Vinnana* (Consciousness.)

- (2) Now this, O Bhikkhus, is the NOBLE TRUTH OF THE CAUSE OF SUFFERING :- It is the craving which produces rebirth, accompanied by passionate clinging, welcoming this and that (life). It is the craving for sensual pleasures (*Kama tanha*) craving for becoming (*Bhava tanha*) and craving for annihilation (*Vibhava tanha*) (*Bhava tanha* is craving connected with the view of Eternalism (*Sassata Ditthi*). *Vibhava tanha* is craving connected with the view of Nihilism (*Uchcheda Ditthi*).

- (3) Now this, O Bhikkhus, is the NOBLE TRUTH OF THE CESSATION OF SUFFERING :- It is the complete separation from and destruction of this very craving, its forsaking, renunciation, liberation and detachment. (*Nibbana*).

- (4) Now, this, O Bhikkhus, is the NOBLE TRUTH OF THE PATH LEADING TO THE CESSATION OF SUFFERING :- It is this Noble Eightfold Path - namely, Right Understanding, Right Thoughts, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.

- (1) i. “This is the NOBLE TRUTH OF SUFFERING (*Dukkha Ariya Sacca*).

Thus, O Bhikkhus, with respect to things unheard before, there arose in me the eye, the knowledge, the wisdom, the insight, and the light.

- ii. “THIS NOBLE TRUTH OF SUFFERING SHOULD BE COMPREHENDED” (*Parinneyya*).

Thus, O Bhikkhus, with respect to.....

- iii. “This NOBLE TRUTH OF SUFFERING HAS BEEN COMPREHENDED” (*Parinata*).

Thus, O Bhikkhus, with respect to.....

- (2) i. “This is the NOBLE TRUTH OF THE CAUSE OF SUFFERING” (*Dhukka Samudaya Ariya Sacca*).

Thus, O Bhikkhus, with respect to.....

- ii. “This NOBLE TRUTH OF THE CAUSE OF SUFFERING SHOULD BE ERADICATED” (*Pahatabba*).

Thus, O Bhikkhus, with respect to.....

- iii. "This NOBLE TRUTH OF THE CAUSE OF SUFFERING HAS BEEN ERADICATED (*Pahinam*).

Thus, O Bhikkhus, with respect to.....

- (3) i. "This is the NOBLE TRUTH OF THE CESSATION OF SUFFERING" (*Dukkha Nirodha Ariya Sacca*).

Thus, O Bhikkhus, with respect to.....

- ii. "This NOBLE TRUTH OF THE CESSATION OF SUFFERING SHOULD BE REALIZED" (*Sacchikatabbam*).

Thus, O Bhikkhus, with respect.....

- iii. "This NOBLE TRUTH OF THE CESSATION OF SUFFERING HAS BEEN REALIZED" (*Sacchikatam*).

Thus, O Bhikkhus, with respect to.....

- (4) i. "This is the NOBLE TRUTH OF THE PATH LEADING TO THE CESSATION OF SUFFERING" (*Dukkha Nirodhagamini Pati pada Ariya Sacca*).

Thus, O Bhikkhus, with respect to.....

- ii. "This NOBLE TRUTH OF THE PATH LEADING TO THE CESSATION OF SUFFERING SHOULD BE DEVELOPED." (*Bhavetabbam*).

Thus, O Bhikkhus, with respect to.....

- iii. "This NOBLE TRUTH OF THE PATH LEADING TO THE CESSATION OF SUFFERING HAS BEEN DEVELOPED" (*Bhavitam*).

Thus, O Bhikkhus, with respect to.....

"As long as, O Bhikkhus, the absolute true knowledge regarding these FOUR NOBLE TRUTHS under their three aspects and twelve modes (*The three aspects are the knowledge of the Truths (Sacca Nana), the knowledge as regards the function of the Truths (Kicca Nana) and the knowledge that the function has been accomplished (Kata Nana)*). Each Truth consists of these three aspects *Thus the four Truths consists of twelve modes*). was not perfectly clear to me, so long did I NOT acknowledge, in the world, together with gods, Maras, and Brahmas

amongst the hosts of ascetics and priests, gods and men, that I had gained the Incomparable, Supreme Enlightenment. When, O Bhikkhus the absolute true knowledge regarding these FOUR NOBLE TRUTHS, under their three aspects and twelve modes, became perfectly clear to me, then only did I acknowledge in the world, together with gods, Maras, and Brahmas, amongst the hosts of ascetics and priests, gods and men, that I had gained the Incomparable Supreme Enlightenment.

And there arose in me the knowledge and insight - **'Unshakable is the deliverance of my mind, this is my last birth, now there is no more rebirth.'**

This the Blessed One said, and the delighted Bhikkhus applauded the words of the Blessed One.

Whilst this doctrine was being expounded, there arose in the Venerable Kondanna the dustless, stainless eye of Truth, - 'Whatsoever has arisen, all that must inevitably perish.'

When the Buddha expounded this Dhammacakka, the earth-bound deities exclaimed :- "This excellent Dhammacakka, which could not be expounded by any ascetic, priest, god, Mara or Brahma in this world, was expounded by the Blessed One at the Deer Park in Isipatana, near Benares."

Hearing which the Devas of Catummaharajika, Tavatimsa, Yaama, Tusita, Nimmanarati, Paranimmita vasavatti; and the Brahmas of the Brahma Parisajja, Brahma Purohita, Maha Brahma; Parittabha, Appamanabna, Abhassara, Parittasubha, Appamanasubha, Subhakinha, Vehapphala Aviha, Atappa, Sudassa, Sudassi, and Akanittha also raised the same joyous cry.

Thus at the very moment, at that very instant, this cry extended as far as the Brahma Realm. These TEN THOUSAND WORLD SYSTEMS quaked, tottered and trembled violently.

A radiant light, surpassing the effulgence of the Devas - celestials - appeared in the world.

Then the Blessed One said: "Friends, Kondanna has indeed understood. Friends, Kondanna has indeed understood."

Therefore, the Venerable Kondanne was named Annata Kondanna."

Thus ends the most unequivocal and empirical Sermon ever proclaimed for the . . . "gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. . . ."— *The Dhamma Cakka Pavattana Sutta*.

# HOSPITAL SCENES

**A**N English upasaka now in Ceylon awaiting ordination, was taken ill recently and was warded in a government hospital where there are Roman Catholic nuns. Soon he found that his meals were invariably served after mid-day. An accident? No. He was forced to bring this to the notice of the Visiting Physician who told the nuns what he thought of them and had him moved to another ward.

An English monk, now in Ceylon, a Cambridge modern languages man, was in a ward of a government hospital. The "charming sisters" used to gather round his bed and jabber in French, speaking of him in very disparaging terms. He could have replied to them in much more fluent French, or in Italian or Belgian or German, but he did not.

What price the Buddhists have to pay in this country where Ministers of State never tire of preaching *bana*.

mysterious ways. (Who kicked him?)

\* \* \* \*

Perhaps high-ups in the hospital administration would deny these incidents. No wonder. Through God's generosity and omnipresence in the hospital, the administration does not even get a chance of receiving these complaints.

"Rotcod"

**Vital Statistics**

**1. ARGENTINA**

THE President must be native born and of the Roman Catholic faith.

Public instruction includes no religious instruction.

Secondary or preparatory instruction is given in public secondary schools. There are likewise numerous private schools, many of them foreign controlled and designed for foreigners, and first generation natives. During 1938, as a result of investigation of charges of indoctrination of alien ideas in such schools in La Pompa territory, foreign schools were placed under more stringent regulations than formerly.

While the Argentines as a race are strongly Roman Catholic, the church confines itself to its function of spiritual guidance, especially in the more populous districts, and religious considerations enter very little into political issues. Instruction in the national and provincial schools is without religious bias. The president of the republic has the right of presentation to bishoprics and approves the bulls of the Pope in accord with the supreme court. They require a law when they contain general and permanent provisions.

(Extracted from the Encyclopaedia Britannica, 1953 edn.)

\* \* \* \*

A young doctor lay ill in a medical ward after poliomyelitis. Ever since he came into the ward the nursing nuns fed him, nursed and sponged him. The doctor too felt that had it not been for the care of the nursing nuns he would have had a worse fate.

The nuns suggested to the doctor to visit England for further treatment, and, rehabilitation in another branch of medicine. In the meantime, the patient's uncle, a leading doctor in South Ceylon suggested that the patient go to Moscow, advice which the young doctor accepted.

Ever since his decision to go to Russia, the attention of the nursing sisters waned. Then one day a very, very high dignitary of the Catholic Church visited the patient at 9.00 o'clock at night. Even this visit could not change the doctor's decision. And, from that point, even till now, the doctor was looked after only by the attendants of the ward.

The visiting physician noticed this marked change and questioned the doctor, who admitted that for six months the nursing mothers tried to exploit his helplessness to convert him to Catholicism, and when they failed, they deliberately neglected him. If this is the treatment meted out to educated Buddhists, what is the fate of those who are not.

\* \* \* \*

A 'floor' patient under a bed asked for a glass of water. He received a kick across his mouth instead. God certainly acts in many

**Vital Statistics**

**2. MEXICO**

THE number of Protestants is so small that the Catholic is practically the only Church.

In the 19th century the Church grew immensely wealthy until in 1859 it owned practically one third of the republic. Juarez, the great Indian president, inspired laws which nationalized its property, deprived it of State support and forbade it any participation in political affairs. The Constitution of 1917 and the interpretation given to it by President Calles and his successors further restricted the powers of the Church. Places of public worship must at all times be under governmental supervision. The Church cannot own property, and priests, who must be all Mexican-born may not participate in politics.

According to the new Constitution, no religious corporation, or minister of any religious creed, shall establish or direct schools of primary education.

Education is free and compulsory (from 6-16 years) and is under Federal control, each State appropriating for schools as much as it deems proper or possible and the Federal government adding subventions when necessary.

(Extracted from the Encyclopaedia Britannica, 1935 edn.)

# VATICAN vs PUBLIC SCHOOL

(Culled from Paul Blanshard's "Communism, Democracy & Catholic Power")

**T**HE oath of devotion in a Catholic religious order parallels that of the Communist party. Complete submission to institutional superiors and complete surrender of the personal will are accepted as necessary Christian virtues. Ignatius Loyola set the tone for Catholic religious discipline when he taught his Jesuits the virtue of "absolute annihilation of our own judgment. **We must, if anything appears to our eyes white, which the Church declares black, also declare it to be black.**"

\* \* \*

In non-Catholic countries the Church asserts two negative educational rights, the right to keep Catholics out of public schools by priestly directives, and the right to exclude by condemnation or veto any teacher who is unfriendly to the Church or any teaching hostile to Catholic dogma.

\* \* \*

Although the aims of Communist and Catholic education are at opposite poles of the cultural universe, the Vatican theory of education is an almost exact parallel to the Communist theory. In Catholic educational philosophy, God has given the Church superior rights over the schooling of all Catholics, and an auxiliary right to censor certain aspects of non-Catholic education. No government has the moral or legal right to challenge this supremacy because the right of any government to govern comes from the same source from which the Vatican derives its power. God's grant of authority to the Church takes precedence over the divine grant of authority to civil governments.

\* \* \*

Today the Vatican partially controls at least seven unofficial Catholic parties in Europe, and participates indirectly through these parties in the governments of Italy, France, West Germany, Belgium, Spain, Portugal and the Netherlands. In each one of these countries, except France, the Catholic party is far stronger than the Communist party.

The law of God forbids that Catholic children should attend public, neutral schools and "If a govern-

ment commands citizens to violate the law of God, they must refuse to obey" (American Catholic catechism — 247).

The Vatican persistently teaches its people that they must defy any government which attempts to enforce public education on its children.

\* \* \*

The Vatican carries out the policy of superior power in education with the utmost consistency. Wherever in non-Catholic countries the Church is unable to control public schools, it attempts to establish a segregated, competing educational system of its own to teach Catholic "truth" and combat "secular error." It never permits the Catholic people of any particular country to alter this general pattern of educational policy on their own initiative. The policy is world-wide, and imposed without exception by the Church's canon law.

\* \* \*

**Mrs. Eleanor Roosevelt.** Those of us who believe in the right of any human to belong to whatever church he sees fit, and to worship God in his own way, cannot be accused of prejudice when we do not want to see public education connected with religious control of the schools, which are paid for by taxpayers' money.

(In reply to Cardinal Spellman's classic example of the hierarchy's propaganda methods—The inclusion of parochial schools in the programme of federal aid for Catholic education.)

\* \* \*

All Catholic publications are edited and written by men who are dependent for their livelihood on the organizations which own the publications. There is virtually no independent Catholic press anywhere in the world; nor are there, by definition, any independent Catholic publishers. No Catholic editor or writer is free to disagree with the Catholic hierarchy on any doctrinal essential, whether it is the Assumption of the Virgin Mary bodily into heaven after her death, or the infallibility of the Pope on the necessity of birth control in Italy. [www.dhammadownload.com](http://www.dhammadownload.com) | [aavanaham.org](http://www.aavanaham.org)

The Vatican has reinterpreted Church history for its own purposes much more successfully than the Kremlin has reinterpreted the history of Russia.

\* \* \*

The Catholic discipline of exclusion against Protestantism is imposed by canon law, but it is not very often discussed openly in countries like the United States because the Church would be gravely embarrassed by the exposure of the narrowness of the official point of view. The Vatican declares that all Protestants are heretics; that Protestant clerical orders are spurious; and that all human beings who deliberately reject the Catholic form of Christianity after examining its claims are doomed to eternal perdition. The fact that Protestants worship the same God and the same Christ does not in any way soften the official impeachment. In fact, Catholic literature is more caustic in attacking Protestantism than in attacking Mohammedanism or Buddhism.

## Vital Statistics

### 3. BELGIUM

EDUCATION is free and universal for children from 6-14 and is under State control in three divisions: primary, intermediate and higher.

Bishops appoint inspectors for religious instruction in communal or subsidized schools. Some of the unofficial schools are maintained by the (Roman Catholic) Church and the bishops appoint inspectors for these. These are administered with primary education schools for children maintained by the State and various schools for adults.

(Extracted from the Encyclopaedia Britannica, 1935 edn.)



# THE ROLE OF BUDDHISM UNDER THE SHADOW OF A THERMO-UNCLEAR WAR

BY U SEIN NYO TUN (I.C.S. RETD.)

THE world today lives under the shadow of a thermo-nuclear war—a war that threatens to destroy the majority of civilized mankind, and plunge those that remain into miseries never before experienced within historical memory.

How the ordinary man in the street in the Communist countries is reacting to this situation is not known with certainty outside of these countries. It is possible that he faces the prospect of a cataclysmic war with equanimity, secure in the thought that Communism would emerge victorious.

In the case of non-communist countries, ordinary men and women do not appear to be unduly awed or perturbed by the prospect of an imminent atomic war. This is not to say that they are not impressed by the descriptions and prognostications in the daily press, magazines, books, and on the radio and platform, regarding the repercussions of a modern world war irrespective of its ultimate result, but the impression does not appear to be deep enough as to create a concerted surge towards the avoidance and prevention of war, and the maintenance of a stable peace. These ordinary men and women seem to be more susceptible to mental disturbances caused by hitches in the week to week changes of programmes at their local cinemas than by the prospects of world-wide upsets through the use of inter-continental missiles and hydrogen bombs. The philosophy of these men and women the world over in their day to day lives is to live for the present with little or no thought of the morrow.

Eminent philosophers, scientists, and other thinkers, on their part, have displayed great concern over

recent developments in world affairs which appear to aggravate the risks of the outbreak of a total war together with its concomitant of the unrestricted use of nuclear weapons. But opinion between them and men more concerned with practical affairs is sharply divided.

In Britain, for instance, there has been a highly vocal campaign, led by such personalities as Bertrand Russell and J. B. Priestly, for the abolition of nuclear warfare. On the other hand, the "Economist" has denounced this campaign as "the greatest confusion." This influential journal thinks that the size of the bomb itself would preclude its use except as a last resort arising from a military miscalculation. "What is needed, therefore" it continues, "is not a pronouncement about abolishing the bomb (which, at least in war, would be impossible to enforce), but a policy to minimize the chance of such miscalculation."

As far as men steeped in practical affairs and more immediately related with the destiny of the world are concerned, their attitude is significantly illustrated in the following incident. This is how the April 1958 issue of "Worldview", a monthly journal of the Church Peace Union of New York, reports it:

"Many Americans must now be aware that during the past few months one of the most curious Correspondences in world history has been carried on through the pages of the "New Statesman", the British Socialist Weekly review. First, Lord Bertrand Russell wrote an open letter to President Eisenhower and Mr. Khrushchev. In the name of humanity he pleaded with both the leaders to re-examine their

positions and make a last great effort to halt an arms race that threatens mankind with extinction.

"To everyone's surprise, Mr. Khrushchev promptly replied to Lord Russell. His letter was a long one, but, in brief, it said: 'Dear Lord Russell, you're perfectly right, and the peace-loving Soviet Union would like nothing better than to stop the arms race. Just look at our record. But what can we do about the Americans? Just look at *their* record.'

"Several weeks later—and even more to everyone's surprise—Mr. John Foster Dulles ('at the request of President Eisenhower') replied too. His letter was not nearly so long as Mr. Khrushchev's but, in effect, it said: 'Dear Lord Russell, you're perfectly right, and the peace-loving United States would like nothing better than to stop the arms race. Just look at our record. But what can we do about the Russians? Just look at *their* record.'

"Now the exchange has apparently ended, with a final, exasperated word from Lord Russell. Both the replies, he notes, were 'extraordinarily similar in tone... both, in words, acknowledge that a nuclear war would defeat the purpose of both parties equally, but neither draws the moral that the acerbity of their disagreements must be lessened since this acerbity increases the likelihood of a nuclear war.'

One can detect in these acts (as also in other acts) of present day leaders of mankind a certain restriction in outlook—a limitation of view—arising out of a pre-occupation with current or present events. Thus whether it be the man in the street, or the thinker, or the man of

action, they are all overwhelmingly engrossed in affairs of the present leading to a forgetfulness of the future—the future that comprises not only this life but also beyond it.

When the majority of men are thus absorbed and obsessed with the present and become forgetful of the future, there inevitably appears a weakening in their moral conduct. The foundations of morality conducive of a well-ordered peaceful society are laid in the future rather than in the present, and the firmness and stability of those foundations depend on the degree of the ability of men to look far into the future. The further they can see into the future the firmer become the foundations of morality, while the more does their view become restricted, the less certain and the less predictable becomes their moral behaviour. It is on account of this deterioration in the moral foundations of the leaders, as in the masses whom they lead, that the world today lives with so much uncertainty about the eventuality of a war the consequences of which transcend human imagination. The future of mankind thus rests on a re-imposition of the controls that morality exercises over the social behaviour of men (including their political behaviour).

In this task of reconstructing morality's influence over men, the Buddha - Dhamma (or Buddhism) can join hands with the other great moral movements of the world. As has been indicated above, the successful performance of this task will depend on how far these great moral movements can induce the majority of men to look on the future—especially the distant future—and discard the limitations that confine their view to matters of the present. From the Buddhist point of view, this long-term outlook can be achieved by the cultivation of an emotional detachment from the world, and things wordly, even while retaining an intense interest in them.

In certain aspects, this detachment manifests itself in self-sacrifice and altruism. But whether these manifestations appear or not in recognisable forms, detachment from the wordly is a contributory factor to the strengthening of the controls of morality over men. If *lobha*, *dosa* and *moha*—greed, desire or ambition, hatred or anger, and nescience—are the banes that beset humankind today, the virulence of the affliction is abated by a lessening of the attachments that bind men to the world and its appurtenances, whether modern or ancient.

Modern men are reasonable creatures. With the advance in the facilities of education, they are becoming more and more reasonable. It is therefore a paradox to find them living under a gigantic threat produced by socially suicidal proclivities, which in their turn are the outcome of unreason. It behoves modern men, therefore, to ask themselves: whence does this unreason emanate? How does unreason manage to become so important a factor within an atmosphere of so much education, so much knowledge, and so much logic?

If we are to accept the unbounded wisdom enshrined in the teachings of Gotama, the Buddha, the root cause of this unreason is *tanha*, which has been translated as craving but which includes all the various forms and manifestations of worldly desires, both tangible and intangible. And the way in which *tanha* can be kept under check and control so as to ensure the preservation of reason at all times is succinctly and practically expressed in the direction *appamadena Sampadetha* (Work out your own salvation with mindfulness.)

But the re-imposition of morality's influence is essentially a long-term project. The weakening process of morality's authority has been gathering momentum within the last two or three hundred years, and the ground that has been lost within these centuries cannot be retrieved in a short period. In the meantime, the threat of mankind's near extinction exists with dangerous propinquity, which, if it becomes a reality, will destroy and render futile whatever efforts that may be put forth in

the cause of the long-term project. Neither is sufficient by itself in the context of present day events.

The weakness of the short-term project lies in its inability to dispel the atmosphere of uncertainty. But whatever be the degree of this uncertainty, not to try would amount to defeatism—a resignation to the world being plunged into Dark Age darker than any of the Dark Age that recorded history yet knows. What is important in this attempt is to keep in view the aim of creating a suitable atmosphere for the effective operation of principles of morality that are based not only on present welfare but also on welfare in the long distant future. In this context, the necessity that assumes primary importance is the prevention of war, and not merely the obviation of the use of nuclear weapons should war become an ultimate eventuality. War today, as in days gone by, represents a breakdown of human reason, and when such a failure occurs it would be unreasonable to expect any of the belligerents to exercise some sanity by restraining themselves in the use of the most lethal of weapons.

In the higher stages of attainment, the emphasis of the Buddha Dhamma is more personal than social. Not only is the attempt an individual concern, but the realization of these attainments enable one to transcend social disruptions and dislocations. In these days of a re-awakening within the Buddha Sasana, there are a good many who have it in their power to achieve these attainments, provided they decide and do put forth the necessary effort. If by this effort they reach these attainments, then, from the personal point of view there is nothing much that they need worry about their own future. But in as much as *metta*, or boundless loving-kindness, forms a necessary ingredient of these attainments, it would still be within their sphere to attempt the prevention of the outbreak of a total war, just as the All Enlightened Buddha did in the case of the internecine strife between King Ajatasattu and King Pasenadi, of Kosala as is mentioned in the Sagatha Vagga of the Samyutta Nikaya.\*

#### *The Light of the Dhamma*

\*Sagatha Vagga Samyutta Nikaya, P. 84 6th Edition.

# LETTERS TO THE EDITOR

## A CALL TO BUDDHISTS

I have just finished reading your second honest and truthful editorial. The Buddhists and Buddhist organisations cherishing freedom should open their eyes and look around. They should not be led away by slogans and false utterances, nor should they be hopeful that everything would be all right in the hands of their Buddhist politicians. We cannot solely depend on our politicians to do that which is wholesome to the community, as there are evil forces controlling them. We must preserve our rights and for this we have to unite and close our ranks. We have to take stock of what has happened in the past and take decisive action in time, to avoid further complications.

Many of our Buddhists feel frustrated owing to the lack of dependable leadership. We have to guide those aspiring to leadership and show them the pitfalls and snares they might walk into and leave the community high and dry.

What are our so called powerful organisations doing and are about? The aims with which they were started are now confined only to print perhaps. Is there an effort made by any of them to achieve them and safeguard the rights of the Buddhists?

We cannot fool the public and solicit their help and support. Let the Buddhist organisations be active, united, honest and purge themselves of defects and ill-doings and of all evil. One day the evil will be shown out. Why not right our shortcomings and purge our defects and put our houses in order, so that we may enjoy the confidence of the public. Let us not wait till somebody prays for us to get our rights. Is it not time that we joined forces and asserted our rights and got them?

T. U.

Nugegoda.

## II

HATS off to 'The Buddhist' for the timely editorials in the last three issues of the journal, which should serve as an eye-opener to all Buddhists and especially to those so-called Buddhists who neither understand the Dhamma nor the real plight of the majority of the Buddhists. It is a pity indeed that talking about the lost rights of the Buddhists and suggestions to regain the rightful place for the Buddhists, have been understood by some of the 'devout' and 'genuine' Buddhists as being against the "Maitriya" preached by the Compassionate One. This shows to what extent our 'pious' Buddhists have fallen a prey to the malicious propaganda carried out by the powerful and over-privileged religious minorities. These minorities have attempted to show that agitation of the Buddhists to regain their lost position, as an attack on the rights—what more, the fundamental rights!—of the religious minorities in this country. However, it has been left to a handful of "religious extremists" and "rabid nationalists" to-day, to point out how the lost rights of

the Buddhists have been grabbed by these religious minorities and how they are unjustly clinging on to these rights.

Our friends who have got hold of the wrong side of Maitriya should study the Dhamma again and will they be rather surprised to learn that the Compassionate One Himself, during His time, has taken action, more than once to safeguard the rights of the Sangha and the laity?

It is crystal clear that there cannot be peace and harmony and prosperity in a country so long as its majority is ruled by its minorities. The majority Buddhists should get their rightful palce in this country sooner or later. It is the duty of our true and patriotic leaders to present a true picture of the actual situation before the Buddhists (and even non-Buddhists) and help achieve this goal, as you have very rightly attempted to do. At the same time our Buddhist firends should be fully alive to the real dangers facing us and not be misled by the false preachings of vested interests.

DHARMAPRIYA RAJASINGHE.

Ahungalle.

## III

I congratulate you on your editorial on the taking over of assiited schools and the implementation of the findings of the Buddha Sasana Commission.

I hope you have read the resolution of the Buddhist Congress.

C. S. PERERA

Kotte.

If you refer to the latest communique issued by the Joint Secretaries, we could only say that the Buddhist Congress has come to no such decision—Ed.

## NOTICE TO CORRESPONDENTS

G. W. A. de Silva—You will admit that much of what is said at funerals is humbug. What you had said in so many hundreds of words in the text we condensed into one in the Headline. Thank you.—Ed.

Punchi Singho, Hunumulla—The reinstatement of this dismissed teacher has not yet taken place. No stone is being left unturned to get this done. Meanwhile the Kohilagedera School has been registered. Perhaps the same success wi I attend the efforts of St Philomena, in Horana. One ministers are great in practising maitriya ahañ God bless them." Ed.

Sevika, Ratnapura—It is all a myth. The merciful Sisters do not come here as trained nurses. They are trained here at the tax-payers' expense, that is, in short, at the expense of the Buddhists. They do not, of course, take for themselves the salaries they draw. The salaries all go to a Church Pool, into which priests and nuns contribute alike, nurses and teachers. In the case of the Buddhist monks their salaries are spent on themselves to enable them to lead lives of luxury, diametrically opposed to the Vinaya Rules. "God Bless the Catholics"—Ed.

## MONKS AND MONEY

S RAMANERA Jivaka, an English medical man who became a bhikkhu a couple of years ago and is now resident at Saranath, has in a series of articles to your journal advocated a revision of the Vinaya to suit modern times, especially in regard to dealing in money. I do not for a moment doubt his sincerity. For a Westerner the Vinaya rules may seem too rigid and also he apparently has evidence of Theravada bhikkhus from Ceylon and in Ceylon, who while being very strict in regard to certain Vinaya rules, break that which pertains to money. He has evidently heard of those learned theras who are holding salaried posts in Government or State aided institutions in Ceylon who draw princely salaries and who do not like the Catholic priests pay such salaries to a common Church Pool, but utilise them for their personal use after making the usual contributions to the Widows' and Orpahn's Pension Fund!

But what Sramanera Jivaka must not forget is that the Buddha was very firm and definite in what He said on the matter: "For whom silver and gold are proper, to them the five sense pleasures are proper. And for whom the five sense pleasures are proper belongs not the state of a Sakyaputta monk." (*Gamani-Samyuttam*). The Buddha said this to Manicula, the village elder, who broached the question after having disagreed with a group of people who declared that "silver and gold are fit for use of the Sakya monks."

It is clear then that monks should not monkey with money nor with the other rules of the Vinaya as laid down by the Buddha.

We must not overlook the fact that there are several Westerners who have become monks who rigidly observe all the Vinaya rules. Of course, they have been properly guided.

Wellawatte.

S N.

# NEWS AND NOTES

## BUDDHISM IN HUNGARY

THE "Hungarian Buddhist Mission", the Section of the Order "Arya Maitreya Mandala" for Hungary and Eastern-Europe has made great progress in the last five years. A report says :-

The establishment of our Holy Order, The AMM's Western Section, based on the traditions of the Tibetan BKa-rgyud-pa, was announced in Sanchi, Bhopal, India, in November 1952. To this Order was joined the Missionary Centre in Berlin and the Hungariyan Buddhist Mission, its centre in Budapest.

The Hungarian Buddhist Mission, Section of the Order AMM. has been declared the "Eastern European Centre" in order to aid the development of Buddhist organization in the neighbouring countries, and has been working since 1957. In 1956, the Buddha Jayanti year, our Mission received a commission and authorization to establish a seminary for the priesthood and to train the priests of the Order. The supreme protectors of the Hungarian Buddhist Mission, the AMM. Buddhist Mahayana Sangha are their Holinesses the XIVth Dalai Lama and the Xth Panchan Lama.

Our mission, as the Eastern-European province-centre of the AMM, functions on the principles of freedom of religion laid down in the Constitution of the Hungarian People's Republic.

Our Mission organizationally is divided into two parts: the Sangha and the secular

community. The members of the Sangha are: the priests of the Order, the members of the Orders, and the Missionary-Sisters as well as the candidates. The members of the secular community are the lay believers grouped around the Mission. At present we have seven priests six missionary-sisters, and 470 lay-followers. The leader of the Mission is: Lama Dharmakirti Padmavajra, the Ven. Dr. Ernest Hetenyi, Upacharya AMM.

The Seminary bearing the name of the internationally known Hungarian scientist and Bodhisattva Alexander Csoma de Koros, has been working in the third year under the guidance of our Supreme Chief of Order Lama Anagarika Govinda, Acharya AMM. The curriculum of the Seminary includes the science of religion; philosophy of religion, history of art, ethics, literature, liturgics, yoga etc. and the Tibetan language or Sanscrit.

The aim of our Mission is the spread of the Buddha's noble teachings to those who want to walk the path shown by the Enlightened One: revealing and East's cultural values, its true spirit, dispelling delusions, and ignorance, and making people better and nobler in the spirit of human dignity, all-embracing love and compassion, peace and mutual understanding, in the interest of the salvation of all beings.

Our Mission will do its best to realise the noble program of Buddhism. We hope

that our country's official organ, the State Office for Church Affairs of the Ministry of General Culture will soon grant us the promised temple premises.

**SADAHAM MAGA—3;** By the Ven. Narada Thera—Associated Newspapers of Ceylon Ltd. Rs. 1.50.

This is the fourth of a series of useful text books on the Dhamma edited by Mr. K. D. de Lanerolle, Assistant Registrar, Vidyalankara University of Ceylon. The three earlier books were meant for the Lower Kindergarten, Upper Kindergarten and Standard Two.

Printed throughout in two colours, the text text is illustrated by S. P. Charles. Cover design, the frontispiece and motifs are by Sybil Wettasinghe.

This series compiled on the lines of the Education Department syllabus on Buddhism, provides little boys and girls with not only enjoyable reading in language they could readily understand but also a means of disciplining their minds.

S. N.

## ACKNOWLEDGMENTS

We acknowledge the receipt of the following publications:-

The May Issue of the Middle Way; Standard, a weekly from Bangkok; a further set of pictures of the Life of the Buddha from the Bodhendrin Publications, Taiwan, China; American News Letter.

## U. TUN HLA OUNG

The death occurred in Rangoon in May of U. TUN HLA OUNG, former Managing Editor of the "Buddhist World", published in Ceylon. He was at one time the Inspector-General of Police, Burma.

# COLOMBO Y. M. B. A. NEWS

## NEW MEMBERS

**30.5.60:** N. W. Albert de Silva, 99, Bridge Street, Colombo 2. S. P. Nanayakkara, 2, Clifford Avenue, Colombo 3. R. S. Seneviratne, Katuwana, Homagama.

**6.6.60:** Alfred Wijesuriya, 44, Ward Place, Colombo 7. D. S. Manamperi, 433, Nawala Road, Rajagiriya.

**13.6.60:** M. C. Dissanayaka, 'Manel' 9, Harmer's Avenue, Colombo 6. Ranjit Abeyesuriya, 10, 28th Lane, Kollupitiya, Colombo 3. Lakshman de Mel, 17, Chelsea Gardens, Kollupitiya, Colombo 3. W. D. Warnasooriya, 150, Edirisinghe Road, Gangodawila, Nugegoda.

**20.6.60:** D. L. Sumanasena, 37/36, Temple Road, Colombo 10. A. Doloswala, 53, Kanatta Road, Colombo 8.

## FORT BUILDING FUND

The following contributions are gratefully acknowledged:

	Rs.	c.
Wijesiri Stores	70	40
Mrs. Rasaputra	3	00
Victor Coomasaru	100	00
P. K. de Silva	5	00
J. P. Fernando	10	00
S. B. Kappagoda	25	00
K. C. de Silva	100	00
M. W. Perera	25	00
Mr. and Mrs. F. M. Karunaratne	100	00
D. C. Saparamadu	100	00

## 1960 ජූලි මස දේශනා

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31 " " "	ගරු වතුරේ මවුල රත්ති ගම	31	00

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