

THE BUDDHIST

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

"SĪLA PANNĀNATO JAYAM"



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Editorial

A RAY OF HOPE

IF the wages of sin be Death what are the wages of weakness and vacillation? A government ushered in with much goodwill has been humbled. Although we belong to no political party we cannot help feeling that the U.N.P. paid a heavy penalty for sitting pretty on the fence and adopting a non-committal attitude on some of the vital issues of the day. The result of the General Election might well have been different if the high-ups in the U.N.P. hierarchy had unequivocally declared its policy on such questions as

- (a) the taking-over of assisted schools and doing away with the anachronism known as the Denominational Schools System;
- (b) the implementation of at least the more important recommendations of the Buddhist Commission;
- (c) the taxation without discrimination of the temporalities belonging to religious bodies except actual places of worship.

Let the fall of the last Government act as a grim reminder to the present Government that lip service to the Buddhists will not do, that the temper of the people has changed and that the masses are sick of platitudes and honeyed phrases.

The besetting sin of our Governments, whether they be U.N.P., M.E.P., or S.L.F.P. has been a weakness for appointing a commission whenever there is a public clamour over any matter. We are

glad, however, that the present Government is alive to realities and sees no reason to adopt any dilatory tactics.

We rejoice at the reported pronouncement of Education Minister Baduidin Mohamed that he would shortly introduce a scheme for the gradual take-over of assisted schools. We are inclined to believe that we shall receive at the hands of this Islamic Minister the justice that was denied to us by Buddhists even since Minister Kannangara.

We Buddhists have suffered long enough. The Portugese who came in search of spices ravaged our land and destroyed its culture and civilization. The Dutch despoiled our land and emasculated our people. The British exploited our land and grafted on us the missionary system of education to serve their imperialist ends. Let us do away with rhetorical cant. Let us face the problems that confront us.

The present Prime Minister standing on the hallowed ground at Anuradhapura declared a few days ago that her Government would protect the Buddha Sasana and restore the Sinhalese language to its pride of place. If this object is to be achieved the Government must apart from taking over assisted schools (a) implement the recommendations of the Buddhist Commission Report; (b) repeal the obnoxious provision in the Constitution known as Section 29(d) and enquire into the advisability of continuing Piri-

vena Universities which may have the unpredictable effect of secularising the Sangha; (d) take over the care of the aged, the maimed and the orphans who are now exposed to the dangers of proselytization; (e) prohibit the employment of any priest, nun or bhikkhu in any public institution; (f) divest priests of their authority to officiate as registrars of marriages in places of worship; (g) enforce the existing law that no public place of religious worship should be erected within a certain distance of another place of worship; (h) enquire how Christian Schools have sprung up within the last three or four years and how they qualified for state assistance. Lastly, let the Government enquire into the functions of the insidious Catholic Action Movement, whose avowed object is the vassalage of this country to the Vatican.

During the last three or four months the anti-Buddhist forces have worked to prevent the resurgence of the Buddhist Community. In this campaign they have had the active support of missionary-trained Buddhists and Pseudo Buddhists, encouraged by Suboodists, who had mortgaged Buddhism to the Holy Church. The transfer for which the anti-Buddhists prayed for night and day could not be effected owing to the vigilance of the masses. It is a pity their prayers were unanswered. Well might they now exclaim, "Oh God, Oh God, why has thou forsaken us."

HIGHEST FORM OF ACHIEVEMENT IS SELF-MASTERY

By Dr. G. P. Malalasekera, Moscow

BUDDHISM is often described as a path that one takes. Following the way of Buddhism is like taking a path that leads to the top of a mountain. There are many stages on this journey; some are easy and wind through the plains and along gentle slopes, and others become harder and lead through steep and narrow passes. The end of the climb becomes very difficult indeed.

The first stage on the way is called *pancasila*. It comprises the famous five precepts which every Buddhist is expected to observe faithfully all the days of his life. Briefly stated, the five precepts consist, first, of acknowledgment of the sanctity of life; second, of respect for the rights of property; third, of moderation and control of the appetites; fourth, of observance of the canons of truth in one's speech, and fifth, of abstinence from drugs, drink and all things that cloud the reasoning and judgment. These are the basic or elementary precepts. They have their positive aspects as well, of course. It is not enough merely to refrain from taking life; you must also actively encourage and help all forms of life to progress, to find their life's goal. Again, while you refrain from taking away that which belongs to another without his consent, you also give generously to others, helping them to attain more valuable possessions, those which are not fleeting and temporary but are of lasting benefit. And just as you abstain from indulgence in things which increase the appetites, you actively renounce the appetites as much as possible, realizing that among the many fetters which bind the aspirant and prevent him from attaining liberation one of the most powerful is attachment to desire of all kinds.

The desire of sex, potent as it is, will be in time eliminated, for the spiritually developed man carries within himself the element of self-completion. The longing for self-fulfillment which every person has is usually sought rather confusedly with members of the opposite sex, but for this kind of completion the spiritually awakened one has no need. Again, just as the seeker will refrain from false speech, so also will he encourage others to extend their appreciation and understanding of the truth. Just as he avoids harsh speech himself, he will try to say things which have positive value to others. And just as he avoids intoxicants which cloud understanding, so he will actively try to strengthen the power of his understanding and gain the wisdom to perceive the truth wherever he finds it.

These preliminary disciplines are necessary because the Buddha says that one of the fundamental causes of unhappiness in life is disharmony. This disharmony is not primarily the result of the conflicts between people, between myself and another. All of us who are thoughtful about the problems which face man feel that life is a constant struggle wherein each seeks to overcome the difficulties of getting what he wants. Since so few succeed completely, life is very largely a matter of frustration, disappointment, sorrow and despair. On the other hand, we constantly carry on all sorts of activities which increase the scope and the variety of our desires. So that we have a closed spiral of conflict between ever increasing desires on the one hand and ever-unsatisfied fulfillment of desire on the other. This human condition is actually the basis of the world economic system, of trade, and of material prosperity. Businessmen try

to create desires on the one hand, and find methods of satisfying those desires on the other. And what is more, life as we all live it is a parasitical process. In order that we may continue to live, we feed upon each other—not necessarily physically. In order that I may eat, hundreds of people labour to produce my food. In order that I may be dressed, hundreds work to produce my clothes. Hundreds more provide me with transportation, services, entertainment. So there is a constant process of life feeding upon itself.

Apart from this external situation, there is another conflict which occurs within ourselves, rooted in our own desires, and their satisfaction. The Buddha said this interior conflict, which he called *dukkha*, is the real cause of unhappiness. In many books about Buddhism this term is translated as sorrow and suffering, words which do not convey the full meaning. *Dukkha* implies much more than the sorrow and suffering brought on by old age, disease and death, by disappointment and frustration. It signifies conflict, discord, disharmony. The Buddha said that in order to find happiness, this discord must be ended, and the ending of that discord needs self-discipline. When we are completely disciplined, then there is no conflict in our minds. We all have desires, it is true, but it is not the desire itself that is evil, it is rather the enslavement of oneself to desire that is evil and productive of unhappiness. If we can understand and transcend our desires, to that extent our happiness will be increased.

The highest form of achievement according to the Buddha, is self-mastery. Possessions are not bad if they are wisely used. Actions are not

bad if they are controlled and directed. What is wanted is not inaction but renunciation of wrong action. The ordinary man is acted upon by others, by forces extraneous to himself, but when he has achieved self mastery then his action is self-engendered and self-directed. Therefore, discipline is necessary in order to bring about self-mastery.

The practice of these disciplines in time brings us to a state of mind which is described by the Buddha as *samadhi* or equanimity, that is, equilibrium of the mind. We are then able to look upon the world with a steady eye. When we have achieved this equanimity we are in a position to direct our attention to truth, and then there arises in our

mind what the Buddha called *vipasana*, clear sight, or *dassana*, insight—that is, *panna*, the knowledge of things as they are. This insight cannot arise in a mind which is tossed and tumbled from one side to another by emotions and desire. It is only when the mind becomes steady that it can direct itself to the truth. It is at first as though we sought to see by fixing a searchlight to a boat on the ocean. But the boat is tossed about and we cannot direct the searchlight where we will. When, on the other hand, the searchlight is fastened to a rock, then we can direct its beams as we choose and, depending upon the power of the light, we can see clearly and at a distance. If the strength of the light then can be increased, the light will reveal more. Thus, with

equanimity, the mind can be cultivated and strengthened, so that our vision may have greater scope.

Herein we see the necessity of living more than one life. Generally speaking, it is not possible for a person to develop all the qualities of head and heart, all the strength of mind necessary for a full vision of the truth, in one life. Therefore, as a corollary to the teachings of Buddhism there is the doctrine of repeated births. But at the same time, the Buddha says that nirvana should not be something which one feels can be postponed for a future life, because if one has the requisite energy and purpose, and the necessary qualifications, truth can be realized immediately, in this life.

'LIKE AS THE DAMASK ROSE YOU SEE. . . .'

Like as the damask rose you see
Or like the blossom on the tree,
Or like the dainty flower of May,
Or like the morning to the day,
Or like the sun, or like the shade,
Or like the gourd which Jonas had —
Even such is man, whose thread is spun,
Drawn out, and cut, and so is done.
The rose withers, the blossom blasteth,
The flower fades, the morning hasteth,
The sun sets, the shadow flies,
The gourd consumes; and man he dies.

Like to the grass that's newly sprung,
Or like a tale that's new begun,
Or like the bird that's here to-day,
Or like the pearled dew of May,
Or like an hour, or like a span,
Or like the singing of a swan—
Even such is man, who lives by breath,
Is here, now there: so life, and death.
The grass withers, the tale is ended,
The bird is flown, the dew's ascended,
The hour is short, the span not long,
The swan's near death; man's life is done.

Like to the bubble in the brook,
Or, in a glass, much like a look,
Or like a shuttle in weaver's hand,
Or like a writing on the sand,
Or like a thought, or like a dream,
Or like the gliding of the stream—
Even such is man, who lives by breath,
Is here, now there: so life and death.

The bubble's cut, the look's forgot,
The shuttle's flung, the writing's blot,
The thought is past, the dream is gone,
The water glides; man's life is done.

Like to an arrow from the bow,
Or like swift course of watery flow,
Or like the time 'twixt flood and ebb,
Or like the spider's tender web,
Or like a race, or like a goal,
Or like the dealing of a dole—
Even such is man, whose brittle state
Is always subject unto fate.
The arrow's shot, the flood soon spent,
The time no time, the web soon rent,
The race soon run, the goal soon won,
The dole soon dealt; man's life first done.

Like to the lighting from the sky,
Or like a post that quick doth hie,
Or like a quaver in short song,
Or like a journey three days long,
Or like the snow when summer's come,
Or like the pear, or like the plum—
Even such is man, who heaps up sorrow,
Lives but this day and dies to-morrow.
The lightning's past, the post must go,
The song is short, the journey's so,
The pear doth rot, the plum doth fall,
The snow dissolves, and so must all.

This is a poem by an anonymous contributor published in "The Centuries' Poetry" many, many years ago. Don't you think he has had a very good idea of Buddhism?—ED.

BUDDHISM APPRECIATED IN THE SOVIET

by *Professor G. N. ROERICH, Moscow*

IN the Soviet Union the interest in Buddhist Philosophy and the great cultural heritage of Buddhism goes back to the 18th Century when Peter the Great first started the collection of Buddhist texts in Tibetan. It was during his reign that they discovered on the banks of river Irtysh in an ancient Buddhist Monastery left behind by the Kalmuk Mongols remnants of a Buddhist library.

These prints mostly xylographs, printed on Tibetan paper were brought to Petersburg and in due course attracted the attention of Peter the Great, who ordered their study. On his behalf one academician - Schumacher - of German origin went to Europe in order to obtain help in the deciphering of these manuscripts. The well known French orientalist, the brothers Fourneau, attempted to decipher them. First they thought these were ancient Egyptian texts but, they gradually realised that they had to do with Tibetan texts which they were able to translate. Some of these documents are still found in the State Archives in Moscow.

Once recently I was called to examine them and I found Fourneau's notes on the margins of these manuscripts and his annotations show that he was thinking in terms of ancient Egypt and not of Tibet. Among the manuscripts preserved in the Archives there are several very important documents which show that towards the end of the 17th Century, in the 90's of the 17th Century, the Russian State corresponded with Mongol potentates in the Mongol language written in the Tibetan script. One document, a diplomatic note sent by Peter the Great to the Altan Khan will be soon published in the periodical issued by the Oriental Institute. It is

an unique document. I think it is the first use of the Tibetan script in an international document.

The majority of Russian and Soviet Indologists and as a matter of fact many of our Mongol scholars have been Buddhologists as well. It is sufficient to mention the names of Kaviokosky, the eminent Mongol scholar and also the author of a famous dictionary in Mongol - French - Russian. Minayeff, the famous Pali scholar whose works have been translated into most European languages, Vasiliev, the great Buddhologist, whose work on Buddhism is still cited in all the works on Buddhism written by modern scholars, Koziev, who has given us one of the best monographs on Buddhist monasteries in Mongolia, Oldenburg, the former Secretary General of our Academy and Professor Scherbatsky, the eminent Indologist and Tibetologist and his numerous schools.

From the very beginning of Sanskrit and Pali studies in Russia it was Buddhist philosophy, Buddhist logic and ontology that attracted the attention of Russian and Soviet scholars. In 1887 the Russian Academy of Sciences started publishing the well known series *Biblioteca Buddhica* dedicated to the publication of original Buddhist texts belonging to the Northern Buddhist school most of them in Sanskrit, Mongol, Tibetan and Chinese. This series, of which a hundred volumes had been published till 1937, was founded by the eminent Indologist, Professor Sergei Oldenburg. This series has been recently resumed and from now original Buddhist texts in Pali will be included in this series. We just recently published a Russian translation of the *Dhammapada*, and there will be two more volumes coming out within the next two

months; one on the *Jataka Mala* by Ariyasura, a famous Buddhist poet, another, a large monograph by Professor Vestrikov on the historical literature of Tibet. Tibetan literature is rich in historical works and Professor Vostrikov has given us an unique and detailed survey of this literature.

In 1913 the first Buddhist Vihare was erected in St. Petersburg. Thus St. Petersburg was the first non-Asian capital with a Buddhist temple.

The study of Buddhist philosophy is important for the history of dialectical philosophy and many aspects of Buddhist thought are appreciated in this country. The great and ancient Buddhist tradition of peace for all mankind has always been acclaimed by us.

Vital Statistics

4. COLUMBIA

THE people of Columbia are overwhelmingly Roman Catholic in religion. By the constitution Roman Catholicism had been the national religion until 1936, in which year a complete disestablishment was effected. This Church had been wealthy and powerful in the colonial period and, although under President Mosquera (1861) most of the church property was transferred to the State, the influence of the church is quite strong. Its influence in matters of education was materially decreased by the policies followed under President Lopez (1934-1938).

The Constitution provides that public education shall be organized and directed in agreement with the Catholic religion and that primary education, paid for out of the public funds, shall be free but not obligatory.

The education of the majority does not extend beyond the most elementary branches.

(Extracted from the *Encyclopaedia Britannica*, 1935 edn.)

THE SECOND COUNCIL OF VAISALI

By Sramanera JIVAKA (M.A., M.B., B.CH.)

THE opinion is often expressed that the sectarianism within the Buddhist religion in no way resembles that within the Christian. Certainly it in no way resembles it in its effects for in the latter, in contradistinction to anything Christ taught, sectarianism has resulted in the most terrible sufferings man can devise for man. But in the origin and feelings of bigotry and superiority generated, there is a close parallel between the divided Buddhist sanghas and the Catholic and Protestant priesthoods. Just as the Catholic clergy deny that the Protestant clergy are properly ordained or members of the Christian priesthood because they refuse to admit that the apostolic succession descends through their bishops, so the Hinayana Sangha denies that the Mahayana are truly members of the Buddha's Order of monks, or that any who have received the *upasampada* from other than Hinayana Theras are really bhikkhus, and hence they withhold the right of admission to their Sangha ceremonies from them and refuse to do them obeisance or show them any but the most formal courtesy, speaking of them with contempt.

The *traditional* origin of the break-away is recorded more than once in the Pali canon, varying a little in details. Here the last chapter of the *Cullavagga* of the *Vinaya Pitaka* will be used, its account being full and interesting. It deals with the demands of certain monks who, it is said, unable to bear the rigours of the Rules laid down by the Buddha, put forward ten points of reform for their relaxation.

Examination of these ten points, from the extraordinary diversity of their nature, ranging from the most serious demands, suggests that they were merely examples or symptoms of a growing unrest, related in the

form of a set of demands made by a particular group of monks. For how can the question whether a mat may be used without a border (one of the minor bans of the Vinaya and framed to ensure the mat had no monetary or aesthetic value, to attract the owner, the border having to be taken from an old and worn mat,) be comparable with a demand to know whether mild alcoholic beverage might be allowed and with the receiving of money against both of which a Precept is taken by the ordainee? There is no comparison in their importance.

The points on which permission was demanded were as follows :- (i) to carry salt in a horn for flavouring insipid food. (ii) to eat after the sun had passed the meridian. (iii) to eat a second meal in town if asked. (iv) for separate viharas within one 'parish' to carry out individual observances. (v) for less than the established quota of monks to carry out a formal order of the sangha. (vi) for a chela to follow the example of his Guru right or wrong. (vii) to eat sour milk if offered after a meal had been finished. (viii) to drink mildly fermented liquor. (ix) to use a mat without a border. (x) to receive money to furnish their own wants. The verdict given at the Council was that of these (i)-(iii) and (vii)-(x) involved an offence of expiation and (iv)-(v) of wrong doing, while (vi) depended on circumstances. It is of interest to note that in the record the first adjudicator sought allowed (vii) so long as the milk had not become curds, *but the second, the Ven. Sambhuta, reversed this.*

By the time of the Council of Vaisali, 100 years after the Buddha's death, already schools had grown up within the Sangha, some following one teacher and some another, each having his own peculiar emphasis, but there was as yet no breach. The

three most outstanding of such schools, which retained their identity down the ages were the Saravastavadins. The Theravadins and the Mahasanghika, the rift occurring between the two latter and the Mahasaghikas gave birth to the future Mahayana sect or School.

From this curious selection of points for revision, it would seem likely that the dispute was really a test case as occurs in courts of law today, when the actual matter tried appears trivial but which embodies an important principle; the principle in this case being whether it was permissible to change the rules to meet altered circumstances. For this story follows upon that of the First Council immediately after the Buddha's death in which the entire Doctrine, so it is said, was recited, to enable all to hear and learn, lest it became perverted and distorted through faulty memory or vested interest. At that meeting Ananda admitted that the Lord on His death-bed had said that some of the minor rules could be rescinded but he had omitted to ask which, so it was therefore decided that all must be kept rigidly, that is, the letter of the Law must be adhered to strictly, which has been the policy of the Theravadin School ever since, to the detriment, regrettably, of the spirit of the Dharma.

It is also likely, however, that a much more important factor than desire for less rigour was at work. Over a century the economic situation had changed and the huge band of monks begging daily through the countryside must have presented an intolerable burden to the laity who might well be weary of cooking for them. At least from the account given here this was the state of affairs in the region of Vaisali-Hence the request by the monks that, despite the emphatic pronouncement

of the Buddha to the contrary, they might be allowed to accept money and provide for themselves. The prelude to the story shows how a group of monks living at Vaisali, having collected some money shared it out between them, but the Ven. Yasa refused to take his share because it was contrary to the Dharma. This contains some points of interest. On being challenged Yasa states that four things stain the monkhood: drinking alcohol, sexual intercourse, taking money and a wrong means of livelihood. This latter suggests that monks had already had to have recourse to earning their food in different ways. But of the other, sexual intercourse involved expulsion from the Order, so that if the punishment was maintained it would hardly be a stain. Had the Discipline already been relaxed?

The story continues: when the villagers heard Yasa's point of view, they were no longer offended at his refusal of their money but approved it and they asked him to stay with them and said: 'And we will make an effort in regard to the requisites of robes, alms, food, lodgings and medicines for the sick.' This suggests that previously they had not troubled

themselves; a sufficient reason for the monks' demands, one might think.

If this is correct then the real division in belief and practice lay, not in pleasure seeking monks and rigid keepers of the letter of the Law, but between those who felt the need of elasticity and adaptability within the Vinaya to meet changing conditions, and those who were radically conservative and who, incidentally, may have not met such conditions being geographically placed among more philanthropic people. This would appear to be borne out by the attitude of both schools ever since, the Mahayana adapting to its environment in the northern countries to which it spread. And there is a Law of Nature which says that which does not adapt itself must die. The Theravadin countries have remained rigidly unadaptable and whither will it lead? For the economic situation of the world today is such that it will not long permit a life of idleness and dependence to a body of men who are unproductive and who live on the earnings of others. Ideas disseminate fast in this modern world and one of the fastest to spread is the Communist slogan. 'He who does not work does not eat.' And the younger generations in the East will not be long in picking it up. Further, Communism has begun an all out attack on Buddhist countries since they surround her borders. Buddhism to survive must move and move fast.

The second great dividing line between the two sects today is in the matter of food. The Mahayanists often eat 'at unseasonable hour' living as they do mostly in a cold climate, while in Theravada there are various degrees of keeping the rule of no food after noon, though it does not seem that, except in the case of rare individuals any attempt is made to obey the Buddha's injunction that only *one* meal a day should be taken.

Throughout Theravada one meal a day may be "one to a hundred as long as it is taken before noon" (Buddhagosha, c. 500 A.D.). Usually two or three meals are the custom, starting at dawn and these are hypocritically all termed one meal; or else it is maintained that it is permitted in the scriptures.

This perverted sense of proportion demands analysis of the matter. There are very many texts in the Vinaya narrating how the Buddha asserted He could thrive on one meal a day and that His monks were to do likewise. There are also many references to Him and His bhikkhus suffering from colic and flatulence, (due to the overloading of the stomach at one time and its subsequent starvation). There are none suggesting that He or they ate before they went on their begging rounds as some maintain.

'The Enlightened One (or a leading disciple) rose at dawn and having robed Himself and taken His bowl He went to the town, but the thought occurred to Him. It is too early for me to seek alms, suppose now I were to go and visit. . . .' 'If breakfast was to be had there would be no need for the impulse to start out too early.

Vital Statistics

5. FRANCE

AFTER 1905 Church and State were separated by law and public funds were no longer chargeable with the salaries of the clergy. Religious organizations were not allowed to organize public schools save in the case of special schools training persons for educational service abroad, and such organizations as the religious orders of the Roman Catholic Church had to have the State's authorization before they could exist in France. These arrangements applied to all the republic save the Departments which were called Alsace - Lorraine, 1871-1918, under German rule; in them a special regime prevailed.

(Extracted from the Encyclopaedia Britannica, 1935 edn.)

Vital Statistics

6. SWITZERLAND

THE Federal Constitution of 1874 (still in force), while recognizing no established Swiss Church, guarantees full religious liberty and freedom of worship, as well as exemption from any compulsory church rates. It repeats the Constitution of 1848 in forbidding the settlement of Jesuits and all affiliated religious orders in Switzerland, and extends this prohibition to any other orders that may endanger the safety of the State, or interfere with the peace of other creeds.

(Extracted from the Encyclopaedia Britannica, 1935 edn.)

But from whence would any breakfast come for there was an order against the storing of food? Yet this is the opening sentence of many a sutra.

The reasons for the Rule were clearly stated and logical. An alms-giving community were not to be imposed upon too much; it was enough if they furnished one meal a day. Secondly with no street lighting, various unfortunate accidents befell monks begging in the evenings and also they had to find their way through the jungle in the dark, by no means a safe journey. Thirdly, if monks made two excursions a day involving walking several miles possibly, they would have little time for their main purpose in life, meditation and study.

References to the single meal are numerous. Perhaps the most significant comes in the Latukiopema Sutra, (Majj. I. 418), in which a disciple, Udayi, comments to the Buddha on the matter thus: "In former times, Sir, we had meals in the evening, in the morning and in the afternoon. . . . Time came when the Lord bade almsmen give up having meals out of hours in the afternoon and personally I found it a painful wrench. . . . we gave up these afternoon meals and ate in the mornings and evenings. . . . then came a time when the Lord bade almsmen give up eating at night, out of hours; here again it was a wrench to realise that, by our Lord's bidding, the *better meal of the two* was to be rejected. . . . we gave up eating at night out of hours." He then described his unfortunate experiences while begging in the village in the dark and admits the Buddha's wisdom. To which the Buddha replied: "Yet in their folly, Udayi, there are silly people who, when told to give up something think it is an insignificant matter and of no moment and that I am too particular." Showing the Lord at His most human; "Difficult it is, Sona, as long as life shall last, the solitary sleeping places, *the one meal a day*, the Brahma faring."

Now it will have been noticed that in the Cullavagga account one of the demands of the recalcitrant monks was to go the village to eat a second meal in one morning and this was condemned by both adjudicators. Nowhere in the Canon is permission given for the tradition which quickly grew up that one meal could be taken to mean two or three or more so long as they were all taken before noon. Yet the time factor was obviously of secondary importance to the number when the Rule was framed.

In 1957 Bhikkhu Sangharakshita wrote in his *Survey of Buddhism* (p. 193) "Only an influx of Mahayana Buddhism as a living spiritual force will save the Theravadin countries from the stereotyped scholasticism that now passes for Doctrine and the rigid formalism that has taken the place of Method and enable them fully to appreciate the real significance and true value of their own tradition."

Hard words to stomach; yet written by one from their own ranks. And herein lies the real and inner difference between the two sects. Hitherto we have been dealing with Practice, the outer difference. The inner difference lies in the aspect of Dharma emphasised. In the Mahayana School this is dynamic and therefore adaptable; the raft is to be used and then left behind when the river is crossed. In the Hinayana it is static; the raft remains, the centre of adulation for itself and not merely for its usefulness.

And missionaries going Westward,—what is their message to be? So for the few such have been mainly from Theravadin countries, to their credit; but if they take a dry and immutable gospel and one in which sectarianism plays a part, it will inevitably take on the colour of Christian sectarianism from its converts, who are bred in such a tradition and it will be in danger of inheriting all the products of such, intolerance, hate and suffering.

What is the solution? *The Mahayana needs the restraining influence of the Hinayana, the Hinayana needs the driving energy of the Mahayana. Let the Hinayana Sangha throw open its arms to its northern bretheren, let old differences be buried, lost in antiquity, and let a single, new, revitalised, Sangha sweep forward with the promulgation of the Dharma in a world so badly in need of it.*

Which Theravadin country will lead the way?

Vital Statistics

7. BRAZIL

UNDER the empire the Roman Catholic Church had been recognized and supported by the state, but with the advent of the republic (1889) Church and state were entirely separated. Civil marriage, the Civil registration of births and deaths, and the secularization of cemeteries followed. Yet the overwhelming majority of the Brazilians are at least nominally Catholic, as has also been the bulk of the immigrants.

Until recent years charity and social assistance were primarily in the hands of the Roman Catholic Church, but federal and state government activity and expenditure in this field are rapidly increasing.

The greatest strides in education have been made since 1930.

Especially after 1937 the federal government put stress on the Brazilianization of immigrant and immigrant-descended groups who had clung to their mother tongue. Teaching in foreign languages was prohibited and other, similar steps were taken.

Primary education: The states still retain control over elementary and rural education, but the national policy has been to foster uniformity through subsidies and advisory services.

Secondary education: is under national control. Cost of the secondary schools are privately conducted but under an increasingly close government supervision.

(Extracted from the Encyclopaedia Britannica, 1935 edn.)

CATHOLICS AND HOSPITALS

THE following extracts from "Catholic Imperialism and World Freedom" by Avro Manhattan are revealing :—

(1) - Page 97.

"To be sure the Catholic Church does not bind Medicine in general, as she did when the secular sword was at her disposal - for instance during the Dark and Middle ages. In those days she arrested medical progress for at least 500 years by strictly forbidding medieval surgeons to study the human body, by making autopsies, on the ground that it was a mortal sin against the Holy Ghost whose temple the body was, and by burning a few surgeons by way of example. But if she can no longer brandish a secular sword she can still brandish a spiritual one, which for several hundreds of millions of people, is at times still more powerful than the sword of old."

(2) - Page 97.

"The Catholic Church has always frowned upon psychology and psychiatry. She has never dared openly to condemn them. Psychology, by entering into a forbidden inner emotional and spiritual temple of man is, according to the Catholic Church, violating a place where only the Church is Supreme."

"I am a spokesman of the Catholic Church when I say that any positive denial of sin on the part of Freudian psycho-analysis renders that Science inadequate for handling problems which affect the whole man" - declared Mgr. Fulton Sheen, of the Catholic Unity of America, following the resignation of some Catholic psychiatrists, after the latter's attack on psycho-analysis in St. Patrick's Cathedral, New York."

(3) - Page 98.

"**Operations on the brain, or prefrontal leucotomy, a surgical treatment for mental and psychological disorders, are stubbornly discouraged.** Reason? Such operations may impair the patient's free will, may produce a marked change in his personality and last but not least, may produce a tendency to be less religious."

(4) - Page 100.

"The sexes exist only to propagate the human race, declares the Church. Hence married couples must in no way prevent the birth of children. For this means that 400,000,000 Catholics cannot adopt birth control.

Sterilisation, advocated by individuals, the Medical Profession and the State, is also strictly forbidden."

(5) - Page 103.

In England the "Catholic Church then ordered not only the medical profession, but also all English Catholics to disobey the instructions of the State" - regarding family planning.

(6) - Page 104.

"The Pope, having decreed that all Catholics, nurses, midwives, doctors or any members of the medical or cognate professions must always categorically refuse to prevent procreation, stated that when it comes to the question of a choice between saving the life of the mother and that of the unborn child, a husband, a doctor or even the State has to obey only the Law of the Catholic Church - namely, **sacrifice of the mother. . . .**"

(7) - Page 105.

"The seriousness of the issue can be gauged by the fact that **the Pope's rules, besides being strictly observed in Catholic lands and institutions, are also complied with in countless maternity homes, hospitals and clinics in Protestant and non-Christian countries where there are Catholic nurses, midwives doctors and gynaecologists, who are in duty-bound to obey the Pope's will instead of that of the husband, the medical authorities or the State. . . .**"

"For Catholics will automatically condemn to death either the wife, mother or sister of a Protestant in the U.S.A. of an orthodox in Rumania, of a pagan in Central Africa or of a Shintoist in Japan in obedience to the Pope's ruling. . . ."

(8) - Page 107.

"Questions were asked in the House of Commons and in the Chambers of Deputies in France, Belgium, and Holland. In the U.S.A., Local and Federal authorities were interrogated in connexion with taking safety measures about Catholic Laws not being enforced upon Protestants by Catholic staffs. Even in Japan the Government was asked to take similar steps to safeguard the rights of Japanese husbands where wives were attending Catholic hospitals."

* * * *

From "Peoples' Padre", an auto-biography by ex-priest Emmet McLoughlin of the R. C. Church, who founded and ran a large hospital in Arizona, the following excerpts are revealing too:-

- 1 - Page 213.

In the hospital field - one of the largest industries in the nation - the R. C. Church has quietly assumed a dominant role. It owns 772 hospitals and in 1951 treated 5,177,094 patients. Some 12,490,844 people were entered in all the nation's non-governmental general hospitals. The hierarchy controlled more than 40% of those admissions." "There are 1,170 state-approved nursing schools in America. Of these 366 are Roman Catholic and they train almost 1/3 of the country's nurses. More than half of these are non-Catholic girls, but all of them are trained in the Roman Catholic Code of hospital ethics. They are taught that every unborn foetus must be baptised into the Catholic Church; that no means of contraception, regardless of family finance or circumstances, mental or physical health, must ever be explained; that a wife and mother must be permitted to die on the operating table rather than have a therapeutic abortion, even when it is authorised by the laws of the State."

- 2 - "In 772 hospitals, the Canon Law of the Roman Catholic hierarchy supersedes the laws of the 48 States of the Union. And American women die. And American doctors say nothing. And the American Medical Association says nothing. And the U.S. Government gives millions upon millions of dollars of non-Catholic taxpayers' money to Roman Catholic hospitals under the Hill-Burton Act to build more Catholic hospitals, to defy the laws of the land and permit more women to die, because to save their lives would be against the Laws of the R. C. Church."

"And the U.S. Public Health Service permits this to happen because it is afraid of the hierarchy's pressure and the Catholic Vote."

I know that all of this is true because, at this writing, I am still Secretary of the Arizona States Board of Health."

The standards of the private Roman Catholic hospitals can be judged by the following :-

"Graduating Medical Students, however, do not share this adulation of Catholic hospitals. The report of the choice of hospitals by students doctors, published in March 1953, is revealing. Of the 772 Catholic hospitals, only 194 are even listed as being approved to train interns. Only 16 of those receive their quotas of the young doctors.

"Of the total quota of 1718 positions offered by Catholic hospitals only 572 were filled by men who chose to complete their training there. That is less than 10% of the doctors placed throughout the country for the year 1953-1954."

Finally, a word about the personnel that will staff the hospitals of "Private Medical Schools" - the Nuns.

Says McLoughlin :

"The nun is one of the most remarkable products of the R. C. Church. She is an absolute slave; one whose willingness to offer her life should fill Communist leaders with jealousy; one from whom the hierarchy conceals her slavery by the wedding band on her finger; one who believes that in shining the bishops' shoes, or scrubbing the floor she is gathering herself "treasure in heaven." She is the one who makes possible the Church's hundreds of hospitals; the one who teaches in its thousands of parochial schools and orphanages; the one who (with her 156,695 sisters in 1952) does the drudgery behind the scenes in the hierarchy's drive to "make America Catholic." She is also a woman, with all the desires, instincts, loyalties and hatreds of which a woman is capable; subservient to her "man", through her indoctrination of her "wedding" to Christ; often catty and gossipy towards her sister nuns and hospital students, nurses. . . matriarchal in her petty politics for the control of her hospital or convent; and magnificent in her spirit of abasement, poverty and self-annihilation on behalf of God and the R. C. Church."

MINISTER OF HEALTH DENIES

MY attention has been drawn to your Editorial in 'The Buddhist' for July, 1960, wherein a reference has been made to the question of the establishment of medical schools, affiliated to the University.

No proposal has ever been made, nor is it my intention to allow private bodies to establish medical schools which will be affiliated to the University of Ceylon. In this connection, I reproduce a part of a speech made by me at the opening of the Colombo South Hospital, on July, 2 1960:

"In opening this hospital on this occasion, I wish to say that its main object is to serve the residents of Colombo South. You will no doubt appreciate that this will relieve considerably the congestion at the General Hospital. A further and an equally important objective I have in mind is the starting of a **new medical school at this hospital**. You are no doubt aware of the grave **shortage of doctors** in this country, and it is my intention to start a new medical school at this Hospital with a view to taking in more students and providing the country with the so urgently required quota of doctors. I must also, in passing, say that it is **not my intention** that any medical schools should be started by private bodies."

I shall be glad if you will be so good as to publish this letter in the next issue of your magazine in order that the public may be apprised of the correct position.

July 5, 1960

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M. V. P. PEIRIS
(Minister of Health & Social Services)

Verses from Chandrabharati's Bhakti-Sataka

Translated by AMARASIRI WEERARATNE

SRI Ramachandra Bharati was a Bengali Brahmin of profound scholarship, nobility of mind and purity of character. Attracted towards the teaching of the Buddha he came over to Ceylon to study the Theravada doctrines at the Vijayabahu Pirivena, Totagamuwa, during the reign of King Parakrama Bahu VI of Kotte (A.C. 1412-1467). These verses are from his "Bhakti Sataka" - A century of Buddha - hymns.

**Bhagavati bhava bhitih 'dvansa karinyā moghé
Bhavatu bhavatu bhaktir janma janmāntarepi
Bhavatu bhavatu dharmo sarvata mé nu sāsta
Bhavatu bhavatu sangho nuttaro punya bhumi.**

From birth to birth may I have steadfast faith
In the Buddha, dispeller of nescience's gloom
And Sansaric fear, may I have likewise faith
In the Dhamma, for ever my guiding Law
From birth to birth may I have steadfast faith
In the Sangha - the supreme merit field.

**Nāhan lābhārcha nārthi nacha bhayancha kito
nāpi satkirti kāmo
Na tvan garmānsu vansa prabhava iti muné
nāpi vidyā saya té
Pāraparyān nacha tvan sarana mupagatah kintu
té sarva jānyan
Samyag gnānam samiksha tvai bhava jaladīh
santaritun pravurtah.**

I seek not thy refuge for the sake of gain
Nor fear of thee, nor for the love of fame
Not as thou hailest from the Solar race
Not adhering to an ancestral creed
Nor for the love of gaining knowledge vast,
But drawn by the power of thy boundless love
And thy all embracing peerless ken;
The vast Sansara-sea safe to cross
I bend low, O Lord, and become thy devotee.

**Murdhan Buddhan nama tavan sravana srunu sadā
dharma mad dvaidda mādi
Proktan sarvagnya rupam, nayana nirupam pasya
jiggrangri padman
Grāna tavn chārka bandho, stisti sikiraséné
sriganam pujiyatetās
Siddham prane vrajamgré jina dasana madassada
gunam chitta chintya.**

Worship thou my head, the Buddha's supreme form
Hear thou my ear his ambrosial norm,
Behold thou my eye, the Buddha image sweet
Kiss thou my nose, the Master's lotus-feet
Sing thou my tongue, Buddha - hymns in praise
In offerings to the Lord thyself my hand do raise
Walk thou my feet to the Buddha's holy shrine
Reflect thou my mind, on the Buddha-virtues fine.

**Pitā matā bhātā tvamasi bhagini tvancha vipadi
Stiram mitram, bhanduh, praburamrutadiksha guru tamah
Tva maishvoryam bhogo tavmasi dhanadānyancha**

**mahimā
Yaso vidyā prānas tvavamasi mama sarvagnya sakalam.**

Thou art my parent, brother and sister,
And my constant friend in disaster,
My kinsman, and the teacher of the way
Thou art my wealth, and my riches gay
Thou art my glory, nay to me my life
Thou art my all - Lord omniscient rife.

**Upapati masaticha chitta vruttri
Vrajati bhavanta mapāsya pancha kāmam
Apicha vishayi ne na moksha siddhi
Kimukaravāni munindra dehi dāsyam.**

Away from thee my mind does turn
To pleasures of sense as does yearn,
A faithless wife to her paramour.
The man who's slave to five fold sense
Will fall away from Nirvana, hence
What may I do thou Master - Sage?
Grant me the boon to be thy page
And strength of mind to me O Lord
To adhere completely to thy word.

OUR NEW PRIME MINISTER

We warmly welcome the appointment of **Mrs. Sirimavo Bandaranaike** as Ceylon's Prime Minister. She is not only Ceylon's but also the world's first woman Prime Minister. Above all we welcome her as a genuine and practising Buddhist.

LETTERS TO THE EDITOR

THE RIGHT TO MURDER?

ACCORDING to the 13th century theologian, St. Thomas Aquinas, "heretics deserve not only to be separated from the Church by ex-communication, but even to be excluded from the world by death. It is a much more grievous thing to corrupt the faith, through which the soul has life, than to falsify money, which serves the need of temporal life. So if falsifiers of money, other malefactors, are at once justly consigned to death by secular princes, far more many heretics, when once convicted of their heresy, be not only ex-communicated, but even justly put to death."

Professor Marianus de Luca, S.J., Professor of the Vatican University writing in the *Institutiones Juris Ecclesiastici Publici* in 1900 says that "A perfect society has the right of using the sword. The Catholic Church is not only perfect, but perfectissima. Therefore the Catholic Church has the right to kill Heretics."

Inspired by such rantings history has witnessed mass murders. e.g. in Spain during the Spanish Inquisition. Scientists, philosophers, artists have been excluded from this world for expressing themselves contrary to the outmoded beliefs of the Roman Catholic Church. In countries where the Catholics are in a majority, the adherents of other religions must possess licences for the practice of their religions and professions. They are also denied fundamental rights e.g. voting, free speech, free thought etc. The directive from Rome to the Catholics and their priests, in countries where they form a minority is to convert non-Catholics by whatever means; be they legal or illegal, moral or immoral. If the conversion process is slow, the Church then adopts quicker ways and means of gaining power in the country; for political supremacy is the ultimate aim of the Church. The Catholics infiltrate the armed forces insidiously and when the opportune moment comes, the entire administration is taken over by force. This was seen in Vietnam which had a predominantly large Buddhist population. This could very well happen in Ceylon in the near future. There is a slow infiltration of the Army by Catholics. At first it was only amongst the officers. It was revealed by Divine providence that officers' alone could not carry out a mission of force as long as the rank and file were non-Catholic. Then started the diffusion among the privates, corporals and the sergeants. The device was clever. The Heads of the armed forces being stalwarts of the Church selected medical personnel who were Catholic or had pro-Catholic leanings. In

the medical examination that followed selection to the rank and file, the non-Catholics were weeded out by being condemned medically on very trivial grounds. Quite recently, some officers to the Navy were selected and all the selected officers proudly displayed letters from the head of a leading Catholic School at the final interview.

The Roman Church officially recognises the statements of St. Thomas Aquinas and Professor M. de Luca, or else the Church should have withdrawn the Sainthood confessed on Thomas Aquinas or ex-communicated Professor Luca. The questions the non-Catholics would like to ask of the Church are—

- (i) Who gave it the moral or legal right to kill human beings?
- (ii) Who is to decide who a heretic is?
- (iii) When was the right given?

If the answer is—Divine Right, it must be presumed that this divine right is interpreted and doled out by the Pope, who happens to be a human being. Modern civilized society should take note of such dangerous thought. All democratic countries must meet and discuss the implications by such murderous threats to the citizens of their countries. Are heretics killed in Catholic countries? If so, then steps must be taken immediately to ban the activities of the Church in each of these non-Catholic countries.

In Ceylon too, the Democratic parties should take steps to ban the activities of the Church. Catholics in Ceylon, like in other countries, owe allegiance to the Pope and not to the Head of their state. These 'roming' Catholics of Rome should be disfranchised and deprived of their voting rights. (They could be like the stateless persons of Indian origin). It should be the right of every freedom loving citizen of this Island, be he Christian, Hindu, Moslem or Buddhist to act and think according to his principles and convictions. Therefore, it is imperative that all progressive forces join together to resist the spread of the tentacles of the Roman Catholic octopus. It is the duty of the newly-elected government of Ceylon to investigate the machinations of Catholic Action by a special commission, and assure public safety by carrying out the recommendations of such a commission.

The organised Church of Christ is preaching the very anti-thesis of the Christian Gospel. The Church is no longer following and teaching the way of Christ but practising a doctrine of intolerance, injustice and unreasonableness propounded by its Popes and its 'Saints'—

Long live the Heretics.

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NAPOLÉON WILLESINGHE
Borella.

ASSISTED SCHOOLS

THE Very Revd. Father Peter Pillai at the Annual Prize Giving of St. Joseph's College held on the 7th of July says, regarding the take over of Assisted Denominational Schools: "... such a course of action is unjust and is an outrageous violation of parental freedom." ... "How can we tolerate this invasion into the sacred domain of the liberty of the parent to choose the school he wants for his child?"

Come, Come Fr. Peter Pillai. I wish your deeds were as democratic as your words. Does the Catholic parent have the liberty of sending his child to the school of his choice? Why does the Church extort written promises from partners of mixed marriages that their children would be sent only to Catholic schools?

Does the Buddhist parent have the liberty of sending his child to the school of his choice? He has to send his child to the first available school even though it may not be his choice.

The only answer to this problem is the take over of all schools under a Unitary System of Education and guaranteeing every child of this country an equal opportunity to educate himself irrespective of his race or creed.

ANADASAYA PERERA

Dehiwala.

CATHOLIC TOLERANCE AND JUSTICE

IN the February 1960 issue of 'The Buddhist', it was pointed out how the Catholic Church tried to interfere in the marriage of a Buddhist boy and a Catholic girl. In spite of all the obstruction placed before them the marriage was solemnized according to traditional Sinhala custom; without the assistance of Catholic priests.

Now, this young wife has been constantly plagued by anonymous letters and telephone calls telling her that she is living in adultery. Constant appeals are made to her by a Catholic priest, to go through a Catholic marriage so that some day she could make her place with God.

She is also visited frequently by the wife of a Army-highup requesting her either to marry again in the Church or give up her husband.

Constant bickering in this strain is likely to produce unhappiness in a girl—This gross interference by the Church in a strictly private matter may even lead to mental instability. If it does happen, all those connected with this unjust episode will have to bear the moral responsibility for the consequences of their intolerant actions. But, as these things are done in the name of God, they would be readily exonerated by Him.

H. W. PERERA

Kollupitiya.

COLOMBO Y. M. B. A. NEWS

ආගමික අංශයේ වැඩ ලේඛනය

- අගෝස්තු මස 7 වැනි ඉරු දින ගරු දෙබ්ගොඩ ශ්‍රී රේචන හිමිපාණේ,
- මාර්තාකාව ජාත්‍යන්තර සූත්‍රය,
- 14 වැනි ඉරු දින ගරු දෙරගමුවේ ශ්‍රී නන්ද නායක හිමිපාණේ,
- මාර්තාකාව සතිපට්ඨානාය
- 21 වැනි ඉරු දින ගරු කොටහේනේ ජිනාලංකාර හිමිපාණේ,
- මාර්තාකාව සේනක ජාතකය
- 28 වැනි ඉරු දින ගරු පණ්ඩිත පල්ලාවේ සද්ධාරිණීය හිමිපාණේ,
- මාර්තාකාව කීර්ති සූත්‍රය

මෙම ධර්ම දේශනාවන් ඉරු දිනයන්හි උදේ 9 සිට 10 දක්වා පවත්වනු ලැබේ.

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අගෝස්තු මස 7, 14, 21 සහ 28 යන ඉරු දිනයන්හි සවස 5.45 සිට සවස 7 දක්වා ගරු කුඩුවැල්ලේ වංශීය හිමිපණන්ගේ අනුශාසකත්වයෙන් භාවනාවේ යෙදීම.

අගෝස්තු මස 3, 10, 17, 24 සහ 31 යන බද්ද දිනයන්හි දෙසැතර ඒ. රත්නපාල මහතා විසින් පවත්වන අභිධර්ම පාඨ.

අගෝස්තු මස 4 වැනි බ්‍රහස්පතින්ද “ප්‍රශ්න පැය” යන මාතෘකාවෙන් ධර්ම සාකච්ඡාව - ගරු පණ්ඩිත මිහිඳු සේනසේන හිමිපාණේ,

අගෝස්තු මස 11 වැනි බ්‍රහස්පතින්ද “අභිඤ්චි” යන මාර්තෘකාවෙන් ධර්ම සාකච්ඡාව - ගරු දෙවිනුවර ඤාණවංශ හිමිපාණේ,

අගෝස්තු මස 18 වැනි බ්‍රහස්පතින්ද ධර්ම සාකච්ඡාව - ගරු පියදස්සි හිමිපාණේ.

අගෝස්තු මස 25 වැනි බ්‍රහස්පතින්ද “යමක ප්‍රාතිභායඪී” යන මාර්තෘකාවෙන් ධර්ම සාකච්ඡාව - ගරු බෝවල සීරි පවර හිමිපාණේ විසිනි.

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නීතිඤ්ඤි පුත් පොතොදු පිළිබඳ වැඩ සටහන

- අගෝස්තු මස 6 වෙනි සෙනසුරාද
- උදේ 7.30 ට භාවනාවේ යෙදීම ගරු කුඩුවැල්ලේ වංශීය හිමි පාණන්ගේ අනුශාසකත්වයෙනි.
- 9.00 ට ධර්ම දේශනා ගරු කරපුටුගල ධම්මවංශ හිමි පාණන් විසිනි.
- සවස 2.00 ට ධර්ම සාකච්ඡාව ගරු විනායවංශීය දෙබ්ගොඩ ශ්‍රී රේචන කම්පාණන්ගේ ප්‍රධානත්වයෙනි.
- 3.30 ට ධර්ම දේශනා ගරු පණ්ඩිත නලල්ලේ ධම්මානන්ද හිමිපාණන් විසිනි.
- 4.30 ට භාවනාවේ යෙදීම ගරු කුඩුවැල්ලේ වංශීය හිමි පාණන්ගේ අනුශාසකත්වයෙනි.
- 6.00 ට බුද්ධ පුජාව පැවැත්වීම සහ ආගමික පිළිවෙත් පිරිම.
- 6.30 ට කොළඹ කොටුවේ විහාර මන්දිරයේ මල් පහන් ආදියෙන් යුත් බුද්ධ පුජාවක් පැවැත්වීම.

මෙදින සිල් ගන්නා පින්වතුන්ට සමීච්ච මහින් දවල් දිනය පිළියෙල නො කරන බව කරුණාවෙන් සැලකුව මැනවි.

එල්. ආර්. ඉණනිලක,
ආගමික කටයුතු පිළිබඳ ලේකම්.

1960 බොඩි ශිෂ්‍ය විභාගය

මෙවර බොද්ධ ශිෂ්‍ය විභාගය ඔක්තෝබර් මස 30 වැනි ඉරු දින පැවැත්වේ.

මෙම පරීක්ෂණයේ විභාග මධ්‍යස්ථාන භාරව කටයුතු කිරීමට සතුටු අප සංගමයේ සාමාජික මහතන් තමන්ට ඒ සඳහා යා හැකි පෙදෙස ද සඳහන් කොට ධර්ම විභාග පිළිබඳ ගරු ලේකම් මහතාට දන්වනු මැනැවි.

අභිධම්ම විභාගය

මෙම විභාගය 1961 පෙබරවාරි මාසයේ දී පැවැත්වේ. නිර්දේශ පත්‍ර ධර්ම විභාග පිළිබඳ ගරු ලේකම් මහතාගෙන් ලබා ගත හැකි ය.

NEW MEMBERS

4.7.60: Titus Dissanayake, 14, Elvin Place, Nugegoda. D. E. A. S. Samara-

weera, 55, 5th Lane, Kollupitiya, Colombo 3. B. R. Manawadu, 14, Selbourne Road, Colombo 3.

11.7.60: K. A. G. Perera, 30, Police Park Avenue, Colombo 5. U. H. R. Wijetunge, 383, Dangedara, Galle.

FORT BUILDING FUND

The following contributions are gratefully acknowledged :-

- S. de S. Piyadasa 75 00
- Colombo Distributors Ltd. .. 5000 00
- Ceylon Theatres Ltd. .. 250 00
- Sherman de Silva 5000 00

OBITUARY

We record with regret the death of Mrs. Gerturde Jayawardene, wife of Senator N. U. Jayawardene.

We also record with deep regret the death of Mrs. D. A. S. Nanayakkara, mother of Mr. V. S. Nanayakkara, our Hon. Treasurer, and of Mr. V.A. Nanayakkara, Until recently she regularly attended the Sunday Buda Sermons, aavanaham.org

NEWS & NOTES

VESAK AT BANGALORE

THE Maha Bodhi Society, Bangalore! celebrated the 1504 Buddha Jayanthi in a special way by observing “enlightenment week” - *Bodhi Saptaha*.

The programme consisted of two main services interspersed with sessions of meditation. The morning service consisted of Buddha Puja, Recital of Sutras and a short sermon by the Ven. Bhikkhu Buddhakkhita. In the evenings the Venerable Bhikkhu delivered a series of lectures on “The need of meditation in modern life.”
—Cor.

VESAK IN MOSCOW

Moscow

FOR many centuries, the Full Moon Day of the month of May has been celebrated in Buddhist lands as the Sri Vaisakha Festival, which marks the Birth, Enlightenment and the Parinirvana (Final Passing Away) of the Lord Buddha.

On Wednesday, May 11, 1960, the Festival was celebrated in Moscow at the Embassy of Ceylon, where the chief item was a public meeting, presided over by His Excellency U Kyin, Ambassador of Burma in the USSR, at which several speeches were given.—Cor.