

THE BUDDHIST

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"SĪLA PAÑÑĀNATO JAYAM"



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Editorial

YIELD NOT TO TEMPTATION

IF the election of a woman as Prime Minister of Ceylon is a Suffragettes' dream come true, the undertaking given by Sirimavo Bandaranaike and her Cabinet to take over the Assisted Schools in order to provide the optimum opportunity for the maximum number of children is the dream of all lovers of Lanka come true.

We must express, without any mental reservation, our admiration for a woman who had the courage and the grit to end the present system of education which has lent itself to a prodigious waste of time, energy and money. What she plans to do by starting a unified system of schools is really the logical corollary to the Free Education Act which has enabled so many poor children to obtain not only elementary education but even higher education. But the Prime Minister is perhaps not aware of the bitter hostility she and her Cabinet have aroused by announcing their intention to end the present vicious system.

The reactionaries in all ranks - enemies of the people masquerading as patriots - have now joined together for sabotaging the proposed scheme. We have no doubt that tremendous

pressure will be brought to bear on the Cabinet by managers of private schools and bankrupt politicians at least to postpone the taking over of schools. These agents of Satan will stick at nothing to gain their ends and to put the clock back. We must give a fair warning to our Prime Minister that ingenious attempts at sabotaging her scheme will be made even by Buddhist politicians whose ignorance of Buddhism is equalled only by their readiness to utter half-truths and banalities on the subject of education.

The Roman Catholics are a very realistic community. They know what they want and they know how to get what they want. They appear to be making use of some managers of Buddhist schools and also of some "leading" Buddhists to fight their battle. They stay in the background and provide the ammunition to these managers of schools and to politicians, dependent on Catholic votes, to fight their good fight.

Recently the redoubtable Mayor of Kandy, presumed to speak for all Buddhists who had been educated at Christian Schools, "I am unaware" of the Mayor, of any attempt

made by Christian schools to convert Buddhist children to Christianity. I was educated along with my sisters at a Catholic school and I can tell you that no harm can come to a Buddhist child by attending a Christian school." Presumably he cited his own classic case as one in point. Dr. Gobbels might well have envied the line of propaganda put through a big Buddhist by Catholic nuns. Does the Mayor who had the good fortune - according to him - to attend Trinity College also, know that in 1912 Fraser of Trinity - the Empire builder in clerical attire - said from a public platform "The primary object of Trinity College is evangelisation - the secondary object is secular education." This is the object of every Roman Catholic school also. We are personally aware of a number of Kandyan boys bearing honoured Kandyan names who came under the insidious influence of Trinity and became converts to Christianity. Buddhists like the Mayor of Kandy and some former ministers are unfortunately not rare and they will join the band of pseudo-patriots and reactionaries who will fight to the last ditch to preserve the present system of education.

We are told that the Buddhists can compete in the matter of schools on equal terms with the Catholics. This is a counsel of perfection, for it is well known that the resources of the Buddhists are scanty and that they have no organisation like the far-flung and well-knit organisation known as the 'Catholic Church' whose avowed aim is the spiritual conquest of the world and making it subservient to Rome.

The Minister of Education, who is a man who can see through the cant spoken in the name of education, has realised what his Buddhist predecessors failed to realise - that a unified system of schools is the one and only remedy for the present educational ills. We are confident that the present Minister of Education, who is an educationist, in his

own right and who is familiar with the every-day problems of schools will not be misled by the false propaganda carried on by false prophets who predict that the implementation of the Minister's measure will bring disaster and chaos to education. These false prophets, some of whom are weeping Jeremiahs, and their inane utterances remind us of the rebuke administered by an English High Court Judge to a prosy and pedantic Counsel who introduced the name of a prophet into his long and dry peroration: "Oh, don't talk to me about this kind of prophet" said the Judge, "there isn't one of them who will not sell his own mother."

We respectfully urge Madame Bandaranaike and her Cabinet colleagues to warn the rank and file

in their party not to yield to the temptation to postpone the implementation of this scheme.

Let us remind them that if the dream of those who love Lanka is that of a unified system of schools, the dream of the Catholics all over the world is of a plan of Denominational State Schools. Did not the Prime Minister of March 1960 refer to these Denominational State Schools in the Throne Speech?

The Government has begun a revolution in the field of education and let us assure the Prime Minister and her Cabinet that the whole country is behind them. The country will continue to stand by Sirimavo and her Cabinet if they will not weaken in their resolve and courageously withstand the blandishments that will be brought to bear on them.

HERE IS ACTION

A few days ago a young woman said to a priest, "Father I'm going to join one of those Catholic Action groups."

Father was a bit surprised. He glanced at the girl, then turned his eyes to the window. Finally he spoke, and his words were unexpected. "Just what for?" he asked.

It was the young woman's turn to be surprised. She got off a preliminary "We-ll" and waited for words to come. None came. "I just thought I'd like to," she floundered helplessly.

"My dear girl" said the priest, "on yonder table I see the picture of a rather handsome young man. If I'm not mistaken you're keeping company with him at the present moment. Now I happen to know that he is not a Catholic. . . ."

"What's the matter with that?" interjected the young woman quickly.

Father looked out of the window again. It was a long time before he answered. When he did, it sounded as if he were talking to himself. "People who go in for Catholic Action" he said slowly, "are people who have definitely determined to follow the mind of the Church in their daily life so that they may use their influence sincerely to conquer other souls for Christ."

BUDDHISM'S APPEAL TO THE LAYMAN

By Lt. Col. E. F. J. PAYNE

IT is not without a certain amount of trepidation that I venture to write on the views of a mere layman concerning so vast and complex a subject as Buddhism, but I take comfort in the thought that perhaps I am after all an unusual layman, if I may say so without being guilty of a contradiction in terms.

A reference to the Oxford Dictionary shows that a layman is "non-expert in regard to some profession, art, or science" and that he is "non-clerical and not in orders." I think that, so far as Buddhism is concerned, I certainly come within that definition; yet it is more than probable that many would regard me as an unusual layman who in consequence might be less qualified to express the true layman's point of view as regards Buddhism. I was unique in the choice of my parents in that I had a very unusual upbringing from a religious point of view, the great advantage of which was that I did not have to unlearn or discard at the age of manhood erroneous views that might have been inculcated in my mind had I selected less heterodox parents.

This brings me to the question of religion. A reference to the Oxford Dictionary in this case is less satisfactory, for it speaks of a "human recognition of a super-human controlling power and especially of a personal god entitled to obedience". This has a strong theistic flavour and implies that any teaching which enjoins on its followers to live good and righteous lives, but which does not require of them a belief in a personal god, cannot be a religion. This is a preposterous claim made by the monotheistic religions of Christianity, Judaism, and Islam, but modern knowledge is making it increasingly difficult for them to substantiate it.

Now, if we examine Buddhism, we find that it reveals to us our true nature and points to our higher destiny that goes beyond the limits of our ephemeral existence in this life. It enjoins on us to do good and noble deeds, to be humane and sympathetic, and to exercise patience and forbearance even in the most trying and provocative circumstances. Many of the passages from the Pali scriptures match in beauty and sublimity the Sermon on the Mount. Buddhism affords us consolation when we are afflicted and overwhelmed with sorrow and grief, and inspires us with confidence at the hour of our death. It points out that, if our existence has any purpose at all, this must be a moral one. It is clear from the foregoing that Buddhism undoubtedly fulfils all the functions required of a religion.

Not only is Buddhism a great religion, but it can also be regarded as a great system of thought. As far as any system can enlighten us on the nature of this vast and mysterious universe, Buddhism does so to a remarkable degree. Modern astrophysics with its startling account of the terrifying immensity and age of the universe leaves the Buddhist sage serene and unperturbed. Thousands of years ago the wise men of India had an inkling of the vast scale of the universe which has been revealed to us by the astronomers of the twentieth century.

Again, Buddhism, at any rate the pure teaching of the Pali Canon, does not ask us to accept its doctrines blindly as an article of faith, but invites us to reflect and meditate on them until we are convinced of their truth. Its eschatology contains no doctrine of promised rewards and threatened punishments, for, as Schopenhauer has rightly shown, no conduct that is actuated by promises or threats can have the

slightest moral value, or can be anything but egoism, however much this may be disguised. The teachings of Buddhism are not based on the arbitrary authority of a deity that passeth our understanding or on some revelation, but on the facts of experience that are accessible to all of us. It shows us the illusory nature of the world of phenomena and the folly of regarding the ephemeral bubbles of life as permanent, substantial, and satisfying. Thus we see that Buddhism is both religion and philosophy in that it unites into an organic whole the most exalted ethical teachings with the profoundest philosophical conceptions.

Buddhism appeals to those who do not expect to attain salvation from "divine grace without personal merit", but who have the courage to stand on their own feet and to face the facts of life as they are and not as they would like them to be, and who are ready to become the architects of their own salvation without the vicarious sacrifice of a Saviour. It appeals to those who are not content to be fobbed off with a priest's tale, to those who are ready to think things out for themselves, and hence to those who do not want to believe, but who want to know. It will make a special appeal to those who have reached the stage in their mental development where they no longer regard the highest aim of existence to be material progress and enhanced physical comfort and who, repelled by the fierce competition for pleasures and possessions, long for an environment that will foster feelings of genuine humanity.

The four truths of suffering, of the cause of suffering, of the cessation of suffering, and of the path leading to this cessation and hence to salvation, are eloquently simple and

comprehensive and readily appeal to the layman. Yet they are not an over-simplification of the problem of life. The path to the cessation of suffering is not rendered short or easy by its being presented to the layman in clear and intelligible terms.

The Doctrine of Karma and Rebirth as a theory of moral causation makes a much stronger appeal to the thinking layman of today than does the Christian notion that we are created out of nothing by an omniscient creator and that we are, so to speak, at our birth a mental and moral *tabula rasa*. No theory can be credited with *a priori* infallibility, but the strongest appeal is made by that which is least at variance with the facts of inner and outer experience. The doctrine of karma and rebirth is certainly the only theory that can offer a satisfactory explanation of the apparent injustice in the fate meted out to individuals. The mere statement that nature is neither moral nor immoral in her handiwork does not stifle the question why one is born in health and affluence and another in bad health and penury; why the righteous are often poor and despised, while evil-doers enjoy wealth and honour. It is the only doctrine that can free us from the delusion that we are created out of nothing by the arbitrary will of a capricious creator to whom we must be eternally grateful for so doubtful blessing as life. This doctrine alone restores to us true freedom and self-determination and gives a meaning to the words: "Whatsoever a man soweth, that also shall he reap. . . ." words that are found in the Bible of Christianity.

The force or energy at work under the guidance of karma in the production of a new being is called desire or *tanha*. It is the same as the will-to-live of Schopenhauer, who taught that the inner essence of everything in nature, animate as well as inanimate, including our own bodies, is

fundamentally and intrinsically what we are most immediately conscious of in ourselves as will. The great merit of this philosopher is that he demonstrated exhaustively the primary nature of this will or desire and the secondary nature of the intellect that is the servant or instrument of this will. He severely criticized those thinkers who believed in the existence of a so-called soul consisting of an immaterial substance made up of will and intellect. Thus the Buddhist doctrine of anatta or no-soul makes a special appeal to those who with Schopenhauer find the theory of a soul unacceptable.

Buddhism makes a strong appeal to humanitarians. A grave defect of Christianity is to be found in the absence of all sympathetic or moral allusion to the lower orders of life. Kindness to animals in Christian countries is the result of enlightenment through education rather than of any effort on the part of the Church. For this reason, the more humane members of the Christian Church find it impossible to quote scripture in support of their humanitarian feelings. This is in marked contrast to the attitude of Buddhism with its constantly recurring exhortations to show mercy and consideration to all living things.

Buddhism teaches the middle course which is neither extreme asceticism with its mind-disturbing privations and tortures, nor extreme sensuality which can lead only to physical and mental collapse. Buddhism rejects every kind of self-torture and forcible mortification of the flesh as useless and injurious, and aims only at the purification of the will of all passions and evil tendencies. Nevertheless this middle course entails a rigorous mental and physical discipline, for it demands even from the layman voluntary poverty and chastity.

I have already quoted Schopenhauer, one of the greatest and most

original thinkers of the West. From the point of view of religion, he was of course, a layman, and although he had been made a doctor of philosophy by the University of Jena, he quickly became disgusted and disillusioned by the efforts of the philosophical fraternity and abandoned the idea of ever becoming a professional philosopher. In fact, he went out of his way to dissociate himself entirely from the professional philosophers of his time, or from the tradesmen as he called them. I think, therefore, that we have in Schopenhauer one of the very greatest laymen as far as religion and philosophy are concerned.

I will, therefore, quote a few passages from the works of this great man, which are wholly relevant to the subject of this talk. In this I am supported by another great man, the late Professor T. W. Rhys Davids, who did so much to bring to the European layman the vast treasures of the Buddhist scriptures, and who expressed in no uncertain terms his admiration of Schopenhauer.

In chapter 17 of the second volume of his chief work (*The World as Will and Representation*) Schopenhauer says: "It almost seems that as the oldest languages are the most perfect, so too are the oldest religions. If I wished to take the results of my philosophy as the standard of truth, I should have to concede to Buddhism pre-eminence over the others. In any case, it must be a pleasure to me to see my doctrine in such close agreement with a religion which the majority of men on earth hold as their own, for it numbers far more followers than any other. This agreement, however, must be the more pleasing to me, as in my philosophizing I have certainly not been under its influence. For up till 1918, when my work appeared, there were to be found in Europe only a very few accounts of Buddhism which were extremely

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through correct mindfulness and concentration causing knowledge to arise dispelling the veil of ignorance, that one can gain a true insight into things as they are.

A common fallacy among those who believe in a soul, is to consider one, more or all of the five skandhas as Ego or Self.

"All those ascetics and priests who again and again in manifold ways believe in an Ego (*Atta*), they all do so with regard to the five groups of existence, or to one of them.

(*Samutta Nikaya*).

"In this case an uninstructed average person... regards material (*rupa*) as self, or self as having material shape, or material shape as in self, or self as in material shape, he regards feeling (*vedana*) as self... he regards perception (*samjna*) as self, ... he regards habitual tendencies (*sankara*) as self... he regards consciousness (*vignana*) as self or self as having consciousness, or consciousness as in self, or self as in consciousness. Thus there come to be wrong view as to own body."

(*Majjima Nikaya*).

For instance one says "I feel sad." In its true sense this statement denotes nothing more than a mere state of consciousness - that the consciousness at that moment has registered a "dukka vedana". This sensation was conditioned by some cause or causes, which soon pass away giving rise to an entirely new set of conditions, perhaps diametrically opposite to the earlier ones and hence causing the opposite sensation provoking the remark from the very same subject "I feel happy". Here is one stream of continually changing conscious processes registering two different types of sensation at two different moments. Besides this mere state of mind there is no real entity as 'I' who has experienced these sensations. Here is an instance where consciousness is mistaken as 'I'. The same misconception can arise with other skandhas too.

This confusion arises due to ignorance of the true nature of the Skandhas and their Dependent Origination.

"But who, Venerable One, is it that feels?"

"This question is not proper," said the Exalted One, "I do not teach that there is one who feels. If however the question is put thus, 'Conditioned through what does feeling arise?' then the right answer will be: 'Through sense - impression is feeling conditioned...; through feeling, craving; through craving clinging...'"

But that which is called 'mind', consciousness, thinking, arises continuously, during day and night, as one thing, and as something different again it vanishes. Now here the learned and noble disciple considers thoroughly the Dependent Origination: 'If this is, then that becomes. Through the arising of this, that comes to arise; through the extinction of this, that becomes extinguished, namely: Through ignorance conditioned arise the Karma formations; through Karma-formations consciousness (*Patisandhi Vignanaya*); through consciousness, corporeality and mind;... Through the extinction of ignorance the Karma formations become extinguished; through the extinction of Karma formations, consciousness... etc.

The adherents to this belief in a soul accept it on mere faith and belief. No attempt is made to analyse and view it critically with intuitive wisdom as laid out in Buddhist teaching. The blindness of these beliefs has been illustrated by the Buddha:

"Just as if a man should say, 'How I long for, how I love the most beautiful woman in the land.'"

"And people should ask him: 'Well! Good friend! this most

beautiful woman in the land, whom you so love and long for, do you know whether that beautiful woman is a noble lady, or of priestly rank, or of the trader class, or of menial birth?"

"And when so asked he should answer: "No."

"And people should ask him: 'Well good friend! This most beautiful woman in the land, whom you so love and long for, do you know what her name is, or her family name, or whether she be tall or short, or of medium height, whether she be dark or brunette or golden in colour, or in what village or town or city she dwells?"

"And when so asked he should answer: "No."

"And people should say to him: 'So then, good friend, whom you know not, neither have seen, her do you love and long for?"

"And when so asked, he should answer: "Yes".

"Now what think of you that? Would it not turn out that being so, that the talk of that man was witless talk?"

"Then just so, with the Samanas and Brahmans, who talk about the soul being perfectly happy and healthy after death... For they acknowledge that they know no such state in this world now. They acknowledge that they cannot say their own souls have been happy here even half a day.

And they acknowledge that they know no way, no method of ensuring such a result. Now what think you of that. That being so, does not their talk, too, turn out to be without good ground?"

How does belief in a soul or "self" constitute such a strong fetter? It

forms the basis of attachment. 'The belief in a permanent self, must naturally produce attachment to it, and attachment to it must necessarily breed egotism and craving for pleasure here on earth and then beyond in heaven. Therefore the discernment of a permanent self cannot be the condition of emancipation from sorrow'. Along with this craving for self-preservation goes attachment to possessions of self and the subject gets bound to this worldliness in an inextricable manner - the very cause of uprising of the *panchaskandha*.

It is on the assumption of self that we speak of "I" and "mine", "we" and "ours," you and "yours" etc. It is this Egoism which adds limitations to our good qualities like kindness and compassion. It is the basis of selfish-

ness. Forgetful as we are of the doctrine of Anatta, our boast is our worldly achievements. Once the Lord addressing a layman said that fools boast of their wealth, and their children as their own, - vainly enough, for in actuality 'one' does not even belong to 'oneself' (*Attāhi attā no natthi*).

Treading the path of purity Buddha has disclosed, through correct mindfulness and concentration one gains that absolute wisdom with which one views the whole problem, when the true state of Anatta comes to be self-realised, striking the very rock-bottom of attachment—attachment to a non-existing self. With this goes the attachment to the rest of the worldly things. Doubt (*Vichikichcha*) is overcome - another

fetter shed, ritualism conquered - yet another; and the pure one gets the first glimpse of Nibbana and enters the stream - Sotapaththi.

Hence even an attempt to understand the basic approach to Egolessness is a necessary endeavour for a Buddhist. This means a step taken towards less attachment and renunciation - may be in a distant future birth, prelude to the uphill task towards the goal. For if one were to consider a 'self' Nibbana will be impossible as expressed in the Buddha-word, "If there existed such an Ego, that is permanent, enduring and lasting and not subject to any change, then holy life leading to complete extinction of suffering will not be possible."

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incomplete and inadequate, were confined almost entirely to a few essays in the earlier volumes of the *Asiatic Researches*, and were principally concerned with the Buddhism of the Burmese."

This passage was quoted by Professor T. W. Rhys Davids in his *American Lectures* in which he said: "You all know how Schopenhauer claims to have arrived, in the very deepest foundation of his system, at a practical agreement with Buddhism... Such words as I quote are at least conclusive evidence to show that, so far as Schopenhauer is worth studying, the Buddhist philosophy is worthy of study also; and I need not stay, therefore, to point out the reasons which have led me to believe that Schopenhauer was influenced not only by Vedantism, but also by Buddhism."

In several passages of his works Schopenhauer alludes to the fact that the Buddhists do not believe in a God Creator and he refers to the difficulty experienced by missionaries of finding the word to express the idea of God, especially in their attempts to translate the Christian Gospel into Chinese.

In his criticism of Kant's philosophy at the end of the first volume of his chief work, Schopenhauer refers to the question of a first cause in these words: "That the return to an unconditioned cause, to a first beginning, is by no means established in the nature of our reason is, moreover, practically proved by the fact that the original religions of our race, which even now have the greatest number of followers on earth, I mean Brahmanism and Buddhism, neither know nor admit such assumptions, but carry on to infinity the series of phenomena that condition one another." Here we are reminded of the well known passage in the scriptures where the Buddha rebukes the disciple for worrying himself with problems concerning the beginning and end of the world and with the riddle of a first cause. The Buddha maintained a discreet silence with regard to such insoluble cosmological conundrums, and was always pointing out that, even if their solution were possible, the human mind, constituted as it is, would be quite incapable of grasping it, and that in any case his sole mission was to teach the cessation of suffering, not to indulge in unprofitable cosmological speculations.

Do You Know...

1. That a well-known alien padre was prosecuted in a magistrate's Court for the theft of a ring from a jeweller's shop?
2. That the first informant of the theft, a lad, was thrashed by the Police?
3. That the lad persisted in his accusation?
4. That the Police of the Town thereupon let the Padre go, and telephoned the Police of his home town?
5. That the home-town Police arrested him with the stolen ring in his possession?
6. That the prosecution fizzled out owing to the avarice of the owner of the ring?
7. That the Padre's community, convinced of his guilt, packed him off home?
8. That our "national" newspapers which do not tire of reporting "Vesak murders", "Poson murders", "Poya murders", "Bhikkhu Charged" etc. did not carry a word about this episode?

METHOD IN THE BUDDHA'S TEACHING

By LAKSHMAN DE MEL. C.C.S

THE Teaching of the Buddha recognises the presence of Suffering - Dukkha or the unsatisfactory nature of all component things (*Samkhāra*). It also teaches the origin of suffering (*Samudaya*), the extinction of Suffering, (*Nirodha*), and the Path leading to the extinction of Suffering (*Magga*). These Four Noble Truths (*Cattāri Ariya Saccāni*) form the basis of the Buddha's Teaching.

In his first discourse, the Dhammacakkapavattana Sutta, preached by the Master to the group of five Bhikkhus (*Pañca Vaggiyas*) in the Deer Park at Isipatana, the Four Noble Truths are clearly explained. The fourth Truth or the Magga Sacca he called the Majjhima Patipadā, thus contrasting it with the two then prevalent extremes (*antā*), first, Indulgence in sense pleasures (*Kāmasukhallikānuyoga*) which he characterised as being base, vulgar, wordly, ignoble and profitless and second, the addiction to self mortification (*Attakilamathānuyoga*) characterised as being painful, ignoble and profitless.

The Tathāgata abandoned both these extremes and comprehended the Middle Path which promotes sight (*Cakkhukaraṇī*) and knowledge (*ñāṇakaraṇī*), which tends to peace (*vūpasamāya*), higher knowledge (*abhiññāya*) enlightenment (*Sambodhāya*) and to Nibbāna. The Middle Path is the Noble Eightfold Path (*Ariyo aṭṭhangiko Maggo*), the eight being Right Understanding (*Sammā Ditṭhi*), Right thought (*Sammā Sankappa*), Right Speech (*Sammā vācā*), Right Action (*Sammā Kammanta*), Right Livelihood (*Sammā ājīva*), Right Effort (*Sammā vāyāma*), Right Mindfulness (*Sammā sati*) and Right Concentration (*Sammā Samādhi*).

Those keen on reaching the Goal of Nibbāna must necessarily follow the Noble Eightfold Path as comprehended and preached by the Buddha for there is no other path, neither is there a short cut, however keen or enthusiastic the devotee may be. What is expected of the disciple is diligent effort, bearing in mind that appamāda or diligence is the path to Immortality (*appamādo*

amatapadam) and such constant striving is bound to be rewarded though one cannot say definitely exactly at what point of time the great moment will dawn - when the Truth will be revealed. The Anguttara Nikāya says "It does not stand in the power, the capacity of the farmer, that today his corn may grow, tomorrow bear fruit, and the day after tomorrow ripen, but there will come a time when that corn of the farmer has reached the right moment where it bears fruit and ripens. Even so also it does not stand in the power, the capacity of the monk that today or tomorrow or the day after tomorrow his mind becomes totally delivered from the influences; but ye monks, there will come a time when the mind of the monk who trains himself in high morality (*adhisila*) high spirituality (*adhicitta*) and high science (*adhipaññā*), will be completely delivered from the influences". This is further explained at the end of the Satipatthāna Sutta in the Majjhima Nikāya where the Master says "Whosoever monks, shall so practise these Four Foundations of Mindfulness (*Cattāro Sati-paṭṭhānā*) for seven years may expect one of these two results; either profound knowledge (*aññā*) here now, or if there is any residuum remaining the state of non-returning (*anāgāmitā*); Monks let be the seven years whoever, monks, should thus develop these four applications of mindfulness for six years, five years, four years, three years, two years for one year, one of the two fruits is to be expected for him: either profound knowledge here now or if there is any residuum remaining the state of non-returning." He reduces the period of practising to a period less than a year, to a couple of months and ultimately to one week and assures us that one of the two fruits already stated was to be expected. Again in the Kitāgiri Sutta the Buddha proclaims, "The attainment of knowledge at once bhikkhus, I do not make known."

It therefore becomes plain that fervent endeavour, following the Path taken by the Buddhas and Arahants down the ages, must necessarily be followed if the goal is to be reached. The Teaching of the Buddha

contains no injunctions or commands. It contains no orders to be obeyed on pain of punishment. The Buddha is only a guide, a shower of the Way, (*Akkhātāro*) and the disciple is free to tread the Path or not. The Buddha says "Strive ye yourselves, the Buddhas only show the Way".

In the Dantabhūmi Sutta of the Majjhima Nikāya, the Buddha compares himself to an elephant tamer, who tames a wild elephant by a gradual process of training, by resorting to progressive methodical exercises.

Several Suttas make specific reference to the gradual process of training advocated by the Buddha. The Supreme Knowledge (*añña*) leading one to Nibbāna is attained through gradual training (*anupubbāsikkhā*), gradual work (*anupubbakiriya*) and gradual practice (*anupubbapaṭipadā*). This graduated course of training is very well explained in the Ganaka-Moggallāna Sutta of the Majjhima Nikāya. Addressing the Brahmin Ganaka Moggallāna the Buddha says "It is possible brahman, to lay down a gradual training, a gradual doing, a gradual practice in respect of this Dhamma and discipline. Brahmin even as a skilled trainer of horses having taken on a beautiful thoroughbred first of all gets it used to the training in respect of wearing the bit, then gets it used to further training even so, brahman, the Tathāgata having taken on a man to be tamed first of all disciplines him thus: "Come, you monk, be of moral habit, live controlled by the Control of the obligations (*Pātimokkhasamvarasamvuto*), endowed with right behaviour and pasture (*ācāragocara sampanno*) seeing peril in the slightest faults (*anumattesu vajjesu bhayadassāvi*) and undertaking them train yourself in the rules of training."

When the monk has been trained thus far the Tathāgata takes him further saying "Come, you monk, be guarded as to the doors of the Sense-organs (*indriyesu guttadvāro*) having seen a material shape with the eye do not be entranced with the detail. For if one dwells with the organ of sight uncontrolled cove-

tousness and dejection (*abhijjhā-domanassa*) evil unskilled states of mind may flow in. So fare along controlling it, guard the organ of sight achieve control over the organ of sight." Thus the monk is instructed with regard to the control of the other faculties as well.

When the monk has in this way, become master of the senses or sense faculties, the Thathāgata takes him another step forward in the course of training addressing him thus "Come, you monk, be moderate in eating (*bhojanesu mattaññū*), you should take food reflecting carefully, not for fun or indulgence or personal charm or beautification, but taking just enough for maintaining thy body and keeping it going, for keeping it unharmed for furthering the Brahma faring" and so on.

When the monk becomes moderate in eating he is advised "dwell intent on vigilance" (*jāgariyam anuyutto*) He should "cleanses the mind of obstructive mental states" (*āvaraṇi-yehi dhammehi cittam parisodhehi*). He is cautioned about oversleeping. He should sleep only during the middle watch of the night lying down "on the right side in the lion posture (*Sīha-seyyā*) mindful, clearly conscious, reflecting on the thought of getting up again. By the time the monk comes to this stage he is well on the path to self-discipline. The Buddha then disciplines him further by saying "Come, you monk, be possessed of mindfulness and clear consciousness (*Sati Sampajāññena Sammannāgato hoti*). He should be mindful of whatever action he does, be it "looking ahead or looking round, bending in or stretching out (the arms) carrying the outer cloak (the bowl or robe" "walking, sitting, asleep, awake, talking or being silent."

No sooner the monk becomes possessed of mindfulness and consciousness, then the Buddha disciplines him furthermore by advising him to select a suitable place like a "remote lodging in a forest" "the root of a tree" or a "mountain slope", a cave, a cemetery etc. So that he may sit there cross-legged, and "holding back erect arouse mindfulness." Practising meditation in this posture the monk gradually cleanses him mind of the five mental hindrances (*nīvaraṇa*), namely covetousness (*abhijjhā*), ill will (*vyāpāda*) sloth and torpor (*thīnamiddha*) rest-

lessness and worry (*uddhacca kukkucca*) and doubt (*vicikicchā*). The monk now dwells devoid of covetousness, benevolent in mind, "compassionate and merciful towards all creatures and beings." He dwells "perceiving the light mindful and clearly conscious", he dwells "calmly and mind inwardly tranquil," he "cleanses the mind of doubt". The monk has now reached the state when he enters and abides in the meditations (*jhānas*) and then ultimately reaches the Goal of Nibbāna. "Such is my instruction," says the Buddha, "for those monks who are learners (*Sekha*) whose perfection being not yet attained (*apattamānasā*) dwell longing for the incomparable security from the bonds" (*anuttaram yogakkhemam*).

In the Mahā Assapura Sutta of the Majjhima Nikāya preached by the Buddha in the township of the Aṅgas called Assapura, the gradual steps through which a monk has to proceed to attain the ultimate realization of Truth are stressed again. Monks are also warned not to be satisfied half way with that they have achieved. They are exhorted to strive without faltering, without being deceived that they have attained something substantial till they have attained the Goal. "I protest to you monks, I declare to you monks," says the Buddha; "while you are aiming at recluseship, fall not short of the goal of recluseship, if there is something further to be done."

The various stages of training are very much similar to those in the Ganaka Maggallāna Sutta, though here the Buddha starts by advising the monks to strive thinking, "We will become endowed with modesty and fear of blame (*hiri - otappa*) This is the basis on which the monk is expected to find his course of training. These two, modesty and fear of blame are described in the Anguttara Nikāya as world protecting qualities. They are the essentials of any course of spiritual development.

From there the monks should endeavour to have their bodily conduct "perfectly pure, clean, open and without defects, controlled" lest the monks should give up their labours at this stage in the belief that the goal of recluseship has been attained by them and that there is nothing further to be done, the

Master warns his disciples against such a lapse, and exhorts them to attain purity of speech (*parisuddha vacīsamācāra*). They are also urged to strive to attain purity in thought (*parisuddha mano samācāra*) purity in the mode of living (*parisuddha ājīvasamācāra*).

They are next instructed in disciplining themselves further, by guarding the senses (*indriyesu guttadvāra*) by being moderate in food (*bhojanesu mattaññū*) and so on, on the now familiar path taught in the Ganaka Moggallāna Sutta.

This graduated training is so characteristic of the discipline of Dhamma, that the Buddha classes it as the "first wondrous marvel" in regard to his Teaching. In the famous dialogue the Buddha had with the Asura, Pahārāda and recorded in the Aṅguttara Nikāya the latter describes eight wonders that make the Asuras take delight in the ocean and asks the Buddha: "I suppose, Lord, the monks find delight in the Dhamma. . . . How many marvels are there in this discipline of the Dhamma which the monks delight to see and see?"

The Buddha then replies thus: "Pahārāda, just as the mighty ocean slopes away gradually, falls away gradually, shelves away gradually with purification of knowledge and no abruptness like a precipice, even so in this discipline of Dhamma there is a graduated training (*anupubba sikkhā*), a graduate practice (*anupubba kiriyā*), a graduated mode of progress (*anupubba paṭipadā*) with no abruptness such as a penetration of gnosis. . . . This is the first wondrous marvel in this discipline of Dhamma, which the monks delight to see and see."

In no other Sutta perhaps is this graduated training so precisely explained as in the Rathavinīta Sutta of the Majjhima Nikāya where the Simile of the Relays of chariots is picturesquely used to drive home the importance of going step by step, gradually and methodically without resorting to imaginery short cuts, compared in the commentaries to the Pahārāda Sutta to the "hop of the frog."

(To be Continued)

LETTERS TO THE EDITOR

BUDDHISTS AND PRAYER

PLEASE allow me to refer to the attitude of the present Prime Minister to prayer and worship. Such utterances become all the more misleading and detrimental, when they are attributed to one who professes to be a devout Buddhist. According to newspaper reports, the actions as well as statements of the present Prime Minister are intended to encourage both directly and indirectly, that Buddhists should "pray for guidance and help."

While it is true that the Buddha encouraged us to obtain the goodwill of *devas* as indeed of all beings, it would be a monstrosity to say that He in any way encouraged us to depend on them, or for that matter, on any external source. The Buddha unequivocally indicated the supremacy of the human mind. He said: "One is one's own refuge - how can another be a refuge to oneself?" Also: "Neither a *deva* nor a *mara* nor anyone else could reverse the victory of one who is self-subdued". No doubt these actually refer to mental development and to Nibbana, but like most other utterances of the Buddha, these too hold equally true in respect of worldly matters.

There are various places in the scriptures from which we can infer both directly and indirectly, the Buddha's attitude towards dependence on external sources. One such is: "The wise man makes every occasion an auspicious one. Hence what can the stars do?" While it is well that the Prime Minister has decided to conduct state affairs on a religious note, I cannot help saying that it is utterly futile to "pray for guidance and help"; for from what we see in Buddhist stories, the human mind is far superior to that of any *deva*, whose guidance hence is of no worth to us.

NIHAL DE SILVA

Kalutara.

(It is not that Madame Prime Minister prays. It is the mischief created by the anti-Buddhist newspapers which deliberately use words that do not apply to Buddhists. Anyway we too would like Madame Prime Minister to keep away from religious rackets to which designing men and women would introduce her—Ed.)

RELIGION IN THE SOVIET

I note that there is propaganda in the Press against Soviet Russia that it is against Buddhism. This is absolutely false. The article in the June issue of your Journal by Professor Malalasekera our Ambassador in Russia shows that Buddhism

is gaining ground in Soviet Republic. He points out that the Library of Buddhism published in Russia before the war has renewed publication. Recently it has issued a Russian translation of the Dhammapada from a Russian Scholar. Apart from that he has been invited to give lectures on Buddhism in the Moscow University which were well attended. We are entitled to accept the word of Dr. Malalasekera who is on the spot rather than the irresponsible fabrications of the Press. I am afraid the good relations between Soviet Russia and ourselves will be spoilt by all this propaganda. When Mr. Rajendra Prasad returned from Russia recently he pleaded for cultural and economic collaboration between India and Russia. While preserving our political ideology cannot we also maintain a spirit of peaceful co-existence. Is *Pancha-Sila* laid down at the Bandung Conference to remain an empty formula?

A. B.

Talangama.

CONTRACEPTION AND CATHOLICS

Reference the Catholic attitude towards Family Planning as seen in the extracts published in your Journal the following from the Time of July 4, 1960 will be interesting.

ARE U.S. Roman Catholics using contraceptives as much as their non-Catholic neighbours? There is some evidence that the answer is yes. So reported Msgr. Irving A. De Blanc, Director of the National Catholic Family Life Bureau, citing still inconclusive studies* resulting in "an alarming, arresting and provocative finding". Furthermore, Msgr. De Blanc is sure that contraception is harmful, not only morally, but "psychologically, socially and emotionally." Far more research is needed, he said but there are even some "weak indications that birth control affects the body physiologically.."

In an article published for the National Catholic Family Life Convention in San Antonio, De Blanc expounded his view that women have a built-in need to procreate, that frustrating this natural consequence of sexual intercourse results in guilt, and guilt leads to psychological damage. Non-Catholic doctors and church men were quick to disagree.

* Among others, by Dr. Ronald Freedman of the University of Michigan who interviewed some 2,000 couples

William H. Genne, a Congregationalist clergyman and De Blanc's Protestant opposite number as Director of the Department of Family Life for the National Council of Churches: "Contraception can bring many beneficial emotional and spiritual effects when morally used. Protestant clergymen at home and abroad have seen not only the debilitating physical and socio-economic effects of haphazard child bearing, but have also been deeply concerned with the spiritual devastation wrought by fear of bearing children unable to be provided for."

Dr. Alan Guttmacher, director of obstetrics and gynaecology at Manhattan's Mount Sinai Hospital and a leader in the Planned Parenthood Association: "Contraception promotes health rather than illness. A good contraceptive device—the right one found for a particular patient causes the complete blooming of the emotions during sexual intercourse because of the sense of freedom. Sex is all above the neck anyway - it's no, below the waist."

Psychoanalyst Lawrence S. Kubie: "There isn't one shred of evidence that birth control is physically or physiologically harmful. If someone is made to feel guilty on this or any other subject, the internal conflict can of course be disturbing; but that's all."

Such views distress Msgr. De Blanc, and he fears that they may be catching. He sees signs that many Catholics may gradually abandon the teachings of their church and accept the customs of the secular society in which they live. His solution; an "open ghetto", in which Catholics should avoid intimate contact as far as possible with non-Catholic culture. Mixed marriages are out of the question. "I don't think a Protestant should seriously date a Catholic, and vice versa. Of course we want to get to know and do business with persons of other faiths, but I wonder if a devout person should bring someone of another faith into his home, into his family surroundings. Catholics should not have close associates who are in a different religious situation. you soon compromise with a cultural pattern."

PETER SILVA

FIGHT THEM ON

I am a subscriber to your wonderful magazine "The Buddhist". I enjoy it so much, I can hardly wait for the next issue. The Vesak (May) Issue was packed with so many enlightening articles, I wish all the other issues were as large. I do not

belong to any faith, as I am a Rosicrucian and we may embrace any faith we like. My husband is likewise a Rosicrucian. We were both raised in protestant faiths as children, but Christian faiths don't interest us at all. I like the Buddhist teachings very much. In our Rosicrucian Digest, we have read articles on Buddhism and things about the Buddha written by one of your monks. We are greatly in sympathy with the Buddhists and their struggle to keep their faith going in their own land, and hope for the spread of the Buddha's teachings here in the U.S.A., and all over the world. You shouldn't let the Catholics who are in the minority in Ceylon and India rule the roost, as I have read in your magazine (The Buddhist). They are the most intolerant of all christian religions. Why don't you organize a society for the propagation of your faith? By distributing leaflets and other printed matter on Buddhism you would gain more converts and put the Catholics out of business in your country. The pen is mightier than the sword! It sure is a sin the way the Catholics persecute the Buddhists and I hope you will find a way to end their persecution in your land. If you do not stand up for your rights you will never get them; so more power to your magazine. May it go on with the Buddha's message for ever! I know you do not believe in violence, but your greatest

weapon to fight the Catholics is the printed word, again I say more power to you! I will now describe myself to you, so if you wish to drop me a line you will know who you are addressing. I am American, white, age 59, am very independent in thought, and I sure do love the Buddha's teachings. I have a nice statue of the Buddha on my altar in my bedroom and I put cut-flowers before Him as long as I can get them out of my garden. The only "God" we believe in is the steady flow of consciousness within each and every one of us, also believe in Reincarnation. We are taught this in Rosicrucian work.

MRS. ANNA H. GRAY

47, W. 1st ave,
Mantua Terrace, New Jersey,
U.S.A.

CENSOR BOARD: WAKE UP

Our Censor Board who tried to make a mountain out of a mole-hill over a Sinhala film recently does not seem to have noticed some alarming scenes in an English film now being shown (Never So Few.)

1. Throwing of his handkerchief by an actor to a table where flowers had been offered for the Lord Buddha.

2. Shooting of men over the shoulder of an image of Lord Buddha and at the same time using the image as a shield. Later, a Christmas Party was held in front of the same image.

3. Climbing of a ruined dagoba by an actor to focus his binoculars.

These are only few of the objectionable scenes which appeared in the film which I feel are being deliberately included by the producers to hurt the religious feelings of the Buddhists

If the Censor Board is not going to admit any one of the two allegations made earlier, then we are to assume that they usually sleep during the performance of a film and suddenly get up when they see Brigitte Bardot in a span cloth or a girl in jeans and then hasten to ban the film. The scenes mentioned above, in my opinion, are worse than nude films.

I hope the authorities concerned will demand an explanation from those members of the Board who were present at the performance of this film and take immediate steps to remove them from office and ban this particular film.

DAYAWANSA C. ABEYRATNE
Colombo.

COLOMBO Y. M. B. A. NEWS

1960 බෞද්ධ ශිෂ්‍ය විභාගය

මෙවර බෞද්ධ ශිෂ්‍ය විභාගය ඔක්තෝබර් මස 30 වැනි ඉරු දින පැවැත් වේ.

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

ඒ සඳහා පත් කර ගැනීමට සුදුසු තවත් භවතුන් ගේ කැමැත්ත ද ලබා ගෙන ඔවුන් ගේ ලිපිනය සහිත නම් ලියා එවීම මේ සඳ් ව්‍යාපාරයට කරන ආධාරයක් ලෙස සලකන්නෙමු.

අභිධර්ම විභාගය

මෙම විභාගය 1961 පෙබරවාරි මාසයේ දී පැවැත් වේ. නිර්දේශ පත්‍ර ධර්ම විභාග පිළිබඳ ගරු ලේකම් මහතාගෙන් ලබා ගත හැක.

බෞද්ධ ධර්ම ඉංග්‍රීසි විභාගය

කලක් නවතා තිබුණු මෙම විභාගය නැවත 1961 නොවැම්බර් මාසයේ දී පැවැත් වේ. නිර්දේශ පත්‍ර ධර්ම විභාග පිළිබඳ ගරු ලේකම් මහතාගෙන් ලබා ගත හැක.

බිහාර පොහෝදි වැඩ සටහන

සැප්තැම්බර් මස 4 වැනි ඉරිදි

උදේ 7.30 ට භාවනාවේ යෙදීම ගරු කුඩාවැල්ලේ මධ්‍යස්ථානයේ අනුශාසකත්වයෙනි,
www.dhammadownload.com | [aavanaham.org](http://www.aavanaham.org)

- උදේ 9.00 ට ධර්ම දේශනය ගරු කරපුටුගල ධම්මවංශ නායක හිමිපාණන් විසිනි,
- සවස 2.00 ට ධර්ම සාකච්ඡාව ගරු විනායාවාසී දෙබගොඩ ශ්‍රී රේචන හිමිපාණන්ගේ ප්‍රධානත්වයෙනි,
- .. 3.30 ට ධර්ම දේශනය ගරු පණ්ඩිත තලලේ ධම්මානන්ද හිමිපාණන් විසිනි,
- .. 4.30 ට භාවනාවේ යෙදීම ගරු කුඩාවැල්ලේ වංගීස හිමිපාණන්ගේ අනුශාසකත්වයෙනි,
- .. 6.00 ට බුද්ධ පූජාව පැවැත්වීම සහ ආගමික පිළිවෙත් පිරීම,
- .. 6.30 ට කොළඹ කොටුවේ විහාර මන්දිරයේ මල් පහන් ආදියෙන් යුත් බුද්ධ පූජාවක් පැවැත්වීම.

මෙදින සිල් ගන්නා පින්වතුන්ට සමිතිය මගින් දවල් දනය පිළියෙල නො කරන බව කරුණාවෙන් සැලකුව මැනවි.

සැප්තැම්බර් මාසයේ ධම් දෙශනා

- 11 වැනි ඉරු දින - ගරු පිටකෝට්ටේ සෝමානන්ද හිමිපාණන්,
- මාර්තාංකාව - සිලානුසසනි
- 18 වැනි ඉරු දින - ගරු කරපුටුගල ධම්මවංශ නායක හිමිපාණන්
- මාර්තාංකාව - අත්වාරා ජාතකය
- 25 වැනි ඉරු දින - ගරු කපුගම සුමනවංශ හිමිපාණන්
- මාර්තාංකාව - නිද්දනනන්දි සූත්‍රය

සැප්තැම්බර් මස වැඩ සටහන

- සැප්තැම්බර් මස 4, 11, 18 සහ 25 යන ඉරු දිනයන්හි සවස 5.45 සිට 7 දක්වා ගරු කුඩාවැල්ලේ වංගිස ගිමිපාණන් වහන්සේගේ අනුශාසකත්වයෙන් භාවනාවේ යෙදීම.
- 7, 14, 21 සහ 28 යන බඳු දිනයන්හි සවස 6-7 දක්වා දෙස්තර ඒ. රත්නපාල මහතා විසින් පවත්වන අභිධර්ම පන්ති.
- 1 වැනි බ්‍රහස්පතින්ද සවස 6-7 දක්වා "ප්‍රශ්න පැය" යන මැයිත් ධර්ම සාකච්ඡාව ගරු පණ්ඩිත මිරිස්සේ ගුණසිරි හිමිපාණන් වහන්සේ විසිනි.
- 8 වැනි බ්‍රහස්පතින්ද සවස 6-7 දක්වා "නිරෝධ සමාපන්නි" යන මැයිත් ධර්ම සාකච්ඡාව ගරු පන්තියේ කාශ්‍යප හිමිපාණන් වහන්සේ විසිනි.
- 15 වැනි බ්‍රහස්පතින්ද සවස 6-7 දක්වා "සමන භා විපස්සනා භාවනා" යන මැයිත් ධර්ම සාකච්ඡාව ගරු පියදස්සි හිමිපාණන් වහන්සේ විසිනි.
- 22 වැනි බ්‍රහස්පතින්ද සවස 6-7 දක්වා පුද්ගලයන් 12 දෙනාට ලැබෙන "සිත් වෙන වෙනම" යන මැයිත් ධර්ම සාකච්ඡාව ගරු

පණ්ඩිත මිරිස්සේ ගුණසිරි හිමිපාණන් වහන්සේ විසිනි.

29 වැනි බ්‍රහස්පතින්ද සවස 6-7 දක්වා "භූමි වතුප්තය" යන මැයිත් ධර්ම සාකච්ඡාව ගරු බෝවල සිරි පවර හිමිපාණන් වහන්සේ විසිනි.

කොළඹ නරුණ බොධි සමිතියේ නාට්‍ය අංශය
ඉදිරිපත් කරන

මැටි කරත්තය

(සංස්කෘත රංග ශෛලියට අනුව)

සැප්තැම්බර් 9 වැනි සිකුරාදා
සහ
සැප්තැම්බර් 11 වැනි ඉරිදා සවස 6-30 ට

බොදල්ලේ නරුණ බොද්ධි සමිති ශාලාවේ දී
අයකිරීම:
රු. 3 (වෙන් කළ ආසන) රු. 2 රු. 1

කලින් විකට්:
නරුණ බොද්ධි සමිති කායාලය, බොදල්ලේ,
වැලිපොත්: 9786

NEW MEMBERS

- 25.7.60: R. L. Wimaladharm, 315, Waragoda, Kelaniya.
- 29.8.60: D. R. Wijegoonewardene, 562 1/1, Galle Road, Colombo - 3. W. J. D. Soysa, 130, Rampart Road, Kotte. D. B. Ellepola, 15, Adam's Avenue, Colombo-4. B. E. Dewevndra, F 21, Govt: Qrs: Manning Town, Colombo-8.

FORT BUILDING FUND

WE wish to draw the special attention of our readers to the repetition of a name in the lists of subscribers to the Fort Building Fund published from time to time. Mr. T. J. Wijesiri, proprietor of Wijesiri Stores, Hingurakgoda donated Rs. 50/- on the day the first pile was driven and ever since then he has been sending monthly donations, the last being Rs. 25/- on the birthday of his son.

The following contributions are gratefully acknowledged:-

Rowlands Ltd.	..	1000 00
Workers of Engineering Section of Lever Bros. Ltd. through Mr. G. B. Perera	..	85 00
The North Western Estate Co., Ltd.	..	100 00
The Welimada Tea Co. of Ceylon Ltd.	..	125 00
Master Dayasoma Wijesiri	..	25 00
The Finance Co., Ltd...	..	250 00
Ceylon Theatres Ltd.	..	150 00
D. K. Mody & Co., Ltd.	..	1000 00

OBITUARY

We deeply regret to record the death of our senior Vice President Mr. R. L. Pereira, Q.C. Mr. Pereira held this office for years. He had been a member of the Y.M.B.A. almost since the beginning of this century and until recently took a lively interest in our work.

NEWS & NOTES

MONGOLIA

BUDDHISM is the only religion in Mongolia and, which fortunately is losing its influence due to the modernisation of the country according to Socialist principles. Freedom to practise religion is granted to all and religion is separated from the State according to the constitution. It is, however, the policy of the State to discourage obedience to old-fashioned religious beliefs and gradually to overcome superstition fostered by the lamas so as to obliterate the class consciousness of the revolutionary masses.

What complicated matters in the fight against superstition in Mongolia was the position of Mongolian art which is closely linked with Buddhism. It was realised by the State that attempts to suppress Buddhism by force would set the new order against the people who knew the connections between progress in Mongolian art and religious beliefs. Many of the lamas were well versed in Buddhist literature written in Tibetan or Sanscrit. They not only contributed themselves to religious and secular works in Tibetan, but also annotated the works of Chinese and Tibetan writers and philosophers. Temples and monasteries, being the treasure houses of the Buddhist art and culture grew into centres of art, and the art of painting came under the influence of the monasteries, thus strengthening the reactionary powers of the lamas over the people. There are a number of artistically valuable pictures in various museums.

After the liberation it was not therefore in the interest of the State to carry on the fight against superstition with all the power at its disposal but religious beliefs proved

to be a serious hindrance to the complete victory of Socialism and the popularisation of Socialist culture while the influence of the priests persisted. Following the VII Congress of the Mongolian People's Revolutionary Party in 1928-1929 the property of the Lamasteries was therefore taken over by the State and a Central Anti-Religious Commission was formed to co-ordinate measures directed against the monasteries. In 1937 strong action was taken and a number of them were destroyed. The assistance of Soviet troops was necessary to do this effectively as the priests had the sympathy of the people. It also became necessary to take strong action against the lamas themselves. This resulted in some 37,000 of them being killed.

Today there are a few monasteries who have been given special permission to practise their religion. These are mainly inhabited by lamas who support the socialist society.

Old-fashioned religious beliefs are therefore gradually giving way to a modern conception of secular culture and scientific beliefs. This is a gradual process but with the gradual advance of socialism it will not be long before the influence of Buddhism will be completely neutralised and religion will disappear.—An extract from: *FACTS ABOUT MONGOLIAN PEOPLE'S REPUBLIC, Foreign Languages Publishing House, Moscow, 1959, December.*

(Note by Ed: The population of Mongolia is given in the same brochure as nearly one million (p.3); the size as almost equivalent in area to France, Spain, the Low Countries and Germany combined or seven times as large as great Britain).