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Editor D. N. W. de SILVA

Assistant: Dr. A. D. P. JAYATILAKA

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Editorial

THE VOICE IS THE VOICE OF PETER

WHILE we could well appreciate the many difficulties facing the Government we feel we must warn them about the solicitude shown in many ways, especially in the sphere of education, by newly found friends, be they certain Buddhists, or Roman Catholic diplomats who are not averse to violating protocol, or Roman Catholics in our Rolls Royce Navy, or some cast-away leaders who will never again return to power by way of the ballot.

The well-considered decision of the Cabinet to implement the solemn assurance given by the ruling party in the course of the March and July elections to take over assisted schools was hailed with delight by almost all sections of the people. We say almost, because there is a microscopic minority whose interests never coincide with the interests of the people. This minority has at its command unlimited foreign capital Seato ideas gathered by our own traitors and the propaganda machine of our own anti-national Press to mould public opinion to suit the purposes of the Devil. While we are confident that the Government will not mistake the views of this re-actionary group for the voice of the people we are frankly perturbed by some recent pronouncements of the Minister of Education. We grant that he has been assailed by the Roman Catholic hierarchy who have pressed into their service a number of gross and worldly bhikkhus and some smug self-seeking managers of Buddhist schools, but

the Minister must be firm. The Minister has declared that the presently free schools may become fee-levying schools after a referendum confined to teachers and parents. We are amazed at this proposal for it directly transgresses the free Education principle introduced by Mr. C. W. W. Kannangara in 1942. The new proposal is a retrograde one which cuts across the principle of free education and makes a mockery of it. At the time the Free Education Scheme was adopted it was explicitly stated that a school which had once entered the Free Scheme could not thereafter revert to the fee-levying status. This proposal is not so innocuous as it seems. What is the need for a referendum on such narrow lines when the country gave its verdict very clearly in July, 1960?

The Minister of Education has also declared his intention to raise the age of admission to six years on the suggestion of the Treasury and medical experts. We do not know who the medical experts are but as to the Treasury men we shall remind the Minister of the time-worn adage: *Timeo Danaos et Dona Ferentes*. The Treasury can look at any problem only from one angle and that angle is not unbiassed at least in this instance. The Treasury is the hot-bed of Catholic Actionists who see in this proposal another way of perpetuating the dominance of Catholicism. If this proposal of the Minister is put into effect the well organised Catholic Church and other missionary bodies will establish a net work of nursery schools and creches all over the island with foreign

aid for children of affluent parents, who will make it well nigh impossible for children of poor parents to compete for admission on the neutral ground of a state school. All these ideas emanate from one source. Even when opposition to the Minister of Education is directed from Kotahena or Norris Road or from a village Bhikkhu we can rest assured that the voice is the voice of Peter.

We were the first to join the chorus of praise to the Minister and he will therefore take our criticism in the spirit of goodwill and conciliation in which they are made. It is an axiom that education, from the Kindergarten to the University is the direct responsibility of the state and it has no right to shirk its responsibility by delegating its duty to private bodies and individuals. The Government must also keep a sharp look-out for hostels that would be set up by Catholics in their attempt to nullify the objects of the take over of assisted schools and to open another avenue of proselytisation. These hostels (or creches or clinics) are a unique opportunity for the Church to give Christian atmosphere to the "heathen."

The dominance of Missionary schools over the entire educational set up must be removed for all time. History has shown that it is dangerous to make secular education a vehicle for the propagation of any particular set of tenets or beliefs. The present educational system must be destroyed lock, stock and barrel.

MY FAITH - WHAT IT MEANS TO ME

By the Ven. H. SADDHATISSA, (London).

THE word religion is derived from the Latin *re*, meaning "again" and "*ligere*" meaning "to bind". It therefore connotes a re-binding of ourselves with something, person or state, from whom or from which we have in some mysterious manner become separated. This derivation of religion consists primarily in the belief of some divinity as the creator of man and the Universe, and in devotion and prayer as the means of invoking the grace of that being.

None of these characteristics common to religion is to be found in Buddhism, which is in every respect singularly distinct from all these systems of thought; for it regards belief in a supreme being as a grave error, and the reliance on the efficacy of devotion and prayer as a serious obstacle. Buddhism is a progressive scheme of self-discipline for the attainment of the passionlessness of Nibbana. It is based upon blind belief nor idle speculation, but upon the sound philosophy of cause and effect, that is that being present, this arises, that not being present this does not arise.

The difference between Buddhism and 'religion' is that the latter is something to be believed, while the former is something to be understood and practised.

Faith is the basis of all those religions that believe in the existence of an almighty deity, but it is a blind faith. In some systems it has given rise to what is known as Bhakti or devotion and although it was originally regarded as a means of an end - emancipation, it eventually became an end in itself. The Buddha denounced blind faith as a form of ignorance which cannot help us in any way to self-purification.

The Buddha is not regarded as a Messiah nor as a saviour but as a teacher, a Sattha who after realizing the Truth himself, has taught it to us. The Buddha has shown the path, but we ourselves must tread it; for the final realization depends on the individual exertions of his followers and on no other factor.

Bhikkhus are not priests; almost all religions have priests peculiar to themselves, whose duty is to perform the various rites, rituals and ceremonies in which their adherents believe, and they are considered to be the agents or representatives of God. In these sacerdotal religions people think that they cannot approach God except through the medium of the priests.

In Buddhism, however, no such meditation is necessary. A Buddhist does not aspire to win the favour of any deity and therefore can well afford to dispense with the services of a priest. His ultimate goal is self-purification, self-discipline and self-mastery. This can be obtained only through one's own efforts and exertions, and if he does not strive himself no one else can possibly help him.

The Buddhist bhikkhus have renounced all worldly ties and devote themselves wholeheartedly to the attainment of self-purification. By virtue of their purity of life and strict self-discipline they are the best persons to preach the Doctrine and inspire the people to follow the Path taught by the Lord Buddha.

There are various modern definitions of the mind, both philosophical and psychological, but the Buddha however, defined the mind as fickle, unsteady, difficult to guard and guide, hard to control, unstable, ever in quest of delight.

"Whoso brings the mind into
subjection,
wins free from the shackles of
Mara."

"Those that are inconstant of
mind, ignorant
of the Good Teaching, of
wavering confidence-
in such as these wisdom
comes not to fullness."

It is quite clear that mental control leads to happiness. By controlling the mind, we could control our body and speech; that is why all systems of awareness - the practice of Sati - mindfulness was to be founded in the Culla Sutta (Bhavana) he said, was in itself a meditation.

We are constantly receiving impressions from without and if they are strong enough the memory of them remains for some time; on the other hand, if they are weak, they soon fade away. Nevertheless, these impressions remain in the wonderful store house of the mind. Everything we have thought existed in the mind; both good and bad Kammās are still there. The subconscious is not dormant but always trying to arise, or to throw up memories of past experiences.

Apart from the mind there is no other factor, no soul, no atma. A man is pure when he has overcome his mental defilements by the practice of Sati - mindfulness. In all meditation the practitioner must withdraw his attention from without and focus it within.

Full consideration must be given to whatever tasks one undertakes and the cultivation of watchfulness is beneficial to us even in our everyday life. Reflection on the body with regard to respiration is useful especially for those of distracted mind since it has a steadying and calming effect. Reflection of feeling leads to awareness which helps one to retain a sense of equilibrium. Reflection on the emotions, such as love, hate or fear can at times overcome our best intentions to remain unmoved, yet even an emotion such as anger can be mastered by continued practice.

Having overcome craving, by reflecting upon the Four Noble Truths, the six spheres of sense and the three characteristics, Anicca, Dukkha and Anatta, one could reach the highest state of concentration known as Samadhi.

"Perceiving this body to be
fragile as a pot,
fortifying his mind as though
it was a city,
let a man fall upon Mara
with the sword of wisdom,
and that which he has won
let him guard with heed."

LET THERE BE PEACE IN THE WORLD

By the Ven. ANANDA KAUSALYANA

IT is a matter of common knowledge and equally common traditional belief that Siddharth left his child, left his wife, and all other relatives in search of peace. What sort of peace was he after? We are assured that he wanted freedom from birth, freedom from old age, freedom from disease and freedom from death. Most of us, or at least those of us who claim to be following the teachings of our Lord Buddha, do aim to attain that perfect bliss known as Nirvana, which knows no birth, no old age, no disease and no death. Do we not always say *Jāti-jara-maranin torava kelavara amritamahā Nirvānā sampattiya atpatkirimata hetuveva vasanaveva sita chittapriyey yuktava pin anumodan viya utuei.*

I remember, once a well known Indian author was talking very glibly about the war. I happened to speak about it to Miss Lounsbury, the President of the 'Society of Friends of Buddhism' in France. She said: "Rev. Sir, so and so has not seen a war". You go to a hospital and see the patients suffering terribly because of various ailments. You multiply this agony a thousand fold and hundred thousand fold. And then just feel what it is like? Can you imagine the pangs of this enormous and unbearable suffering? If not, then you can never understand what is that thing, called war. You will have to pray:—

Oh! tell me, what is that
thing called war?"
Which I shall never, never feel.
Oh! Tell me, a poor blind boy?"

You visit a cemetery or a sohona and then imagine the whole town and cities one after the other, turning into ruins. Helpless children, patients lying in hospitals, ordinary innocent citizens of the towns—all turning into corpses in no time.

This need not be even imagined. When at the end of the last war, U.S.A. attacked the two big towns of Hiroshima and Nagasaki in Japan, the two cities turned into ashes in unbelievable time. I visited one of the two cities—I mean Hiroshima—seven years after the sad occurrence. Although industrious Japan had built them again, yet even then I could visit Japanese hospitals and see the victims of Hiroshima and Nagasaki lying there. I still remember having seen a girl in one of the hospitals who could not shut her eyelids even while sleeping. For the last seven years, I was told, she had been suffering the agony of having to sleep with her eyes open. The memory of that sight still haunts me. She was not alone. She was only one out of the big multitude, who somehow or other escaped complete annihilation, but were still suffering the psychological and physical after-effects of the great disaster. In 1945 the conscience of the whole civilised world received a shock such as it had never before. What a gastly act it was? Let us not remain complacent and imagine that what could happen in 1945 in Japan cannot happen in 1960. The terrible means of destruction at the disposal of all the so-called big powers have made much progress since 1945 and they are enormous. Every nation is magniloquent about them, as if they are something of which to be really proud.

No doubt war is a thing to be abhorred. Even those who go to war are not always for it. They are as if just driven to it. But we have to remember that the problem of war is essentially a problem of conflict. It is only a part of a larger problem.

One reason which made the Gaudīya-bhakti movement adopt the life of a homeless one, was this

very conflict, as he witnessed it, and himself put it. "Which was going on not between kings and nations but between nobles and brahmins, between householders, between mother and son, between son and mother, between companion and companion"

The conflict between nations is occasional. But the conflict between classes is constant and perpetual. Little astonishment, if there exists, in the presence of this constant class-war, so much pain and suffering in this world.

Organisations such as the Peace Councils have to remain alert and do whatever humanly possible to see that a war does not breakout in any part of this unfortunate world of ours. But we have also to remember that we can never stop the resultant of any action coming into existence without stopping the action itself. Here in this case the action is the constant class-conflict and the resultant has been the occasional bursting of a war, now here and now there.

Imperialism of the bygone century is out of fashion everywhere. Nation after nation is being set free even in Africa by those who held them under their heels for pretty long periods. India, Ceylon and Burma have all been made free in our part of the world. Have these freedoms really brought much happiness and prosperity, at the doors of those who needed it most, and expected still more? Needless to say that the answer would be a firm negative.

Why has it been so? Some answer: No doubt the political power has changed hands, but the social structure and economic relationship of different classes almost remains the same. Therefore as far as the misery of the masses is concerned, the inevitable status quo is to be witness-

ed. Social thinkers all over the world are giving deep thought to such problems. But can we make any change in our social structure or even in our economic relationship, if there is a war hanging over our heads? Of course not. The whole of modern civilisation stands the danger of being obliterated even from the face of the earth, if unfortunately there does breakout a third world war. Hence our first and foremost resolution should be, whatever at stake, we shall not go to a

war, we shall refuse to participate in any war in any capacity. But we have also to remember that a war or any other such catastrophe can never be put off indefinitely, unless and until we are determined to agree to changed relationships, under changed conditions, in changed circumstances.

As in modern world, war—cold war or hot—cannot be expected to solve any problem whatsoever, so war is to be tabooed at all costs.

“සුසුඛංවන ජීව්‍යම චේරිනෙසු අචේරිනො චේරිනෙසු මනුජයෙසු, විහරාම—
අචේරිනො ජං චේරන් පසවති, දුක්ඛසෙති පරාජිනො උපසංනො සුඛංසෙති, නිත්වා ජයං—
පරාජයං.”

“Ah, happily do we live benevolent among the hateful; Amidst hateful men we dwell benevolent

Victory breeds hatred; the defeated live in pain, Happily the peaceful live, giving up victory and defeat.

SINHALA SANGHARAMA IN BUDDHA GAYA

By VICTOR KARUNARATNE

BUDDHAGAYA or Bodh-Gaya, as the Indians call it, is the most sacred place to the Buddhists the world over. For it was here that the Master at the age of thirty-five attained Supreme Enlightenment.

It is recorded in the Buddhist texts that the Prince Gotama at the age of twenty nine renounced wife, child, crown and opulence, and in the garb of an ascetic retreated into the solitude of the forest in quest of the eternal verities of life. Accompanied by five other ascetics he practised severe asceticism on the bank of the Neranjara at Uruvela near Gaya. Strenuously and zealously struggling for six long years, he came to death's very door. But self-mortification could not lead him to the desired goal. Abandoning asceticism and extreme fasting, he partook of food. His five companions disappointed, forsook him. Then, unaided by any teacher, save fixed determination, unflinching energy and complete faith in his own purity and power, accompanied by none, the Bodhisatta resolved to make his final quest in complete solitude. Cross-legged he sat under the Bodhi tree at Uruwela—a pleasant spot, soothing to the senses and stimulating to the mind—making the final effort with the inflexible resolution: “Though only my skin, sinews and bones remain, and my blood and flesh dry up and wither away, yet never from this seat will I stir, until I have attained full enlightenment.” So indefatigable in effort, so unflagging in his devotion was he, and so resolute to realize the Truth.

On a full moon day of May (*Vesak*) exactly 2545 years ago as the sun rose in a glowing eastern sky, and the radiant Vesak Full Moon set slowly in the West, Boddhisatta Gotama solved the riddle of life, unravelled the mystery of being by comprehending in all its fullness, the Four Noble Truths—the Eternal Verities: sorrow, the cause of sorrow, the cessation of sorrow, and the Path leading to the cessation of sorrow. Because of its sacred associations Gaya came to be known as Buddha Gaya, and the tree under which he sat and meditated as the Bodhi Tree.

It was here under the Bodhi Tree that the Enlightened One reflected on the Paticca Samuppada (Dependent Origination) the Central conception of his teaching; in direct and reverse order thus: “When this exists, this; with the arising of this cause, this effect arises; when this cause does not exist, this effect is not; with the cessation of this cause, this effect ceases”*

The present Bodhi tree is one of the successors of the original Bodhi Tree. It is well-known that Sangamitta, the daughter of Emperor Asoka, brought with her the South branch of the original tree and planted it at Anuradhapura in Ceylon. It still flourishes and is the oldest known tree in the world.

According to the records of the Chinese pilgrims Fa-Hien and Hiuen Tsiang, Emperor Asoka was in the habit of visiting the Maha Bodhi often. The story of the Bodhi Tree

and Asoka's visit are represented in the sculptures of Sanchi. It is said that Asoka erected a shrine on the spot where the Master attained Enlightenment, and enclosed the Bodhi Tree with a magnificent stone railing. However, no remains of Asoka's shrine have survived. The existing temple of Bodh-Gaya can hardly be dated earlier than the first century before Christ, but there is good reason to believe that it reproduces the design of the original temple which Asoka built on the same site.

There is a cultural link between Buddha Gaya and Ceylon, for during the time of Samudra Gupta in India, Meghavarna, the reigning king of Ceylon, sent an embassy with costly presents to Samudragupta which led to the founding of a monastery at Buddha Gaya for the residence of the monks from Ceylon, at the request of Meghavarna. Hiuen Tsiang writes vividly about this monastery which he visited—towards the middle of the 7th century A.C.

This was the first Sinhala Sangharama erected in Northern India but certainly not the first monastic foundation of Ceylon in India, for we learn from the Nagarjunikonda inscription of Virapurisadatta that a spacious monastery called Sihala-Vihara was built on the bank of the river Krsna in South India at least a century earlier.

METHOD IN THE BUDDHA'S TEACHING

By LAKSHMAN DE MEL. C.C.S.

Continued from last Issue

The Rathavinā Sutta teaches seven purifications (*Visuddhi*). They are (1) Purification of virtue (*Sīla Visuddhi*), (2) Purification of mind (*Citta Visuddhi*), (3) Purification of views (*Diṭṭhi Visuddhi*), (4) Purification of transcending doubt (*Kankhā-vitarana Visuddhi*), (5) Purification of knowledge and vision of what is and is not the Path (*Maggāmagga-nānadassana Visuddhi*), (6) Purification of knowledge and vision of practice (*Paṭipadānānadassana Visuddhi*), Purification of knowledge and vision (*Nānadassana Visuddhi*).

One by one these seven have to be developed. There is no question of overstepping or side-tracking even one. Hence the simile of the relay of chariots used by King Pasenadi to rush to Sāvattī from Sāketa on urgent state business. He leaves the palace gate and by "means of the first chariot in the relay he would reach the second chariot and dismiss the first chariot, reach the third by means of the second chariot and then dismiss it." Similarly purity of moral habit is of purpose as far as the purity of mind is concerned. He proceeds this way one by one and reaches the Goal by means of the seventh purification.

An analysis of all these three Suttas so far discussed shows that there are broadly three main stages on the Path, namely *Sīla*, *Samādhi* and *Paññā*.

Sīla forms the basis. In the Noble Eightfold Path *Sīla* is represented by Right Speech, Right Action and Right Living. It is not only refraining from *Akusala* - Unwholesome action, speech and thought but also the promotion of *Kusala*. *Sīla* is a prerequisite for any type of spiritual development. This is clearly borne out in the Rathavinā Sutta where *Sīla Visuddhi* comes first. Without

Sīla Visuddhi purification of mind or *Citta Visuddhi* becomes an impossibility. Effective control of the sense faculties comes with *Sīla*. Unless sense faculties are effectively controlled all types of unproductive and unwholesome thoughts arise in one's mind, which thoughts hinder the path of Salvation.

Without perfection in virtue, *Samādhi* or Mindfulness can never be attained. Hence in the Mahā Assapura Sutta the initial stages of the training strive to create (*Parisuddhakāya samācāra*) purity of bodily conduct, and (*Parisuddha vacīsamācāra*) purity of words and so forth.

Right effort, Right Attentiveness and Right Concentration of the Noble Eightfold Path come within *Samādhi*. Mindfulness is essential for any type of mental culture or development (*Bhāvanā*). It paves the way to clear thinking, unsullied and undefiled by various impediments, the destruction of which is essential for *vipassanā*. The teaching of the Satipatthāna Sutta is for the purpose of guiding the yogi to *vipassanā*, through *Samatha*. It should be clearly understood that *Samatha* (Tranquility) or *Samādhi* is not optional but an essential link on the path to *vipassanā* (Insight). Without a tranquilized mind, penetration of *Anicca*, *Dukkha* and *Anattā* - i.e. *vipassanā* is just not possible. To reach *Ditthivisuddhi* (Purification of Views) *Citta visuddhi* (Purification of Mind) is most essential.

In the Satipatthāna Sutta the Buddha recommends the method of attaining tranquility (*Samatha*) through *Ānāpānasati* or Mindfulness on breathing, for the purification of the mind through the *jhānas* - meditations and thereby to *Sambodhi*.

The Buddha proclaims this as the Path followed by him.

Sammā Samādhi is the four *Jhānas* and nothing less. Till one attains to the first *Jhāna* one remains attached to the *Kāmaabhūmi* - spheres of pleasure, for his, *Nivaraṇas*, defilements are still uncontrolled. It is only by the first *Jhāna* that the *Nivaraṇas* are abandoned or suppressed. A person of a lower state of attainment than the first *Jhāna* is never called by the Buddha "as having separated himself from sense desires, separated himself from evil states." By reaching the first *Jhāna* a yogi for the first time makes his escape from sensuality, developed as a result of meditation on subjects opposed to sensuality. The first *Jhāna* transcends sensuality and is opposed to sensuality. According to the *Paṭiśambhidā Magga* at the time of the yogi attaining the Path of *Sotāpatti*, eight mental factors arise in him. Right concentration - *Sammā Samādhi* is one of the eight. It is this *Sammā Samādhi* that the Buddha equates in the *Satipatthana Sutta* with the four *Jhānas*. Thus without *jhānas* there is no possibility of reaching the stage of *Sotāpanna*.

Paññā wisdom is the final stage but all these three stages *Sīla Samādhi* and *Paññā* are joined together and support one another.

Mastery of *Sīla* leads to Mastery of *Samādhi* and *Samādhi* leads to *Paññā* and *Sambodhi*. *Sīla* is the beginning of Ariyan discipline and is therefore of fundamental importance. It comes at the beginning of the gradual training and leads one on the Path to *Nibbāna*. Thus did the Buddha say in the *Anguttara Nikāya V 2* "skilled moral habits lead gradually to the highest."

(*Kusalāni Sīlāni anupubbena maggaṅṅā pārenti*).

A MODERN ITALIAN UNITARIAN

By BASIL VINEY

MANY readers of *The Inquirer* will remember the Rev. Stewart Carter's reference to Giovanni Pioli, and to his difficulty with publishers and booksellers, owing to the interference of the Roman Church.

You will imagine, therefore, my surprise and delight to receive a copy of his last book sent straight from the author. It contains some 250 pages; is well printed, and one dares to hope that somehow it will win a wide circulation in Italy, despite the vigilance of Rome. It should also most certainly be translated into English; both for Quakers and Unitarians, who should know more about this veteran champion of the Free Faith; and for English-speaking Roman Catholics, who judge their church much too favourably by its behaviour in protestant countries, and who would be profoundly disturbed, to their great good and enlightenment!

Giovanni Pioli was a one-time fellow student with the late Pope Pius XII, but early left the priesthood and the Roman Church and found his way to our free faith. He spent three years in Britain, and then, back in Italy, became influential in educational circles. But the advent of Mussolini put a stop to that, and a spell of imprisonment was followed by much police vigilance. In those days he was writing a splendid appreciation of Fausto Socino (Socinus), whose greatness, both as Unitarian and Pacifist, I had not realised till it came my way.

* * *

With the collapse of Fascism he resumed his public activities—among other things persistently urging the new Italian Republican Government to insert a clause into the Military Service Acts granting pacifists the right to “refuse to kill”. That such a clause operates in most protestant countries exalts them perhaps too highly in his judgment. Sometimes he almost seems to imagine that once conscientious abstention is legalised the average man will refuse to kill on government command!

But to return to his last book—“The Religion of Jesus and the Roman Church” (the choice of the

adjective is obviously deliberate, and we should follow suit!)—though, with Schweitzer, Pioli holds that Jesus looked for early miraculous intervention, he finds the essence of the gospel in the Sermon on the Mount, which, for him, is no mere “interim ethic”, but offers the only practical way out of our modern evils, from poverty (still rife in Italy) to warfare.

Most of the book is a sustained indictment of Rome. In an early chapter he draws a dramatic contrast between the “Christian” Emperor Constantine, whom he describes as “perhaps the most grim and cruel delinquent ever mounted on the imperial throne”, and the Buddhist Emperor Asoka who “as an expression of his penitence for the sufferings and deaths he had caused, and persuaded that ‘the greater conquest is that made by compassion’, fully embraced, taught and spread abroad *that* doctrine of salvation”.

* * *

Later chapters bring the story up to date, and throw a vivid and unpleasant light on the Roman Church of today. She still excommunicates priests who show liberal inclinations; she impedes the good works of whoever rejects her claims (e.g. Danilo Dolci); the only contribution of the new Pope towards the reunion of Christendom is to invite all outsiders to return to the one true fold; and the enforced celibacy of the priesthood is condemned as “a mask that covers ruin and shame, and a danger to public and private morality”.

Furthermore she attributes to her own unique powers phenomena which any student of psychical research would explain along other lines (Pioli is himself deeply interested in psychical matters); whilst, above all, her political influence is always reactionary. She has a share in the responsibility for the rise to power of Mussolini, Hitler and Franco, and in the assassination of many thousands of Serbs in Croatia, during the course of the last war. We read that the Serbs were told “you are all condemned to death, but you can save yourselves on condition that you are converted to Catholicism” (i.e. from the Greek to

the Roman Church) and that “priests encouraged and blessed the assassins” who advanced “with a cross in one hand and a knife in the other”. Some of the Serbs yielded, some escaped, but many, including women and children, were killed. Pioli assures us that the Vatican knew, but that it was all described as “a missionary operation without any civil or ecclesiastical pressure” by the Vatican Radio! It seems incredible, but is a warning to those who judge Rome by her behaviour in Britain, or even in Italy!

* * *

Small wonder that Pioli asks, as Mazzini had done a hundred years before, “Is Christianity spent, or has it not yet been realised?”, and answers that it all depends on whether, by Christianity, you mean the Sermon on the Mount or the dogmas of Rome. He notes with approval the “Pan-Christian” movements, and deplors the absence of Rome; but we must also look further afield. Of Gandhi, as of Jesus, he says “the light lit by him is not an isolated flame, there is at least a little flame in the bottom of every heart”.

Space forbids more than a very sketchy and inadequate review of this interesting and fascinating book. But this I must add:—

Many of us, who have long loved so much of Italy—her wonderful painting and architecture—her long line of inspired musical composers (until recently sadly under-rated here, because misjudged by German standards)—her friendly and genial folk—have deplored her slavish allegiance to the Roman Church, rejoiced that a century ago she found in Mazzini so valiant a champion of political freedom and enlightened faith, and then grieved that his message fell on barren soil.

Now in Pioli we have another such prophet of unfettered faith and social reform, and some of us rejoice further that he is also a prophet of the power of unarmed goodwill. Dare we hope that his influence on his beloved but unfortunate land, added to that of his great precursor, will penetrate deeply, and will arouse the heart and mind of Italian youth, till at last the day break!—*The Inquirer*

SAN FRANCISCO VIHARA NEARS COMPLETION

SAN Francisco, California—After 11 years the beautiful new Buddha's Universal Church, a block from the heart of San Francisco's picturesque Chinatown, is nearing completion.

This unique 4-storey structure, built by the 300 members and by volunteers who contributed time, energy, skill and money, will be dedicated early next year, according to Dr. Paul Fung, California physician and leader of the Buddhist congregation.

On the gleaming white facade of the church, built where once was located the Club Mandalay, a famous San Francisco night club, a bronze lotus flower was affixed in place recently over the English name "Buddha's Universal Church."

On the other side of the entrance another bronze sign is being prepared which will read: "A symbol of America's generosity and freedom of religion. With heartfelt thanks of the Buddha's Universal Church, co-operatively built by members and friends."

The inspiring story of the church attests the truth of the inscription. The dream of Buddha's Universal Church began in the minds of two brothers, Charles and Frank Yick, in the early 1930's, when Charles visited China and became interested in the teachings of the Buddha.

With Dr. Fung and other like-minded friends, the Yick brothers met in vacant buildings in San Francisco's Chinatown to study the Buddhist scriptures. As their number grew they moved to a sewing shop on Kearny Street, near the present site of the church. In July 1951, they had raised enough money for a down-payment on the Club Mandalay, planning a few alterations to convert it into a church.

"Then," said Dr. Fung, "we discovered the building had no walls of its own. Rafters were simply fastened to the walls of adjacent buildings which served as the walls of the club."

The congregation laboured two months, tearing down the old building. They made an excavation, 15 feet deep and 70 feet long, 78 feet wide. Meanwhile, they sold cookies, and held fairs and bazaars to finance their projects.

The world-famed architectural firm of Campbell and Wong designed the building for the church "for about what it cost them for blueprints and stamps," said Dr. Fung.

A former city engineer, Felix S. Spitzer, gave free advice on engineering problems, although he was not a Buddhist. A contractor donated more than 100 sacks of cement, a ton of steel and 2,000 feet of lumber. When it came time to pour concrete, he sent over a crew of five, without charge, to guide the inexperienced volunteer workers.

In many respects the most inspiring contribution has been made by casual passers by who were impressed by the sincerity of the men and women workers and who freely offered their labour. There was an American sailor, for example, who walked past one night, saw the church members working, and joined them. Thereafter, he spent every liberty in the port of San Francisco helping to build Buddha's church.

A girl who works by day as a legal secretary happened to be walking by one night—now she is a regular member of the carpentry shift, helping to polish the teakwood wall panelling. There are many others, from housewives and common labourers to doctors of philosophy and professional men like Dr. Fung who have worked these eleven years to make the dream come true.

Most of the work is now completed. Only details and finishing re-

main to be done. The symbolic "Ship of Virtue" (or Dharma Ship) on which the disciple rides through the turbulent sea of life is being sculpted in teak and will soon be on the unadorned altar.

On the fourth floor roof garden of the church there is a pool, designed in the shape of the lotus, with a fountain in its centre. The pool's water reflects the sand of the Ganges. Coloured lights play on the fountain—red for fundamentals of human characters, green for the highest in human character, white for the Buddhist doctrine, and yellow for the ultimate truth of the doctrine. In the pool will be lotus blossoms growing in water with controlled temperature.

Two saplings of the Bodhi-tree, brought from Ceylon and descended from a Bodhi tree under which the Buddha set to meditate for seven days, will also be planted on the roof of the church.

Classes are already being conducted in the church. There are school rooms, kitchens, and a library in the building. There are several small study rooms in which members may sit and meditate or worship. The interior finish is primavera wood, with walnut and teak for trim. Ceiling lights, set in blond African mahogany diffuse a warm soft glow. But the design of the whole is simple, in keeping with the precepts of Buddhism.

Do You Know

1. That after a certain Buddhist lawyer addressed the Buddhists of the Colombo Police Office in the Police Library, the I. G. P. has signed an order closing the Police Library to meetings of the Police Buddhist Association?
2. That a well-known Catholic Priest of Colombo made an unsuccessful bid to commit suicide recently.
3. That the question now asked is why this drama was not brought before a Magistrate's Court?

OMAR KAHYYAM AND WIJAYATILAKA

By H. A. C. WICKREMERATNE

OMAR Khayyam, the Persian poet lived in the twelfth century. He was a material Epicurean whose philosophy of life was that of Horace and Herrick—"gather ye rose-buds while ye may..." While believing that sensual pleasure is the serious purpose of life he appears to have diverted himself with speculative problems of Good and Evil, Destiny and Deity. To him the riddle of the universe was beyond man's solving. It is all a matter of Destiny and Chance.

"Tis all a Chequer-board of
Nights and Days
When Destiny with Men for
Pieces plays:
Hither or thither moves, and
mates, and slays,
And one by one in the Closet
lays.

Ah, fill the Cup: what boots
it to repeat
How time is slipping
underneath our Feet.
Unborn Tomorrow and dead
Yesterday
Why fret about them if
Today be sweet!

This comforting philosophy and the magic of Omar's words obtained for him a multitude of admirers not the least of whom appears to be Mr. S. A. Wijayatilaka, Principal of Ananda College, for in attempting to scoff at the scheme to take over the assisted schools he fondly quoted the old Persian poet at the school's prize-giving recently. If Mr. Wijayatilaka quoted from one of the Pope's Encyclicals on the subject of education or relied on some of the pontifical statements of His Grace the Archbishop, or even on some weighty pronouncement made by Mr. Dudley Senanayake, or Mr. A. E. Goonesinha the one-time Labour Leader, or even "Muhan-

diram Wakwelle, who claims to be a disciple of Mr. D. S. Senanayake, he would have been in the company of modern thinkers. But why does Mr. Wijayatilaka go back to the twelfth century for support for his educational theories? Why, indeed? The answer is simple. He is a continuation of the conservative tradition of the nineteenth century. Reared in the pleasant garden of mid-Victorian learning and enlightenment, he is not happy with new ideas and realises them slowly and a little painfully.

Having drunk deep at the pure fountains of English literature, he is a master of the polished phrase and diction of Addisonian purity. He has had the advantage of a perfect classical education. Was it not some English writer who said that any man who goes through the regular gradations of a classical education and does not in the process lose the common touch must consider himself lucky. If we are to judge Mr. Wijayatilaka's recent utterances on the function of denominational schools we can hardly call him lucky, for he stands aloof from the people making his comments on the unfolding of a new chapter in education, not in a spirit of goodwill and co-operation but with the cold detachment of the Greek Chorus.

Irritated by the excursion of the common man into the sacred domain of education where the irony of events has made him Pontiff and Law-giver, he betrays a certain asperity of temper and asks the question, "What is national education?" "What is Truth?" asked jesting Pilate, and would not wait for an answer. "What is a national system of education? What does it connote?" asks Mr. Wijayatilaka in half-mocking tones, but strangely enough he does not furnish the answer. www.dhammadownload.com/aavanaham.org

This question may be baffling to him and to others like him who belong to the past and have no vision of the future. Put this question to any intelligent village school-boy and he will answer: "A national system of education is that system which provides equality of educational opportunity for all children from all strata of society regardless of the means of their parents or their station in life. It is that system that regards intelligence and aptitude of children as the only test for their admission to school. It is that system which confers an inalienable right to every child born in this country to be admitted to school and to be educated free of charge. It is that system which destroys snobbery and a sense of false values and enables the carpenter's son and fisherman's daughter to sit on equal terms and to compete on equal terms with the Cabinet Minister's son and the School Principal's daughter. It is that system which will make the sons and daughters of Lanka conscious of their heritage and enable them to turn their fine dreams into enduring realities."

Need we point out to Mr. Wijayatilaka that when the Government is endeavouring to displace an outmoded system of education with its glaring anomalies his reference to the philosophy of Omar Kahyyam is singularly inappropriate.

From his ivory tower Mr. Wijayatilaka has thrown down a challenge to the Minister of Education to mould an educational "world nearer to the heart's desire." The people of this country accept this challenge for they know that already they have created an atmosphere in which the vision of a national system of education can be translated into reality. It is a pity that Mr. Wijayatilaka with his outstanding gifts and his high intellectual attainments should show a bankruptcy of the deeper wisdom of affairs and become a willing tool of the reactionaries in our midst. He could have been the Moses of our people leading them out of the wilderness of illusion into the promised land of equality of educational opportunity, but alas! he has become the Judas of our Cause.

HOSPITAL SCENES

I It was "Casualty Day" in a Surgical Ward, and an old woman had been brought in by the Fire Brigade, picked up from the road, with several small injuries.

The Nun had screened off the bed. The old woman was muttering away and was asking for something to relieve her pain, adding now and again the phrase "may you thereby attain the bliss of Nibbana."

A few minutes later, the house officer, who was a Buddhist, and who was busy attending to another patient, saw the Nun wheeling a trolley to the old lady's bedside, on which was a black box—used by the Catholic Priest for giving extreme unction. And behind the screen the old lady was repeating the phrase about "attaining the bliss of Nibbana"!

"What is that for?" queried the House Officer.

"The priest has come to give extreme unction to this poor woman", said the Nun.

"But she is a Buddhist, Mother," said the H.O. who had overheard the woman.

"Oh no!" said the Nun, and showed him the bed-head ticket.

The bed-head ticket showed the word "Unknown" in the cage marked "Patient's religion!"

But it said "Unknown" also for the cages marked "name", "age", "address", etc.—for she had been picked up from the road, and was unable to give a proper account of herself.

"She is a Buddhist, Mother," said the H.O. "You better remove those things."

The Nun scowled at the H.O. but seeing he was determined grudgingly removed the articles. The priest shrunk away.

The Nun had lost a golden opportunity of gathering for herself more "treasure in heaven", by converting a heathen. And no wonder she scowled?

* * *

"Casualty day" in the Surgical wards may also be aptly termed "Conversion Day"—for on these

days the nuns and the priests have a field day. On this day many patients are admitted unconscious, whose relatives or addresses or religions are unknown. A Catholic can always be identified by a medal or a cross worn round his neck, or a cross tattooed on his body. Those who do not have such emblems are not Catholics.

And Catholic Nuns are also forbidden by their Church to summon any Minister of a religion other than a Roman Catholic for a dying patient.

If this is the order of the day in Government hospitals we shudder to think what will happen to non-Catholic patients who enter private hospitals run by Catholics.

II

A Tamil boy belonging to a Non-Christian faith lay seriously ill in an iron lung. When the Doctor of the ward came on his round at night, he found a nun of Perpetual Succour reading to him from the Bible. On seeing the Doctor this nun left the patient. The Doctor inquired from the boy as to what the nun was saying. He replied that she was repeating something in English to him. Thereon, the Doctor wrote on the bed head ticket that this patient should not be disturbed. Subsequently, the boy got well and left the ward; and a senior nursing mother showed the remarks on the bed head ticket to several others saying that the Doctor made them as he was anti-Catholic.

These incidents look absolutely harmless. Those who challenge the statement that Catholic nursing nuns or Catholic nurses indulge in conversion of dying patients in hospitals to their faith, may be interested to read these extracts from a pamphlet of the Revd. Father William S. Bowdern S.J. entitled "The Catholic Nurse and the Dying," published by the Catholic Truth Society of India. I hope they would be convinced as to what the nun was trying to do to that Tamil boy.

* * *

ANYONE CAN BAPTIZE

N.B. These instructions are given specially for nurses, (Catholic) because their work brings them into frequent contact with the dying. But whatever the case of a person who is dangerously ill. No matter what

your faith is, you can validly baptize a person as long as you intend to do what Christ wants done and follow these instructions. It is in your power to open to him or her, the gates of heaven. Keep these instructions handy; familiarize yourself with them; and when the time comes use them (Page 3).

When one cannot receive the baptism of water, baptism of blood (martyrdom) or desire is sufficient for salvation (Page 7).

Unconscious Patients

1. Call a priest.
2. If anyone is present who knows the man, find out the religion of the dying man.
3. **If he is not a Catholic**, and a priest is not at hand; and the man is dying, recite slowly in his ear the Act of Faith. And the Act of Perfect Contrition. And then baptize him conditionally.

Though apparently completely unconscious, he may hear you. Since he cannot speak, tell him to make the above acts with his will. **Non-Catholic baptism** is valid if performed correctly; but for safety's sake baptize the man conditionally (Pages 10 and 11).

Summary

In conclusion let us repeat the very brief and most important things that can and should be done for a dying man. A nurse or anyone else, **Catholic or non-Catholic**, can do these things which may assist the dying man to win the happiness of heaven. The following summary will cover most cases.

1. Call a priest.
2. Recite with the Dying Man the Act of Faith.
3. Recite with the Dying Man the Act of Perfect Contrition.
4. If the priest is not present and the man is dying and is not a Catholic, baptize him yourself at least conditionally.

* * *

Truth is very unpalatable. The exposure of the subtle activities of some of the nuns in hospitals has made the staff jittery. They blind themselves to facts and attribute to us anti-Catholic bias. They have been known to obtain "contradictions" after peculiar persuasion. Will these good souls also try to contradict the damning indictment against a nun in the General Hospital, Colombo (Ward 18) by Bhikkhu Sumana as published in the Buddhist opinion of August, 1960?

The Truth about the Protestant Situation in Spain

What happens in a country where clericalism is dominant—by a SPANISH CHRISTIAN

Article Six of the Spanish Bill of Rights says, "No one shall be molested for his religious beliefs or in the private exercise of his worship." This "freedom of religion," however is wiped out in the very next sentence which says that, "No other external ceremonies or manifestations than those of the Catholic religion shall be permitted."

It is estimated that of the 30,000,000 population about 25,000 do not profess the Catholic religion. This summary of the Protestant situation in Spain is to give a short analysis of the situation as the Protestants face the intolerance of both the Spanish government and the state church. Generally speaking, the persecution of Protestants in Spain is more subtle than violent. Spain no longer kills Protestants—it just makes it impossible for them to live. . . . by fanatical parents or other relatives, and expelled from jobs or refused promotion in such places as factories.

Protestants are prohibited to (1) identify their churches by any outward sign, (2) advertise their services either by press or radio, (3) circulate Bibles or portions of it without Roman Catholic notes, (4) distribute tracts and other evangelical literature on the streets, (5) **have private schools to educate their own children**, (6) teach in public schools, (7) be officers in the armed forces, (8) operate their own hospitals, (9) establish old folks' or orphans' homes, (10) broadcast the gospel over the Spanish radio stations, (11) rent public halls for "special gatherings," and (12) operate public evangelist book stores. Among the major types of persecution there are six. These includes: (1) closing churches, (2) refusing to grant permission for the civil marriage of Protestant young people who have been baptised in the Catholic church in infancy, (3) restriction and confiscation of Protestant literature, (4) causing hardships for the education of Protestants in Spain, (5) subjecting Protestant servicemen to disciplinary action for their faith, and (6) making it difficult for the burial of Protestants, specially in smaller cities and villages.

At least twenty two churches of four different groups are now closed by government order, eight churches belonging to the Spanish Evangelical Baptist Union, four churches belonging to the Spanish Evangelical Church. . . . three Plymouth Brethren churches. . . . and eight independent churches.

Protestant marriage ceremonies are not recognised by the authorities.

Protestants must "prove" that they have "apostatized" from the Church according to its definition. The government has recently passed a new regulation granting full power to all officials in charge of civil registers to examine both parties separately and secretly to determine if they are "apostates." It is almost impossible to prove apostasy to a biased official who at his own whim and fancy may reject all evidence. Civil judges must give one month's notice to all the Catholic bishops of the diocese notifying him of the apostates. The Bishop naturally will do his best to discourage the young people from being married outside the Roman Catholic Church.

It is illegal to print any type of evangelical literature in Spain. Twice in the past five years the magazine of the Spanish Evangelical Baptist Union has been suspended. . . .

Protestant schools are prohibited.

Some children of Protestant families attending public schools—which must teach the Roman Catholic doctrine—are scoffed at by their teachers and fellow pupils. In some cases they are expelled, as happened to a ten year old girl of Argamasilla de Calatrava in June, 1958. Because she refused to "say prayers," the teacher put her out into the street saying, "Get out of here, We don't want Protestants."

From time to time young men serving their country in the armed forces are persecuted for refusing

to bow down at mass, which is a part of the "swearing to the flag". (Like Hitler's Germany).

Burial of Protestants is often very difficult. Most large cities have "civil cemeteries" for non-Catholic burials. . . . Protestant funerals must be held in early hours (5 or 6 a.m.) of the morning to avoid "open manifestation." There have been cases where Protestant funerals have been denied and the Protestant given a Catholic burial.

In most cases the order seems to come out of Madrid, but no definite source is given by the authorities.

These are the facts about the Protestant situation in Spain today. They are not pretty. Neither are they exaggerated. . . . and the Protestants feel that a great deal is at stake for the free world here in Spain—a twentieth-century Spain suffering first-century persecution (—*United Evangelical Action*).

* * *

This is the plight of Protestants who worship the same God and believe in the same Jesus Christ. The religious conquest of this island is the ultimate aim of the Roman Catholic Church in Ceylon. The Catholics shout in unison today that they must not be denied their fundamental democratic rights. Are they talking of their fundamental right to deny the fundamental rights of others. We call all those who believe in Democracy and freedom to unite, forget their petty differences and fight the Clerical menace that may lead this country to the same situation as in Spain. It is no wonder, Catholics have denounced Communism. The Communists have too readily learnt of the methods of the Roman Catholic Church. . . . Buddhists awake or else you may sleep for ever.

—PROTESTANT.

LETTERS TO THE EDITOR

CHRISTIAN SCHOOLS AND MR. E. L. SENANAYAKE

I read your editorial appearing in the September issue of the 'Buddhist' and I congratulate you for that without any reservation. I am doubly happy that as you who belong to a Party that opposes the taking over of assisted schools (Note by Editor—we parted company long ago taking our conscience and self-respect with us!) have shun party politics and have the courage to express the opinion of the majority Buddhists with no fear or favour.

I too read in the daily papers of the historic utterances of the self-appointed leader of the Buddhists, Mr. E. L. Senanayake, at a prize giving in a Catholic school. I am positive that he did not know what he was speaking. It is just another Catholic record played through a Buddhist loud speaker.

He cannot make his unique case to generalise the whole situation. Either he is not aware of what is happening in the country or he is subordinating rights of the majority Buddhists to a seat in Parliament. What a shame!

You have cited a case as far back as 1912. I quote below an extract of a speech made as recently as 1954 by Mr. R. R. Breckenridge (now dead) on his retirement from Trinity College where Mr. Senanayake had the good fortune to study and yet preserve his religion. This appears in the Trinity College magazine issued in 1954.

"...I will say first to the Christian students never to forget the original intention of the founding of this College; you know it was to spread the Gospel of Jesus Christ.... I have to say this to you children of others faiths; it is a pity that the code regulations of these days and the strange attitude of your parents seal you off from any contact with the ennobling influences of the Christian way of life. I do not blame you, but I do blame the wilful shortsightedness of your parents..."

I would invite Mr. Senanayake to read this and tell us what he thinks of the motive behind this farewell message. Had it not been for these "code regulations" the purpose of founding this College would perhaps been achieved.

Mr. Senanayake is well advised not to make such irresponsible utterances just to save a seat in the Parliament even in future date.

S. ALMEIDA
Kurunegala.

THE ROMAN CROSS IN UNIVERSITY BUILDINGS

I travel daily from Kandy to Kaduganawa by train. When the train approaches the Peradeniya New Railway station the Ceylon University buildings hail into view. Among these there is one building that lies closest to the railway track. This is the one which houses the Department of Botany.

The most conspicuous feature of this building is the fact that its rows of windows are so designed as to display a frieze of Roman Crosses, such as we find in buildings put up by the Catholic Church. It is common knowledge that the University buildings are designed to conform to the Kandyan type of architecture which is the representative architectural style of the land. What strikes even the most casual observer is how did the Roman Cross infiltrate into national architecture? These buildings are put up at state expense from public funds in a country where Buddhists, Hindus and Muslims constitute the overwhelming majority.

This appears to be a subversive attempt by Catholic officials to aggrandize their religion at the expense of the state. Such underhand activity brings about religious acrimony in an otherwise peaceful land where men of all faiths have to live in harmony. It cannot be an accident that the building that lies closest to the Kandy-Colombo rail track was selected for this insidious Catholic attempt at infiltrating into national architecture with their partisan symbols.

I would like to point out that it is not in the interests of amity between various faiths to foist one's religious symbols on buildings which are financed by the masses of this country who are not Christians. Already a committee has been appointed to investigate into subversive activity of Catholics in state hospitals, and such attempts as these raises one's suspicions and leads to misunderstanding. I hope I will not be accused of intolerance. One cannot tolerate parasitical inroads being made into the national architecture and culture by a minority faith which aims at domination over the rest by fair means or foul.

D. A. WEERARATNE
Kandy.

(Mr. Weeraratne's covering letter tells us that the above was sent to the Lake House Press, but has not yet been published. Will it ever be?—Ed.)

IS A RELIGION ESSENTIAL?

IS a religion essential for any person? This is a popular question which is asked by many people. Especially because we are living in a scientifically advanced age. Some advocate that a religion is not essential for any individual. Now let us think deeper into this question—is a religion essential for man?

Today the younger generation, copying the "educated" elders, does not believe in following any religion. Therefore, we must great this question of religion as one of the most important questions confronting us.

What is a religion? A religion can be thought of as something which teaches an individual of that individual's duties and responsibilities. Further, religions are found to be based on the two basic things fear and shame.

From a certain point of view it seems that religions retard the progress of nations and individuals. However, when this retardation is thought of in terms of the ways in which religions serve the human kind it (retardation) is insignificant.

Now let us consider some ways in which religions retard the progress of a nation or an individual. History shows us that numerous wars had taken place due to religions. The harm done by these wars to the world is very great. Some religions oppose the harming of life, thus these religions tend to lower the economic standard—particularly of a country. Further, if doctors are unable to do their experiments with life is it not you and I who suffer?

It is easier to think how religions serve the world. The primitive man was held to the path of civilization by the hand of religion. If it were not for religions (which started in a humble way) man would never be in the present position.

Today the world is finding ways and means of achieving world peace. World peace can best be achieved through religions. Specially the uneducated man benefits a great deal by following a religion. If he does not follow a religion he would find it extremely difficult to choose good from evil.

One is born blind; one a cripple; one deaf; one dumb. And what is the cause for this? According to the Buddha the cause for these unfortunate handicaps is Karma. Thus it seems that a life and a religion has a great link.

Finally if man is to live and prevent himself from being destroyed by the weapons manufactured by himself he should follow a religion. A religion will help a person through his struggle in life. A man knowing his religion finds life interesting.

If a man is not controlled by religious ideas he will be like a valuable plant becoming a weed. Further one who believes in a religion will get the utmost from his life. Remember that only a religion is the best helper that one can have in one's impermanent life in this imperfect world.

C. ANDREW SCOTT
Kandy.

COLOMBO Y. M. B. A. NEWS

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- 5, 12, 19, 26 යන බදු දිනයන්හි සවස 6 සිට 7 දක්වා දෙස්තර ඒ, රත්නපාල මහතා විසින් පවත්වන අභිධර්ම පන්තිය.
- 6 වෙනි බ්‍රහස්පතින්ද සවස 6 සිට 7 දක්වා "විඤ්ඤා වාර්ගය" යන මැයික් ධර්ම සාකච්ඡාව ගරු පීයදස්සි හිමිපාණන් වහන්සේ විසිනි.
- 13 වෙනි බ්‍රහස්පතින්ද සවස 6 සිට 7 දක්වා "එකායන මාර්ග" යන මැයික් ධර්ම සාකච්ඡාව ගරු පන්තේරියේ කාශ්‍යප හිමිපාණන් වහන්සේ විසිනි.
- 20 වෙනි බ්‍රහස්පතින්ද සවස 6 සිට 7 දක්වා "බුද්ධගම අඹු වාදයක් ද?" යන මැයික් ධර්ම සාකච්ඡාව ගරු පණ්ඩිත මිහිඟේ ගුණසිරි හිමිපාණන් වහන්සේ විසිනි.

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

වස් පුන් පොතෝද් පිළිබඳ වැඩ සවහන

- උදේ 7.30 ට භාවනාවේ යෙදීම ගරු කුඩාවැල්ලේ වංගිස හිමිපාණන්ගේ අනුශාසකත්වයෙනි.
- 9.00 ට ධර්ම දේශනාව ගරු කරපුටුගල ධම්මවංස නායක හිමිපාණන් විසිනි.
- සවස 2.00 ට ධර්ම සාකච්ඡාව ගරු විනායාචාර්ය දෙමළොඩ ශ්‍රී ජේවන හිමිපාණන්ගේ ප්‍රධානත්වයෙනි.
- 3.30 ට ධර්ම දේශනාව ගරු පණ්ඩිත තලල්ලේ ධම්මානන්ද හිමිපාණන් විසිනි.
- 4.30 ට භාවනාවේ යෙදීම ගරු කුඩාවැල්ලේ වංගිස හිමිපාණන්ගේ අනුශාසකත්වයෙනි.
- 6.00 ට බුද්ධ පූජා පැවැත්වීම සහ ආගමික පිළිවෙත් පිරිම.
- 6.30 ට කොළඹ කොටුවේ විහාර මන්දිරයේ මල් පහන් ආදියෙන් යුත් බුද්ධ පූජාවක් පැවැත්වීම.

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

එල්. ආර්. ගුණතිලක,
ආගමික කටයුතු පිළිබඳ ගරු ලේකම්

ඔක්තෝබර් මස වැඩ සවහන

ඔක්තෝබර් මස 2, 9, 16, 23 යන ඉරු දිනයන්හි සවස 5.45 සිට 7 දක්වා ගරු කුඩාවැල්ලේ වංගිස හිමිපාණන් වහන්සේගේ අනුශාසකත්වයෙන් භාවනාවේ යෙදීම.

- 27 වෙනි බ්‍රහස්පතින්ද සවස 6 සිට 7 දක්වා "මිනිසුන් අතර ජාති හෙදයක් තිබේ ද?" යන මැයික් ධර්ම සාකච්ඡාව ගරු හිනටියන ධම්මාලෝක හිමිපාණන් වහන්සේ විසිනි.

පදා ගායනා නරභය

පදා ගායනා නරභය අවසාන වාරය සහ තෘතීය ප්‍රදාය නොවැම්බර් මස 13 වැනි ඉරු දින සවස 4 ට.

කොළඹ නරුණ බොඩ සමිතියේ නාට්‍ය අංශය
ඉදිරිපත් කරණ

මැටි කරත්තය

(සංස්කෘත රංග ශෛලියට අනුව)

ඔක්තෝබර් 2 වැනි ඉරිදි

සහ

ඔක්තෝබර් 30 වැනි ඉරිදි සවස 6.30 ට

බොරැල්ලේ නරුණ බොඩ සමිති ශාලාවේ දී

දාය කිරීම:

රු. 3 (වෙන් කළ ආසන) රු. 2 රු. 1

කලින් ටිකට්:

නරුණ බොඩ සමිති කායාලය, බොරැල්ල.

ටැලිපෝන්: 9786

Light of Asia Elocution Contest

Finals at 4 p.m. on Sunday, October 23, 1960.

NEW MEMBERS

5.9.60: S. Wategama, 77, 'Taxila', Panchikawatte Road, Colombo 10.

26.9.60: T. S. P. de S. Gunasekera, 'Lhairi', Seeniya, Hikkaduwa.
D. P. de Silva Samaragiriya, Ambalangoda.
P. S. Pallawela, 381, Nawala Road, Rajagiriya.

It is regretted that Mr. B. E. Amendra's name was incorrectly printed in our last issue as B. E. Devendra.

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NOTICE

It is regretted that "The Buddhist" CANNOT be sent to members whose subscription is in arrears for more than three months.

The Hon: General Secretary,
Y.M.B.A.