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"SĪLA PAÑÑĀNATO JAYAM"



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Editorial

THE WEATHER

THE season of peace and goodwill is at hand. We should like to join our Christian brothers in saying "Peace on Earth and Goodwill to all Men." This month we propose not to discuss the implications of the School-Take-Over lest we should offend some of our readers, but rather dwell on the weather and its vagaries.

Weather is a term which, we are told in dictionaries, describes the general atmospheric conditions at any particular time, the state of the atmosphere with respect to calm or storm, heat or cold, wetness or dryness, clearness or cloudiness or any other meteorological phenomena. Used as a verb, the word means to expose to the air; to affect by the weather; to wear down or disintegrate by atmospheric influence; to sail to the windward of; to endure without harm, as a tempest, through nautical skill or good fortune; hence to bear up against and overcome as danger or difficulty.

There is much that a Buddhist can learn from the behaviour of the weather, its main characteristic being

its unpredictability. The weather like all phenomena is never the same for two moments. It has been remarkably so in Ceylon in recent times. A *communiqué* from the Observatory barely gets out of its own office without the forecast being completely belied. Now it must not be imagined for a moment that we are making any personal criticism of the observatory officials, who after all are *puttājāna* (worldlings), and, therefore, liable to err. We only want to stress the *Anicca* aspect of every-

The weather must necessarily bring us into contact with the weather-cock. The weather-cock is something in the shape of a cock placed on the top of a spire or other high object which turns with the wind or shows direction. It also has a more significant meaning which will interest us very much at a time when even people in high position, men with estimable records, men who have rendered unquestionable service in the not remote past who now try to trim their sails to suit the wind. This word has also a sinister connotation. It means a vane; a

fickle, inconstant person. Inconsistency can also be strained to mean a manifestation of *Anicca*. That is why we have to put up not only with the vagaries of the weather but also the naked inconsistencies of weather-cocks in public life, and political chameleons, who have a convenient weapon of self-defence in their armoury, namely, that "circumstances alter cases." Is not this a shameless subterfuge worthy of Machiavelli who enunciated the now famous immoral theory that the end justifies the means? Inconsistencies in men are the result of the lust for power or the greed for office or wealth which can be overcome only by a mind pursuing the road to selflessness or the destruction of the Ego instinct. Here too the weather gives us an illustration in the twin verses in the *Yamaka Vagga* (13 & 14)

සරා ගාරං දුර්ව-නං
චූට්ඨි සමච්චි විජ්ඣති
ච්චං අහා විතං විනනං
රාගො සමච්චි විජ්ඣති

"Just as an ill-thatched house is pierced by rain, so is an unstable, fickle mind influenced by lust."

In the other verse the converse refers to a well-thatched house and

a well-balanced mind not being adversely effected.

යථා භාරං සුච්ඡන්තං
 චූට්ඨි න සමති විජ්ඣති
 එවං සුභා චිතං චිත්තං
 රා ගො න සමති විජ්ඣති

Again, in the *Anguttara Nikaya* we come across further references to the weather. The Buddha compares people to the rain clouds—the thunderer not the rainer (a person who talks but not acts); the rainer not the thunderer (a person who acts but not talks); the neither thunderer nor the rainer (a person who neither talks nor acts); and both the thunderer and the rainer (a person who both talks and acts).

And *Anicca* cannot be dissociated from *Dukkha*. Everything, we need hardly point out, is *Dukkha*. Wealth and power, pomp and pageantry, all lead to the grave. A change of weather, frequently or infrequently brings *Dukkha*. Rain may bring *Dukkha* to some. Sunshine may bring discomfort to others. The editorial office we hold, which is also impermanent, has all too frequently led us to *Dukkha*. We cannot and do not except plaudits from all our readers. In the ranks of those who agree with us and of others who do not there are not a few who have no clear understanding of the question at issue. Was it not the celebrated Dr. Johnson who said: "For one

reviewer who criticizes any book after reading there are ten who review and criticize without even reading." What the country requires is intellectual honesty in high places and ability to view any question or any measure of reform objectively. We have had a surfeit of quick-change artists, men who preach the cant of being all things to all men.

We hope that our analysis is neither unfair nor untrue. If it is regarded as either or both, we ask you, dear readers, like good Buddhists, to direct your attention to the *Kalama Sutta* and not to believe or disbelieve anything without a proper investigation.

THE SOTIPANNA

By SRAMANERA JIVAKA

THERE is a prevalent idea that by retiring into a hermitage or Meditation Centre and by sheer concentration and meditational practise the ordinary man or woman can become a Stream-Enterer.

Admittedly in the Scriptures there are many instances of people who, after hearing Dharma for the first time, went away by themselves and meditated on it until they became Arahants. But careful reading of such accounts suggests that these persons were not ordinary people like ourselves, but some who had already reached a very high level of Being as the result of effort in past lives, to whom hearing the Dharma gave the final impetus. Meditation by itself by an unevolved person will never bring Enlightenment or even take him to the Stream, for the first essential for successful meditation is a mind free of all impure thoughts, of negative emotions, and these are more apt to be roused in company than in a lonely hermitage.

Work on the self is a necessary preliminary to meditation and, when that has been started with vigour, then meditation will help in the process of self-conquest; but until then it cannot.

Now the Sotipanna is not someone who has reached a certain degree of proficiency in meditation, but one who has severed the first three fetters, the fetters of Self-delusion, Doubt and Adherence to mere Rule and Ritual.

When the Buddha made Right View point the first step of the Eight-fold Path and the first step to be taken by any who wish to call themselves Buddhists, He showed remarkable insight. Similarly when He perceived that Self-delusion was the very first fetter to be broken He displayed, not merely the stroke of genius, but the mark of an Enlightened One. For, so long as Self-delusion remains, so long we can go on blissfully imagining we are shedding fetters, while binding ourselves yet the more tightly.

Self-delusion is the biggest enemy of man and the most difficult to conquer. Indeed, it is not a single enemy but double, for it can attack simultaneously from the front and from the rear. Suppose we set about overcoming some fault we have noticed, breaking some attachment, some habit or freeing ourselves from some desire. Then, if Self-delusion is present the first and frontal assault may lie in imagining that we have conquered that which we have not conquered and in the rear, even more deadly, perhaps, is the attack of self-satisfaction that accompanies a real or imagined victory. Then we have two faults where before we had started on our attempts at self-conquest, we had but one.

Yet the signs of self-delusion will be apparent to others, though probably not to ourselves. "A monk is content with any sort of almsfood and speaks in praise of such content

If he gets not almsfood he is not dismayed thereat. . . yet he does not exalt himself because of his content with any sort of almsfood, nor does he disparage others who are not content." (Ang. Nik. iv, 3, 28) Perhaps he has genuinely overcome any attachment to food, but if he has replaced that fetter with another of pride in having so overcome, how much has he really achieved, or how much progress has he made?

It was Gurdjieff who warned his followers against the subtle admission of a different fault as the result of the driving out of a known one. He never specified what type of fault it might be, and many people look for another fault of what a different nature and but slightly linked to the former, but, although this also may occur in addition, yet the fault that accompanies every act of self-mastery and the most likely to gain a foothold over our defences, is pride of achievement. And enumeration of victories is a sign of the possible entry of such an enemy.

Hence the significance of Self-delusion having been made the first fetter. No other fetter can be guaranteed to have been shed until this one is no more.

Once we are free of this fetter beyond all doubt, —and no stone should be left unturned to make sure on the point,—then the next fetter to be attacked is Doubt. And this is not as simple as it looks.

The surface view of it is we must have unwavering faith in the Buddha as a Master-Teacher and as Our Guru, in the Dhamma as the Truth in so far as it can be confined to words, the products of finite minds and in the Dharma as the raft which is to enable us to cross the Stream from the land of Relative Reality to the shores of the Absolute, and in the Sangha as being composed of Beings who, once men as we are, have reached that Further Shore and stand as Examples and Helpers to those who would follow.

But there is more to it even than that. If we have shed the fetter of Doubt then we know no longer worry about our future, about world or personal events; we no longer consider the idea of social security. Disciples of the Master must rust. the Master implicitly. Retention of any worldly goods as an insurance against wishing to leave the Order again, or against the possibility of finding oneself unsupported, or saving up money for one's old age like any layman, these acts suggest doubt in the Buddha and His Dharma. Over care of the body and its needs is obvious today. On the one hand recklessness and foolishness is not to be indulged in, but on the other, the body can safely be left to look after itself with the minimum welfare. Yet over-care and a sense of insecurity seem prevalent among monks of this age.

Adherence to mere Rule and Ritual is the third fetter to go before the sincere meditator can enter the Stream. And this is an indication of how deeply the Dharma has been penetrated. There are two quotations from the Scriptures relevant to this, neither very often repeated:

Ananda asks at the Mahaparinirvana: "What are we to do, Lord, with the remains of the Tathagata"? The Buddha replied: "*Hinder not yourselves*, Ananda, by honouring the remains of the Tathagata. Be zealous on your own behalf. Devote yourselves to your own good. Be earnest, zealous, intent on your own good. There are wise men, Ananda, among the nobles, brahmins and heads of houses, who are firm believers in the Tathagata and they will do honour to the remains of the Tathagata." (*Dig. Nik. II, 140*).

The Buddha spent a lifetime preaching the impermanence and valuelessness of the human body; on His deathbed He warned against the substitution of outward forms of ritualistic observance for self-mastery, and yet ever since His death His

followers, both lay and ordained have worshipped that which He, Himself, described as like an old and outworn cart kept together by bandages in place of thongs.

The second quotation is also significant. Once again Ananda is speaking and the Lord's death is imminent. "But those who are about the Lord might, at His death, stir up quarrels in the Order respecting rigours of the regimen or of the Code. Such quarrels would make for the general grief and sorrow of the many folk and the grief and pain of gods and men." But the Lord made reply: "Of little concern, Ananda, are quarrels respecting rigours of regimen or of the Code; it is possible quarrels in the Order about the Path and the course of training which really matter." (*Majj. Nik. II, 2, 245*)

As the result of adherence to mere Rule and Ritual, the Spirit of the Dharma is or has become lost in a sea of verbiage, and the Spirit of the Vinaya has disappeared in the hypocrisy and subterfuges used to try and keep the Letter of an outworn code, and Spirit and Letter sometimes disappear under Private Judgment, which decides for itself what Rules shall be kept and what not, the criterion being that of personal comfort.

What is needed today is an army of determined Sotipannas or would-be Sotipannas,—who will renew and reinvigorate the Spirit of the Dharma, themselves freed from Self-delusion which is the ally of hypocrisy, from Doubt which will cause them to wonder where the Dana may come from if they strike out firmly for themselves, and from adherence to mere Rule and Ritual, which prevents the development and maintenance of the Spirit. After all, a mere glance at the Dhammapada will remind both bhikkhus and layman what the Buddha regarded as a follower of Him and what He did not.

HOW BUDDHISM HAS INFLUENCED THE JAPANESE

By His Excellency **MR. SUEMITSU KADOWAKI** (*Ambassador of Japan, in Moscow*)

THE official day for the introduction of Buddhism into Japan from Korea is given as 552 of the Christian Era. But it was about half a century later that Buddhism really became important in the history of Japan. The person who was chiefly responsible for this is known to history as Shotoku Taishi, whose personal name was Prince Umayado. He was the greatest scholar of his time: a student of the Chinese Classics as well as of the Buddhist Scriptures and a lover of art. When he died in 621 at the early age of 49, it is said that the whole nation wept for him, the young as if they had lost a father, and the old as if they had lost a child.

It was during his time that the great monastery of Horyūji was founded which later became not only a cathedral but a national museum. He published a celebrated edict known as the Ju-Shichijo no kempo consisting of 17 clauses which is a series of ethical maxims one of which says: "Sincerely reverence the Three Treasures: The Buddha, His Doctrine and the Order of Monks are the refuge of all living things, and are in all countries the supreme object of faith.

What man in what age can fail to reverence this Law? Few men are utterly bad: they may be taught to follow it." This Code of Laws is held in great esteem even today. Shotoku thereby made Buddhism what might be described as the State religion and in spite of the many vicissitudes, it occupied this position until 1868. It is said that Shotoku himself lectured on Buddhism and wrote many volumes interpreting the religion. A copy of one such volume, believed to be in his own handwriting is preserved in the Imperial Palace at Tokyo.

Although Buddhism occupied a place of prominence, it did not completely displace the earlier and more ancient religion of Japan which is generally called Shinto. The two existed side by side and this fact is testimony both to the strength of Shintoism and the great tolerance which has characterized Buddhism throughout its history.

The association of the two religions has been of great benefit to Japan because Shinto has in it great resources for satisfying the emotional, philosophical and moral aspirations of a progressive people. The ability to unite religions has been a characteristic of Japanese thought throughout the ages. Thus a novelist, Bakim, says "Shinto reverences the way of the Sun; the Chinese philosophers honour the Heaven; in Buddhism the Sun is regarded as a deity. Amidst differences of doctrine the fundamental doctrine is the same." It is a Shinto belief that great men are super-natural beings and The Buddha accordingly has been given all the honour paid to a deity and this facilitated harmony between the two religions.

Buddhist and Shintoist ideals coalise and the title of Bodhisatva or a living being who will himself ultimately become a Buddha has been conferred on emperors and statesmen who have been of service to the country. The Japanese Buddhists believe that it is right to be grateful to the heroes of the past who have served mankind and to commemorate them. They also believe that all men have in them the power to become Buddhas, that is to say, to reach the highest goal of spiritual perfection. This belief has conferred upon human beings a great dignity and given to human life a supreme

value because to the Buddhist, a Buddha or an Enlightened One is greater than the greatest of the gods and every human being is considered to have within him the potentiality of enlightenment. It is a popular belief among Japanese Buddhists that not only human beings but even animals and every grain of dust can become a Buddha, including, of course, grass, trees, land and earth.

It may be said with reason that Japan is in many ways unique among Asian countries, and it is not surprising therefore that Japanese Buddhism itself though imported from elsewhere has developed a special flavour of its own. But in spite of natural influences it has retained its identity and Japanese Buddhism of today can claim to be a direct lineal descendant of the actual doctrine preached by the Buddha 25 centuries ago. The most salient feature of Buddhism in our country has been its intimate connection with all aspects of the life of the people: painting, sculpture as well as engraving and printing and even the art of writing came into being and developed in connection with Buddhism. Even such things as the art and flour arrangement and the tea ceremony for which Japan has become famous throughout the world can be directly traced to the influence of Buddhism.

From the time of its very introduction, Buddhism adapted itself to the needs of a new, active and vivacious people, fertile in fresh ideas and eager to cultivate their ideals. The revolution which Buddhism brought about in the life of Japan was a moral revolution as well as a literary and artistic one. Modern as well as

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SADDHA (FAITH) IN THE BUDDHA'S TEACHING

BY LAKSHMAN DE MEL C.C.S.

AFTER the Ascetic Gotama attained supreme enlightenment or Sammā Sambodhi, it occurred to him thus: "this Dhamma won by me is deep, difficult to see, difficult to understand, tranquil, excellent, beyond dialectic, subtle, intelligible to the learned. But this is a creation delighting in sensual pleasure, delighted by sensual pleasure, rejoicing in sensual pleasure. So that, for a creation delighting in sensual pleasure. . . this were a difficult matter to see, that is to say, causal uprising by way of condition (Idappaccayatā paticca samuppādo). This too were a matter difficult to see, that is to say, the tranquillising of all the activities (Sabbasamkhāra Samatho), the renunciation of all attachment (Sabbūpadhipatinissaggo) the destruction of craving (tanhakkhayo) dispassion (Virāgo) stopping (Nirodho) nibbāna" (Ariyapariyesana Sutta Majj. Nikāya I).

The Buddha thus contrasted the grandeur and depth of his sublime Teaching with the base and fickle nature of man and was not agreeable to preaching it to the world for he doubted man's capacity to make anything of it.

It was at this stage as recorded in the Ariyapariyesana Sutta of the Majjhima Nikāya, that Brahmā Sahampati approached the Buddha and spoke thus, "Lord, let the lord teach the Dhamma, let the Welfarer (Sugata) teach the Dhamma. There are beings with little dust in their eyes, who not hearing the Dhamma are decaying but if they are learners of the Dhamma they will grow." Brahmā Sahampati implored upon the Master further with these words.

There has appeared in Maḡadha
before thee
An unclean *dhamma* by (minds)
with stains devised.

Open this door of deathlessness;
let then hear
Dhamma awakened to by the
stainless one.

As on a crag on crest of moun-
tain standing
A man might watch the people
all around,
E'en so do thou, O Wisdom
fair, ascending,
O seer of all, the terraced
heights of truth,
Look down, from grief released,
upon the peoples
Sunken in grief, oppressed with
birth and age.

Arise, thou hero! Conqueror
in the battle!
Thou leader of the caravan,
without a debt!
Walk in the world. Let the
blessed One
Teach *dhamma*; they who
learn will grow.

Being thus entreated by Brahma Sahampati, the Buddha "out of compassion surveyed the world with" his Buddha-Eye and saw that there were "beings with little dust in their eyes, with much dust in their eyes, with acute faculties, with dull faculties, of good dispositions, of bad dispositions, docile, indocile, few seeing from fear, sins and the world beyond".

Having thus surveyed the world the Master agreed to proclaim his Teaching to the world. But in doing so He took care to lay down an essential or fundamental requirement for progress on the Path to be proclaimed. Faith or Saddhā was that basic requirement, For, addressing Brahmā Sahampati the Buddha said:

"Apārutā tesam Amatassa dvārā
Brahmā
Ye sotavanto pamuccaritu
saddham."

"Opened for those who hear are the doors of the Deathless, Brahmā, let them give forth their faith."

What, now, is meant by Faith or Saddhā? Perhaps it would be better to start by describing what is not Saddhā. It is not faith in a superior being on whose mercy or wrath depends the well-being or suffering of the disciple. It is not the surrender of one's self to a supreme being. Neither is it a sacrifice of one's independence and freedom of thought to the teachings of a master. For a surrender or sacrifice of one's self in such a way as to insult the dignity of man is a concept contrary to the Teachings and the spirit of the Buddha Dhamma. Saddhā or Faith in Buddhism is then only a basis, a foundation stone on which the magnificent structure of spiritual development, the highest development of the mind is based. It is faith based on knowledge and accompanied by knowledge in the Buddha, the Dhamma and the Sangha. It is a means of entry into the Dispensation of the Buddha and thereby to the attaining of Nibbāna. It is also confidence one gets in oneself of finding the Truth, of wending one's way along the Path to the Goal being guided by the Tathāgatha all along.

That Saddhā is faith in the true Teacher, the Buddha, is stressed in several Suttas. Perhaps it is stated with the greatest emphasis in the Cūlagopālaka Sutta No. 34 of the Majjhima Nikāya. The Buddha while living at Ukkācelā among the Vajjis delivered this sermon to his disciples taking the simile of a competent and incompetent cowherd. An incompetent cowherd once drove his cattle across to the further bank in Suvīdāhā without taking into consideration the absence of a ford at that particular place. "The cattle huddled

together in the middle of the stream of the river Ganges, got into difficulties and misfortune there." The Buddha then says, "Even so, monks, any recluses or Brahmins who are unskilled about the world, unskilled about the world beyond, unskilled about Māra's realm, unskilled about what is not Māra's realm. . . . whoever think they should listen to these (recluses and brahmins) and put their faith in them, that will be for a long time for their woe and anguish."

The Master contrasts this with the competent cowherd who in the last month of the rains, "having considered the hither bank of the Ganges, having considered the further bank, drove his cattle across to the further bank in *Suvidhā*, at a place where there was a ford." "Even so," says the Buddha, "Any recluses or brahmins who are skilled about this world, skilled about the world beyond, skilled about Māra's realm, skilled about what is not Māra's realm. . . . whoever thinks they should put their faith in them, that will be for a long time for their welfare and happiness."

He expands on this simile drawn from rustic peasant life, by comparing the various types of animals of the herd whom the competent, and skilled cowherd safely took beyond the Ganges, with the different types of individuals at various rungs on the ladder of spiritual development.

Like the "bulls who were the sires and leaders of the herd" are the *Arahants*, "those monks who are the perfected ones."

Like the "sturdy bullocks and young steers are the *Anāgāmi* monks who by destroying the five fetters binding to this lower world, are of spontaneous uprising and being ones who attain *Nibbāna* there, are not liable to return from that world."

Likewise he continues, the similes referring to *Sakadāgāmi*—Once Returner *Sotapanna*—Stream attainer and finally to the "monks who are striving for dhamma, striving for faith", comparable to "that young new-born calf which by following the lowing of its mother, also cuts across the stream of the Ganges and went safely beyond."

The Buddha, at the conclusion of the discourse identifies himself with the competent cowherd of his simile. "I, monks, am skilled about this world skilled about the world beyond, skilled about Māra's realm. . . . To those who think they should listen to me and place faith in me (*Saddahattham*), there will be welfare and happiness for a long time".

That *Saddhā* is faith in the Buddha is again stressed in the Parable of the Water Snake or in the *Alagaddūpama Sutta* No. 22 of the *Majjima Nikāya* where the Buddha says, "Because the Dhamma has been well taught by me thus, made manifest, opened up, made known, stripped of its swathings, all those who have enough faith in me (*Saddhāmatam*) enough affection (*pemamattam*) are bound for heaven."

The Commentary in explaining this further calls these fortunate beings "*cullasotāpanna*" or lesser stream winners. "With that fame and affection they are as it were taken by hand and placed in heaven. It is said that they are possessed of an assured destiny (*Niyatagatika Kirete*)".

The faith that the Buddha expects his followers to place in him is not just blind faith, faith merely because the Buddha claims himself to be Buddha, the All knowing One. Blind faith of this type is condemned in well known Suttas as the *Kālāma* and *Canki Suttas*.

In his next article Mr. de Mel will further discuss this subject—Ed.

How Buddhism has Influenced the Japanese

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ancient history testifies to the fact that the Japanese character has a severe as well as a kindly side. Usually it is the kindly side that became more conspicuous and credit for this should go in very large measure to the influence of Buddhism.

Till recently it was the duty of those who were responsible for the education of all ranks of society, except the military class, to undergo courses in Buddhism. Even the military class often submitted itself to special instruction by studying in the temples. The village temple was the village school where children received, either free or for a very small cost, an excellent education, not purely religious but deeply permeated with religion. The Buddhist monk, besides being a teacher, also acted as Government Registrar and kept a record of births and deaths.

Kindness to animals, which is so often mentioned as a national characteristic of the Japanese, owes its existence largely to Buddhist influence. Now that eating meat has become the fashion, many butchers' guilds have masses read regularly on behalf of slaughtered cattle so that after death these animals may find happiness. It is recorded that after the serious earthquake of 1953 special

services were held in Buddhist temples for the "souls" of the animals who had perished in that disaster. The influence of Buddhism, not only strictly in the religious sphere but also in politics, education and art right down to the present, has been very powerful. It has educated, refined and humanized the national character.

In Japan many schools and sects have developed. Some of these sects are aristocratic and have great monastic foundations. Others are popular and may be described as reformist movements which strive all the time to bring the teachings of the religion up to date.

In recent years there has been a great deal of Buddhist activity in Japan to make the religion better understood in the country itself and to take the Buddha's message to nations beyond the seas. Many such Buddhist missions are to be found in various parts of America, both North and South, and their work is increasing every year.

The rituals and ceremonies associated with Japanese Buddhism are marked by dignity, grace and kindness. Buddhist temples, as every visitor to Japan knows, are powerful and Buddhist groups have been responsible for many excellent institutions, both educational and philanthropic.

CATHOLIC DEMOCRACY AND FREEDOM

(By S. ABEYWICKREMA)

MR. Wijayananda Dahanayake has in the recent past become most vociferous at meetings arranged by Catholics to attack a progressive measure of legislation which seeks to further democracy and break down the ramparts of privilege.

For Mr. Dahanayake's education I repeat certain pronouncements on which he should obtain clarification from his new-found mentors before talking of democracy or freedom and love for the nation.

1. Wherever the will of the people is sovereign and wherever there is too much freedom the more chaotic will be the life of the Country—Cardinal Ratti, subsequently Pope Pious the IX.
2. I leave no tomb for buildings of the Mussalman's standing. Those who I take alive I order to be roasted—Vasco da Gama to the Most Catholic King of Portugal.
3. A renowned act in the highest degree cheering to Catholics—Gregory the 13th after the Te-deum celebrating the massacre of 50,000 French women and children on St. Bartholomew's eve.
4. The Catholic Church has a right and duty to kill heretics—Fr. Deluca, S. J. Professor in Cannon Law in a book personally commended by Pope Leo 1901.
5. The moment any man professes heresy, he can justly be slain—Fr. Lepicier 1910 (later elevated Cardinal).
6. The death of an infidel pleases God—St. Bernard.
7. Infiltration into the whole life of a nation should be the aim of the Catholic laity—Sir Tom O'Brien, Labour M.P. 1954.
8. It is for Rev. Fathers, to subjugate and subdue, to bend and to break the will of an imperial race. England is the Head of Protestantism and the centre of its movement. Weakened in England, it is conquered throughout the World—Cardinal Manning.
9. I do not have to think for myself; the Pope does my thinking—Cardinal Manning.
10. The Church by combining within herself the two powers of politics and religion, falls into the mire and fouls both herself and her burden—Dante.
11. The Roman Catholic Church is the most formidable combination that has ever been formed against the authority and security of civil Government as well as against the Liberty, Reason, and Happiness of Mankind—Adam Smith in the Wealth of Nations.
12. You are given the responsibility to see that Catholics are placed in strategic positions—To Catholic Road Transport Workers' Guild.
13. "We know the war prepared
"On every peaceful home
"We know the hells declared
"For such as serve not Rome—
Rudyard Kipling
14. There is only one true religion and the Catholic Church must establish itself in the United State as the state church—Resolution of the National Catholic Welfare Conference of America 1940.
15. How we Catholics have loathed this civilization called democracy.

America should co-operate with the Christian Totalitarian states, Italy, Germany, Spain and Portugal—Fr. Covghlin ("the Radio Priest" of America in the '30s).

I remember a few years ago Mr. Dahanayake, during a lecture at the University, exhorting the students to strive for liberty with courage, to cherish all the democratic ideals of freedom and not to look at our problems through "the coloured spectacles of Imperialism". I think it would be worth while for Mr. Dahanayake to re-read not only this but also, other political speeches of his earlier past so that he may replenish the springs of his own idealism and help erase the errors of his discredited present.

Mr. Dahanayake has a fondness for reading poetry. I wish he would with particular interest read and re-read John Milton "On the late Massacre in Pied Mont." If, Mr. Dahanayake wishes to lead a campaign against Communism on the grounds that it is totalitarian and is against what he considers his cherished values let him be honest about it and set about educating the people to his line of thinking in a democratic manner but let him be careful of the associates he chooses in his crusade.

THE RELIGIOUS CRISIS IN THE WEST

By SWAMI VAJIRABODHI (*J. Pistor*)

I. The Great Deception of Christianity :

The historical, the theological speculation and cult superseded the Ethical, the appearance outstripped the Reality of the inmost Being.

“Christianity, once a world-shaking claim to everyone, is only a thin varnish pleasingly covering all expressions of life.” “The whole (of our inherited, dogmatical religion) is so publicly infantile that it grows grievous for a philanthropic sentiment to think the greater part of the mortals will never rise above this conception of life. Still more ashamed does it work to know that a great portion of the nowadays livings who must perceive it that this religion cannot be preserved, nevertheless is trying to defend piece by piece of it in lamentable running fights.” (Sigmund Freud).

The Jewish like the Greek-Roman cultures yearned in the time of the rise of Christianity after individual immortality. Through this development of both cultures the strong I-feeling of individual separation was still strengthened. Since that time it has become so earmarking for Western thinking and its religion, above all its theology.

As far as the human spirit identifies itself with the personal ego, it mixes up its life with its past. For the I, its continuance, its identity are nothing but an abstraction of its memory, because what I know of me is always what I was. It is always only trace and echo out of which the life has gone. While the theologians confounded for so many centuries the eternal life with a continuous life, our culture is completely hypnotized by the idea that more continuance and surviving is a good, if not generally the highest good.

A metaphysical expression like “Eternity” on the whole is no conception; it is the negation of the concept of time and includes no positive assertion. It shows only that the concept of Reality used in past, presence and future is a theory and not a first hand real experience.

History as a collection of facts, therefore, has only an eternal import, if it is also myth, i.e. if the past event symbolized represents the timeless present Reality, the Eternal Now and Here. Christian theology, will never admit that the so-called incarnation of God in the man Christ represents God’s embodiment in every singular man, as it happens eternally in this moment. The limitation of the incarnation (embodiment) to an event of the historical past happening but once “strangles” genuine religion and makes it ineffectual, but in return an opportune instrument for hierarchical world-politics. This version of the Christian incarnation as a “historical something out of the common” without doubt depended in the beginning on the cultural seclusion in which Christianity grew up. It did know other embodiment (rebirth). . . . stories only as obscure fields and legends which nevertheless at least were equivalent to its own ‘birth and life of Christ.’

Any so-called Incarnation or Embodiment, however we may call it, is only “redemptive Truth”—redemptive not in the vicarious sense like in Christianity and Shin-Mahayana—if it is perpetual, the manifestation of a timeless event which incessantly takes place in man. According to Buddhism: The faculty of ‘Buddhi’ (intuition or direct awareness) is Awakening and the fact that since beginningless time it dwells in all and needs but awakening here and now is

cardinal to its teaching. The Buddha is as well Man as The State of Awakening, Nirvana, that Reality without cause which is timeless as present, at the same time the Real Life of one as of all men.

II. The Mother of Illusion: the “I”

In fact man nowadays too often confesses that he has no clear goal of life. Progress, how the modern man does it see, has no other aim than still more progress so that his life is dedicated to the always more frantic end of a “Tomorrow which will never come”. The late Ananda Coomaraswamy, one of the most learned and most universal scholars of our time, demonstrates that in this regard our culture stands outside of the historical norm. His anthropological thinking has grown beyond the narrowness of the 19th century and does no more equalize wisdom, progress and culture to the peculiar excrescences and excitements of the present Western and also the Eastern world.

Today we have taken to it to put on a par philosophy with a great confusion of expressed opinions. Only hardly we know the simple fact that there was an uniform, general philosophical agreement in worldwide extents. Alas! If we hear of them, we call it “metaphysics” or “mysticism” and promptly we mistake their insights and symbols through which they express themselves. The prevailing spirit of the age is that genuine mysticism and even Buddhism—not to mix up with ‘mystification’—means flight and escape from the realities of life into mere subjective forms of consciousness. But entirely in the contrary, here it is demanded an overcoming or transcending of all subjectivity (the ego) where in the end a valid, overall awakening takes place.

In the light of this great experience and view life and death, work and eating, cease to be a problem; they are no more that insane and fruitless pursue of a goal, always farther progressive, i.e. running away and duping the pursuers. In fact those Sages and Seers, above all the Buddha, have discovered that time as usually we take it is a deception or delusion, and having done with it we are freed from the mania to hunt after a future which we do not possess.

Another result of this exact perception of the real world is the discovery that our own "Self" or "I" is also an abstraction of our memory without reality, a memory of by-gones, a shadow without life. Moreover, does not every straightforward morality on earth teach and practise an incessant "lessening" of the self to become self-less, unmistakably free, getting rid of it,—if we are on our guard not to introduce on the quiet, back to front, a replacing, time honoured dummy? In truth it is an unique discovery at which strangely the clear-sighted Buddha shakes hands with that scientist who was "never able to find out an organ which is called soul". It appears perspicuously clear that the individuality is only a conventional concept, man can enjoy the knowledge of Reality-as-it-is exactly in the measure as he loses his ego-centred individuality.

On the place of the transmitted world of time and space, I and the others, treads the "Unborn, Un-created" (Nirvana), describable only with negations, being without beginning and form, the nature of which cannot be conceived with words and concepts. Truly the "Seers" of that Reality, our True State, are the "Disenchanted," "Disillusionized

Ones" who are able to use thoughts, ideas and words without being hypnotized by their world-mighty magic. It stands to reason that generally such a teaching in the Near East (Judaism, Christianity and Islam) was nearly always as opposed to the official orthodoxy. Once the latter discovers that the seemingly far remote limits of time in which its traditional God is the Alpha and Omega are timeless Presence, the place of the most intense Reality—the Eternal Now; and the pilgrimage from earth to a supposed heaven does not lead into the future but into the centre of all things—in the middle of man, of time and space.

Christianity began to die in the moment in which the theologians of the first centuries soon after Christ considered their divine story (a timeless myth) of God, creation and fall of man, as historical, a report of alleged facts in a historical past. Past in this phenomenal world is the forgotten creation, the vain echo of the Eternal NOW. Speculative dogmatics did crucify Christ for a second time and coffin him in theological treatises in which to believe became soon absolutely necessary for salvation. Only the vain echo of Christ remained and hovered about his disfigured "Church Militants" which after all—nobody will wonder—became the most powerful and wealthiest Kingdom of God on earth.

The highly respected and great cultural philosopher Albert Schweitzer (Africa), mystic and Christian of action, Peace-Nobel-Prize, Oslo 1954, declared: "The truth that the Ethical (unselfishness on the strength of non-selfism) decides the proper essence of the religious is guaranteed by the authority of Christ."

BOOK REVIEW

The Wisdom of Buddhism

By

CHRISTMAS HUMPHREYS
Unwin Brothers Ltd., London
280 pp. - 21 Sh.

IN this book Mr. Christmas Humphreys, President of the British Buddhist Society and author of many works on Buddhism, has made an attempt to compile an anthology of Buddhism.

The Wisdom of Buddhism is found in its scriptures. So vast is the field that no one person can claim to know them all. Hence it is no easy task to compile a balanced selection of Buddhist writings. This is all the more difficult when one has a leaning towards a particular school of thought. Though the writer, in his preface, tries to impress on the reader that he belongs to no one school, it is a well-known fact that he has a predilection towards the form of Buddhism as practised in China and Japan (Zen.) However, he appears to be impartial here in allotting the right proportion of space to other important schools.

The real wisdom of Buddhism lies in the Four Noble Truths. All the schools are unanimously agreed on this most important teaching of the Buddha. There are certain differences with regard to some beliefs, practices, and observances. Had the writer made this point clear in his preface, it would have helped many a reader to get at the truth. As it is, the general reader, uninstructed in the dhamma, and for whom this book is meant, would not know what the Buddha actually taught.

The arrangement of the contents of this book is good. Here the writer has given the source of each item and added a glossary and an index. This makes it easier for the reader to find with the minimum trouble the exact source of the quotations.

—DHAMMARAKKHITA

LETTERS TO THE EDITOR

NOT A RENEGADE

THE editorial of your issue of November 1960 refers to me as a renegade. I have been a member of the Y.M.B.A. for the last 42 years and I am surprised to find a journal of my association using such a term in referring to me.

I shall be glad if you will justify your statement or kindly withdraw it. If you had read my speech on the recent educational bill carefully you ought to have learnt that I have not budged one inch from the recommendations of the Buddhist Committee of Inquiry and of the Sasana Commission.

I am a believer in the state system of schools but I believe also in giving consideration to the views of others. So long as I can protect the rights of the Buddhist children I have no objection to members of other religions providing for the education of their children according to the religious views they hold so long as they do not expect aid from the state and are willing to conform to the education policy of the government. My conception of the spirit of the teachings of our Master seems to me to be different from that of yours. I would advise you to read the report of the Buddhist Committee of Inquiry and of the Sasana Commission more carefully. Please quote in full the words of wisdom uttered by me in the forties when you justify the epithet you have used in referring to me.

I am sending a copy of this letter to the President of the Y.M.B.A.

P. de S. KULARATNE

Colombo.

NOTE BY EDITOR

APOLOGIA PRO VITA MEA

TWO of our readers, both distinguished men, have taken us severely to task for certain observations made by us in our last issue on their present attitude towards the question of the "Schools-Take-Over". We refer to Mr. P. de S Kularatne, the one-time doughty champion of the Buddhists, and Mr. J. R. Jayewardene, who is still one of our ablest Parliamentarians.

We accused both of them and their strange bed-fellow, Mr. Wiyananda Dahanayake, of eating in the year 1960 their own words of wisdom uttered in 1947 or 1948 on this very question. We are enjoined to justify our remarks or withdraw them. No man however distinguished, can be a judge in his own cause, and we leave the decision of this question to the unbiased judgment of our readers. Have we erred or

transgressed the canons of honest journalism or debate in describing them as we did in our last issue? It was just a few weeks ago that Mr. J. R. Jayewardene said in connection with this very issue: "All political leaders have some skeletons in the cupboard" and added that he too might have a few. What is the skeleton he referred to? Could it be anything other than his forthright, unequivocal statement in the forties that Education must be a State System of Education?

Let the readers judge between us in the dock and our two accusers:—

Offence

No concession can satisfy the re-actionaries in our midst whether they be Catholics, disgruntled U.N.P. men or renegades like Dahanayake, Kularatne or Jayewardene who are prepared to eat in 1960 their words of wisdom uttered only in 1947 or 1948.

Defence

1. Education must be a State System of Education—J. R. Jayewardene when he moved an amendment to the Kannangara Scheme of Free Education.
2. Education is the direct responsibility of the State. It has no right to shirk its responsibility by delegating its duties to private bodies or individuals—P. de S. Kularatne in the Buddhist Commission Report and on public platforms at Amparai and elsewhere.
3. State-aided schools are an anachronism. They are a relic of Colonial rule. They must be consigned to the limbo of forgotten things—W. Dahanayake when he was the Voice of Bible.

The statements of both Mr. J. R. Jayewardene and Mr. W. Dahanayake are an unqualified condemnation of the present system of Education. What is implicitly involved in these two statements is a powerful plea for a unified system of State education without any qualification. In the case of Mr. P. de S. Kularatne we can almost hear his sophistic plea that his advocacy of the State system of Education was a qualified one and that he wanted private schools to continue side by side with the State Schools. Well, gentle reader, is not that the scheme of things—the Educational set up envisaged by the present Minister of Education in his Bill which met with such spirited opposition from Mr. Kularatne. Mr. Kularatne pleads for private schools on a fee levying basis.

That precisely is what the Education Minister, Mr. Baduidin Mahmud, has provided for by means of his strange device of a referendum. We have criticised the Education Minister in these columns for making provision for a referendum but what is Mr. Kularatne's complaint.

The truth is that Mr. J. R. Jayewardene and Mr. P. de S. Kularatne feel that the Muslim Minister of Education has stolen the thunder and that the Bill must be opposed, therefore, by specious arguments, or otherwise, because it has been sponsored by the S.L.F.P. (of which Mr. Kularatne seems to forget he was a member for a while).

We repeat we have no political affiliations and our own loyalty is to Truth. It must transcend all loyalties. We can quite understand the embarrassment of these gentlemen over our indelicacy in dragging their skeletons into the open, but what do you say, gentle reader? Are we guilty of cant or hypocrisy? The verdict is in your hands.

MR. KULARATNE

I read the speech of Mr. P. de S. Kularatne when the Vote of Thanks was discussed and again when the "Take Over" of assisted schools Bill was presented. I expected a very constructive and thoughtful speech from him on this question so familiar to him and to which he was wedded for the last so many years. However, I cannot believe whether Kularatne, the President of the Buddhist Congress and Kularatne, the M.P., are one and the same person. The change is quite compatible with the tenets of our religion; yet he failed to adduce a single valid reason for opposing it. This is the manifestation of what happens to a person when a parliament seat is the *sumum bonum* of his life.

Where is the vigour and the enthusiasm with which he started this proposal in 1956? Either his memory is very short or he has subjected his own proposal to a mere seat in Parliament. He accepts the position that education is the business of the State (column 1603 of Vol. 40 No. 9 Pt. 1-24.10.60, Hansard). Yet he opposed the proposal.

He has quoted a section of para 371 of the Buddha Sasana Commission report as appearing on page 127.

“යම් ගම්මක සිටින බෞද්ධ දරුවන් වෙනුවෙන් පාඨශාලාවක් පිහිටුවීමේ යම් පූර්ණ අයිතිය රජය විසින් පුද්ගලයකුට නො දිය හැකි ය. නො දිය යුතු ය.”

I am sorry he has avoided to quote further from the same para when it is to his disadvantage. I give below what he missed:

“එවැනි පාසල් තිබියදී තවත් පාසල් පිහිටුවීමට අවසර ඉල්ලන වෙනත් ආයතන ද ඇති විය හැකි ය. එපමණක් නොව රජයේ ආධාර ලබන පොදු-ලිඳික පාඨශාලා ක්‍රමය මොන විධියකින් වත් සුදුසු නැති බව හේතු සහිතව ඔප්පු කළ හැකි ය.”

He says “At the same time if the Catholic Community wishes to have their own schools for their children unaided by the Government that should be allowed.” I want to know whether this did not strike him when he agitated for the “take-over” of all assisted schools without any reservation? What is the meaning of his report which reads as,

“මෙරට ආගමික පාසැල් තරඟය නිසා පහළ වී ඇති “තම පාසැලේ අධ්‍යාපනය අනෙක් පාසැල්වල අධ්‍යාපනයට වඩා උසස්ය” යන වෙළඳ ප්‍රතිපත්තිය උඩ ආගමික සභා මගින් දැනට අධ්‍යාපනය ගෙන යනු ලබන්නේ තමන්ට ලැබෙන බලතල වැඩි කර ගනු සඳහා මිස රටේ පොදු ශ්‍රව සිද්ධිය නතර නො වේ.”

He now says, “As regards Catholic schools, I want to say this. The Catholics feel so very strongly about this question that I feel I must appeal to the Hon. Minister to listen to them.” Did he listen to them when he mooted this proposal? Did not this strike him then? Was not the policy of the Catholic church the same as it is today on this question? What is the reason for his generosity towards them now? On his own argument if Catholics are given the concession to have their own schools how can he deny this to others?

In column 1610 of the Hansard of 24.10.60 he says: “If Catholics want to have schools unaided they must be allowed to have them.” Then in column 1611 he says that they (Catholics) should be allowed to carry on if possible with State Aid. Why make these inconsistent statements? This differs widely and radically from his recommendation in the Buddhist Commission Report. I refer him to the proposal No. 7 of the Buddhist Commission Report appearing on page 73.

He now wants a Commission or a Committee appointed to go into this question. I challenge him to show anywhere in the Buddhist Commission report or Buddha Sasana Commission report where he suggested that such a commission be appointed. One can safely come to the conclusion when one reads the Hansard on this question that all are in the fore-front to safeguard the rights of the Catholics but only those who are branded as irreligious and Communists had the courage to speak for the Buddhists of Ceylon.

Kurunegala.

S. ALMEIDA

TO THE CATHOLIC BISHOPS

THE exhortation of the Catholic Bishops appearing in the Daily News on Saturday October, 29, 1960, will be read throughout the country with considerable interest and surprise.

The ‘genuine effort’ of the Catholic Bishops to come to a reasonable understanding with the Government regarding the future of the denominational schools has fortunately failed though the effort was genuine enough because of their understanding of the problem was unreasonable, illogical and specious as evidenced from their arguments throughout the controversy. But we accept that they did not make a genuine effort at certain times, for instance, when they failed, due to inability, to meet the arguments of Mr. Mettananda.

It is most regrettable that they have not been convinced of the arguments of the P.M.’s reply to their letter. Unfortunately for them, the P.M.’s reply exposed their prevarication by establishing that it was the Bishops who had evaded the discussion to which they were summoned by the Minister of Education. It is also regrettable that they cannot make a compromise and accept the middle way of the Minister of Education, even though the scheme proposed by the Government is more generous than what obtains in many countries where clericalism had held undisputed sway before the state introduced much needed reform. Inflexible adherence to principle even when a principle is not supported by facts is typical of some Bishops in some Churches throughout history. As far as the belief in divinely revealed religious truths are concerned, I wonder whether a monopoly of education and the imposition of disabilities on other faiths is true Christianity.

Of course, the Bishops cannot be impressed by the public utterances of people who do not agree with them even though it may be the Bishops themselves who are in error.

That the Bishops have placed their fundamental demands before the P.M. we all know. Some of the demands have been exposed as being hollow in the discussions both in Parliament and outside. In the present context “The Catholic atmosphere under effectual Catholic supervision in schools frequented by Catholic children” is a spurious demand supported by a distortion of facts because what exists today is corrupt management for sectarian gains and the inculcation of hatred against other faiths and national views. The Church cannot deny that Government will permit religious instruction in religious faith and that Christian ideas will be permitted to

children by non-denominational as an extra curricular activity. I do not think the

Bishops would argue that there is Catholic Mathematics, Catholic Sinhalese, Catholic Geography, Catholic Chemistry or Physics. Of course, they will not be permitted to distort Biology or propound a mis-interpretation of history according to Catholic dogmas. It is unfortunate that the Bishops should declare their opposition to the take-over on the ground that it would restrict the free exercise of the religion of a section of Ceylon citizens. I wonder whether they realise that hitherto higher University education in all its fields including Medical, Engineering and other Technical subjects have been excluded from denominational differentiation.

The attempt of the Bishops to draw all lovers of true freedom to join them in warding off an attack on what they consider fundamental human rights is as ludicrous as it is mischievous. It is downright treason. Right through history the fighters of freedom have been on the other side whether in the Reformation or more recently in Spain. I wonder whether a Troquemedes respected human freedom in his work at the Inquisition or whether Catherine of Medici felt strongly for the liberty of the Huguenots on the eve of St. Bartholomew. In Ceylon at least the Buddhists and Hindus know how their Kovils and their Temples were razed to the ground by the Portuguese conquistadors in the name of God. The clarion call of the Church to protect freedom comes from the Catholic Church and compels one, while admiring their strategy, to regret their insincerity. They would lead a crusade for Liberty? To those who really love freedom I say “Timeo Danaos et dona ferentes.”

N. DHARMAPALA

Colombo.

?

I note that Mr. Dudley Senanayake has voted against the legislation to “take-over” the assisted schools. As the Y.M.B.A. at a special meeting agreed to the taking over of assisted schools, what will Mr. Senanayake do as Vice-President of the Y.M.B.A.?

What will D. B. Jayatilaka and W. A. de Silva think of our present leaders—political opportunists?

Please publish this letter.

C. S. PERERA

Kotte.

WELCOME

IF I might have the liberty, I should like to congratulate you on your Editorial of the November issue. The letter by C. G., was also most welcome.

H. R. HERATH

Kurunegala.

COLOMBO Y. M. B. A. NEWS

උදෙවස් පොහො ද වැඩ සටහන

දෙසැම්බර් මස 2 සිකුරාද

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සවස 3.30 ට ධර්ම දේශනය—ගරු පණ්ඩිත නලල්ලේ ධම්මානන්ද හිමිපාණන් විසිනි,

සවස 4.30 ට භාවනාවේ යෙදීම—ගරු කුඩාවැල්ලේ වංගීස හිමිපාණන්ගේ අනුශාසකත්වයෙනි,

සවස 6.00 ට බුද්ධ පුජා පැවැත්වීම සහ ආගමික පිළවෙත් පිරීම,

සවස 6.30 ට කොළඹ කොටුවේ විහාර මන්දිරයේ මල් පහන් ආදියෙන් යුත් බුද්ධ පුජාවක් පැවැත්වීම.

මෙදින සිල් ගන්තා පින්වතුන්ට සමීය මගින් දවල් දනය පිළියෙල නොකරන බව කරුණාවෙන් සැලකුව මැනවි.

ඉරු දින ධම් දේශනා

උදේ 9 සිට 10 දක්වා

4 දින—ගරු පණ්ඩිත මිරිස්සේ ගුණසිරි හිමිපාණන්,

11 දින—ගරු දෙරගමුවේ ශ්‍රී නන්දනායක හිමිපාණන්, මාර්තාකාව: වමම්ක සුත්‍රය,

18 දින—ගරු වෙඩරුවේ අනෝමදස්සි හිමිපාණන්, මාර්තාකාව: මරණානුස්ථානි,

25 දින—ගරු කොටිකාවත්තේ ජිනාලංකාර හිමිපාණන්, මාර්තාකාව: ජනසන්ධි ජාතකය.

ධම් සාකච්ඡා

සෑම බ්‍රහස්පතින්දම සවස 6 සිට 7 දක්වා පැවැත්වේ.

දෙසැම්බර් 1 — ගරු පණ්ඩිත මිරිස්සේ ගුණසිරි හිමිපාණන් වහන්සේ “ධම් කැමති ප්‍රශ්න පැය”

දෙසැම්බර් 8—ගරු පන්බේරියේ කාශ්‍යප හිමිපාණන් වහන්සේ “සක්ක පඤ්ඤ සුත්‍රය” (එකායන මග්ග)

දෙසැම්බර් 15 — ගරු පියදස්සි හිමිපාණන් වහන්සේ “අවිද්‍යාව”

දෙසැම්බර් 22—ගරු පණ්ඩිත මිරිස්සේ ගුණසිරි හිමිපාණන් වහන්සේ “බුඩාගම වර්මාන කාලයේ ලොව පැතිරීම”

දෙසැම්බර් 23—වනවාඩි ධම්මපහා හිමිපාණන් වහන්සේ “සතිපට්ඨාන”

SINHALESE VERSE CONTEST

THE finals and the prize giving of the Annual Sinhalese Verse Contest conducted by the Colombo Y.M.B.A. were held in the Association hall presided over by the Deputy Director of Cultural Affairs Mr. Vincent Panditha.

In introducing Mr. Panditha, the Hony. Secretary Literary Activities, Mr. M. P. Amarasuriya stated that the Sinhalese Verse Contest was held for the first time in 1925, and that it had become an annual feature of the Associations activities since 1943. He also said that the main purpose for organizing the contest annually was to encourage students to study folk songs, classical verse and modern poetry, and their modes of recitation, and he hoped that even a few of the competitors would continue their interest in these different types of verse and take up to the writing of poetry either as a hobby or as a profession.

Mr. Edwin Kottegoda, speaking on behalf of the judges, pinpointed the shortcomings of some of the competitors with regard to their modes of recitation, and gave illustrations to substantiate his observations. He also appealed to Mr. Vincent Panditha to have the collection of folk songs edited by the late Mr. W. A. de Silva and Dr. G. P. Malalasekera, reprinted under the auspices of the Cultural Department. Mr. Kottegoda also asked Mr. Panditha to take necessary steps through Radio Ceylon to revitalize the dying art of folk songs.

Mr. Vincent Panditha gave an undertaking to have the collection of folk songs referred to by Mr. Kottegoda reprinted, provided there was no difficulty with regard to copyright.

Mr. Dharmasri J. Dahanayake proposed a vote of thanks to the judges Mr. Edwin Kottegoda and Mr. U. A. S. Perera, and the Chief Guest, Mr. Vincent Panditha, who also functioned as one of the judges.

The following were awarded prizes.

Senior Boys: 1. R. A. Premarathna Banda, 2. W. T. Ananda Perera, 3. G. Premasir Dabare.

Senior Girls: 1. Nanda Jayatunga, 2. Chandra Wijewardena, 3. Kamala Wadugodapitiya.

Junior Boys: 1. T. Piyadasa, 2. Sarath Mahinde Ganegama, 3. Mahendra Harikantha Palihakkara.

Junior Girls: 1. R. A. Ranasiri Perera, 2. Prema Ganegoda, 3. E. D. Seelin Nona.

FORT BUILDING FUND

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ප්‍රාජ්නිදන පුණ්‍යාන්සවය

කොළඹ නරුණ බොඩි සංගමයේ වාර්ෂික ප්‍රාජ්නිදන පුණ්‍යාන්සවය අප සංගමයේ පරලෝ සැපත් යාමාජික හවතුන් සිහිකිරීම පිණිස පැවැත්වෙන වාර්ෂික පුණ්‍යාන්සවය දෙසැම්බර් මස 3 වැනි ශනි දින රාත්‍රී 9 සිට අතිගරු ශ්‍රී ලංකා වදායාදිය මහා විච්චි විද්‍යාලයේ මහා-වාය් ගෞරවනීය පණ්ඩිත පලන්තොරුවේ විමලධම්ම නායක මාහිමිපාණන්ගේ අනුශාසකත්වයෙන් සර්ව රාත්‍රික පිරින දේශනාවක් පැවැත්වීමෙන් ද, පසු දින උදේ 7 සිට මහා සභිසයා වහන්සේ විෂයයෙහි හිල් දනය පිළිගැන්වීමෙන් ද, උදේ 9 සිට 10 දක්වා ගරු පණ්ඩිත මිරිස්සේ ගුණසිරි නාහිමිපාණන් විසින් ධර්ම දේශනයක් පැවැත්වීමෙන් ද, දවල් 11 ට මහා සභිසයා වහන්සේ විෂයයෙහි සපිරිකර සභිසගත දක්ෂිණාවක් පිරිනැමීමෙන් ද සිදුකරනු ලැබේ.

NEW MEMBERS

7.11.60: D. T. D. J. Abeysekere, 409, Bullers Road, Colombo 7. Dudley de Fonseka, 12, 1st Avenue, Amparai.

14.11.60: L. H. P. Ranasinghe, 'Gilbert House', Panadura. D. C. Ranasinghe, 'Somisadana', 99, Kirillapona Avenue, Colombo 5.

21.11.60: W. D. Tissera, Ananda College, Colombo. A. D. Karunananda, Ananda College, Colombo.

28.11.60: G. G. Jayasekera, M/s Hunter & Co., Ltd, Colombo. W. W. A. Chandradasa, 124, Kotikawatte, Angoda.

OBITUARY

We record with regret the death of Mr. R. G. J. Gunasekera.

ACKNOWLEDGMENTS

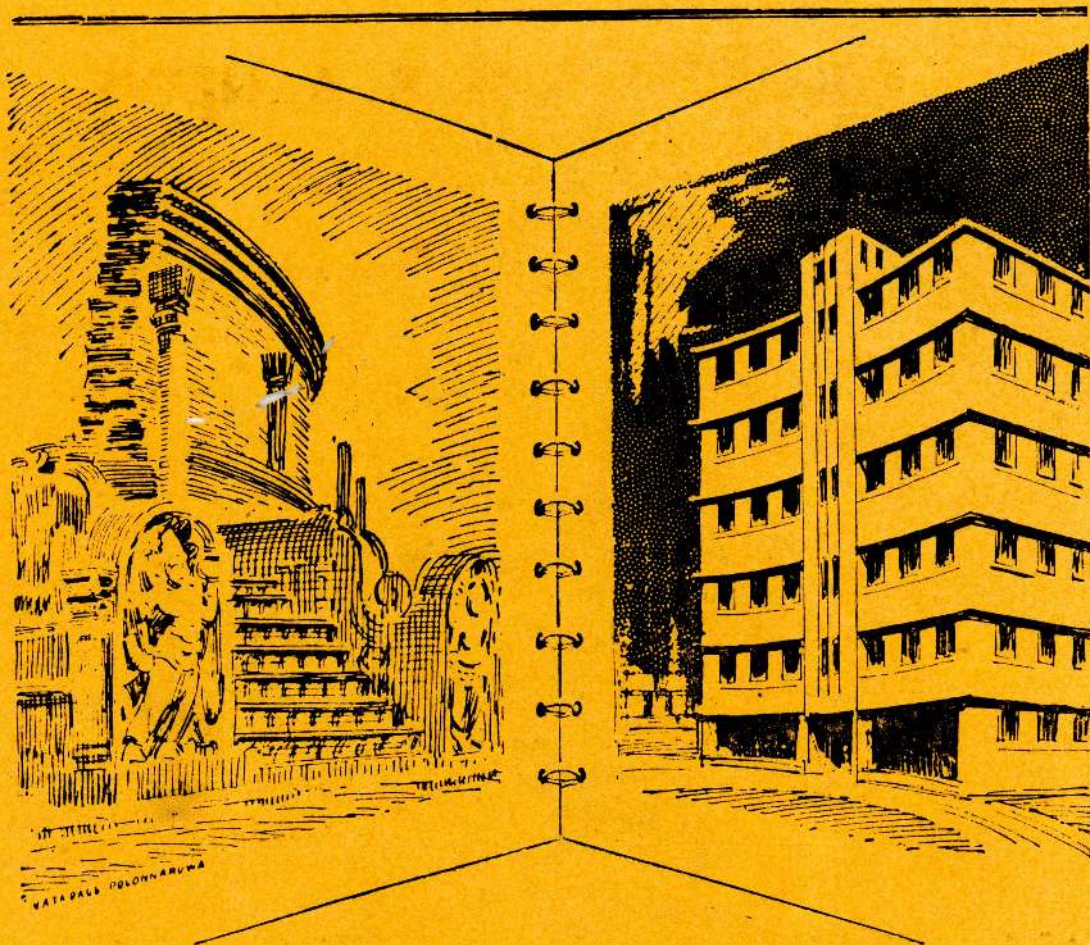
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HEY PRESTO!

All the Buddhists who sent their children to the Kohilagedara school are now officially reported to be Roman Catholics.



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