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## BUDDHISM IS REVELATION OF LAW

BUDDHISM is nothing less than the Revelation of Law as it rules the Universe of Mind, and a Buddha is one who, out of pity for suffering beings, goes through an immense period of resolute training in order to reach that perfection with which the energetic seeker fits himself for the realization of Ultimate Truth. "Enlightened" at last such a great Seeker is known as a "Buddha." The Truth He reveals is known as the Dhamma, or the Law.

Just as any truth, in any branch of wordly study is reserved for the cultivated few while the mass of mankind has to be satisfied with popular interpretations aimed to come within its narrower understanding, so that higher Truths of Dhamma are for a very few fortunate ones, who have apparently fitted themselves for this by long lives of previous preparation, and who, now almost automatically, seem to appreciate and grasp the high Dhamma of the Buddhas.

The pity of it is that just as, on this earth, where man-made "laws" rule, "ignorance of the law is no excuse"; so in the Universe, it appears to be a fact that ignorance of the Eternal Laws is no excuse.

Therefore, *in addition* to revealing the very Highest which, naturally, is open to but the select few, the compassion of a Buddha extends to the mass of mankind, giving out some simple rules of life, easy to understand, not impossible to practise, which, being, conscientiously followed, any earnest one can not only avoid "breaking the Eternal Law", but even gradually accumulate the wisdom that eventually leads to Final Emancipation. For Buddhism, which commences with compassion, ends with supreme wisdom.

And these simple rules apply to every being human or non-human, great or small, on this earth or elsewhere; for no living being is beyond the reach of the illimitable Law. Two things are essential to one who would obey the Law. The first is Virtue: the second is Loving-kindness towards all beings.

Anything worth getting is worthy also of the pains taken for attainment. The ambitious student who works hard for his examination, knows both the toil and the pure joy of success. The lazy and the careless know neither. The successful one soars high, if he peeveres in afterlife. The indolent and thoughtless pay for their unlawful reckless joys sooner or later, for alas! "ignorance of the Law is no excuse". It is the same thing, too, in training for athletic sports. He who trains carefully has the best chance of winning the race and the prize.

Whoever has sufficient intelligence to understand such simple matters as these, can also understand the simpler applications of

the Universal Law. Cause animates effect: and effects strictly accord with their causes. Nobody, not even the Buddhist, is compelled to obey the Laws revealed by the Enlightened One.

The Buddha does not even say, "My doctrine is the best and highest. Come to me and be my pupil." Not thus do the Enlightened speak. When anyone, however great or humble, comes to the Buddha, the Blessed One says, "Here is evil and its fruit, here is good and its fruit. If this path is followed, good results." It is open to the hearer to follow or to leave well alone.

Virtue, the first essential for him who would observe the great Law, is, in its minimum measure, the observance of the Five Precepts. Adherence to a precept is not an empty negation. Abstinance from this or that evil, this or that unskilfulness, this or that foolishness, indeed and word, means a simultaneous growth of mental purity, skill and wisdom.

Virtue is a positive mental achievement. Honesty bestows bravery, generosity and love of justice. Truthfulness makes for uprightiness, constancy and singleness of heart. Sexual purity yields positive strength of body, vitality, and keenness of the six senses, mind being the sixth. Abstinance from intoxicants gives dignity, delicacy of feeling and mental clarity. Abstinance from killing confers love of fair play, sympathy and benevolence. It is this positive aspect that is called "Virtue", and not merely the abstinance from certain evil deeds and evil words.

A certain course of Virtue is compulsory to him who voluntarily takes the Yellow Robe of the homeless. For the layman, there is no compulsion to be virtuous. It is left to the Buddhist layman to do as he likes about virtue, knowing, as he ought to, the meaning of Virtue, and its results, as well as the meaning of Vice, and its bitter fruit.

The layman if he be wise should gladly take up as much of a Virtue load as he can lift. There are other precepts beyond the first five. The more one takes upon oneself, or feels one owes to oneself, and *observes*—the greater the good. And the wise layman remembers that, *for the attainment of Nibbana, Virtue must be perfect.*

We worldlings are like soiled cloths. We need a thorough Virtue washing. The task is far from easy to some. It needs determination; for mind runs to ill, evanescent "pleasures" as water rushes downhill. To observe precepts of abstinance is like damming up a river; and to steadfastly acquire positive Virtue, through meditation, is like pumping water uphill. But fortunately, wisdom filters in as one steadfastly abstains from evil.



## Letters to the Editor

# Buddha Jayanti call to Authors

The 2,500th Parinibbana of Lord Buddha falls on the Poor-nima in the month of Vaisakh, which corresponds to Thursday, May 24 next. At the suggestion of Dr. S. Radhakrishnan, Vice-President of our country, the Jayanti is being celebrated on a country-wide scale.

To celebrate the Jayanti in a most fitting manner in Bombay a representative committee has been formed with Dr. Hare Krushnan Mahtab, Governor of Bombay, as Chairman, and Mrs. Sophia Wadia, as Vice-Chairman. With a view to carrying out the plans efficiently, the Bombay Committee has been split up into several sub-committees.

It has been decided to publish, on this auspicious occasion, a number of low-priced souvenir volumes, in English and other languages, dealing with the universality of the teachings of the Buddha and propagating His message of peace and amity for the benefit of humanity at large. This work has been entrusted to the Publications Sub-Committee.

Some of the books and pamphlets to be published for the Jayanti have already been planned, but more matter dealing with the different aspects of Buddhism will be welcome.

I invite wellknown authors and scholars of Buddhism to send us their manuscripts, as immediately as possible, for publication. Preference will be given to the works which lay stress on the ethical aspects of Buddhism and are written in a popular style.

S. Dikshit, Convener, Publications Sub-Committee, Buddha Jayanti, 34, Rampart Row Bombay, 1.

[Ceylon begins her celebrations a day earlier. —Editor W.B.]

## GREAT BOON

In your esteemed Journal of last December Mr. Damodardas Agrawal has given good reasons in his letters for the Government of India taking part in the 2500th anniversary of the Buddha's Pari-Nibbana Day (not birth-day ceremony as stated there) and that it is not against the secular character of the State or against the Constitution.

I beg to add that the propagation of the Buddha's teachings — Ahimsa, universal brotherhood, peace, etc. are essential for working out the Constitution, by establishing peace. In fact the peace and prosperity of a nation are based on the observance of moral principles. So propagating and observing the moral code of Buddhism (abstaining from killing, stealing, lying, taking intoxicating drugs and committing debauchery, etc.) may prevent the wars in the world and can make the earth a heaven.

The celebration of the Buddha Jayanti will therefore be a great boon to the country and to the world. Mr. Nehru and other Indian leaders are doing a very great good to the country by taking steps to help the celebration not only in New Delhi and other Buddhist religious and cultural centres but also giving directions by the special Committee of the Government to the State Governments for countrywide celebrations in every region

Umesh Chandra Mutsuddi  
(Vice-President Bauddha  
Kristi Prachar Sangha,  
East-Pakistan.)

# Bodhi Tree Sapling Planted

For the first time in Orissa a sapling of the holy Bodhi Tree of Buddhagaya, was planted at Nupatha Tigira, about forty-five miles from Cuttack under the auspices of the newly formed Cuttack Mahabodhi Society.

It was a solemn function observing all ritual rites on the occasion of Buddha Jayanti first celebrated in Orissa and about five thousand people from far and near attended this sacred ceremonial congregation.

Mr. Bhairab Chandra Mahanty, Deputy Minister, who is also Director of Cuttack Mahabodhi Society, inaugurated the function and Dr. Nilakantha Das, Pro-Chancellor of the Utkal University, presided over the function.

## SIGNIFICANCE

Mr. Devapriya Valisinha, General Secretary of the Mahabodhi Society of India, addressed the gathering as the chief guest while the sapling was planted at a selected site by Mr. Radhanath Rath, Finance and Education Minister.

Mr. Rath in his speech explained the significance of such a function and said it was under this Bodhi Tree Lord Buddha attained his Siddhi and preached his first sermon and hence this was an emblem of truth, love and non-violence.

Continuing Mr. Rath said, though there were still countries *en masse* professing Buddhism but in practice people there now did not strictly follow Buddhistic doctrines and its principles and in spite of being Buddhists, there were frequent wars and violent activities in those parts and even in daily life very few were found strictly vegetarians,

Once Buddhism was spread far and near and through this there developed a bond of common tie and cultural affinity amongst those different countries which almost created a common and united platform for many different races.

But with waning of Buddhist influence that solidarity and sense of kinship amongst different neighbouring races were now almost shattered and unless the universal brotherhood which once came into existence through Lord Buddha and His preaching was again revived there could not be any real and lasting peace and happiness in the world.

## MESSAGES

Earlier President Dr. Das and Mr. Valisingha both addressed the gathering explaining various aspects of Lord Buddha, His life and doctrine.

Srimathi Romola Kar, President, Cuttack Mahabodhi Society, read out messages received on the occasion from Mr. P. S. Kumaraswamy Raja, Governor of Orissa, Dr. Harekrushna Mahatab, Bombay Governor and Mr. Nityananda Kanungo, Union Minister.

Mr. Arjun Bubuddhi, Chairman, Reception Committee, welcomed the guests while Mr. Parikshit Debota offered a vote of thanks. Besides those from the area who are mostly Buddhists a large number of men and women from Cuttack, Athgarh and Tigiria towns also attended the function.

About four thousand Saraki Buddhists live in Nuapatna village and this is the largest single unit of Buddhist population in Orissa.



# THE STATE OF AN ARAHANT

(By Ven'ble Narada Maha Thera)

In the Tipitaka are many fascinating glimpses of the serene and happy state of an Arahant, who, while in the world, is like a lotus, unsullied by mud, enjoying the unutterable bliss of Nibbana.

In the Dhammapada the Buddha states:—

For him who has completed the journey, for him who is sorrowless, for him who, from everything, is wholly free, for him who has destroyed all ties—fever of passion exists not.

*The mindful exert themselves ;  
To no abode are they attached,  
Like swans that quit their pools,  
Home after home they abandon  
(and go).*

Those who do not accumulate, those who reflect well over their food, those whose object is the Void, the Signless, Deliverance—their course, like that of birds in air, cannot be traced.

## Cannot be Traced

He whose corruptions are destroyed, who is not attached to food, whose object is the Void, the Signless, Deliverance—his path, like that of birds in air, cannot be traced.

He whose senses are subdued, like steeds well trained by a charioteer ; he whose pride is destroyed and is free from corruptions—such steadfast ones even Devas hold dear.

Like the earth, the steadfast and disciplined person resents not ; he is like an Indhakhila (immovable post) ; he is like a pool unsullied by mud—to such an unchangeable one, life's wanderings are no more.

Calm is his mind, calm is his speech, calm is his deed—who rightly knowing, is wholly freed, perfectly peaceful, and equipoised.

The person who is not credulous, who understands the Uncreate (Nibbana), who has cut off the link, who has put an end to all occasion (of good and evil), who has vomited all desires—he, indeed, is the noblest of all men.

## Delightful Spot

Whether in the village or in forest, in vale or in hill, wherever Arahants dwell, delightful indeed is that spot.

Delightful indeed are forests where worldlings find no joy. There the Passionless will rejoice (for) they seek no sensual pleasures.

*Ah ! happily do we live, benevolent amongst the hateful ;*

*Amidst hateful men we dwell benevolent.*

*Ah ! happily do we dwell, in good health amongst the ailing ;*

*Amidst ailing men we dwell in good health.*

Ah ! happily do we dwell without yearning (for sensual pleasures) amongst those who yearn (for them). Amidst those who yearn (for them) we dwell without yearning.

*Ah ! happily do we dwell, we have no impediments.*

*Feeders on joy shall we be, even as the Radiant Devas.*

## A Brahmana

He that is meditative, stainless, and settled ; he that has done his duty and is free from corruptions ; he that has attained the Highest Goal ; him I call a Brahmana.

He who has cut off all fetters, he who trembles not, he who has gone beyond toils, he who is unbound ; him I call a Brahmana.

He who has cut the strap (of hatred), the thong (of craving), and the rope (of heresies), together with the burdens (latent tendencies) ; he who has thrown off the yoke (of ignorance) ; he who is enlightened ; him I call a Brahmana.

He who is not intimate with either householders or with homeless ones ; he who wanders without an abode, he who is without desires ; him I call a Brahmana.

## Unattached

He who is friendly amongst the hostile, who is peaceful amongst the violent, who is unattached amongst the attached ; him I call a Brahmana.

From whom lust hatred, pride detraction are fallen, like a mustard seed from the point of a needle ; him I call a Brahmana.

*He who utters gentle, instructive, true words ;*

*He who gives no offence to any ;  
Him I call a Brahmana.*

He who has no desires whether of this world or of the next ; he who is desireless and emancipated ; him I call a Brahmana.

He who discarding human and transcending celestial ties, is completely delivered of all fetters ; him I call a Brahmana.

## Pure and Serene

He who is spotless as the moon, who is pure, serene and clear, who has destroyed craving for becoming ; him I call a Brahmana.

He who has given up likes and dislikes, who is cooled, and without substrata ; he who has conquered the world and is strenuous ; him I call a Brahmana.

He who has no longing for aggregates that are past, future or present, he who is without clinging and grasping ; him I call a Brahmana.

(\*Here the term "Brahmana" is applied to an Arahant).

## Buddha Gaya Improvements

To Buddha Gaya, where under the famed Bodhi tree over 25 centuries ago the Buddha sought and gained Enlightenment, came the Vice-President of India, Dr. Radhakrishnan, to inaugurate a special meeting of the advisory body to the Buddha Gaya Temple Management Committee.

To meet him was an impressive array of officials, high-powered foreign Buddhist representatives and orange-robed Bhikkhus.

There was also the ancient temple, partly in splints undergoing an extensive face lifting, and the faint but persistent murmur of an old problem—control of the temple by Hindus, Buddhists, or both.

## DECORATIONS

In a whirlwind and clamorous tour, the Vice-President was shown new concrete decorations being tacked to the old walls, chemical cleaning of the celebrated Asoka railings, laying of lawns, clearing of huts and trees, the durable Bodhi tree, and new lighting of the inner shrine.

In black socks and to the chanting of assembled Bhikkhus, he made a token offering of flowers to the newly gilded Buddha image, was shown a spot nearby which is a cause of Hindu-Buddhist dissension, and was garlanded by Mahanth Harihar Giri, direct descendant of the temple's first Hindu mahant and until recently in supreme charge of the entire temple area.

## INTERNATIONAL BODY

Later, in the Maha Bodhi Society building, he faced the international advisory committee. Present were U On Pe of Burma, the Venerable Ponn Sampheach of Cambodia, Sir Edwin Wijeyaratne of Ceylon, Mr Cao Puchu and the Venerable Chien Pai Chen Lieh of China, His Excellency Pha

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*Notes of the Month*

# Bombay and Poona to Erect Buddhist Temples

Bombay and Poona are both expected to build Buddhist temples each, to commemorate the 2,500th anniversary of Buddhism, for which Buddhist societies in the two cities have launched a collection drive.

The Bombay temple is likely to be somewhere in the heart of the city, the present temples being far away from the town. The city branch of the Buddha Duta Society also plans to publish books on the Buddha in Marathi, Gujerati, Hindi, Kanarese, Urdu and English.

The Ven. Sangharakkita Maha Thera, chief monk of the Society, plans an Uposatha Sima, while the Bharatiya Bauddha Jana Samiti in Poona is collecting Rs. 100,000 for the temple there with the active assistance of the German monk, Anuruddha Thera; the Japanese monk, Bhiksha Thera; Professor Hido Kimura and Mr. J. N. Takasaki.

The Samiti has asked the Government of India to extend to Indian citizens all the travel concessions and other facilities that are being placed at the disposal of visitors from Buddhist countries like Ceylon, during the Buddha Jayanti year.

## SACRED RELICS

The relics of Moggaliputta Tissa Thera will be brought to Ceylon on May 24 in a special chartered plane from Madras, and will be received ceremonially.

This decision was taken at a meeting held in Kandy, which was presided over by the Prime Minister, Sir John Kotelawala.

In the meantime, at the request of U Nu, Prime Minister of Burma, the relics will be taken to Burma and they will be exposed in Rangoon for nearly one and a half months,

It will coincide with the final session of the Chatta Sangayana which will be held in Rangoon in April under Ceylon's patronage.

## NALANDA VIHARE

The Vice-President of India, Dr. S. Radakrishnan, inaugurated at Nalanda, the Nava Nalanda Maha Vihar, an institution set up by the Government of Bihar for post-graduate research in Pali and Buddhist literature.

Constructed at a cost of about Rs. 250,000, the buildings of the Vihar border the famous lotus-lily lake. The institute will also have a library for which the State Government has sanctioned Rs. 350,000.

The institute has at present fifty research students from Japan, Tibet, Thailand, Vietnam, Cambodia, Laos, and Ceylon.

## JAYANTI PROGRAMME

A joint programme to commemorate Buddha Jayanti in London was accepted at a conference of twelve Asian Embassies in London held at the London Vihare Society.

Sir Claude Corea, High Commissioner for Ceylon in the United Kingdom, presided. According to the programme, celebrations will be held between May 23 and 27. The organisation committee consists of representatives of all twelve Asian Embassies and local Buddhist associations.

## AUSTRALIAN VISIT

Two Buddhist monks reached Australia from Bangkok on February 13 to make a lecture tour of the country.

They are the Ven. Lord Abbot Phra Dharmadhiraja Maha Muni of Wat Sam Pleum, Bangkok,

and Phra Sumangalo (the Ven. Robert S. Clifton) who is Superior-General of the Western Buddhist Order.

The two monks were met at the Sydney airport by representatives of Australian Buddhist societies who are co-operating with the Thai, Burmese and Ceylonese missions in Australia, to make the lecture tour a success.

The visit of the two monks to Australia is an historic one. It is the first time that Australia has been visited by such a high dignitary of the Buddhist Order as the Lord Abbot. Phra Sumangalo is the first ordained Westerner to go to Australia.

The visit has a special significance for Australians in that the first native born Australian to join the Buddhist Order was ordained in Thailand more than 40 years ago.

The two Buddhist leaders will meet many Buddhists among the students from Asian countries, including Thailand and Ceylon who are training in Australia under the Colombo Plan. They will also meet Australian members of Buddhist societies.

The Ven. Clifton, who was born in the United States, is one of the best known Buddhists in the Western world and has helped a great deal to create an interest in Buddhism in the West.

## JAYANTI IN COLOMBO

The Colombo Municipal Council will officially participate in the Buddha Jayanti celebrations.

Rs. 17,500 has been recommended by the Finance Committee of the Council to be spent on decorating and lighting the Town Hall and Victoria Park.

It has also been recommended that to mark the Buddha Jayanti, a home for destitute children be opened by the Council. The Mayor will ask for subscriptions if the funds of the Council are insufficient.

Another suggestion is that the Public Library should be extended and the extension be exclusively devoted to Buddhist literature. "This is a Buddhist country and it is appropriate that Buddhist books should be readily available to all sections of the public as well as visitors from abroad", says a report.

## IN NORWAY

In the ancient times the message of the Buddha spread far and wide, not only to the East but far into the West, including Norway, the Land of the Midnight Sun.

The Archaeological Department of Norway recently conducted an excavation in a field and discovered an ancient Indian viking ship and a bronze statue of the Buddha.

## VIHARE NOW SOUND

Sir Cyril de Zoysa, President of the Ceylon Senate, who returned after a visit to London, said that the administration of the London Buddhist Vihare has been put on the soundest footing ever.

He said that the control and administration of the Vihare will now be done by three persons a representative of the Trustees, Honorary Secretary of the London Buddhist Vihare and an elected member of the committee of management of the London Buddhist Vihare Society.

Sir Cyril said he was very happy to see the progress made by the two monks resident in the Vihare. Meetings held in the Vihare were becoming increasingly popular and six to eight hundred persons were present at one time.

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# BUDDHA JAYANTI APPEAL TO WORLD'S NATIONS

## Buddhist Culture in Andhra

By Rt. Hon. Sir John Kotelawala

(Prime Minister of Ceylon)

The 2500th Anniversary of the Parinibbana of the Buddha falls on the Full Moon Day of May, 1956, i. e. on Wednesday the 23rd of May.

The celebration which the Buddhists of the world are organising to commemorate the occasion is known as the Buddha Jayanti. The Buddha Jayanti is essentially a celebration in honour of the Buddha who is one of the greatest men in history, if not the greatest.

The sacrifices He made for the sake of humanity, His career as a philosopher and religious teacher and His doctrines of universal love, non-violence and equanimity are all too well known to be recounted here.

During His life-time and during the last 2500 years many millions of people have looked up to His teachings for inspiration and guidance. Numerous generations of Asians had come under the benign influence of His doctrine.

### CULTURAL LEADERS

The art and architecture and the literature of practically all the countries in Asia have at some time or other been moulded by the principles of Buddhism. The monks, who are the followers of the Buddha have been serving Asia throughout history as its cultural leaders.

The contribution which Buddhism has made to the spiritual and cultural advancement of humanity is indeed notable and the promise it holds for the future is still more significant.

Therefore the Buddha Jayanti will be an occasion not only to evaluate the benefits rendered to humanity by the Buddha and His teachings, but also to

speculate on how His lofty ideals can be utilised to bring peace and harmony to our troubled world.

The keynote of the Buddha's teachings is His message of Universal Love—**Metta**. It is this doctrine of **Metta** which alone can save the world from destruction wrought by nuclear weapons; this alone can bring peace and harmony to the world which is torn asunder by greed, hatred and ignorance.

### METTA

The most fitting tribute to the Buddha on the occasion of the 2500th Anniversary of His Passing Away is to pervade the whole world with thoughts of **Metta**. Let the world contemplate the doctrine of Universal Love on the morning of 23rd of May, 1956.

I appeal to you to give the widest publicity in your country to the unique event which is associated with the founder of Buddhism and, if there is a possibility, to request every man, woman and child of your country to join in meditating for five minutes on the doctrine of **Metta**, which, besides being the cornerstone of all religions, is sorely needed to re-establish peace and security in our modern world.

The nation-wide meditation may be synchronized with the commencement of the first transmission of your Radio Organisation. The script embodying a direct quotation from an utterance of the Buddha has been sent to all Radio Organisations in the world. It is reproduced here and may be translated into any language.

### GOODWILL

*When Peace is won, th' adept  
in welfare needs to prove  
an able, upright man,  
of gracious speech, kind mood  
devoid of arrogance,*

*an easy, grateful, guest,  
no busybody; wants  
but few; sense-disciplined,  
quick-witted, bluster-free,  
never importunate;*

*and let him never stoop  
to conduct mean or low,  
evoking grave rebuke.  
May creatures all abound*

*in weal and peace; may all  
be blessed with peace always  
all creatures weak or strong,  
all creatures great and small*

*creatures unseen or seen  
dwelling afar or near,  
born or awaiting birth,  
may all be blessed with peace*

*Let none cajole or flout  
his fellows anywhere;  
let none wish others harm  
in dudgeon or in hate.*

*Just as with her own life  
a mother shields from hurt  
her own, her only, child,—  
let, all-embracing  
thoughts  
for all that lives be thine,*

*an all-embracing love  
for all the universe  
in all its heights and depths  
and breadth, unstinted love,  
unmarred by hate within,  
not rousing enmity.*

*So, as you stand or walk,  
or sit, or lie, reflect  
with all your might on this;  
"tis deemed a state divine"*

Extensive evidence of an ancient Buddhist culture in the Visakhapatnam district of Andhra have been revealed by excavations undertaken by the Archaeology Department.

A "stupa-chaitya" of the first or second century B. C. was uncovered last year by the excavation of the central mound of a trio at a protected site on the southern slopes of the Panchasarla Hill on the left bank of the river Sarda near Kotturu in Yehamanchaili. Taluk in Visakhapatnam district. Traces of a Buddhist monastery and antiquities like "terracotta" marbles, disks, copper dish, and beads dating back between the fifth and second centuries B. C. were uncovered by the excavation of a mound to the east of the 'stupa' mound.

New monuments of the Buddhist period were explored also at Yegumala, Kotalaratma, Pulaparti, Lingarajupalem and Nelakota during the year, the report says.

### FRIENDSHIP WITH CEYLON

Buddhism was the most favoured religion during the first and third centuries A. C. under the "golden age" of Satavahanas in the region - now known as "Andhra". The southern Ikshvaku dynasty succeeded the Satavahanas.

It was the buildings erected by these Queens for the Buddhists settled at Nagarjunakonda soon to be submerged in the Nagarjunasagar reservoir that were uncovered several years back

There is evidence that friendly relations existed

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## Activities

# Three Buddhist Societies in London

### BUDDHA STUDY ASSOCIATION

The objects of the Buddha Association of London are:

1. To study and apply the original, philosophical teaching of Gotama the Buddha, and to compare this with similar systems of thought.

2. To encourage an improvement in the standard of Buddhist publications, and to refute popular misconceptions of Buddhism in general.

3. To advise enquirers upon matters relating to the Buddha's philosophy, and its practice, study and literature.

The Secretary writes:

No society exists in London that caters especially for the Buddhist purist, for the Westerner whose interests are philosophical rather than theosophical or devotional. The Buddha's pristine Philosophy was followed, chronologically, by the religion Buddhism. We wish to concentrate upon the former.

Some Asian Buddhist literature creates a poor impression in Europe, where a high standard of editing and printing is the rule and where we like to think of Buddha-dhamma as being synonymous with learning, efficiency and skill.

At the same time, journalists of the "popular" English press employ such words as "priests", "prayer", "God Buddha" when reporting Buddhist activities in Britain. Such misconceptions produce erroneous ideas of the Buddha and of His teaching among uninformed readers, and can even result in making the Dhamma distasteful to them.

It is believed that many misconceptions might be obvia-

ted if it were generally known that something like a Buddhist information bureau exists in England. In this connection, we should hope to have, for the purpose of free distribution, a quantity of reliable literature relating to the Buddha Gotama's philosophy presented free of superstition and legend, local custom, convention, and sectarianism.

The following are the office-bearers:—

President: The Ven. U Thitila; Vice-Presidents: Miss I. B. Horner (Secretary of the Pali Text Society) and Miss G. C. Lounsbury (President, Les Amis du Bouddhisme, Paris); Deputy President and Hon. Treasurer: Lt. Col. E. F. J. Payne; Honorary Secretary: Mr. G. F. Allen.

### LONDON BUDDHIST SOCIETY

An appeal for funds to carry on the activities of the London Buddhist Vihare Society, was made by Maung Maung Ji, who was re-elected president of the society at the annual general meeting held in the Vihare premises.

Maung Maung Ji said the society's activities could be handicapped if there were insufficient funds. He appealed to all members to consider the matter seriously as even Buddhist propaganda needed funds.

Mr. Srimevan Amarasinghe, the re-elected Secretary, welcomed Mr. B. F. Perera, the new Deputy High Commissioner for Ceylon, and said his appointment to the Ceylon Embassy at this time was a great encouragement to the Buddhists in London especially in view of the forthcoming Buddha Jayanti celebrations.

The following were also elected office-bearers:—

Patron: Mirisse Gunasiri Thera and Sir Claude Corea; Vice-President: Mr. B. F. Perera; Treasurer: Mr. Edward Rajakaruna; Assistant Secretary: Mrs. Dulcie de Silva; Committee: Mr. Raja Seneviratna, Mr. L. A. de Soysa, Mr. J. H. Barnett, Dr. L. Lekamwasam, Dr. T. H. I. de Silva, Mr. Upali Seneviratne, Mrs. Irene Quittner, Mrs. Grant, Mr. G. A. Fernando, Mr. S. T. Gunaratne, Mr. M. W. S. de Silva and Mr. W. L. Fernando.

### LONDON BUDDHIST ASSOCIATION

The London Buddhist Association was started by Ceylon students in the United Kingdom to improve their knowledge of Buddhism and to try to preserve the Buddhist way of life while in a foreign country.

The following office-bearers were elected:—

President: Mr. B. L. Broughton; Vice-Presidents: Dr. C. E. Godakumbura, Mr. W. S. Karunaratne and Dr. E. Mutucomore; Secretary: Mr. M. L. Marasighe; Co-Editors: Mr. N. Fonseka and Mrs. Indumati Karunaratne.

The association holds monthly lectures at the Ceylon Students Centre in the Ceylon Embassy and fortnightly discussions groups at the Ceylon Centre.

### BANGALORE SOCIETY

At a meeting convened by the Ven. Narada Maha Thera at the Daly Memorial Hall, Bangalore, about 30 persons interested in Buddhism assembled to form a Buddhist society.

The Ven. Narada addressed the meeting on the need for forming a Buddhist society in Bangalore for the study, practice and propagation of the Buddha Dhamma.

In the course of his speech the Maha Thera paid a tribute to Rajadharapamaprasakta A. S. R. Chari, the pioneer of Buddhist activities in Bangalore.

It was decided to inaugurate the society under the name of the Mysore Buddhist Society with all those present as members.

The following office-bearers were elected:—Founder-Patron: The Ven. Narada Maha Thera; Lay Patron: Mr. A. S. R. Chari; President: Dr. Karam Chand; Vice-Presidents: Mr. A. S. R. Chari, Mr. Jayasilan (former Deputy Mayor), and Mr. P. Hanumantappa (former Mayor); Treasurer: Mrs. Karam Chand; Joint Secretaries: Mr. M. Sirinivasulu Naidu and Prof. S. K. Ramachandra. An Executive Committee of 15 members was also formed.

### DHARMODAYA SABHA OF NEPAL

At the annual meeting of the Dharmodaya Sabha held at Shreegha Bihar, Kathmandu, Nepal, the following office-bearers were elected:—

President: The Ven. Amritananda Thera. Vice-Presidents: The Ven. Anuruddha Thera and Mr. Chittadar; Secretary: Prof. Surya Bahadur; Assistant Secretary: Mr. Asharam Shakya; Treasurer: Mr. Maniharsha Jyoti.

The Sabha decided that the fourth Buddhist Conference should be held in Nepal in November this year. The Sabha passed a resolution of thanks to His Majesty King Mahendra of Nepal for his kind acceptance of the post of Patron of the Sabha in place of the late King Tribhuban. Ven. Amritananda met the W. F. B. at a Council meeting on March 31st in Colombo. He was accompanied by His Majesty's Private Secretary Mr. Lok Darshan, Mr. M. Jyoti and Prof. Bahadur. Afterwards they went on pilgrimage to Anuradhaura and Polonnaruwa.



# UNPRECEDENTED CELEBRATIONS IN CEYLON

*The following is the concluding part of the extracts from the presidential speech made by Dr. G. P. Malalasekera at the 37th annual session of the All-Ceylon Buddhist Congress held in Negombo:—*

In addition to State ceremonies there will be innumerable festivities that have been planned throughout the land. The celebrations scheduled for this period will, therefore, be unprecedented in the history of Ceylon.

Apart from these ephemeral manifestations of great rejoicing, many works of permanent value are also being actively planned. Among such are the publication of the Tripitake, with Pali Text and Sinhala translation, the erection of various memorials many of which will serve utilitarian purposes as well, the publication of a Sinhala Encyclopaedia of a general nature, and of a Buddhist Encyclopaedia in English, which are worthy of special note.

The Buddhist Encyclopaedia is designed to be a comprehensive and authentic reference work on all aspects of Buddhism and Buddhist civilization, from the earliest time to the present day. It will be an international undertaking, to which scholars of repute from many lands agreed to give their co-operation.

## CHANGE OF HEART

While all these tasks will undoubtedly have their own great value, the most important event of the Buddha Jayanti should be a spiritual revolution. When the shouts of "Sadhu" have died down, when the Magul Bera have ceased to beat and the pandals and decorations have been taken down, to all appearances the Sambuddha Jayanti would have come and gone and it would all be over. If that be all, if the Jayanti is just another tamasha, only a provocation for merry-making and holidaying, then it would have lost its mean-

ing and significance and our energies and expenditure would be in vain.

The Jayanti must be much more than a round of festivities. It must bring about a great change of heart in the people; it must leave an indelible spiritual impression in their minds. It must usher in a new era of righteousness in word and deed. Religion, if it does not become the most important thing in the world, will also mean nothing to us.

## SELF - PURIFICATION

I should like to make a further suggestion. It is our tradition that before some important enterprise is undertaken, we should go through a course of purification (පෙවිම). In times gone by, the month of Bak (April to May) which comes immediately before Vesak was called (වසන්ත සමය) "the month of pilgrimage", where everyone big and small, having gathered the harvest, closed their houses and visited sacred shrines far or near.

During this month they lived simple and abstemious lives of goodwill and co-operation. Their conversation was on matters of religion and not idle gossip. They performed little acts of service to each other during these journeys.

I suggest that in preparation for the Buddha Jayanti, we revive this tradition, with some modifications. Instead of going on pilgrimage, let us begin the month which starts after the Sinhala New Year, on April 13th,

as period of purification, each one of us observing some special Sila, the more strenuous it is the better.

## BHIKKHU'S LIFE

Perhaps, some will confine themselves to the Five Precepts, others the Eight and yet others the Ten. I very much hope that some, at least, will find it possible to follow the life of a Bhikkhu during this period, with or without going through the ceremony of Ordination.

Two thousand five hundred years have passed since that assurance was given, and we are now at a turning point in our history. The past few centuries have been a period of trial and tribulation, often dark with disaster, when we almost lost hope. But the Buddha's assurance has been fully vindicated and we face the future with the feelings of triumph and glad expectation in our hearts.

We must build a new society, consonant with our blood, consonant with our traditions. Sri Lanka has seen great epochs in her history in the past, but her Golden Age is yet to come. This nation is destined to go on from strength to strength, till it becomes a beaconlight to the whole world. On the eve of the Buddha Jayanti, let that be our aspiration, and let us try with might and main to achieve its fulfilment.

(Concluded)

## Notes of the Month

(Continued from page 4)

### STUDENTS' UNION

At a meeting of Thai Buddhist students in Assam, held in Sabanagar, an All-Assam Thai Buddhist Students' Union was formed "to work unitedly for their all-round development".

Nandabansa Thera, Joint Secretary of the All-Assam Buddhist Association, presided.

Mr. Akon Chandra Shyam, General Secretary, said that the Union would participate in the Buddha Jayanti celebrations.

## JAPANESE MONK FOR CEYLON

The All-Japan Buddhist Association has stated that Chief Patriarch Kosho Otani of the Nishihonganji temple in Kyoto, would attend the Buddha Jayanti celebrations in Ceylon.

The Association said that the Visitor who would be accompanied by his wife, was scheduled to leave Tokyo for Ceylon by air about May 20.

## BUDDHIST CULTURE IN ANDHRA

(Continued from page 5)

between the Andhra Buddhists of the Krishna Delta and their co-religionists in Ceylon.

Excavations early in 1954, at a hill site near Salihundam of Srikakulam district revealed remains of buildings which comprised four viharas, chaityagrihas or temples, a kitchen, store rooms, dining and prayer hall, stone-paved footpaths with moonstone pedestals and votive stupas.

Salihundam is believed to have been the site of the seventh century city off Salipetak (emporium of rice). Earlier excavations at the site had exposed a large stupa, a circular chaitya and two temples one enshrining a votive stupa and the other an image of the Buddha.



**Book Review****EARLY BUDDHIST ART**

MARG. December, 1955--Bank Street, Bombay, Rs. 5—8—0.

This number of "Marg" is devoted to Early Buddhist Art.

Besides illustrations of painting, sculpture and architecture, there are articles on Buddhist India by T. W. Rhys Davids, and the Evolution of Buddhist art in the Satavahana period. The most interesting contribution, however, is from Mr. Charles Fabri who discusses the evolution of the Ajanta frescoes.

He finds three periods, archaic, classical and baroque, and points out that the latter predominates.

He dates Ajanta up to the eighth century A.C. and since manuscript illustration began about this period, we get a striking continuity for Indian painting up to the present day.

**Publication Received**

**The Western Buddhist, sixth issue. London**

**BUDDHA JAYANTI STAMPS**

Two designs have been selected for the special Buddha Jayanti commemoration postage stamps through an All-India competition organised by the Posts and Telegraphs Department of India.

The designs were selected by a judging committee out of 250 entries sent by nearly 100 artists from all over the country. The winning entries were sent by Mr. C. R. Pakrashi of Delhi and by Mr. R. D'Silva of Basein, Thana District, Burma.

Mr. Pakrashi's design shows the Bodhi Tree in full moon light while Mr. D'Silva's is a composite design incorporating the round parasol, a view of the Bodhi Tree and three pipal tree leaves.

**Buddhist Leaders Invited to Nepal****36 COUNTRIES**

King Mahendra of Nepal is personally finalising plans for the Fourth Congress of the World Fellowship of Buddhists, to be held in Nepal in November this year.

The Congress, to which all world Buddhist leaders are invited and which is expected to draw half a million pilgrims will be held in Kathmandu itself, while Lumbini, the birthplace of Lord Buddha, will be prepared as a Buddhist pilgrimage centre, according to tentative plans.

The King's idea of holding the Congress in Kathmandu is supported by the fact that the Nepalese capital can provide the necessary accommodation for several thousand delegates and visitors.

**SMALL TOWNSHIP**

But there is also a suggestion, that the final session of the congress might be held at Lumbini, which is being turned into a small township with modern amenities in connection with Lord Buddha's 2,500th birthday anniversary on May 23.

Nepal's invitation to hold the Fourth World Buddhist Congress in the Himalayan kingdom was extended and accepted at the Third Congress in Rangoon in 1954-55.

Coming after the Coronation in May, this will be Nepal's second biggest show of the year. Buddhist leaders from all over the world will congregate for the session.

The Conference will be presided over by King Mahendra himself. The Nepal Government has given a sum of Rs. 150,000 as grant towards the expenses. Another Rs. 200,000 will be raised by the Dharmodaya Sabha to defray the total expenses.

Heads of 36 countries will be invited to the Congress. These include the Dalai Lama, the Prime Ministers of India, Burma, Ceylon and Thailand and the King of Cambodia.

A committee of officials and non-officials with the King's principal private secretary, Mr. Lok Darshan as Chairman has been formed.

The committee is entrusted with the task to complete preparations for the Congress which will be attended by 250 official delegates and observers.

**SUBJECT CHOSEN**

"Buddhism and the Modern World" was the subject chosen for discussion at the conference.

This was decided on at a conference which Mr. Lok Darshan, the representative from Nepal had with the Fellowship president, Dr. G. P. Malalasekera.

It was also confirmed that over 150 delegates should be invited for the conference. The chairman of the Conference will be the King of Nepal, the vice-president will be the Prime Minister of Nepal and the Chairman of the reception committee will be the Queen of the Nepal.

**WORLD BUDDHISM**

Monthly Journal of the World Fellowship of Buddhists published in Colombo, Ceylon.

All contributions intended for publication should be addressed to

The Editor,  
"World Buddhism,"  
No. 10, 28th Lane,  
Colombo 7, Ceylon.

All other matters should be addressed to

The Manager,  
"World Buddhism"  
No. 10, 28th Lane,  
Colombo 7, Ceylon.

**Budda Gaya Improvements**

(Continued from page 3)

Bahidda Nukara of Thailand, the Maharajkumar of Sikkim, the Bhikkhu Amirtananda of Nepal.

The Vice-President delivered a speech richly seeded with excellent specimens of Radhakrishnanisms. Example: You will ask, what is the point of Enlightenment? We live in a world of slothfulness and sleep, and it is necessary to awake to the realities of the permanent absolute. This is the common point of all religions. They teach that one day all will perish.....and we to survive must pass into the state of timelessness, because while most things pass away there are some things that do not. Here, on this sacred spot, the Buddha said: 'I have conquered time.' We too must raise ourselves to a state of permanence and eternity.

"Places do not become sacred because of peoples and happenings in the past. They are sanctified by people like ourselves who come to them in a state of piety, with minds like clear water.

**"OUR BEACONS"**

"Bhikkhus, priests and pandits are our beacons, our leading lights, and they carry a grave responsibility. They must set an example; not merely talk.

"We live in critical times on the threshold of great and unexpected happenings and we are afraid. We can never be happy until we develop our own resources and so make for ourselves a permanent anchorage. We are mirrors reflecting our reading and our cinemas. We have lost the art of sitting still, and meditation. Man is great when he is alone not in a crowd. Vision is an illumination of solitude."