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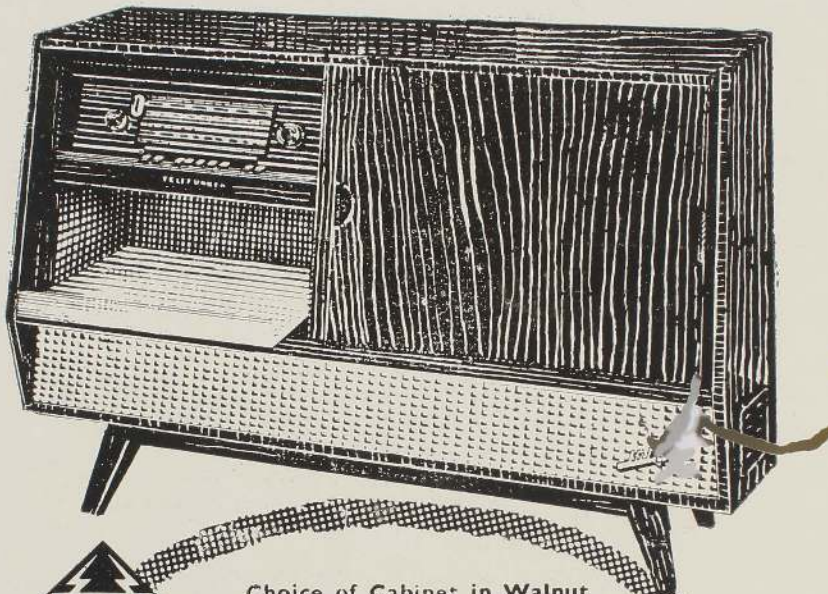
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ESSENTIALS OF THE BUDDHA'S TEACHING

By Marie B. Byles

(Australia)

"In whatsoever Truth-Discipline the Aryan Eightfold Path is found, herein also will be found saints of the first, second and third degrees."

MANY people have presumed to set forth what they considered to be the twelve points of Buddhism. Perhaps they are right; perhaps they are wrong. But it is not Buddhism that matters; it is the teaching of the Buddha, and over and over again He insisted that the Eightfold Way was all that mattered.

Further, the more one strives to live according to it, the more one proves in one's own experience that it contains the *only* essentials and *all* the essentials that make for zest, calm, joy, happiness and inward peace and calm here and now—and doubtless hereafter.

Also, one increasingly marvels at its succinct completeness. It is not possible to omit one single item, nor is it necessary to add.

But what is generally overlooked is that it contains none of the doctrines usually associated with Buddhism.

There is nothing in the Eightfold Path about re-incarnation or rebirth, and still less about the controversy which rages between Buddhists and Vedantists as to whether what is reborn in another body is an immortal soul or merely an identical character. Both are arguments about what cannot be proved in actual experience, and the Buddha insisted that all He taught must be tested out in actual experience, nothing, not even what He himself said, must be accepted on hearsay. Everything must be tested by practical results in the living of life here and now.

There is also nothing in the Eightfold Way about *Karma*, that we reap as we have sown, a fact which seems fairly obvious to any who have examined them-

selves truthfully and critically, for they end by finding that the causes of their mishaps are within themselves. But when this law is extended to embrace previous lives to explain the reason why men are born with grave inequalities, once again we are adventuring into realms of speculation and theory, which, however attractive, are not part of the Eightfold Path and cannot be proved in actual experience.

The Sangha, the Order of Monks, is usually considered essential to Buddhists in the Southern countries, but this, too, does not figure in the Eightfold Path, and there is no reason to consider it essential to disciples of the Buddha to have such an order.

Some Zen Buddhists have asserted it is possible to short-cut the way to Nirvana by complete self-surrender, especially surrender of the intellect. Sudden illumination may in fact come in this manner. But if this means discarding any of the steps of the Eightfold Path—as is sometimes said—then it is courting disaster both to the seeker and to others.

Dependant origination is usually considered the very basis of the Buddha's teaching, the all-embracing law that cause and effect follow each other inexorably. Most of us find no difficulty in accepting this. But it is not part of the Eightfold Path, and the ignorant Hindu peasant or staunch Salvation Army Christian, to whom it would be incomprehensible, may still tread the Eightfold Path, and quite unknowingly be a truer disciple of the Buddha than the learned Buddhist scholar who writes an erudite thesis on dependant origination but speaks unkindly to another.

There is no objection to a Buddhist holding any of these

doctrines and plenty of justification for holding them is found in the Pali Texts. The only harm arises when they are asserted to form part of the Buddha's essential teaching, and arguments arise in consequence.

Among the disciples of the Buddha there may be very diverse beliefs; but all that is required of them is to follow the Eightfold Path. A Roman Catholic once described it as "the religion of religions", or the core of all the major religions of today, for the obvious reason that it is practical, not theoretical.

Dukkha is not a fanciful theory. Pain, suffering, discord exist. If we examine these things in experience, we find that they spring from our sense of selfhood with its desires, and that the remedy lies within ourselves. There is nothing here that anyone may not find for himself.

It is not necessary to labour the other seven steps. But the second is sometimes badly translated and often misunderstood. It is right aim or right aspiration, the whole mind and being set towards the ending of this selfhood and the cultivation of harmlessness and non-malevolence. It is sometimes translated "right-mindfulness", but this is the seventh step, self-awareness. If these two steps are not distinct, then the Eightfold Path would not, as a matter of practical experience, be complete and something would in fact have to be added.

Take any of these eight steps repeated so often (*e.g. Samyutta Nikaya, Majjhima Nikaya, Kindred Sayings III p. 7, Middle Length Sayings III p. 298*), and take any component part of any one, and ask a sincere spiritual aspirant of whatever religion, whether he considered it essential, and he would reply, "Of course."

The marvel is that within such a small space the Buddha summed up logically and succinctly all that is necessary. Other Teachers have said the same thing but none of them in this simple, straightforward, practical form.

Buddhists have therefore less excuse than others if, on the one hand, they argue about non-essentials, and on the other, fail to speak the truth or advocate the use of violence against wrong doers—or fail to set aside a period each day for meditation.

BUDDHISM AS BURMA'S STATE RELIGION

(From a Correspondent)

AT the All-Burma Convention of the Clean AFPFL the President U. Nu announced that his party stood to make Buddhism a State Religion and in the coming elections that would be one of the issues to which he expected the Buddhist public of Burma would give their support.

This has raised an interesting controversy within the Clean AFPFL itself, while the country is watching further developments on the subject.

U Nu since he had become the Premier had in his mind to make Buddhism the State religion but for many reasons he did not pursue the matter to its end.

Once he invited the heads of different religious denominations in the city of Rangoon and discussed the matter with them and he was advised not to push the matter further at the present juncture of the political history of the country.

He is very keen on the matter and perhaps has now got an idea that this could be a good card to win over the Buddhist public in the country in the coming elections.

OPPOSED PROPOSAL

Mr. M. A. Raschid, former Minister and one of the prominent leaders in the Clean AFPFL openly and formally opposed this proposal of the president U Nu and urged the party not to raise this issue at all.

In a long speech Mr. Raschid pointed out that during the ten years U Nu had been the Prime Minister much money had been spent for Buddhism while other religious organizations had also received financial assistance from the Government. He found no reason nor any immediate need to adopt that policy now.

On the contrary he felt it would lead to other complications and difficulties in Burma and might in the long run hit the country in a bad way as religion and politics could hardly go hand in hand whether in Burma or in any other country.

He added once Buddhism was made the State religion, other demands would follow in its wake and give rise to difference among the people who were now living in quiet harmony so far as their respective religions were concerned.

U. NU FIRM

Following this protest by Mr. Raschid, another Chin leader U. Za Hre Lian, former Minister for Chin Affairs, addressed a letter to President U Nu of Clean AFPFL disagreeing with the resolution passed on the adoption of Buddhism as the State religion.

He said he was opposing on principle and not on any dislike or suspicion of Buddhism. The Chin leader added that although Burma was a secular State, Buddhism was already the predominant religion and practically an "unofficial" State religion in Burma.

At the final session of the Supreme Council of Clean AFPFL, U. Nu said he would be firm on his stand to make Buddhism the State religion as it would implement the wishes of the majority of the Buddhist population of Burma.

He stressed that the non-Buddhists would not suffer loss of any of their rights and privileges which they were enjoying at present. He said that non-Buddhists had no cause for alarm in this respect.

Although the Stable AFPFL has not said anything on this subject, the party is not keen to make this an issue in the coming election, but if U Nu sticks to his line of action the Stable AFPFL will not be able to oppose it as it would enrage the entire Buddhist public of the country.

BUDDHIST SOCIETY IN ITALY

During the past few months, Rome has seen the publication of a Buddhist journal in Italian and the founding of the Italian Buddhist Society, *Societa degli Amichi del Buddha Dhamma*.

THE FIRST SERMON OF THE BUDDHA

By Mirisse Gunasiri Maha Thera
(Ceylon)

of this Dhammacakka not only revolutionised human thought but also contributed the last word to human philosophy.

This teaching was carried by Indian saints, missionaries, and scholars far beyond the confines within which it was set rolling. The history of the world shows that at one time the majority of the civilized world professed Buddhism. At that time they lived happily under the shade of the Buddha's Dhammacakka rejoicing much in its letter and spirit.

WAY OF LIVING

Wherever this new teaching took root there arose simultaneously an ennobled way of human life and a way of living with the growth of genuine human culture. The Buddha-Dhamma, a practical way of life as it is, with its outgrowth of precious art, rich literature and great

DHAMMACAKKAPPAVAT-TANA Sutta is the first discourse of the Buddha. It was delivered on the full-moon day of the month of July—the Esala fullmoon. This Sutta which gives the quintessence of the teaching of the Buddha, was preached to the Buddha's first five disciples at a lovely spot in Northern India—the Holy Isipatana on the suburbs of Baranasi. This was Gautama Buddha's first sermon, after Enlightenment.

Sweet notes of birds and the faint cries of the beasts in that sanctuary of the deer, Migadaya, were suddenly stilled by a silvery voice coming from the serene lips of the compassionate Buddha—“*Dve' me Bhikkhave, anta pabbajitena na sevitabba*” on the Esala full moon day, 2548 years ago.

Thus came forth the Dhammacakkappavattana (setting in motion of the Wheel of the Dhamma), like a silver waterfall, beautiful in its expression, unique and sublime in its inner meaning. The Buddha inaugurated thereby His great ministry which lasted 45 years after the attainment of Buddhahood. This wheel of truth set in motion went rolling to cover nearly one-fourth of the earth's surface, with its course unchecked, and its speed unslackened. It rolled throughout Asia and beyond its confines and reached even Western shores, to illumine the hearts of millions of people.

MISSION FULFILLED

The Buddhas come to the world to pave the path to emancipation for all. This great mission, Gautama the Buddha, the last of the line of His kind, fulfilled most successfully. For the last twenty-five and a half centuries, the Buddha Dhamma has been vital in moulding the lives of mankind and in giving them a unique and practical way of life with visible and definite results. Apart from its vast geographical distribution and numerical strength, the uniqueness of the Dhamma

alone gives the Buddha the highest place among the world teachers.

The Buddha came to the world to free mankind from Samsara-dukkha, the misery of existence. The conquest of man's mind, by the teaching of the Buddha is a more glorious achievement than the fleeting conquests of the material world by the so-called great conquerors.

Asoka, the greatest emperor, or the greatest man next to the Buddha, according to H.G. Wells, coming under the spell of Buddhism, has mentioned this fact in his numerous edicts and inscriptions throughout his widespread dominions. The teachings



Buddhists in Saigon met at Ky Vien To pagoda to meditate for peace in Laos. Among those present were Mr. Pramote Chongehareon, Thailand Ambassador; Mr. Ouan Saith, Laotian Charge d' Affaires; Mr. S. Gupta, Indian Consul General; Mr. Sum Hieng, Cambodian Government delegate; and Ven. Narada Maha Thera from Ceylon, who is third from right seated on the platform.

material monuments, is yet the life blood and glory of those Asian nations and lands with only a few exceptions.

Even today Buddhism surpasses all other creeds in the number of its followers and the area of its prevalence. This Buddhist Fraternity of Nations, so to say, spread almost throughout the whole of Asia, the lands of the Kalmuks in Russia, and even to some parts of Swedish Lapland.

In the words of the Master, there came unto Him the eye of wisdom, penetrative knowledge, the light of understanding, which when attained the Blessed One realised that He was omniscient—
'Chakkum udapadi, Panna udapadi, Vijja udapadi, Aloko udapadi'—
 Realization of the noble Dhamma dawned in Him owing to His own strenuous efforts, ethical performances and deep meditation.

After attaining Buddhahood the Master spent one full week sitting cross-legged at the foot of the Bodhi tree, under the cool shade of which he became a Buddha. In that posture the Great Master enjoyed the bliss of full emancipation, (*Vimukthi Suka*). This spot is in modern Buddha Gaya.

SPENT 42 DAYS

Thereafter He spent another 42 days testing and revising his spiritual experiences and intellectual attainments to investigate their soundness, stability and practicability. At the end of these seven weeks, it occurred to Him that the Dhamma that He had discovered was really so deep that the average man, whose attachment to the material world was so deep-rooted, would not be able to grasp. In the Buddha's own words :

*Kicchena me adhigatam ;
 Alam dani pakasitum
 Ragadosaparechi ;
 Nayam dhammo susambudho.*

Which means :—

This Dhamma is understood by me with great difficulty. There is no necessity to expound this profound Dhamma since it is so deep that it cannot be understood and grasped by those who are given to lust and hatred.

This idea discouraged the Buddha. He considered that if He were to proclaim the Dhamma and the listeners were unable to

understand there would be only weariness and annoyance to them. Thus He decided to remain in silence.

At this juncture the Brahma Sahampati foresaw the impending danger to mankind and appeared before the Master and begged Him repeatedly to start His mission of compassion for there would be people who could grasp His teaching. At this request the Master decided to proclaim His teaching and thereby to throw open the doors of immortality to all, to enable those who have ears to hear and for those who have eyes to see.

SURVEYED THE WORLD

The Buddha surveyed the whole world to find out who were advanced enough to comprehend His teaching. Some of His colleagues and collaborators were dead by that time. At last He saw that the five ascetics who associated with Him during his spiritual struggles were alive. They were those five friends who abandoned Rishi Siddhartha when he gave up self-torture (*'Attakila-mathanuyoga'*) mistaking Rishi Siddhartha's change of method would result in utter failure. He knew that these five ascetics were sojourning in the suburbs of Baranasi and started forth to meet them.

The Buddha's attitude towards this mission is quite justifiable when we consider incidents that occurred on His way to Baranasi. A wandering ascetic, Upasaka by name, met the Buddha on the way and looked at His saintly figure with wonder. There the Master gave a self-introduction in the following words :—

"Upasaka, I have overcome all evils, external as well as internal. I am fully enlightened. I have completely detached myself from all worldly bonds. I have left behind all worldly things and realized full emancipation by eradicating all desires. Without a teacher to guide me and standing on my own feet, through my own intellectual pursuits and untiring experiments I have attained the summit of knowledge. Therefore, Upasaka, I am the Buddha, the Fully Awakened One in this world of gods and men. I am the greatest of all who claim omniscience. I am on

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my way to Baranasi to found the kingdom of righteousness and truth, to beat the drum of immortality in this blind world."

Upasaka could not understand what the Buddha meant. He rejoined "You profess, friend, to be the Absolute Jina, the Conqueror" to which the Master replied "Like me are all Jinās, have reached the extinction of sense desires, lust of life, false views and ignorance. I have overcome all evil states of mind. Therefore, Upasaka, I am the Jina."

Upasaka who was groping in the dark could not grasp the significance of this chance given to him, shook his head and resumed his journey. To him it was only pearls cast before the swine.

This incident appearing in the most authoritative texts of the Canon is but a shining example to judge the mentality of the worldly man. There stood the Buddha and the Dhamma was expounded, but the listener could not go deep into it.

Not disheartened by this failure, the noble Master proceeded and eventually arrived at the suburbs of Baranasi the capital of the kingdom of Kasi. There he entered the Migadaya, (the Sanctuary of Deer), at Isipatana; where his five would-be disciples, the *Panchavaggiya Bhikkhus*, Kondanna, Vappa, Bhaddiya, Mahanama and Assaji, lived meditating to purify themselves so that they would realize highest sanctity.

ANOTHER DIFFICULTY

There arose another difficulty to be surmounted before fulfilling this historic mission. Those five ascetics themselves who were still persevering in their ill-founded austerities were reluctant to accept the Buddha's authority to instruct them. They doubted His omniscience and higher intellectual attainments.

The Buddha had something new and important to tell them. At last they yielded to the Buddha. Addressing them as 'Bhikkhus,' He admonished them to shun the two extremes of self-indulgence and self-mortification and to adopt the middle way, '*Majjima patipada*', since the former would only bind people to suffering and intensify it, whereas the latter would only lead them to the doors of death, instead of those of truth.

In this sermon the Buddha showed that the middle path was the only way to happiness in this world, and the worlds beyond and also to the external bliss of Nibbana. Neither austerities nor penances, sensuality nor pleasure, will help a man to free himself from the cycle of births. Sense-pleasures retard the spiritual progress and encourage materialistic views whereas self-mortification encourages nihilistic views, both these being '*micchanditti*'—wrong approaches to reality.

PERSONAL EXPERIENCE

It is not by hearsay or by mere speculation that the Buddha arrived at this conclusion, but by personal experience. As a prince, the Buddha enjoyed all worldly pleasures available in His father's palace and saw their futility; and as an ascetic, for six long years He realised the worthlessness of self-mortification. It is by shunning these two extremes and basing one's efforts on the medium path that the Buddha attained His spiritual greatness and intellectual refinement.

It is this, the Middle Path, that the Buddha has given in His first sermon. As this discourse points out, before starting one's journey along this path, the ardent follower of the Buddha has to grasp three factors of reality that exist in the world.

The first is the noble truth of suffering—that birth is suffering, decay is suffering, disease is suffering, death is suffering, to be united with the unpleasant is suffering, to be separated from the pleasant is suffering, not to get what one desires is suffering; in brief, the five aggregates of attachment are suffering.

The second aspect of the reality is that all suffering arises from craving which produces rebirth, accompanied by passionate clinging or welcoming this and that life. It is the craving for the sensual pleasures (*Kama-tanha*); craving for becoming (*Bhava-tanha*); craving for annihilation, (*Vibhava-tanha*).

The third is the cessation of suffering; complete separation from destruction of this craving, its forsaking and renunciation, liberation and detachment. The Noble Eightfold Path, which constitutes the last of the Four

Aryan Truths, is the means of deliverance. It is the *Ariya Attangika Magga* in Pali, as given in the Buddha's first sermon and as recorded in the *Dhammacakkapavattana sutta*.

Right understanding, (*Sammaditthi*) forms the basis of any further development, for it is in comprehension of what is the real truth. If all things are understood to be a mere process of change, which when one tries to lay hold of, must necessarily produce suffering, there will be no more craving for delusion.

Right thought (*Samma-Sankappa*) gives proper guidance to the mind; it gives direction to actions, which are neutral in themselves, but become good through pure intuition, and bad through an evil intention. Without the guidance of this right intuition all understanding must remain in the realm of speculative knowledge.

Right speech (*Samma-vaca*) is the control of language, by which all lies, slander, harsh or abusive words and even frivolous talk will be avoided. The tongue has been compared to the rudder of a ship. He who can control his language, will have his whole person under control along proper direction.

RIGHT ACTION

Right action (*Samma-kammanta*) is the perfection and completion of right deed. It constitutes the actual full and complete deed, contemplated by the mind which fashions a habit, and which forms character. Thus man is finally what he has made himself.

Right livelihood (*Samma-Ajiva*) requires a mode of living involving no intentional harm to any living being, animal or man directly or indirectly; by the use of weapons or the sale thereof by dealing in poison. It is most difficult to live rightly in this world, where almost everyone tries to obtain profit for himself at the cost of someone else.

Right effort (*Samma-vayama*) avoids the two extremes of excessive zeal, which bring only exhaustion and discouragement, and of laxity which never carries a man to his goal.

Right mindfulness (*Samma-sati*) is the penetrative application of the mind to all conditions (*Vipassana*), postures and actions of the body, the extensive analysis

of feelings as soon as they arise, the full awareness of the arising of thoughts and control in the highest sense, and is pre-eminently fit to assist in making progress over the path of mind control and mental purification.

Right concentration (*Samādhī*) is the developed state, arising from the practice of objective determination or of the one-pointedness of the mind. In the highest degree it will develop into mental absorption, which however, is not essential for attainment of even the highest path and fruit of Arahantship.

THE FIRST

The first of these Noble Truths is the starting point of Buddhist knowledge without which one cannot grasp the real spirit of the Buddha's message. One should comprehend the First Truth before proceeding to the second. The second should be grasped and understood to see the third. Thus in this discourse, which is the first sermon of the Buddha the universal disease of *Dukkha* — unsatisfactoriness — is diagnosed; its root-cause discovered, and the sure remedy prescribed.

The practical method of treating the disease is fully revealed in the fourth, the Middle Path; otherwise called the "*Ariya Atthangika Magga*". The four

Noble Truths — (1) The Truth of Suffering, (2) The Truth of the origin of Suffering, (3) The Truth of the extinction of Suffering, (4) The Truth of the path leading to the cessation of suffering,

(*Middle Path*). The complete theory and practice of the Buddha's Unique Teaching is included herein. The first three constitute the theory and the fourth, the Middle Path is the practice.

KING OF LAOS DEAD

KING SISAVANG VONG, 74-year-old ruler of Laos died in his Palace on October 29, after a reign of 55 years.

One of the long-reigning monarchs on earth, the rheumatism and gout-ridden King had been confined to bed for several years and in August this year, appointed his son Prince Savangrattana as Regent.

The King was a fervent Buddhist and refused to budge from his Royal capital when Communist Viet Minh forces threatened it in 1953.

He ruled this picturesque South-East Asian Buddhist Kingdom since 1904. He was believed to be the longest reigning monarch on earth.

His determination and serene faith that the Buddha himself would protect the city led a French official to describe him "as stubborn as only a good, proud king knows how to be."

Born on July 14, 1885, he was a direct descendant of the Khoun dynasty which came to Laos from

Southern China thousands of years ago.

He was educated at the Paris Colonial College during 1900-1901.

King Sisavang Vong became King of the small territory around Luang Prabang at the age of 19. Life remained quiet and normal, following the traditional calendar of court etiquette and festivities, until the war with Japan.

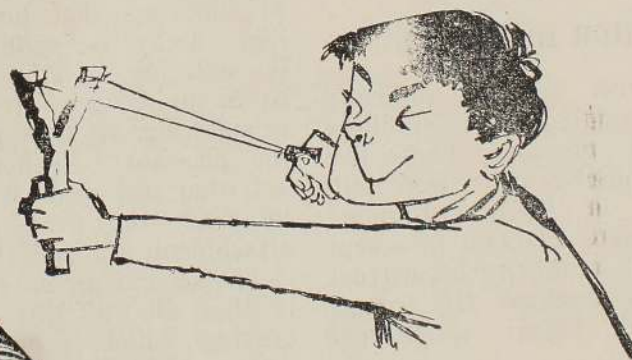
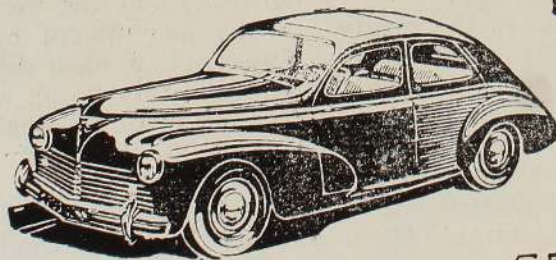
The end of the war brought turmoil and aggrandisement; first the King had to abdicate at the bidding of the Free Laotian Movement—then the Free Laotians made him King of all Laos in addition to his former small territory.

The King is succeeded by the Crown Prince.

The Laotian Government has proclaimed the Prince Regent, Savang Wattana, as King in place of his father, King Sisavang Vong.

The new King is called Boroma Satha Khatya Sourya Vongsa Phra Maha Sri Savang Wattana.

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BUDDHISM AND THE NEW BUDDHISTS

BUDDHISM appears to be sweeping India; converts by the thousands are coming from the so-called scheduled castes and taking the Three Refuges and Five Precepts at mass meetings, and after, at the most, a total of a few hours instruction, they are left for months to the mercies of demagogic leaders who use them for their own ends.

Is it not time a halt was called and the field surveyed?

If one attends a meeting of "new Buddhists" what does one find? Not devotion and kindness and a feeling of contentment which the Buddhist religion should give, but hate, resentment and a desire for vengeance.

Hymns of hate are recited and the word 'Brahmin' uttered with all the venom the speaker can muster and it is greeted with applause, and the greater the venom the more the applause. Secondly, the late Dr. Ambedkar has been promoted to the ranks of the Triple Gem, beside which any ordinary man or woman is no more than a piece of coloured glass. *Saranam gacchami* is suffixed to his name and *Namo* prefixed to it.

What understanding of Buddhism does this show?

If the motives for these conversions are considered there can be none other found than this same hatred and resentment which continues to burn in their breasts. If the converts perceived the lofty Truth of the basic Teaching, they could no longer continue to nourish and cherish this attitude of mind. There is only one pure motive for changing one's religion and that is that a higher Truth is perceived in the new one not present in the old, a Truth whereby a better life can be led and a little spiritual evolution achieved.

Conversions based on hate and resentment are no conversions. They can but bring the accepted religion into disrepute. Mass conversions must, by reason of their very size, be uncontrolled. Private interrogation is impossible. Understanding cannot be ensured. If it is indulged in then the converter

should stay with his flock for many months until he has them firmly guided and established in the right practice and protected from those who would organise them into gangs for political violence.

Whenever a bhikkhu is passing through one of these areas he should stop and instruct, even if he can stay for only one meeting and even if he has to have an interpreter. Any residing in such areas have a unique opportunity of ensuring, by frequent meetings and discourses, that the converts know what their new religion is about.

If matters go on as they are at present, the so-called "new Buddhists" will bring Buddhism into disrepute and damage the Dharma and who so damages the Dharma reaps an awful *karma* for himself.

The only alternative is for the Sangha, through its senior members, to publicly and in the press repudiate the "new Buddhists" and accept only those who, injured innocently by their rejection, come to a bhikkhu and prove their sincere motives for accepting Buddhism. Their presence will then be welcomed and valued. These might spread the Dharma by their change of heart and actions. These could well be the spearhead of a great drive to bring back Buddhism, true Buddhism, to India.

Recently I attended three meetings in a large town and spoke at each. Behind a small statue of the Buddha reared an enormous picture of Ambedkar, with Nehru and Gandhi. To its left was a small picture of the Lord Buddha. A hymn of hate was in progress when I arrived. The Triple Gem was quadrupled and Ambedkar was 'Namō'd' with deep reverence, deeper reverence than were the words of the Dharma listened to.

"We have a leader and he gave us a book", I was told after saying that any convert who had not spent one rupee on a copy of the *Dhammapada* in his own language should not call himself

a Buddhist. It seems Ambedkar's book selective as it is and annotated to turn the mind in a certain direction is being substituted for the Teachings of the Buddha in their entirety.

Can the Sangha allow this state of affairs to continue without taking real action, for mere mild protests are not enough? If so it will be itself to blame for what will inevitably occur. "New Buddhists" have been involved in riots from time to time—deeds of violence due to this hatred that they cherish. All those who are arrested for rioting should automatically forfeit the right to call themselves Buddhists until they have learned the Doctrine and made it their own.

The few who are sincere are suffering for the sins of the many who are merely using it as a cloak for their political activities and a weeding out process is required so that these are established on a firm basis of compassion and knowledge.

Bhikkhus, themselves examples of the Buddha's conception of what a monk should be, moderately ascetic, not requiring fine accommodation, not smoking in public, keeping to the three robes allowed them and strictly vegetarian for the sake of the feelings of the people they will be amongst, should come to India to help and guide and instruct these people.

They should come in full force, many are needed, with vigour and courage and above all with hope and compassion that may overcome hatred and win for Buddhism converts who are worthy of the name.

Sramanera Jivaka
(Sarnath, India).

Lectures on Mahayana Buddhism

Dr. P. Jaini, Lecturer in Pali and Sanskrit Buddhism at the School of Oriental Studies, London, is staying in England indefinitely.

He has arranged to give at the Buddhist Society on alternate Fridays, a series of ten lectures on the Basic Principle of Mahayana Buddhism.

The series began on October 30. He began by defining the many technical terms used in the Indian Mahayana.

MEETING OF BUDDHIST ESPERANTISTS

MR. WLAD MISIEWICZ of Radom, Poland, informs us through the director of the Buddhist Esperanto Institute of Ceylon, Bandarawela, that this year the Buddhists attending the Jubilee Congress of the World Association of Esperantists (Universal a Esperanto Association) at Warsaw, held their annual meeting on August 4 in one of the halls of the Palace of the Academy of Sciences, where the Congress took place.

Thirty-four members of the League of Buddhist Esperantists met to consider the best ways of propagating the Dhamma among the Esperantists.

Mr. Wlad Misiewicz gave a lecture on Pali Buddhism to the audience in Esperanto. All those present regretted that no bhikkhus from the Buddhist East attended the congress.

More Buddhist publications in Esperanto and a regular printed

review would make the Dhamma better known among the Esperantists of the world, especially in the Jubilee Year of Esperanto, when the Centenary of the birth of Dr. L. L. Zamenhof will be celebrated all over the world on December 15 this year and UNESCO is expected to honour the author of the international language Esperanto as a person who has greatly contributed to world peace.

TEMPLE IN FEDERATION OF MALAYA

Work has begun at Petaling Jaya on one of the biggest Buddhist temples to be built in the Federation of Malaya. The foundation stone has been laid on a two-acre site.

The land was donated by the Federation Government and the building fund for the temple was launched with a donation of

1,000 Straits dollars from the King of Thailand.

The temple which will be known as the Thai Buddhist Cheta Wan Temple, is expected to cost 250,000 dollars. It will also be the first Buddhist temple in Malaya to be built with traditional Thai architecture.

Expert Thai craftsmen will help in the construction of the many-tiered roof and the interior decorations.

The building, when completed, will contain a main meditation hall, quarters for the resident monks and a home for the aged and kindergarten school.

The Thai Buddhist Cheta Wan Temple has appointed a building sub-committee under the chairmanship of Mr. Lim Pek Nooi to campaign for funds.

PEOPLE'S PAGODA IN CHINA

Communist Chinese are building a very beautiful People's Pagoda to enshrine "an authentic tooth" of the Buddha.

This 150-foot high pagoda which will have 13 storeys, is being built in Peking's choice suburban area, the Western Hills.



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It will be surrounded by a gold pinnacle and its exterior will be covered with green tiles.

The sacred Tooth of the Buddha will be enshrined on the Lotus Terrace of the pagoda, while the upper storeys will carry Buddhist images and scriptures.

It is stated that the Tooth Relic is about the same size as the one at the Dalada Maligawa, or the Temple of the Tooth, at Kandy, Ceylon. The Tooth Relic was taken to China in 475 A.C. by Fa Hsien.

This Tooth Relic was taken to Burma in 1955 for the Buddha Jayanti. In 1956 it was used for veneration in the Tai autonomous region in the south-west of China.

A report about the pagoda from China says: "The stately and beautiful holy place will always be for China's Buddhists a symbol of compassion and peace".

ANCIENT TEMPLES AND FRESCOES

Three people who walked ten miles into the jungle in the Kantalai area in north-west Ceylon, have come across ruins which they believe to have been an ancient Buddhist temple.

They found the ruins at the foot of a hill on an elevated spot. The ruins are scattered over an area of about quarter of an acre and pieces of carved granite were found in the place.

At the same time, in the Anuradhapura area in central Ceylon, some timber-fellers have come upon nine ancient caves in elephant-infested jungle.

Nine stone beds, some damaged frescoes and other remains have been found here. The site is believed to have been an ancient Buddhist monastery.

Close-by the ruins of an ancient dagoba were also discovered.

GIFT TO LONDON VIHARA

In a colourful ceremony at the London Buddhist Vihara, which was attended by Buddhists from Ceylon, Burma, Thailand and other countries, the Ven Saddhatissa Thera, incumbent of the Vihara, accepted 50 volumes of Pali Texts translated into English presented to the Vihara by Mrs. H. H. Basnayake, on behalf of the A. B. Gomes Trust of Ceylon.

In accepting these translations, the Ven. Saddhatissa Thera said that a great need of the Vihara had now been satisfied. All Buddhists in the United Kingdom were grateful for the gift.

He added that the Vihara was doing invaluable work in England. Buddhists from the East, specially from Ceylon, frequently called at the Vihara to satisfy their spiritual needs.

BUDDHIST WORKS IN ITALIAN

Italians have made a significant contribution to the spread of Buddhism in Europe although it has not been significantly marked in Italy itself as in France or Germany.

One of the earliest Buddhist works in Italian was the translation of the *Majjimanikaya* by K. E. Neumann and G. di Lorenzo in 1907. The following year the *Dhammapada* was translated into Italian by Pavolini.

Asvaghosa's *Buddhacarita* was tendered into Italian by Carlo Formichi in 1912, and a complete translation in Italian of the *Chatahsata* of Aryadeva was brought out from the Tibetan version in 1925 by Professor G. Tucci.

This scholar, seven years later, published the commentary *Abhidhammayalankara-sloka* of Haribhadra on the Abhisamayalankara-pragana paramita of Maitreyanatha, the founder of the Yogacara school.

Professor Tucci also edited the texts of Nagarjuna's *Vigrahavyavartani* and Aryadeva's *Satasastra* after the Chinese version in 1929. He also translated into Italian Santideva's *Bodhicaryavatara*.

BUDDHIST FILMS SHOWN IN COLOMBO

A show of Buddhist films, sponsored by *World Buddhism*, the international Buddhist news magazine, was held at the Y. M. B. A. hall Colombo on October 14.

The films shown comprised Buddhist Cave Temples in India, Nagarjunakonda, Thai Buddhist Customs and Buddha Jayanti.

Mr. H. W. Amarasuriya, President of the Y. M. B. A. commended the enterprise of *World Buddhism* by showing to a large local audience the remains of ancient Buddhist shrines in neighbouring lands.

The films also depicted the observances and customs of these Buddhist countries.

Mr. Amarasuriya said that the film would be of great educative value and they could learn a good deal from them.

BOOKS ON BUDDHISM IN FRANCE

Ceylon's Minister of Finance, Mr. Stanley de Zoysa, has reported to the Government that he is unable to agree to the proposal of the Minister of Education that the Government should extend the State scholarship given to W. Rahula Thera for study at the Sorbonne University, France.

Mr. de Zoysa explained that this scholarship had been extended on several occasions and has continued for nine years. In the circumstances, he regrets that he is unable to agree to the proposal to meet the cost of further extension from public funds.

The Minister of Education has informed the Government that Rahula Thera has not been able to complete the two theses for the higher doctorate because he had to spend part of his time giving lectures and attending conferences.

The Minister further states that in requesting that the scholarship be extended for a further year, Rahula Thera has said that a book on Buddhism which he wrote last year had taken a good deal of his time and that he was obliged to write it because most of the books on Buddhism written in France "deplorably misrepresent and misinterpret the teachings of the Buddha."

According to the Minister, when this book is published it is "bound to bring credit to Ceylon and render increased service to the cause of Buddhism".

BUDDHIST RUINS IN RUSSIA

There are said to be many Buddhist monuments scattered over the various Republics in the Asian part of the U.S.S.R. Most of them are in ruins and the Soviet authorities are taking steps to restore them to the Buddhists.

Dr. G. P. Malalasekera, Ceylon's Ambassador in Moscow, has done much to stimulate interest in Buddhism in the Russian capital.

and the lectures he delivered there under the sponsorship of the Academy of Science drew large audiences.

Recently Dr. Malalasekera had a distinguished guest in the person of Pandita Khambo Cama, head of the Buddhist Sangha in East Siberia, who led the Soviet delegation to the Fourth World Buddhist Conference at Khatmandu in Nepal in November, 1956.

This dignitary visited Ceylon in 1957 as a member of the Peace Delegation from the Soviet Union. Professor George Roerich, U.S.S.R.'s leading Buddhist scholar, is the Head of the Department of Eastern Philosophy at the Institute of Oriental Studies, Moscow.

COLOSSAL STATUE OF THE BUDDHA

A colossal work, "the like of which had not been attempted even by a king of Ceylon in the ancient days", according to one of the sponsors of the project, is nearing completion near Matara in south Ceylon.

This is a gigantic Buddha statue, and the enshrining of the Buddha relics in the head of the statue took place in September.

On that occasion, the Ven. Dr. P. Vajiranana Nayaka Thera said "It should be a joy to all Buddhists that a sacred national monument is nearing completion". The statue will be four cubits high and is in the seated position.

THE DALAI LAMA MAY STAY ON IN INDIA

After his first contact with the world of practical politics, during his recent visit to New Delhi, and the confusing advice from his lawyers, the Dalai Lama has returned to Mussoorie with one clear resolution.

He has decided to stay on in India and not to listen to suggestions that he should make some other country his headquarters.

Another reason is his conviction that if he were to go away, this would mean an end to continuing contacts with his people, thousands of whom have followed him into India and who need his ministrations.

The nucleus of the Tibetan Buddhist church, indeed the most effective part of it, is now in India.

Should his plans mature, the Dalai Lama will undertake a tour of Buddhist sacred places in India by the end of this year and he may even go abroad on a similar pilgrimage next year.

Meanwhile, a sum of Rs. 1,000,000 has been asked for by the Ministry of External Affairs, Government of India, for the maintenance of Tibetan refugees crossing into Indian territory.

BUDDHIST PRAYER ROLL FOR EDINBURGH

A Buddhist prayer roll printed for the Princess Shotoku of Japan in 770 A.C., is among the acquisitions reported by the Standing Committee of the Trustees of the National Library of Scotland, Edinburgh.

This prayer roll has been described as the first certain and clearly attested record of printing with wooden blocks on paper. It is printed in Chinese characters. It is known that 1,000,000 copies were printed.

NARADA THERA'S STAY IN VIETNAM

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Saigon, Vietnam, the Ven. Narada Thera of Colombo, who is on a visit to Vietnam, observed *vassana* in Vietnam.

The Buddhist community in Vietnam were delighted when the Ven. Narada decided to do so. He delivered sermons on Saturdays, Sundays and Full Moon days.

Weekly meditation classes were also held by him. Both Theravada and Mahayana Buddhists equally benefited by his instructive discourses. His advice on practical meditation was highly appreciated by all.

Many became *upasikas* and *upasakas* by taking the Three Refuges and the Five Precepts from him. Wherever he went he was given a cordial reception.

His books on Meditation and on Kamma and Rebirth have been translated into Vietnamese and printed. To work for the cause of Buddhism, he has been invited to stay for another three months.

Buddhism is the State religion south of the 17th parallel line which divides north Vietnam held by the Communists, from the south.

AMERICAN MONK'S WORK IN MALAYA

A former Hollywood film executive arrived in Penang in September to take up work as a Buddhist monk. He was formerly Mr. Brian Goode, now named Bhikkhu Susiddhi.

He was met at the airport by another American Buddhist monk, Ven. Sumangalo, formerly Robert S. Clifton who first initiated Bhikkhu Susiddhi to Buddhism in America last May.

Bhikkhu Susiddhi was later ordained at the Shojiji monastery in Tsurumi, Japan. He is attached to the Penang Buddhist Association now.

Bhikkhu Susiddhi said he hoped to devote his life to the propagation of Buddhism among the youth of the world. He has begun a preaching tour in Malaya.

He said he had been a production executive at Warner Brothers where he became interested in Buddhism in 1956.

NAGARJUNASAGAR VALLEY EXCAVATIONS

Excavations on an area of over 2,500 acres have been completed

out of the total of 2,750 acres to be excavated in the Nagarjunasagar valley scheme in India.

Excavations carried out so far have brought out to light the Mahacetiya built on the Relics of the Buddha.

Important structural remains of Buddhist stupas, monasteries, viharas, inscribed pillars, sculptured slabs, an open-air stadium, steps leading to the waters of the river and a number of other antiquities, have also been excavated.

The excavations will be completed by March next.

DHARMAPALA DAY IN INDIA

"Great men never follow the beaten path. Every great man discovered his own path to remove the ills that pervade the world", said the Ven. Jahadish Kashyap, Head of the Pali Department of the Sanskrit University, Varanasi, India, in his presidential address at a meeting held at the Mulagandha Kuti Vihara to celebrate Dharmapala Day.

Earlier dana was given to bhikkhus and in the night the Mulagandha Kuti Vihara and the Bodhi Tree were illuminated.

PIRITH AND DANA AT UNIVERSITY

The Buddhist Brotherhood of the University of Ceylon conducted its annual pirith and dana *pinkama* for the third successive year on October 17 and 18 in King George's Hall, Colombo.

This year it was held in memory of the late Prime Minister, Mr. S. W. R. D. Bandaranaike. The entire University premises was decorated for the occasion and the Buddhist Flag predominated in the decorations.

MORE DHAMMA SCHOOLS REGISTERED

There are 6,365 Buddhist religious schools on the register of the Colombo Y.M.B.A. Over 400,000 students attend these schools.

The attendance at these schools have been steadily increasing since the Buddha Jayanti. A total of 237,450 students participated in the examination conducted for these schools by the Y.M.B.A. this year.

At present free books are provided for children in the third standard. Arrangements are being made to provide free books to students in the fourth and fifth standards also, during the next two months.

This year 118 new Dhamma schools were registered.

MONKS MUST NOT WORK FOR PAY

The Local Government Buddhist Association at Ratnapura in Ceylon, passed the following resolutions unanimously at a meeting held last month and sent them to the Prime Minister.

(1) No Buddhist monk should be allowed to do any work for remuneration. If it is not possible to release monks who are employed, all monies earned by them must be deposited with a body of laymen who would be responsible for looking after the immediate needs of those monks.

(2) No Buddhist monk should be allowed to take part in any activity connected with a political party and temples must not be used as political platforms by any party or politician.

The secretary of the association stated that the reform of the Sangha was an immediate necessity. He requested the Prime Minister to implement the report of the Buddhist Commission which was recently presented to the Government.

TWO HOMES FOR BOYS

The All-Ceylon Buddhist Congress is making arrangements to open two homes for boys, one at Kalutara and the other at Ja-ela.

The Congress has prepared plans to put up a building estimated to cost Rs. 50,000 on the five-acre land at Kalutara, which has been donated to the Congress. This home will provide accommodation for 50 boys.

The home at Ja-ela, for which one acre of land and two buildings have been donated will accommodate 50 boys and 25 infants in the two buildings.

At present the Congress has no boys home of its own and nearly 30 boys are living in homes belonging to two other Buddhist organisations.

October Activities at London Vihara

ON Sunday, October 4, Mr. P. de S. Kularatne during his visit to England, spoke on "Buddhism as a World Religion."

Mr. Kularatne maintained that the adoption of a particular religion was accidental, depending solely upon where we happened to be born. He stoutly rejected the idea that any unbeliever would be damned. "How many of us can say we have never done wrong?" he asked. He believed all beings were trying to do better.

The Buddha was an optimist he said for he made it plain that we could attain to perfection and realize the Truth by our own efforts. Take the kernel of the Buddha's teaching. That would suffice; for Buddhism has all the elements of a world religion. Our duty is to serve mankind.

Mr. Kularatne recommended a supply of Buddhist literature but missionary work he considered a waste of time.

On Sunday, 11th, Miss Thaper, Ph.D. lectured on "Buddhist Art" illustrated by slides.

This was an excellent lecture in an extremely fluent style and in a most charming manner. Buddhism, she said, extended over a wide area and every Buddhist country had developed its own art. Art produced in Ceylon differed from Buddhist art in other countries. She had chosen in the slides various episodes in the life of the Buddha depicted in stone.

In the 3rd century or earlier, Buddhism entered Ceylon, while many

Buddhist ideas found their way into Christianity; in fact it was said that much in Christianity came from Buddhism.

In the 10th century China embraced Buddhism; it spread to Japan and in the 9th century it went to Burma, Vietnam and Cambodia. Gradually the whole of Asia adopted Buddhism.

Dr. Thaper then proceeded to show, with a running commentary, slides of Buddhist art bearing on the theme.

On Sunday the 18th, Mr. J. D. Dhira-sekera, M.A., of Ceylon University, spoke on the Trilakkhana—*Anicca*, *Dukka* and *Anatta*. He said the complete understanding of these three, led to Enlightenment. The Trilakkhana however, was not easy to comprehend; for during the Buddha's lifetime it was with difficulty that his doctrine seeped into the people's minds.

The Buddha, continued Mr. Dhira-sekera, made no attempt to induce us to believe his doctrine. We had to prove it for ourselves.

The speaker recommended the Middle Path with regard to all our mundane activities, while giving necessary care to the body in order to keep well with the mind in a state of awareness.

The lecture for the last Sunday of the month was given by Miss Marianne Winder and despite the negative suggestion of the title, "Is Life Worth Living?" she showed that it was; for only by living a truly Buddhist life could we attain to understanding and free ourselves from the tentacles of this world.

Miss Winder thought that simply by reading we should not understand the Buddha's teaching; it must be by study as well as practice of the law coupled with meditation.

Buddhist observances in memory of Mr. S. W. R. D. Bandaranaike, Prime Minister of Ceylon, were held on October 1, at the London Buddhist Vihara, London, S.W. 3.

On October 6th the Pansukula ceremony of the late Mr. Lee Koon Fong, a student of Kuala Lumpur, who died suddenly soon after his arrival in London, was performed by the Ven. Saddhatissa Thera at Golders Green Crematorium. All arrangements were made by the Malayan Embassy.

On October 12 and 13, U Ba Khin, Head of the International Meditation Centre in Rangoon, gave two talks on Anapanasati and expressed his willingness to accept any aspirant to his Centre and who could contact him.

On October 16 *Pavara Day* celebrations took place in the Burmese Embassy, London, and at the Vihara in a more simple way. *Dana* was offered to the Bhikkhus at the Burmese Embassy where more than seventy Buddhists were present. A sermon was given by the Ven. Saddhatissa, and Mrs. Broughton came from Torquay specially to participate in the *Pavara* ceremony at the Vihara. They also offered *Dana* to the Bhikkhus.

On October 31, a special service was held at the Vihara in remembrance of the King of Laos, H. R. Sisavang Vong who passed away on the 29th. The late King, only a few months ago, sent a beautiful brass Buddha Rupa to the Vihara through the Royal Laotian Embassy in London.

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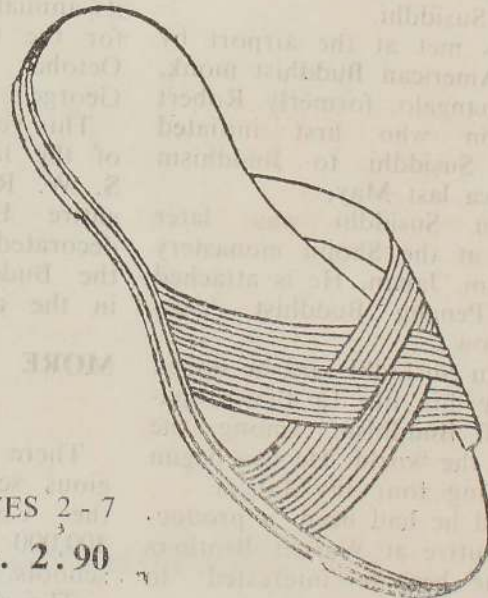
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NEED FOR REFORM OF THE SANGHA

SINCE the assassination of Ceylon's Prime Minister, Mr. S. W. R. D. Bandaranaike, allegedly by a Buddhist monk who is now in custody and the arrest of another well-known Buddhist monk in connection with it, there has been a persistent demand for the reform of the Sangha.

Three resolutions for the purification of the Sangha were passed by the Sasanarakshaka Bauddha Mandalaya, at a meeting held in the Y.M.B.A. Hall, Colombo. They are:

RESOLUTIONS

1. That a conference of leading Buddhist associations and prominent Buddhists be called without any delay for the purpose of urging the Government to take action against imposters in yellow robes.

This should be done with the assistance of the Maha Sangha of the two Buddhist countries Thailand and Burma. The aim should be the complete purification of the Lanka Sasana as was done from time to time by the kings of Ceylon. All imposters in yellow robe should be removed from priesthood and there should be one Katikawata (Vinaya Constitution) common to all the monks.

2. That Government be urged to introduce immediate legislation to give effect to the following proposals pending action for a complete purification of the Sasana and that the report of the Sasana Commission be printed and published and its recommendations given effect to:

(a) Buddhist monks who are in possession of property, money and various other money making concerns to give up all such worldly possessions within a given period and those who do not abide by this order to be expelled from the priesthood. Monks should be prohibited from taking part in any political activities.

(b) To have all Buddhist monks engaged in Government Departments or local bodies and draw remuneration from institutions relieved forthwith from their jobs.

(c) To close the doors of the University of Ceylon to all Buddhist monks whether as students or teachers.

(d) To establish one or more courts exclusively for inquiring into the disputes other than those coming under the Criminal Procedure Code amongst Buddhist monks.

3. That this meeting respectfully requests the Vice-Chancellor of Vidyalaya and Vidyalankara Universities to get the Ordinance governing these two institutions amended so as to prohibit imparting of any teaching contrary to the Buddhist Rules, to Buddhist monks, payment of any remuneration or a pension to Buddhist monks engaged as teachers and the awarding of any honor which is conferred on laymen.

A resolution requesting the Government not to provide employment to *dusseela* bhikkhus in any government institution as such a practice was not only un-Buddhist, but deprived the people of employment, gave room for corruption and brought Buddhism into disrepute, was unanimously accepted at the monthly meeting of the Mahapalata Village Committee in the Bandarawela area in Central Ceylon.

The most effective manner in which the late Prime Minister could be honoured was to cleanse the Buddha Sasana by expelling irreligious bhikkhus who resorted to various types of commercial enterprises, said Pussapitiye Saranankara Nayake Thera at a meeting held in Gampola.

He said monks who acted contrary to the teachings of the Buddha were a menace not only to the Sasana but also to society.

The Government should take the initiative in reforming the Sasana with the assistance of bhikkhus who practised their religion. Now was the most opportune time; further delay would spell more disaster to the religion.

ONE CAUSE

The theras exhorted monks who could not live up to the principles of the Buddha to disrobe themselves and thereby do a great service to the country.

"Unless we grapple with the forces which were responsible for the assassination of the Prime Minister and help the Government to destroy them, we will all be destroyed," said Mr. Walter Thal-godapitiya, Special Bribery Commissioner, at a function in Kandy.

One of the causes he said was the undue and exaggerated prominence given to men in yellow robes who exploited the credulity of the simple villager to seize power and even to intimidate the Government. The Buddha never dabbled in politics. He showed the correct path if He was asked.

In ancient days it was true that the Sinhalese kings consulted the monks. But who claimed that right now?

"Vederalas in yellow robes, business men, racketeers in yellow robes. The incursion of these men into politics has caused incalculable harm and damage to the country," he said.

He added: "We hear a great deal now of reform of the Sangha. But whether the Government can do this or not by legislation, we ourselves must reform our attitude towards the Sangha—to pay the respect due to the yellow robe only to those deserving of wearing it. A forceful assertion of public opinion will more than anything else reform the Sangha and purge it of the worldly charlatans who masquerade as bhikkhus and disgrace the robes they wear".

REFORM DIFFICULT

"There is agitation for Sangha reform from all directions. But under the present circumstances, even if we get to work with a Commissioner, no such reforms would be possible for the next 300 years," said Dr. Ananda Garuge of the Ministry of Education.

Mr. Guruge said that a three-fold force was at work against the Maha Sangha in Ceylon. One of these was a force which aimed to have the world swept of its religions. The other was a force which was always conscious of the fact that the destiny of the Sinhalese nation was bound up with the progress of the Maha Sangha. The third force was one whose endeavour was to have Buddhism swept out of this land for all time.

These forces were trying to make capital out of the present situation. The Buddhists should be mindful of these facts.

A similar warning was given by Mr. Henry Abeywickrema, Minister of Public Works.

He said people belonging to Communist and other groups were now making efforts to turn the Buddhist masses against bhikkhus and Buddhism by exploiting the manner of the late Premier's death.

Mr. Abeywickrema added that it was very wrong to blame all the bhikkhus because a certain bhikkhu had committed an act of violence. The confidence of the Buddhist masses in the bhikkhus seemed now to be waning.

(Continued on page 15)

BUDDHISM'S STRUGGLE TO U.K. IS OVER

THE following are extracts from the report of the Buddhist Society of London read at the annual general meeting of the Society by the President Mr. Christmas Humphreys.

During the last year we have closed one phase of our history and opened another. Our premises are now complete, and whole of the assets of the Society have been transferred to a permanent Board of Trustees by a trust deed dated March 10, 1959.

The reorganisation of the Library is all but finished, thanks to the efforts of Mrs. Clark and Mrs. Bevan, and has been greatly assisted under the skilled attention of Bern Whitelaw and the Publications Department.

Allen and Unwin Ltd. have now such a large list of Buddhist publications that we have but to hand them a worthwhile book to publish or republish, and we need not use our own time or capital to place it on the market.

Classes are now held five or six days a week, sometimes in duplicate and the Lecture Hall is sometimes uncomfortably full for a popular speaker.

SUCCESS OF THE YEAR

But the success of the year has been for me the *Middle Way*. Two of our oldest members, Dr. Ernest Hunt of Honolulu and Dr. G. P. Malalasekera, Founder of the World Fellowship of Buddhists, have spontaneously written to Mrs. M. G. Robins, its Editor and Manager, to say that in their view it is now the leading Buddhist periodical in the world.

This would seem to be true when it is realised that so far from being subsidised it pays its way, and that this success has been achieved in a country which, until recently, knew nothing about Buddhism, this is a most remarkable achievement.

Buddhism, then, is here to stay. The struggle to survive is over; Buddhism has a Western home. Now we must face the future and the fact that "Buddhism" is changing in form, and will sooner or later produce a Western set of clothing.

The demand for information about it has never been greater. Publishers, booksellers, Television and the BBC, all agree on this point.

Dr. Conze's series of twelve lectures on Buddhism at the City Literary Institute was immensely popular and in their way made Buddhist history. Not since Francis Payne's famous series in 1923-24 have such a quantity been given, and those by Dr. Conze were sponsored with public funds.

THERAVADA OR ZEN

But will Buddhism of England be Theravada, which arrived first, Zen which arrived in the 'thirties or Mahayana, now being taught at the Society, however belatedly, by Dr. P. Jaini, the brilliant young Indian Lecturer in Sanskrit Buddhism in London University?

The Vihara and the Sangha Association confine themselves to the Thera-

vada and of this School the latter largely to the Abhidhamma meditation.

The Society has never confined itself to one school, and so long as I am alive it never will. But the English are eclectic, and the individual is quite entitled to choose what parts of this vast field of thought appeal to him at the moment.

It may be we shall even offer Tibetan Buddhism. The Society as a whole has taken no part in recent developments in Tibet, as our first consideration has always been to keep out of politics in any shape or form.

But individuals, especially those who have known the Dalai Lama personally, are doing what they can, and with the present interest in Tibet, there may be an interest in Tibetan Buddhism. If so we shall attempt to satisfy the need.

Meanwhile, we expand with more books by Mr. Linseu of Brussels, Professor Ogata of Japan, Alan Watts and Wei Wu-wei, while at home, Dr. Conze and I are rivals for output—he leading at all times with his magnificent width and depth of scholarship, and I perhaps in sheer numbers of popular books and copies sold!

LIST OF VISITORS

In the autumn of last year Dr. Carmen Blacker was the Society's chief delegate to the World Fellowship of Buddhists' Congress in Bangkok, assisted by Mr. John Blofeld and Dr. E. M. Mendelson.

In return for this "export" of members our list of visitors was headed, as all will agree, by the greatest living Buddhist, Dr. D. T. Suzuki, who spent unforgettable weeks with us in summer at classes and parties of all kinds.

Alan Watts' visit from the USA overlapped by a short time, and both were present at a memorable Vesak in the Great Hall in the Caxton Hall.

Other visitors included Mrs. Ruth Sasaki of New York and Kyoto, Mrs. and Mr. Hungerleider of the Buddhist Society, Vienna, and others too numerous to mention. Some came to the Summer School, the largest yet, and Dr. Rahula of Paris proved an immense success.

This steady expansion has put immense strain on our insufficient staff, and the greatest praise is due to our General Secretary, Bern Whitelaw, and those who help in the office from time to time.

VOLUNTARY BASIS

The entire book-keeping of our many accounts is carried out on a voluntary basis by Miss Florence Stacey, to the entire satisfaction of the auditors, and we are deeply grateful to her.

On the public side of the Society's life we have added a Social Secretary, Dr. Irmgard Schloegl, with two assistants, to make newcomers feel at home.

Mr. Tom Harris has replaced Mr. Burton-Stibbon as the Society's Hony. Surveyor.

Now we need more volunteer workers for a dozen humble but necessary jobs, if only watering our "garden". We want more book-sellers, stewards, parcellers, home-typists and the like. I doubt not they will be forthcoming.

And the future? In November we shall be 35. Our Editor is asking you to see that we are then out of debt. I ask you that you do your best, in whatever way is most convenient, to further the objects of the Society which is "to publish and make known the principles of Buddhism, and to encourage the study and the application of those principles."

OFFICE-BEARERS

The following office-bearers were elected:

President and Publisher: Mr. Christmas Humphreys.

Vice-Presidents: Dr. Edward Conze, Miss I. B. Horner and Mr. Ronald Fussell.

Vice-President and Meeting Secretary: Mr. M. O'C. Walshe.

Hony. Treasurer: Mrs. Christmas Humphreys.

Hony. Editor: Mrs. M. H. Robins.

Hony. Librarian: Mrs. M. V. Clark.

Assistant Hony. Treasurer: Miss Florence Stacey.

Hony. Surveyor: Mr. T. M. Harris.

Architect and Assistant Hony. Editor: Miss M. Winder.

Social Secretary: Dr. I. Schloegl.

Dr. P. S. Jaini, Mr. E. F. Archer, Miss Peggy Kennett.

Descendants of King of Burma

THE Government of India has made an *ad hoc* grant of Rs. 3,000 to the two descendants of the late ex-King Thebaw of Burma, Bayasu Shanker Power, grand daughter, and Nalini Vishwanath Bhosale, great-grand-daughter.

The amount of the grant which was suggested by the Governor of Bombay, Mr. Sri Prakasa, was sent by the Home Minister, Government of India, to the Governor of Bombay and was paid to the two women at Ratnagiri by the District Collector.

Arrangements have been made by the District Collector to ensure that the two women get the amount by suitable instalments. They were given Rs. 500 in cash and the balance of Rs. 2,500 in ten-year treasury savings certificates bearing four per cent. interest annually.

Assembly Approves Tibet Resolution

THE United Nations has voiced grave concern over Tibet and called for "respect for the fundamental human rights of the Tibetan people and their distinctive cultural and religious rights."

The resolution about Tibet sponsored by Ireland and Malaya, was passed after two days of debate by 45 to nine with 26 abstentions. Two members were absent.

Britain and several other countries abstained, claiming that there was legal doubt that the Assembly was competent to deal with Tibet under the terms of the Charter forbidding interference in a country's internal affairs. China claims unrestricted sovereignty over Tibet.

Others, including India abstained on the grounds that it was unfair to discuss Tibet because

Communist China has not been admitted to the United Nations.

The Soviet Union and Communist bloc countries were the only countries who voted against it. Yugoslavia abstained.

About 300 people demonstrated in front of the office of the Chinese Consul-General, in Central Calcutta, protesting against "the spirit of aggression and expansionism displayed by the People's Republic of China against Tibet and India".

Organised by the leaders of the revolutionary Communist Party of India, the demonstrators came in a procession from South Calcutta and started shouting slogans condemning China's action in Tibet and on the borders of India. There was, however, none present in the office premises then.

The demonstrators later fixed a

short memorandum to the gate of the Consulate-General's office and dispersed peacefully.

There was "tremendous support" in South and East Asian countries for the Afro-Asian convention on Tibet proposed to be held in India some time in the near future, Professor Samar Guha, Secretary of the All-India Tibet Convention said in Singapore:

The All-India Tibet Convention, of which Mr. Jayaprakash Narayan is the President, is organising the Afro-Asian Convention to consolidate the moral support of the Afro-Asian countries for the Tibetan cause.

Professor Guha said that leaders of Burma, Thailand, Cambodia, South Vietnam, Hongkong, Japan, the Philippines and Indonesia, the countries he had already visited, had expressed sympathy for the Tibetan cause and had promised to send delegations to the proposed Afro-Asian Convention.

Professor Guha who arrived in Ceylon in the course of his tour said that the main tasks of the committee would be to bring together a non-official, non-governmental and technically non-political but moral conference of leaders in the public life of Asia and Africa to help the cause of Tibet in a constitutional, peaceful and moral manner in its rights to self-determination.

The conference would protest against the violation of human right in Tibet and against the persecution of religious men and the destruction of monasteries in Tibet, said Prof. Guha.

GOING TO JAPAN

Meanwhile a temple in Kyoto is being prepared to house the Dalai Lama and his party of 30 during their three-month stay in Japan, the temple's chief Abbot said.

Two wings of the temple Enryoku-ji, on Mount Hiei, Kyoto, are to be placed at the disposal of the Dalai Lama and his retinue.

A Tibetan Problem Council director had met the Tibetan ruler in person in New Delhi, when he was told that the Dalai Lama was planning to visit Japan "within the current year".

The Dalai Lama is expected to go on pilgrimage to Buddhist spots in Bombay and Madras and then visit South-East Asian Buddhist countries, ultimately going to Japan.

Need for Reform of the Sangha

(Continued from page 13)

The Ven. Pandith Walagedara Somalokatissa, Mahanayake Thera said the country needed a religious education and religion should be made a compulsory subject in every school.

At present, he said, it was possible for anyone to wear robes and become a monk at any time, and this was the main reason for the deterioration of the Sangha. He appealed to the masses to work peacefully and co-operate with the bhikkhus without being misled.

The Buddhist Advisory Council of Ceylon has asked the acting Director of Cultural Affairs Mr. M. J. Perera to make available to them the report of the Sasana Commission to help them to consider how to purify the Sangha and restore better relations between laity and clergy.

At the last meeting of the Buddhist Advisory Council, members wanted the Sasana Commission report published early so that Buddhist organisations and bhikkhus could study the report and come to some measure of agreement on implementation of the recommendations.

The need to have the Sasana Commission recommendations im-

plemented is also urged by the All-Ceylon Buddhist Congress and the associations affiliated to it and the Sasanarakshaka Bauddha Mandalaya.

Meanwhile the Buddhist Congress has arranged for the Maha Nayaka Theras of the three Nikayas and its Advisory Council to meet and advise the Buddhist Congress on how it should strive to bring about better understanding between the laity and bhikkhus.

The practice of ordaining little boys was condemned by Gunawansa Thera at a meeting held Hendeniya near Kandy.

He said parents often thought that the best way to get rid of a mischievous boy was to make him a Buddhist monk.

Only men who had made up their minds with a due sense of responsibility to eschew worldly things should become monks.

Puwakpitiye Seelananda Thera, presiding at another meeting held at the same place urged the cleansing of the Sangha of all bhikkhus who did not live up to noble standards set for them by the Master.

Bhikkhus who were engaged in making money were a disgrace to the Sangha, he said.

FIRST STEPS IN BUDDHISM EXPLAINED

PRACITSING THE DHAMMAPADA: by Sramanera Jivaka. Maha Bodhi Society of India, Sarnath, Varanasi. Rs. 1/50.

Twenty essays elucidating the practise of the *Dhammapada* for the avrage reader and to drive home certain points in it, comprise this comprehensive booklet which will be welcome by everyone interested in the A B C of Buddhism.

The *Dhammapada*, as stated by the author himself, "is perhaps the most attractive book of all the Buddhist scriptures, partly because of the depth of its spiritual injunctions and wisdom and partly because it brings the Buddhist doctrine within the grasp of the ordinary man and woman above whose heads the metaphysics float out of reach".

Sramanera Jivaka has done a good job of work and a valuable service to all those who are interested in Buddhism by bringing out these essays in the form of a presentable publication and it should be read and digested with pleasure and profit.

Each essay is woven round a quotation from the *Dhammapada*, and each quotation is cleverly analysed, commented upon and presented in simple English, although one would have preferred to have the proof-reading done more carefully.

The author is a recognized writer on Buddhism, whose articles have appeared in *World Buddhism* and in other Buddhist publications.

A chapter which is of particular interest and importance to readers in Ceylon where, at the moment, there is a clamour for the reform of the Sangha, following the alleged assassination of the Prime Minister, Mr. S. W. R. D. Bandaranaike, by a Buddhist monk, is that entitled "He who puts on the Yellow Robes".

The *Dhammapada* says: "He who puts on the yellow robes while still unfree from impurity in thought disregarding temperance and truth, has not merited the yellow robe. But he who has purged himself of all impurity,

who is firmly fixed in moral precepts, regardful of temperance, has indeed merited the yellow robe".

This gives the Buddha's idea of the characteristics of a bhikkhu, and the ideal at which every one should aim.

Commenting on this, Sramanera Jivaka says that there are many who think that the mere fact of their having received the Higher Ordination in itself puts them on a pedestal above all those who have not received it.

It may come as a wholesome shock, therefore, to discover that the Buddha would not have agreed with them; the yellow robe has to be earned and once earned it is not enough to sit back and relax in it, but they must continue to be merited by the maintenance of the high standard the Buddha himself demanded.

"How can Buddhism flourish or propagate itself?", asks Sramanera Jivaka, "if it is weighed down by innumerable yellow-robed monks who live at the expense of the working community and do nought to help themselves?"

"Is it not the time that the Sangha purged and purified itself of all undesirable elements, toughened and hardened the path of the aspirant and novice and made sure that none who had been failures in life should take such a refuge in the Sangha?"

It is indeed time, is our reply.

Sramanera Jivaka concludes: "If it does not, the Sangha itself will sound the deathknell of Buddhism and the Buddha will have preached in vain."

A

German Buddhist Union

The annual conference of the Deutsche Buddhistische Union (German Buddhist Union) took place on September 12 in Hamburg.

At the same time, a Buddhist Seminary was held from September 11 to 13.

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Buddhism's Contribution to World Culture and Future of Buddhism: By Umesh Chandra, Matsuddi Pratartak Press, Chittagong, East Pakistan, Rs. 1/-.

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