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JANUARY

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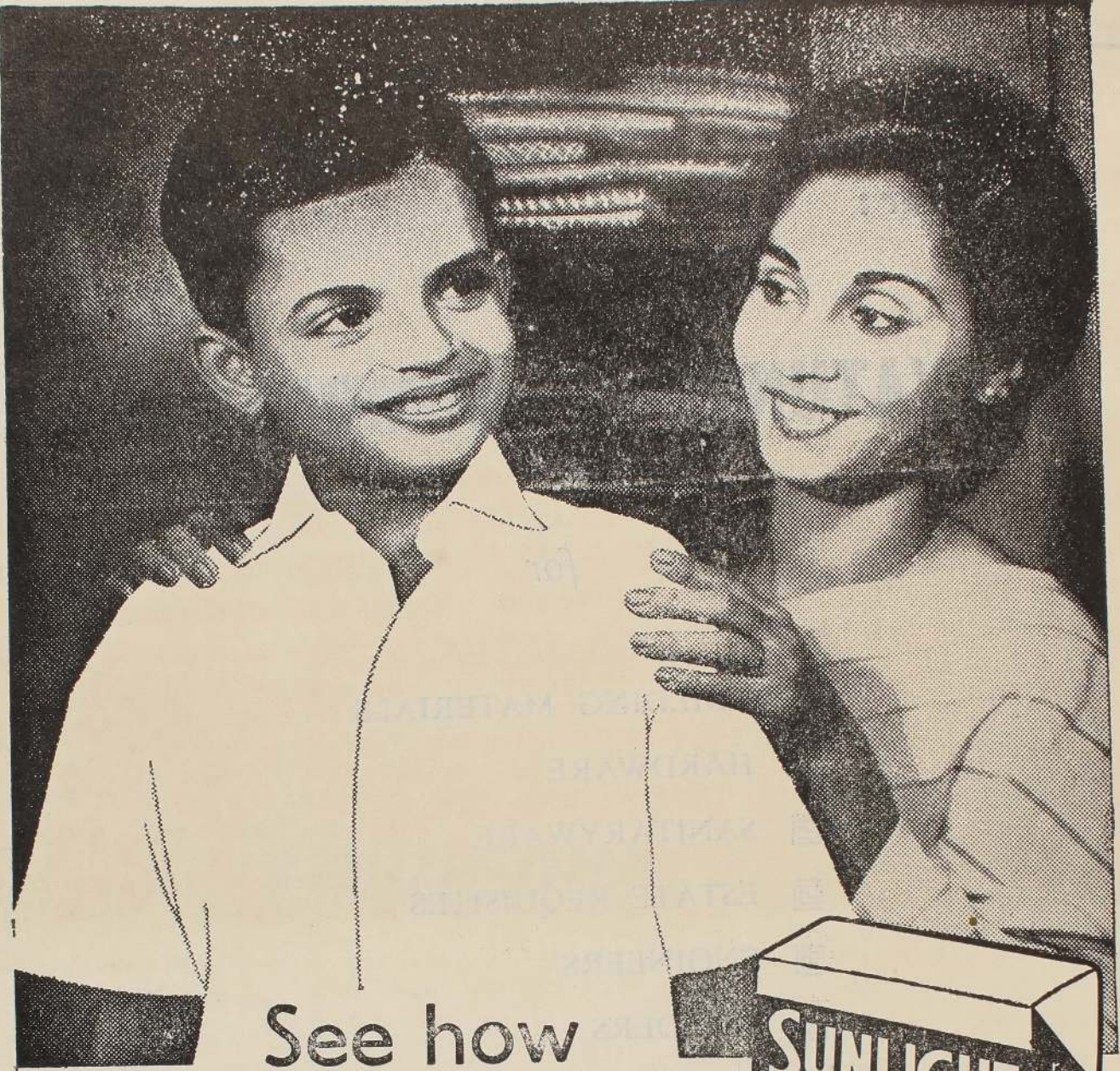
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In this Issue

	<i>Page</i>
Influence of Buddhism on Christianity <i>Amarasiri Weeraratne</i> ...	157
Ch'an Master Han Shan's Autobiography - XII <i>Upasaka Lu K'uan Yu (Charles Luk)</i> ...	161
Bodhidharma: Founder of Zen Buddhism <i>Prakash Khare</i> ...	164
First Anniversary of Poya Day Holiday ...	165
48th Annual Session of Buddhist Congress ...	166
Letter to the Editor Poya Day Holidays ...	167
World Buddhist Study Centre ...	168
Atta Versus Anatta Controversy <i>S. E. De Silva</i> ...	169
Pictures ...	170 & 171
Notes of the Month ...	172
Book Reviews	
Indian Doctrine of the Universe ...	180
Chief Disciple of the Buddha ...	182
Selections from Dr. Ambedkar ...	183
Publications Received ...	183

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INFLUENCE OF BUDDHISM ON CHRISTIANITY

By **Amarasiri Weeraratne**
(Ceylon)

IT is axiomatic that religions absorb much of the contemporary ideas prevalent in the society in which they arise. Buddhism is not exempt from this law, and we find certain Hindu and Jain concepts taken over sometime with modifications. Likewise in Christianity too we find the influence of Judaism, Mithraism and other ancient religions which prevailed in Europe and the Middle East.

In his book *The Pagan Sources of Christianity*, Edward Carpenter throws a flood of light on how Mithraism and the ancient cults of the sun God influenced Christian dogma and teachings. In his work *The Sources of Christianity*, Kwaja Kamal Ud Din, Imam of the London Mosque, clearly shows how the doctrines of the Virgin Birth, Crucifixion for the salvation of the world, Resurrection within three days, and the fixing of December 25th as the birthday of Jesus were borrowed from the ancient Sun God cult. Not only were these beliefs borrowed, but the dates fixed for these occurrence in the life of Christ were taken over from Mithraism.

"Christianity was founded upon existing ideas, and it can thank the destruction of the Alexandrian library which held real proof of its foundations.... Christianity grew naturally from preceding religions, many older and more superior. The logos idea came from Neo-Platonism, the God-idea from Judaism, baptism from the Essenes, Communion from Zoroastrianism, and a world-saviour from Paganism.....Mithraic mysteries were taken almost entirely into Christianity.

In a plagiarism of the older religions, Christianity has in the *Book of Proverbs* copied several chapters word for word from the writings of the Egyptian sage Amenemope. Paul's gospels came from the Samaritan versions of the Sanskrit versions of the Deva Bodhisatva of Singapore. The Jews had appropriated the book

of Daniel from the books of Zoroaster and the Book of Revelation is likewise a type of knowledge known in pre-Christian days and also connected with the writings of Zoroaster. The four Gospels are re-hashed and partial discourses on the Four Phases of the Buddha's life being brought from Singapore by Apollonius of Tyana"—*Christianity, Greatest Misfortune*" by Marie Harlowe, Michigan, U. S. A.

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In this article it is not my intention to go into all the source of Christianity. It is on the impact of Buddhist influences on Christianity that I propose to deal with. It is well known that Buddhism was the first missionary religion in the world. When he was able to collect 60 Arahants, the Buddha sent them on missionary work with the words; "Wander forth O bhikkhus, for the welfare of the world" and so forth.

In contrast Jesus, when he was living, did not want his message to be carried outside the Jewish race. He said, "Go not unto the Gentiles, but rather to the lost sheep among the Jews". But after his resurrection he is purported to have appeared before the disciples and said "Teach ye the nations".

This is at variance with what he said when he was living.

In pursuance of the injunction of the Buddha, Buddhist missionaries were active from the earliest times. The third Council held at Pataliputra, 250 years after the Parinirvana of the Buddha decided upon evangelisation of the then known world. Thus we find under the patronage of Emperor Asoka various delegations being sent to various countries of the East and West. Of the countries in the West to which Buddhist missions were sent Alexandria in Egypt and five Greek states in Asia Minor are mentioned in the inscriptions of King Asoka, as well as in the *Mahavamsa*.

Alexandria in Egypt mentioned therein was the second city of the Roman Empire. It was the cultural centre of the Western world in the 2nd century B.C. Half the trading vessels of the ancient world were seen anchored in its harbour. Not only was it an emporium of trade, it was also the cultural centre where East met the West. In this cosmopolitan city learned men from neighbouring countries gathered to discuss philosophy and the sciences. They made good use of the famed library of Alexandria, which was a treasure house of knowledge of the ancient world.

Here on account of the impact of Buddhist influences through the Asokan missionaries, knowledge of Buddhism and books written under the influence of Buddhism were available to these scholars. Clement of Alexandria (2nd Century) refers to the Buddhists, Jains, and Brahmins in his writings. He mentions the Buddha by name. Dean Inge in his writings conforms the fact that Alexandria was a seat of learning and a cultural centre in the 2nd Century A.C. Here in the Alexandrian libraries the Gospel writers were able to derive their knowledge of Buddhism and Buddhist ideas, which became the background to their writings.

This poses the question, when were the Gospels written and by whom? Quite contrary to the general idea, the Gospels were not written by the disciples of Jesus to whom they are attributed during their life-time. The Gospels are according to Mark, Matthew, Luke, and John and not by them. There is no internal evidence in the

Gospels regarding the authorship, except in that of St. John, which is the latest and the one packed with theological ideas in contrast to the ethical teachings contained in the other three gospels. This is the Gospel which scholars suspect as being the work of a later theologian.

Faustus; a 3rd century Manichean, declared: "Everybody knows that the Gospels were neither written by Jesus Christ nor by his personal disciples, but were carried along by tradition, and long after their times were written by known people who, correctly supposed that their word would not be taken as to things that had not come under their personal observation. Hence they placed at the head of their traditions the names of the apostles, or apostolic men contemporaneous with them".

Even Augustine, an early Church father, contended that the "the very thing which now is called the Christian religion existed among the ancients,.....nor was it absent before Christ came into the flesh" This, of course, is an explanation as to how teachings and beliefs of pre-Christian religions came to be incorporated into Christianity.

The Four Gospels were written during the second half of the 2nd century after Christ.* By that time all of Jesus' disciples were dead. As Jesus preached his second coming and the end of the world within the life-time of his disciples, it was not thought necessary to record in writing the Gospels or what Jesus taught. Moreover the early Christians were illiterate men, slaves and toilers of the Roman empire, who had no need of books. But later after the last surviving disciple of Jesus, John, died at the age of 120, it was found that Jesus' prophecy was not fulfilled. They envisaged his second coming at some distant date.

After the church grew in size and influence with its adoption as the state religion of the Roman empire, it became necessary to write the Gospels and other Christian scriptures. Upto that time the Old Testament, the holy book of the Jews served Christian needs. By this time there was a

* See *Encyclopedia Americana* under Gospels—Five reasons are given for this long delay.

mass of sacred writings and forgeries which passed off as Gospels and epistles.

St. Luke at the outset of his Gospel refers to the existence of many Gospels. This is an allusion to the 49 Gospels all claiming to be authentic which existed at the time. Even the epistle of 2nd Peter now in the New Testament is recognised as the work of a forger who passed under a venerable disciple's name. The followers of Marcion held that St. Luke's Gospel was an adaptation of the Gospel written by Marcion with embellishments and additions.

New Testament

From this welter of confusion the present New Testament was selected and compiled at a Council presided over by Pope Damascus in A. C. 382. This was later confirmed at the Council of Carthage and the forgeries referred to as "the Sunday afternoon literature of the early church" were discarded. Since then there has been no controversy as to what are the authentic Christian scriptures. Not only the Marcionists, but the Therapeutae, Essenes, and Gnostics were ancient Christian sects which existed prior to the crystallisation of the Catholic Church.

All these sects were influenced by Buddhist teachings. Their ordination and initiation ceremonies bore unmistakable Buddhist influence. The late Dean Menzil held that without doubt the ceremonies and rites of the Therapeutae were derived from Asoka's Buddhist missionaries who came to Egypt. The word Therapeutae is itself derived from the Pali Theraputta which is a term for Buddhist monks, especially Samaneras. It is also significant that the Essenes' doctrine was an admixture of Judaism and Buddhist teachings, which is borne out by the fact that they envisaged salvation through an evolution of eight stages corresponding to the Eightfold Path of Buddhism.

Basilides, Bardesanes, Copocretes, Marcion, and Valentinus, were eminent Gnostic teachers, who lived prior to the emergence of the Catholic Church. They were erudite men learned in the religious teachings of the East and West. Their knowledge of Buddhist ideas was passed on to their followers and to Christianity that came after them. It is significant that the Gnostics

believed in Karma and Rebirth, and incorporated it as a Christian doctrine in their sacred work *Pistis Sophia* which means Love and Wisdom—*Karuna* and *Panna* two fundamental virtues stressed in Buddhism. That the Gospel writers drew on the religious ideas they gathered at the library at Alexandria is well understood when one sees the coincidences in the lives of the Buddha and Jesus. Further material drawn from Buddhist scriptures tend to confirm this idea.

Let us examine the life stories of the Buddha and Jesus. The hymns sung by the angels at the nativity are reminiscent of the songs sung by devas at the birth of Prince Siddharta. As pointed out by Vasilijev, the Bodhisatva's birth was predicted by sages as the Flower star appeared over the horizon. This collaborates with the star of Bethlehem. The *Lalita Vistara* mentions that the images of devas bowed before the infant Bodhisatva. The Gospel of infant Jesus mentions that the idols of Egypt bowed before Jesus.

Both mothers of the Buddha and Jesus bore their sons while they were on a journey. A Sal branch bent over the infant Bodhisatva. According to the Gospel of Infant Jesus seen by Voltaire in the Berne library a palm tree bent over the infant Jesus. As mentioned in Asvagosha's *Jinacharita* the unborn Bodhisatva was seen transparent in his mother's womb. Medieval art depicted the Madonna in this fashion.

According to a Chinese tradition, King Bimbisara was forewarned of the Bodhisatva's birth and advised to use his army to kill the prince. It is mentioned that the King rejected this advice. Herod is said to have killed all infants below three years with a view to killing Jesus. There is absolutely no historical evidence for such a slaughter of infants available from Jewish or Roman records, and the whole idea appears to be a myth borrowed from the Mahayana legend.

The Four Guardian Gods received the new born Bodhisatva. Four "kings" from the East called on the infant Jesus at Bethlehem. Young prince Siddharta was a brilliant pupil and a skilled

debator. To conform to this, Jesus is depicted as a skilled debator who argued with learned Jewish Rabbis at the Temple at Jerusalem. This is not a likely thing as learned Rabbis were not in the habit of entertaining or disputing with children in their Temple at Jerusalem.

The temptation of Jesus by the devil is drawn up on lines of Mara's temptation of the Bodhisatva, according to Mahayana traditions. The Bodhisatva spent 49 days prior to his Enlightenment. Similarly Jesus fasted for 40 days. After the defeat of Mara, the Buddha proclaimed to the world his teachings. His Dhamma is called "subbasshita" (good tidings). The word Gospel also means good tidings. The Mahayana tradition says that the Bodhisatva was taken to a mountain top, shown a magnificent city below, and promised kingship if he yielded to Mara. In conformity with this we get the Gospel story of Jesus' temptation.

The Bodhisatva had a teacher called Alara Kalama. Jesus had John the Baptist as his precursor. The Buddha had a favourite disciple. Similarly Jesus had a favourite disciple whom he specially loved. When the Bodhisatva abandoned austerities and took food his fellow ascetics called him a greedy person. Men who saw Jesus eating and drinking heartily called him a gluttonous man and winebibber. The Buddha washed the feet of a sick monk out of compassion. In a similar fashion Jesus washed the feet of his disciples.

The Chinese *Dhammapada* commentary mentions that the Buddha walked on water. It is also mentioned that one of his disciples named Punna walked over the waves and stilled a storm at sea in order to save the sailors of a ship that was in distress. St. Peter is mentioned in the Gospels as attempting this feat, but started sinking and was saved by Jesus.

The Buddha is mentioned as having descended from heaven at Sankassa. The Gospels mention Jesus as appearing in the company of heavenly beings at the transfiguration. When the elephant Nalagiri charged the Buddha all disciples fled. Only the Ven. Ananda stood by. All of Jesus' disciples

fled when he was arrested at Gethsemane. Among the Buddha's disciples there was Devadatta who was unfaithful. Jesus had Judas who betrayed him.

Nothing Mentioned

According to the Gospels there was darkness over the land "from the 6th hour to the 9th hour" after Jesus was crucified. No Roman writer, historian, or Jewish writer has ever mentioned such a contemporary event. Jesus lived in historical times and contemporary Roman writers have recorded with meticulous care all phenomena which they observed such as earthquakes, meteors, eclipses and so forth. Nothing is mentioned of this unusual occurrence. Gibbon in his *Decline and Fall of the Roman Empire* comments on this anomaly on a note of sarcasm. Therefore we have to conclude that the story of the darkness is just borrowed from such an occurrence which is purported to have occurred according to the Buddhist tradition at the Maha Parinirvana of the Buddha.

The influence of Buddhism is seen to advantage in the Christian teachings. Buddhist teachings in a disguised form are found incorporated in the Gospels as Christian doctrines. There is nothing new found in Jesus' teachings that are not found in the earlier religions. "I give you a new law. Love ye one another" is a restatement of the Buddha's words, *Akkodena jine khodam, asadum saduma jine*. In a Mahayana Sutra it is mentioned: "Treat others even as you desire them to treat you". This is taught as Jesus' golden rule in Christianity.

Buddhagosha's parables have also influenced the Gospel writers. Buddhagosha mentions that by looking at a woman with lustful intent one's Brahmachari life is sullied. Jesus said that by looking at a woman with lust one commits adultery with her at heart. The reference to the "blind leading the blind" in the Gospels is taken from the *Lalita Vistara*. The Buddha-words *yadisam vapate bijam tadisam harate phalam* are reported almost verbatim as "even as thou sowest, so dost thou reap." "Give unto him that asks" is a repetition of the Buddha's *Dajja appisminhi yachito*. The first reference to the "cup of cold

water" is found in a Chinese translation of a Mahayana Sutra *Ta Tan Yan Kiu Lu*.

Jesus' disciples who are said to be men without a belief in Karma and Rebirth pointed out a man blind from birth and asked whether his condition was "due to his sins or those of his parents" There is reference to a similar incident in the *Saddharma Pundarika Sutra*, where in it is mentioned that the man was born blind on account of a previous *akusala karma*. Jesus' reference to the fact that "what is taken through the mouth does not make a man impure" is a re-echo of the *Amaghandha Sutra* of the Buddha. The Christian injunction to offer the right cheek to the man who smites you on the left is drawn from the Buddha's advice to Punna before he set out for Sunaparanta. "Strike not after being struck. Death itself is not a disaster", the Buddha said on that occasion.

Again in the parables of Jesus we see the impact of Buddhist ideas. "The kingdom of heaven is compared to a merchant who sought a valuable pearl." He found a priceless pearl and sold all he had and bought it. A sacred emblem

of the Mahayana Buddhists is the Pearl-Gem. A Chinese Buddhist work mentions that a man who found this priceless pearl (wisdom) threw it into the sea. Later he is supposed to have attempted to drain the sea in order to get it back.

The Buddha referring to *dana* compares it to "seeds sown on fertile ground" In the stanza *Saddha bijam tapo vutti* the Buddha compares himself to a sower and ploughman. The Christian counterpart of this teaching is the well-known parable of the sower. The widow's mite is taken from a similar reference in the *Kalpna Manditika*. The "house built on sand" is taken from the *Lalita Vistara*. The story of Jesus at the well asking a woman for water is drawn on lines of a similar story regarding the Venerable Ananda at a well. The Buddha's parable of the Prodigal Son in the *Saddharma Pundarika Sutra* is more perfect than its Christian counterpart in all respects.

More can be said on this subject. But the above mentioned facts will give some idea of how far the impact of Buddhism has helped in

shaping the Christian Gospels. It might be mentioned that the famed library at Alexandria was destroyed by a band of Christian fanatics led by a bishop in A.C. 391. From that time the sources from which Christian writers drew their knowledge of other religions have been permanently lost to the world.

Lastly I might mention that the Bodhisatva has been canonised in the Catholic Church as St. Josephat. Max Muller commented on this and said that the teacher of Kapilavastu has been honoured by the Catholic Church in being made a Saint. One who reads the story of St. Josephat will at once discover how the story of the Bodhisatva's Great Renunciation spread westwards and won the admiration of religious men in the West.

"Christianity is like a river which drained an enormous territory. At many points it definitely shows an infiltration of Oriental ideas. Bardesanes, last of the Gnostic teachers admitted the influence of Buddhist teachings"

Irrigators direct the water, fletchers fashion the shaft, carpenters bend the wood, the wise control themselves.

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CH'AN MASTER HAN SHAN'S AUTOBIOGRAPHY—XII

From Master Han Shan's Journey in Dreamland

Translated for *World Buddhism*

By Upasaka Lu K'uan Yu — Charles Luk

(Hong Kong)

My 72nd year (1617-18)

ON New Year's day I lectured on the Buddhist precepts. I descended Shuang Ching mountain and presented my condolence to the late master Yun Ch'i. (1) Over a thousand Buddhist and lay disciples had been waiting for me for some time on the mountain where I stayed for 20 days. Every evening we had a special meeting at which enquiries were made about the Dharma and which filled those who were present with great delight. I explained the esoteric practice followed by the late master Yun Ch'i during his lifetime. As his disciples heard this, some of them were moved to tears and said that I disclosed something that they had not known before. I was then invited to compose an inscription for the memorial stupa.

When I left the mountain, Dharma-master Hsuan Ching and my follower T'an Neng Hsun along with the gentry and upasakas of the district invited me to stay at the Tsung Ching hall of Chin Tsu monastery where, surrounded by a few thousand people, I lectured on the complete set of Mahayana Precepts. I wrote the story of Tsung Ching hall. At the time virtuous people from every side gathered on the lake and came with my follower T'an to inquire about the Dharma, each posing difficult questions. It was the greatest Dharma meeting which had ever taken place in the south-eastern region.

I then visited places noted for their scenery, such as Ling Yin, San Chu and Hsi Shan where I praised people setting fish free in the three ponds. (2) When I prepared to leave the government officials and upasakas took boats to liberate fishes and gave a farewell dinner to us at the lake. They presented me with a petition inviting me to remain at Yun Ch'i monastery, where I agreed

to stay for three years. I passed through Tsui Li (now Kashing in Chekiang province) where the chief of rites Yo Shih Fan and subprefect Hsiang Ch'u Tung, my two old friends, met me at Leng Yen monastery. As upasaka Chen Lu Po of Lin Ch'i invited me to come to his residence, I inquired during our conversation about the stupa of my late master Yun Ku.

He said: "It is very near, just over a (Chinese) mile." I was very glad and that evening I went to the temple where I paid reverence to my late master. The temple itself was a peaceful and beautiful place, but the stupa was deserted and silent. I grieved for a long while and regretted that my hasty departure did not enable me to put the stupa in order. I, therefore, requested upasaka Chen to look after it for me and to acquire rice fields which would yield some income and ensure a regular supply of incense and lamp oil.

I entrusted Dharma-master Hsuan Ching and upasaka T'an Meng Hsun with the compilation of records of my journeys and works in four books entitled *Journey to the East*. After my return to Wu Men, Dharma-masters Ch'ao Sung and I Yu invited me to go to Hua Shan mountain. I visited places of scenic beauty such as Tien Cnih, Hsuan Mu, and T'ieh Shan. On Kuan yin mountain, upasakas Chao Fan Fu, Wen Wen Chi, Yao Meng Chang, Hsu Chung Yung and Hsu Ch'ing Cnih of Han Shan mountain inquired about the Dharma. District magistrates Feng Yuan Cheng and Shen Hsuan Chu invited me to their homes; when I was about to leave (Wu Men), my disciples Tung Wen Han Yueh, academician Ch'ien, Wang Chi H'u and Ch'u Wan welcomed me to Ch'ang Shu.

I went to Yu Shan where I passed two nights after which the

academician of Fu Shui accompanied me to Ch'u A. Upasaka Ho Chin Jen with his son and nephew awaited me in San Li monastery at Pen Nui and invited me to stay in the garden until the end of the summer retreat. I declined the invitation and returned to the mountain. He gave me a picture which I accepted of the Eighty-eight Patriarchs painted by a man of character named Ting Yun Peng. He then accompanied me to Ching K'ou where I was invited to a vegetarian dinner by the monks and lay Buddhists on San Shan mountain. In the Ta Ch'e hall there, I gave lectures on the Buddhist precepts. After this I took a boat on my return trip to Kuang Shan.

On the first day of the fifth month, I passed Pai Hsia and spent the night on the river where I met one or two acquaintances. On the fifth day I arrived at Wu Hu. Officer Liu Yu Shou who guarded the pass, invited me to stay and talk about remarkable dreams. Chief Ts'ui Ho Lou of the board of civil administration came and saw me on the river. On the 16th of the 5th month, the boat passed Hsing Chu and when I reached Kuei Tsung I stayed there. At the time subprefect Wang had already provided money for the erection of a vihara for me. On the 15th of the 6th month, I ordered my disciple Fa Shan to supervise the construction at Wu Ju. The building was ready in the 10th month and I could thus dwell in peace.

COMMENTARY BY DISCIPLE FU CHENG

I have witnessed about a hundred cases in which the master used his transcendental power; I will tell only a few important ones here:

1. One day in Tsung Ching hall after the master had ascended the high seat, two monks supporting a third one came up the steps. The two implored the master to save their friend, saying: "This mad monk has recited *The Avalokitesvara Mantra* for five years and has never done anything wrong. We do not know why he is now tormented by a demon." The master said: "This can be cured." He ordered his attendant to call in three persons who knew *The Mantra of the Vajra-Destroyer of Uncleaness*. (3) On the high seat the master recited the mantra first and ordered the three (who knew it) to teach the mad monk to recite it.

At first the monk did not recover consciousness. The master knocked a stand with his fan making a sound and recited a sentence to teach the mad monk who then repeated it. The other three followed this procedure

and recited the mantra sentence by sentence with the mad monk who was now able to recite it to the end. Then he awoke as from a dream, prostrated himself before the master and withdrew. The master ordered him to go to the kitchen hut where later he was found in good health. Those present that day included treasurer Wu Hsin K'o and others who did not believe in transcendental power and were amazed after witnessing the incident.

2. Another day a monk came, prostrated himself, and before he got up, the master knocked the stand with his fan and shouted: "Murderer Why do you come and see me?!" The director of monastery affairs heard the shouting and came in a hurry. The monk kept silent and left. Those who were present were surprised and did not understand why the master had shouted. The following day it was reported that the monk had committed robbery and been arrested. Incidents similar to the foregoing were many.

3. On another occasion after a vegetarian meal, candles were lighted for tea and a special Ch'an meeting. The doors of the Ch'an hall were already closed. Suddenly a man holding a whip came and shouted outside. Those who knew him recognized him as Ch'ien Tsao Li of the tax office and thought that he was simply drunk. People tried to drive him away but he refused to leave, shouted louder and said: "Today the living Bodhisattva has descended and I must be delivered. Why stop me?"

I was very surprised when I heard this and reported it to the master

who said: "Bring him in." When the man was admitted, he brought his palms together and saluted the master with the usual respect-inspiring deportment of a Buddhist monk. He knelt down and said: "He is Ch'ien Ta Fu and I am Chung Yueh Jen. I am using his body as a medium to implore my deliverance. When I lived I was a vegetarian and practised the Pure Land teaching for eight years. Today is the 5th week after my death and if I am not sent to hell, I ought to go to the Western Paradise. I hope the merciful Bodhisattva will show me the way and guide me."

After saying this he fell on his face and wept bitterly. My master ordered six old attendants who were well-trained in the repetition of Amitabha Buddha's name, to stand up in the hall. The master held a string of beads and gave another one to the man. After the Buddha's name had been recited one thousand times, the medium could repeat it. After the repetition of the Buddha's name, the master expounded the text of the bestowal of food to hungry ghosts. When he came to the sentence:

"One should look into the Dharmadhatu; All things are produced by mind alone."

he beat the stand with his fan and shouted: "Hasten your deliverance!" The man did likewise and said: "Delivered!" The master shouted three times and the man repeated three times, more quickly than an echo.

Then the man got up and with his respect-inspiring deportment thanked the master for ferrying him to the Pure Land. He turned to the right and left

and saluted those present, saying: "Please do your utmost. I will meet you all at the Dragon-Flower-Tree assembly" (4) More than a night watch elapsed and the hall was crowded with people, some being moved to tears, some praising the master, some secretly laughing at him and some even criticizing him. The master remained unmoved and took a sedan chair to return to the boat.

The man followed the chair and accompanied the master to the river bank where he prostrated himself again to thank him. Then he returned to the entrance of the Ch'an hall where he thanked Ch'ien Tsao Li for loaning his physical body as a medium and so enabling him to be ferried to the other shore. Then he fell down and when he awoke, it was the same tax collector Ch'ien Tsao Li with his usual deportment.

In the hall someone said that Chung Yueh Jen was the father of a scholar who lived on the opposite side of the river and was well known at Shao Chou. The father was an earnest devotee of the Pure Land school. I said: "This scholar is Chung Sheng Fu, a member of our Buddhist group. I then took a few friends with me and called on Chung Sheng Fu whom I took to the boat to see the master. I learned from him that it was exactly the fifth week after the death of his father. Tax collector Ch'ien Tsao Li had gone that day to Chung's house to collect the tax. Because he was drunk when he stood before the funeral tablet, his body was seized and used as a medium for the purpose here described.

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WORLD LEADERSHIP IN PAINTS

My 73rd year (1618-19)

Upasaka Wu and others gave donations for the erection of a vihara for me in which to pass my old age. The Buddha shrine and Ch'an hall at Wu Ju were repaired only that year. In the 3rd month councillor Ch'an Ch'ih Shih of Fou Liang came to the mountain; and with Pao Chung Su of the bureau of rites at Hsin An and Hsia Wo Ch'i of the bureau of punishment at Hsing Tzu, he formed a group of ten friends to provide funds for these repairs which were completed in the fifth month.

My 74th year (1619-20)

That spring in the first month, I recited *The Avatamsaka Sutra* which took a long time. I explained my *Commentary on The Lotus Sutra*. In that summer I gave talks on *The Surangama Sutra*, *The Awakening of Faith*, *The Diamond Sutra*, *The Sutra of Complete Enlightenment*, and *The Vijnaptimatrasiddhi Sastra*. In the seventh month of that autumn, I requested prefect Yuan of Nan K'ang to record the decision that Wu Ju was to become a permanent home for old monks coming from all quarters.

On the 15th day of the 8th month, I did not receive visitors and isolated myself for meditation. I followed the example set by Dharmamaster Hui Yuan and used incense sticks for measuring time to practise concentration according to the Pure Land school.

I thought of the Avatamsaka school which was about to be discontinued and of Dharmamaster Ch'ing Liang's commentary which was found to be too extensive and cumbersome by all those who had read it, could not grasp its meaning and thus put it aside. As Ch'ing Liang was our country's first commentator on that sutra, my belief was that if he were dropped the school also would be discontinued. For this reason I intended to use his commentary and to condense it in order to get a general idea of the sutra and enable readers to understand it. I gave the condensed commentary the title of *The Essentials of The Avatamsaka Sutra*. During my retreat, I began to read it and started my work.

My 75th year (1620-21)

In the spring when my meditation was over, my attendant Kuang I

asked me to explain *The Sutra of Complete Enlightenment*, *The Awakening of Faith* and *The Seven Chapters of Chuang Tzu Metaphysics*.

That summer I suffered from pains in my feet. That autumn in the eighth month, the official of rites Ch'en Wu I of Ma Ch'eng, chief Hsu Ming Heng of the rites office at An I, chief Wu Hsun Shang of the criminal department at Hsing Tsu, envoy Lu Ching Yeh of Chiang Chou, prefect Yuan Chiu Chi of Nan K'ang and judge Li Chung Ta came to the mountain to enquire about the Dharma. Provincial inspector Wu of Hu Nan who had been transferred to the post of chief justice of Kuang Turg, went to Ts'ao Ch'i to pay reverence to the Sixth Patriarch and requested my disciples there to ask me to write the life stories of the Patriarchs.

In my illness I wrote seventy stories, each with an eulogy and in my own hand. Eight years had now passed since I left Ts'ao Ch'i to come to Nan Yo and stay on Kuang Shan mountain. All the monks at Ts'ao Ch'i had invited me to return there several times without result. On his way to his post, inspector Wu went to the mountain where he saw the monastery that I had rebuilt. He praised my work and was informed by the monks of their desire and failure to have me return there. Inspector Wu gladly promised to be the protector of the Dharma and wrote to invite me. The whole monastery and the gentry of the district also sent their joint invitation. My Cantonese disciple, censor Wang Sheng Tung came personally with the letters three times to Kuang Shan mountain, but I declined their invitations on the grounds of illness.

My 76th year (1621-22)

In the summer complying with my followers' request, I explained my *Commentary on The Lankavatara Sutra*. In the tenth month of that winter, scholar Liu Chi Hsiang, Ch'en Ti Hsiang, Ch'en Ti Shun and Liang Szu Hsiang who were my disciples, wrote to me requesting my return to Ts'ao Ch'i. At the same time, ex-intendent Chu of Shao Yang circuit, who had been transferred to the maritime inspectorate, and justice Wu came again to Kuang Shan mountain

with letters inviting me to Ts'ao Ch'i, but again I declined because of illness.

My 77th year (1622-23)

I continued my work on *The Essentials of The Avatamsaka Sutra* and completed it. My followers asked me to lecture on *The Surangama Sutra*, *The Sutra of Complete Enlightenment*, *The Awakening of Faith* and *Chao Lun*. Provincial justice Wu returned from an audience with the emperor and wrote again expressing his earnest desire to invite me back to Ts'ao Ch'i. Prefect Chang San Hsing of Shao Yang sent a special letter which was brought by bhiksu Pen Ang, head of the monastery's hall. As it was no longer possible to decline their invitations, I decided to go to Ts'ao Ch'i once more.

On the tenth day of the 11th month, I left Kuang Shan mountain and crossed P'eng Hu lake, writing a poem on the occasion. Soon administrator Chou Nan Kao who was on his way to the north, went to Kuang Shan to see me but missed me as I was already at Chi Chou where I met Hsiao C ueh Hsiu who was an academician, Ma Chi Fang, Ts'ang Yao Ch'en, Liu Shao Yeh, Ho K'e Shang and Liu Chuan Hua. These gentlemen inquired about the Dharma at Tzu Yen hall on the mountain.

On the eighth day of the twelfth month, I crossed Ta Yu peak and on the fifteenth day I arrived at Ts'ao Ch'i.

(Master Han Shan's Autobiography ends here. His 78th year was recorded by his disciples and is presented in the 13th Instalment)

NOTES

1. Also called Lien Chih, a Ch'an master. There being few of high spirituality in his time, he urged his disciples to practise Pure Land teachings. His disciples did not even know he was an eminent Ch'an master.
2. Where the fish were protected and people threw them cakes.
3. *Mantras* are incantations. *Vajra Destroyer* means indestructible destroyer. *Uncleanness* refers to karmic impurities caused by evil actions.
4. The Dragon-Flower-Tree will be the Bodhi tree of Maitreya, the Buddhist Messiah when he comes to earth. Maitreya will be the next Buddha; he is now in the Tusita heaven and is expected to come five thousand years after Sakyamuni Buddha.

BODHIDHARMA: FOUNDER OF ZEN BUDDHISM

By Prakash Khare
(India)

WITH the exception of the Buddha, Bodhidharma is perhaps the most revered Indian outside India. Strangely, however, this great missionary of the sixth century A.C. who founded China's Ch'an Buddhism (called Zen in Japan) is hardly remembered today in his own land.

In fact, our present knowledge of this great man is based entirely upon Chinese sources, principally *The Record of the Transmission of the Lamp* compiled in 1004, *Tao Yuan* and the *Memoirs of Eminent Priests*. Facts have sometimes got inextricably woven along with legends but this has always been so in the case of most religious leaders of the world.

Bodhidharma was born in the royal family of Kanchipuram in South India. He was the third son of King Sugandha. A Hindu

by birth, he became a disciple of the Buddhist monk, Prajnatarā. Why and how he joined the Buddhist order, is not precisely known but it was not an uncommon practice then for the younger prince or princess to voluntarily choose a life of renunciation so as to leave the line of succession clear for the eldest prince.

Bodhidharma impressed his teacher as possessing the true spiritual insight and the latter predicted that he would carry the message of the Great Master to new lands.

Bodhidharma took over the role of his Guru when the latter died at a ripe age. Tradition has it that he preached in India for a full span of sixty years, covering the greater part of the Southern peninsula in his wanderings. After this he left for China. The perilous

voyage, completed in slow stages, took some years and the Indian monk placed his foot on Chinese soil at Kuang-Chow (Canton) in the year 520 A.C.

Shortly afterwards he moved to Chin-Ling (Nanking). It was then the seat of the Liang dynasty whose emperor, Wu-Ti, was a zealous follower of Buddhism. He led an extremely noble life, was a strict vegetarian and showed great respect for men of religion and learning, and had built numerous shrines throughout his empire.

Travelling northward—crossing the flooded Yang-tse on a blade of grass, according to a Chinese legend—he arrived at the Shao-Lin monastery in the North Wei kingdom. Here he sat in silent meditation for full nine years. The ignorant Chinese, however, believed that all this time he was simply gazing at the wall and they gave him the name of “the wall-gazing Brahmin”.

Here a young Confucian, Seng-fu, a native of Tai-yuan, came to join his Sangha. The legend has it that Bodhidharma was so much lost in meditation that he did not notice Seng-fu's coming for full

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seven days and nights during which period the latter stood motionless in the snow just to catch the Master's eye.

When even this failed to distract Bodhidharma in his meditation. Seng-fu, so the story goes, cut one of his arms with a sword and presented it to the great monk who was quite amused by the strange offering and asked him what he wanted. "This gift is to show my genuine desire to follow the path shown by you" replied Seng-fu. This apparently convinced Bodhidharma; for, the stranger was allowed to join the monastery. Here they gave him a new Buddhist name, Hui-K'o, and he became Bodhidharma's favourite pupil. After having spent several years at Shao-Lin, Bodhidharma made up his mind to return to India.

Essential Teachings

Bodhidharma handed over his marrow and a copy of *Lankavatara Sutra* containing the essential teachings of the Tathagata to Hui-K'o. Leaving the monastery in the disciple's charge, Bodhidharma started on his journey to India but he died on the way and was buried in the Hsiung Er mountain.

He was said to be full one hundred and fifty years old at the time of his death in 535 A.C. Few years later a strange thing happened. Sung-yun, an envoy of the King of Wei, reported to the King that he had himself met and talked with Bodhidharma in the Betalugh mountains in Turkey.

The monk walked barefooted in the snow with a shoe in one hand, the envoy assured his King. The grave was ordered to be dug open. And so, the Chinese tradition asserts, they found it completely empty except for a single shoe which has since then been preserved in the Shao Lin monastery.

China's teeming millions still adore him as the first patriarch of the Ch'an (Dhyana) Buddhism. The Ch'an school holds that real merit comes neither from books nor from acts of piety but by intense meditation (Dhyana)—the object of meditation can be anything, a wall flag-pole or even a tree. It believes that through perfect concentration the mind is prepared to receive enlightenment which descends abruptly in a divine moment as to the Buddha under the sacred Bo-tree.

Apart from the Ch'an philosophy, Bodhidharma made another gift to China—a strange one for a religious leader to make. He gave her a new style of boxing which has since become famous as the Shao-Lin style.

The patriarch believed in the old proverb: "Sound mind in a

sound body". He was therefore appalled to see the Chinese monks, frail and emaciated as a result of contemplation over long periods. He invented a new style of boxing and taught it to his disciples at Shao-Lin to keep them fit and energetic—hence the present name for this style.

First Anniversary of Poya Day Holidays

THE first anniversary of the Poya day holiday was celebrated throughout Ceylon, beginning on January 3. The celebrations were held for a week.

The principal centres of the celebrations in Colombo were the Temple Trees, official residence of the Prime Minister, and Independence Square. Provincial towns conducted their own celebrations.

At Temple Trees there was *pirith* chanting for a whole week and *dana* to monks. The Prime Minister, Mr. Dudley Senanayake, Cabinet Ministers, Senators and Members of Parliament and a large gathering participated. The Maha Sangha chanted *pirith* in a specially constructed *mandapa* in the dining hall of Temple Trees.

A public meeting was held at Independence Square where there was a continuous 12-hour Poya *hevise* (beating of drums). Over 60 drummers took part in the traditional *hewisi*.

In the provinces the main centres were the Dalada Maligawa in Kandy, the Raja Maha Vihara in Kelaniya, the Sri Maha Bodhi in Anuradhapura, the Tissamaharama Temple in South Ceylon, the Dighavapi Temple in Amparai and the Naga Vihara and Nagadipa Chetiya in Jaffna.

Radio Ceylon broadcast a continuous programme of activities during the week. The Information Department published a booklet outlining the significance of the Poya day holidays. It included messages from the chief Buddhist monks and others.

The Postal Department released on January 2 a set of four Poya day postage stamps, each of them displaying the Buddhist flag prominently. The four stamps depicted devotees worshipping at a dagoba, Arahata Mahinda delivering his first sermon at Mihintale, near Anuradhapura, the Sri Maha Bodhi at Anuradhapura and Sri Pada peak which treasures the Footprint of the Buddha. The Prime Minister bought the first set of stamps at the General Post Office, Colombo.

Inaugurating the celebrations at Temple Trees, the Ven. Kalukondayave Sri Pannasekera Maha Nayaka Thera said that though the Government of Mr. Dudley Senanayake introduced once again the Poya holiday system, which had been denied to the Buddhists for over 200 years, the Buddhists had not

gained full benefits.

He said that the Buddhists need not be disappointed over that since the neglect of two centuries could not be remedied within a year. But there was, undoubtedly, a great awakening of the enthusiasm of the Buddhists over regaining their lost rights, as was evinced by the week-long celebrations.

The Prime Minister in the course of his message said that one realised the importance of Poya holidays when one looked at the history of the country. The people of Lanka had held Poya days as sacred ever since Arahata Mahinda visited Ceylon.

In India, the Prime Minister said Poya day was considered an important day from the time of King Asoka. The Buddha Dhamma which was sent to Ceylon by King Asoka fashioned the development of the island's civilisation and became a live force. The Poya days played an important role in that development.

The Governor-General, Mr. William Gopallawa, speaking at the celebrations at the Raja Maha Vihara, Kelaniya said that Buddhists should not make use of the Poya holidays for amusement but should use them for religious activities as was done in the ancient times.

He said that the country was fortunate in having the Poya holidays restored after several hundred years. It was the duty of Buddhist parents to see that their children also observed the day in religious activities.

When the Government proposed to make Poya days public holidays in 1965 there was no opposition from any quarter. It was a great achievement.

At the meeting held at the Dalada Maligawa, Kandy, Mr. N. Wimalasena, Junior Minister of Finance, said that no other country had declared the Poya days to be public holidays. The action taken by the Government was a national service.

At the meeting held at the Bodhi tree temple in Kalutara, the Ven. Kalukondayave Pannasekera Maha Nayaka Thera said that the Maha Sangha are at present having discussions to evolve a plan to end the present dangerous and destructive tendencies in national progress brought about by party politics on which the system of Ceylon government is based.

He said that if the plan proves successful it would be made public.

(Pictures on Pages 170 ad 171)

48th Annual Session of Buddhist Congress

THE 48th annual session of the All-Ceylon Buddhist Congress was held at Matara in South Ceylon, on December 24 and was concluded on December 26.

A motorcade carrying about 400 delegates to the conference left for Matara from the Buddhist Congress headquarters in Colombo on December 24. All along the way to Matara the delegates were welcomed by various Buddhist organisations.

Proceedings of the Congress began with the hoisting of the Buddhist flag. The need to ensure that bhikkhus are educated in institutions built upon Buddhist educational traditions was stressed at the meeting. It was also pointed out that student monks should be trained by bhikkhus who are learned and capable of proclaiming the Dhamma and Vinaya and lead lives which are in harmony with what they have learnt.

The Congress delegates were welcomed at the entrance to Matara town by the chairman and members of the Matara Urban Council and the chairman and members of the Reception Committee.

The meeting of the Congress began with the hoisting of the Buddhist flag by the president of the Congress, Mr. H. W. Amarasuriya. The president offered a tray of flowers at the statue

of the Buddha placed in the meeting hall.

Welcoming the delegates, Mr. Asoka Dharmakirithi, chairman of the Reception Committee, said that the citizens of Matara considered the occasion most historic. He thanked the Congress for selecting Matara as the venue of the 48th session.

PRESIDENT'S ADDRESS

In the course of his presidential address Mr. H. W. Amarasuriya said he wished to open his remarks by making a brief reference to some noteworthy Buddhist events of the year.

A meeting was held in Kandy to tender the thanks of the Buddhists to Government for declaring the four Poya days as holidays. A foundation stone was laid for the construction of a Ran Veta round the sacred Bo Tree at Anuradhapura. A function was held in connection with the offering of a grand bungalow to the Maha Nayaka of Malwatta for his official use. The Headquarters and Hall of the All Ceylon Buddhist Congress, on which work was started by the late Mr. B. H. William, was completed during the year by his family. The Sangha from the Five Continents met in Colombo to inaugurate the World Buddhist Sangha Council. The pinnacle of the Dagoba at the University of Ceylon, Peradeniya,

was crowned. Reconstruction work on the Somawathie Chaitya is proceeding satisfactorily. The National Government vested the ownership of the Pathirippuwa in Kandy in the Dalada Maligawa. We thank the Government for this gracious act and construe it as a further step towards the protection of Buddhism.

Congress will be 50 years old in two years time, he said, and it is appropriate to acknowledge in this connection the foresight shown by its founders, the majority of whom are no longer alive. Since then Congress has grown from strength to strength and can now claim to speak on behalf of the Buddhist public on matters relating to the Sasana, and the advancement of Buddhism.

The belief that Buddhism will last for 5000 years is strongly entrenched in the minds of the Buddhists of Ceylon. Of this period 2510 years from the Parinibbana of the Buddha are already over and during which in Ceylon alone has the Buddha Dhamma retained its pristine purity.

The reasons for this satisfactory state of affairs are many, of which the more important to my mind are: the periodic Councils held to purge the Dhamma of heretical beliefs, the presence of the community of the Sangha and the committing to writing the Buddhist Pali texts (*Tripitaka*).

While all Poya days were declared holidays this year, it is a matter for regret and disappointment that some Buddhists have not made the best use of such holidays. The chief point of declaring Poya days as holidays, was to encourage Buddhists to spend such days



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WORLD BUDDHISM

in religious observances, and its purpose would be lost were Poya days to be treated as days for revelry and enjoyment.

In this connection we also reiterate our appeal to Government to declare that cinemas, liquor bars, meat and fish stalls and Night Clubs be closed on such days and request Buddhists to refrain from patronizing such places.

Referring to the high incidence of crime in the island, he said that a problem which is closely linked up with crime is the consumption of intoxicating liquors regarding which the Government has not declared its policy, precisely. It is a matter for regret that no steps positive have been taken to implement national policy in this matter.

The disappointment is all the more since the Prohibition Commission Report has recommended, among other things, that licences be issued only to those addicted to drink, and that no facilities be made available to others, so that with the passage of time, the ideal of total prohibition can be achieved.

The hopes of making Buddhism the foundation for better understanding among nations can only be realized by an effective and well planned programme for disseminating the Buddha Dhamma in the Western hemisphere. Included in such a programme will be the training of bhikkhus for Dhammaduta work (missionary activities) and the publishing of books on Buddhism in foreign languages, and we are glad that these matters have already received the consideration of the Government.

The following resolutions were adopted after discussion:

1. This Congress requests the Government to
 - (a) declare the precincts of such ancient shrines as Seruwila, Vilgam Vehera, Digavapi and Tiriyayi to be Sacred Zones administered by Preservation Boards and,
 - (b) establish Buddhist Colonisation Schemes around them as it is essential that Buddhists should live in the proximity of these shrines to attend to the needs of the resident monks, perform religious obligations and duties and maintain these sacred places of worship.
2. While expressing its appreciation of the Government's decision to establish a seat of higher Buddhist learning, this Congress requests the Government to
 - (a) establish the Buddha Sravaka Dharmapithaya as expeditiously as possible.
 - (b) provide in it an education in keeping with the tenets and traditions of Buddhism;
 - (c) arrange for the provision of the four requisites to both teachers and student monks in a manner sanctioned by the Vinaya;
 - (d) and overhaul the Pirivena system of education, too, to be in line with Buddhist principles.
3. Considering that the reference of disputes arising occasionally among the members of the Sangha to Courts as at present is not in keeping with the dignity of the Maha Sangha, this Congress solicits the Maha Sangha most respectfully to advise and assist the Government of

establish a suitable Ecclesiastical Court to settle such disputes.

Presenting the report, Mr. Leelananda Caldera, one of the secretaries of the Congress, said that the Congress had made representations to the Government in regard to the closure of taverns, meat stalls, cinemas and night clubs on all Poya days.

He deplored the Government's failure to announce its policy on prohibition despite representations made by the Congress. He said that the Congress was making headway in its activities and when it celebrated its golden jubilee in 1968, much greater progress would have been made.

In the course of the discussion of the fourth resolution that in order to ensure the promotion and preservation of Buddhism, this Congress urges the Government to incorporate in the new constitution of the Island the Fifth Clause of the Kandyan Convention of 1815. Dr. K. N. Jayatilaka, Professor of Buddhism in the University of Ceylon, said that instead of Section 29, the Buddhists should request a Bill of Buddhist Rights to be incorporated in the Constitution of Ceylon. The Congress should find out whether the Buddhists were given their due rights in the public services, the corporations and the private and mercantile sectors, and whether justice was out to the majority.

Senator C. D. S. Siriwardene, explained Section V of the Kandyan Convention and said it conflicted with Section 29 of the Ceylon Constitution. And there would be hardly any benefit the Buddhists would get even after the section was incorporated.

Mr. Siriwardene said that despite the promises of Sir Robert Brownrigg, Governor of Ceylon at the time of the Kandyan Convention, the British imperialists employed various tactics to hamper Buddhism, and even today, long after independence was gained, there exist in this country certain elements which seek to inflict harm on the Buddhists.

He said that Christianity was part and parcel of the Government itself during foreign domination. He said that Buddhism could not be restored to its rightful place by way of constitutional reforms, but instead the leaders must remove the barriers now placed before the Buddhists in the performance of their religious activities.

He suggested that a new resolution demanding the incorporation of a Buddhist Rights Bill be drafted. Dr. Jayatilaka said that he would endeavour to give all assistance to draft a carefully thought-out resolution that could be considered the Magna Carta of the Buddhists.

The movers then withdrew the resolution, and the president, Mr. Amarasuriya, said that a new resolution would be drafted and a committee would be appointed to draft the resolution.

Referring to world peace, he said: "When we survey the world situation we are dismayed to find world peace threatened by the divisions of nations between the haves and the have-nots, between the developed and the undeveloped and between the politically strong and politically weak. In this context, Ceylon has the panacea to offer to the peace-shattered and war-torn world the Message of Peace of the Buddha—Buddhism".

The Prime Minister, who is a member of the executive committee of the Congress Dr. G. P. Malalasekera, a former president of the Congress, and Sir Lalita Rajapakse Ambassador in France for Ceylon, were among those who sent messages to the Congress meeting.

Letter to the Editor

POYA DAY HOLIDAYS

IN the November, 1965 Issue of *World Buddhism* on page 13 you published an article entitled "Bill to Declare Poya Days Holidays". Along with the article you mentioned the days that were to be the Poya days and their corresponding day according to the Christian Calendar.

All through 1966 this list served me and enabled me to observe the Buddhist holy-days by the the abstinence of meat, avoiding parties and movies etc..... I think it would be a wonderful Idea if you could publish such a calendar each year and reiterate it in each month's issue.....that is make note of the Poya days which will be occurring during the next or coming month.

I am sure Buddhists in many western countries would find your calendar of great value and they would come more and more to look to *World Buddhism* and Ceylon and the World Headquarters of Buddhism much as the Catholics look upon Vatican City in Rome.

Thank you for the wonderful work you are doing to help Buddhism. Your magazine is excellent and most useful to those of us who are so far away from Buddhist lands.

Ronald K. Large
(West Pakistan)

A Poya Day Calander for 1967 is given free with this issue of World Buddhism—Ed. W.B.)

POYA DAYS IN FEBRUARY

February 2, Thursday
February 9, Thursday
February 17, Friday
February 24, Friday

World Buddhist Study Centre

A PROPOSAL for funds for the construction of a projected World Buddhist Study Centre near Toronto in Canada, to help promote cultural exchange between East and West, especially in the field of Buddhism, has been made by Upasaka L. W. Chan of Toronto.

Upasaka Chan, from the Anhwei Province, China, has been a Buddhist for many years and is now settled down in Canada. In 1960 he donated 1,000,000 New Taiwan dollars for the establishment of the Chan Yu-tsai Foundation for Buddhist Cultural Scholarship in Taiwan to encourage Buddhist studies in educational institutions.

In the course of a memorandum on the proposed Cultural Centre to the president of the World Fellowship of Buddhists, Princess Poon Pismai Discul, and to delegates of the WFB at its eighth conference at Chiangmai in Thailand, Upasaka Chan says:

"As a Buddhist residing in Canada since 1950, I feel obliged to say that due to the lack of a well-organized Buddhist Cultural organization in the continents of America and Europe, Buddhist ideals and practices have not been widely propagated and popularized in the Western

Hemisphere for the benefit of all sentient beings irrespective of nationalities and creeds. Hence, the holy mission handed down to us by Sakyamuni, the Buddha, still remains unfulfilled.

"In view of this fact, I decided to donate 20 acres of an open lot in close proximity to the Niagara Falls, near the border between Canada and the United States for the construction of the projected World Buddhist Study Center in the interest of East-West cultural exchange.

"On this auspicious occasion of the Eighth General Conference of WFB, I appeal to Your Highness and all WFB members as well as all Buddhists over the free world for funds for the construction of temples, pagodas, and cultural centers in various parts of the site to fill the cultural gap left in the Western World.

"For your information, Toronto, where I reside is the capital of Ontario, Canada. It is counted among the most densely populated and industrially advanced cities of North America. Lying on a plateau which rises gradually from Lake Ontario to an altitude of about 300 feet, it has an abundant supply of hydraulic power to stimulate industrial and commercial developments. Situated near the border between Canada and the United States, it serves as the focal point of traffic and trade for all the major cities of the two countries

"Driving from Toronto along the Queen Elizabeth Highway south-westwards for about 40 miles, one first comes to Hamilton. Driving thence eastwards about another 40 miles along Lake Ontario, one then arrives at the world famous Niagara Falls.

"All the way from Hamilton to the Niagara Falls one will see a large tract of open land of unusual scenic beauty and attraction. This verdant oblong peninsula of genial climate is the famous orchard area of North America. To its north lies Lake Ontario and to its south is Lake Erie which pours into the Niagara River and falls off the precipice and forms the Niagara Falls.

"Driving past Hamilton one will come in sight of a range of lush hill-tops which undulates for 20 miles along the Queen Elizabeth Highway on the south side. It bears a close resemblance to a sportive dragon lying at full length on the open field. For this reason I named it the Dragon Hills. On top of the Dragon Hills lies a small town called Campden.

"Greatly impressed by the natural beauty of the place, I bought 30 acres of land right in the center of the town where there are flowing streams, placid ponds, dense groves and grottos and caves of unmatched beauty. The very sight of this natural scenery has a tranquilizing effect on my mind. I built a house in the scenic spot as a resort for my holiday and, often-times, I write creative Chinese poems in classical style or sit in *dhyana* meditation there for pastime.

Five miles downhill from this scenic spot is the town called Vineland. It is

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SCENIC SPOT

"The Niagara Falls are a scenic spot of world renown. Every minute, about 465,000 tons of water pour in torrents over the precipices of the Falls of Niagara which rise to a towering height of 160 feet. As the 3,600-foot sheet of water plunges from the brink of the Falls, it fills the air with a silvery mist which diffracts the sunlight into multi-colored rainbows. The plunging water also sends out a never-ending roar as it strikes the bottom. Anthony Trollope, the celebrated English novelist, once wrote of the Falls: 'Of all the sights on earth which tourist travel to see, I know of none so beautiful, so glorious and so powerful as the Falls of the Niagara River.'

"This is the reason why the Falls become the favorite resort of sight-seers from all over the world. The Niagara Park is carpeted with fresh green mossy grass studded with rare species of flowers of different colors along both sides of footpaths in every direction. Hence, every day the park is overcrowded with sightseers and tourists from every part of the world.

"As a devoted Buddhist, I feel I am duty-bound to contribute to the cause of Buddhism. Since I have in possession such a beautiful place, I have decided to dedicate two-thirds of the land to the construction of the proposed World Buddhist Study Center through the kind arrangements of Your Highness and other WFB members attending the Eighth General Conference. It is my humble consideration that all grand monasteries and temples should be, generally have been, and still are erected in the mountains and other places of quietness and serenity where there is no bustle and din to disturb the peace of mind of the Buddhist faithful.

"As the proposed center is to be erected on the Dragon Hills of unusual scenic beauty, it will have much attraction for vacationers and sightseers because magnificent temples, images, pagodas etc. constructed in oriental style will provide a fine contrast to the natural beauty of the Niagara Falls and, therefore, they will have an exotic appeal to visitors, especially from the Western World. Furthermore, the very sight of the architectural grandeur of Thai and Chinese temples and pagodas etc. and the reposeful images of Buddhas and Bodhisattvas will inevitably inspire in the visitors a rising faith in Buddhism.

"All the above factors will combine to contribute to world-wide cultural exchange especially in the fields of Buddhism if the proposition is carried out under the direction of Your Highness and other members of WFB. Furthermore, the monasteries and temples, etc. indicated above can yield income in the form of admissions and religious offerings from sightseers and holiday-makers. The net income realized after deducting all expenses and outlays may be re-used in the expansion of the Center and the beautification of its surroundings.

"As time goes on, the Center may well develop itself into one of the most internationally known Buddhist

(Continued on Page 183)

ATTA VERSUS ANATTA CONTROVERSY

By S. E. de Silva
(Ceylon)

In *The Golden Lotus* published in the United States, there was a controversy recently, as to what was meant by the Buddha in exhorting his followers, in such terms, as in the *Dhammapada*—157, One should protect well oneself, if one holds oneself dear; 158, let one first establish oneself well; 159 as one instructs others, he should himself act; 160 oneself, indeed, is one's saviour, etc.—while he had proclaimed the doctrine of *Anatta* (No-self), which is a contradiction of Self.

This controversy, it must be remarked, is quite in accordance with the Buddha's exhortation to his followers to analyse his teachings without accepting them blindly. In view of the apparent contradictions in the contents of the four extracts quoted above, to the doctrine of *Anatta*, let us examine how and why these contradictions happen to occur.

It must be admitted to the eternal glory of the All-Knowing One's wisdom that he had nowhere in his doctrines contradicted himself on any vital or fundamental point. On the other hand, there is universal agreement in all his teachings converging on the three fundamental signata of Impermanence, Infelicity and Soulessness.

Before the Buddha's advent, the immortality of a soul and a creator of it was accepted as a universal teaching by almost the whole world. On being All Enlightened, when the Buddha discovered that there was no immortal soul, he was hesitant to proclaim this doctrine to the world, because of the blindness of the worldling.

Blind is this world;

Few are those who clearly see.

As birds escape from a net,

Few go to a Blissful State.

—*Dhammapada* 174

The Buddha, eventually, preached this Dhamma, glorious in the beginning, glorious in the middle and glorious in the end. His concern was about his proclaiming it to the masses, who are used to belie-

ving in the conventional words and terms, which blindfold them from the ultimate truth. Says Dr. W. F. Jayasuriya in the *Psychology and Philosophy of Buddhism*:

"The *Abhidamma Pitaka*, the book of higher teachings, which contains the teachings on science and philosophy, is written in an idiom that is intricate, subtle and full of technical and scientific language, such as units, elements, relations etc., but suited to the subject matter of its inquiry, namely, the nature of things themselves and why things happen as they do. So, in *Abhidamma*, we speak, not of men, animals or houses, but, of the elements, which singly or in combination, constitute these complex phenomena of mental and physical events and of Masses, Fields, Faculties, Truths."

The conventional term Self was used by the Buddha and his Arahats only after the proclaiming of the doctrine of *Anatta*, in order that the masses may easier understand this concept, when put to them in conventional words. In the *Dhammapada* 62, he clinched the issue thus: "Sons have I. Wealth have I. Thus is the fool worried. Verily, he himself is not his own. Whence sons, Whence wealth?"

In his controversy with Saccaka, the Buddha makes his teachings crystal clear, thus:

Saccaka: I am told that the Venerable Gautama teaches his pupils that except the five aggregates of Form, Feeling, Perception, Formations and Consciousness, a sentient being has no Soul.

The Buddha: Yes, I teach them so. Will Saccaka expound his thesis, if he has any?

Saccaka: My thesis is, just as so many kinds of trees grow on this earth, the five aggregates grow on Self.

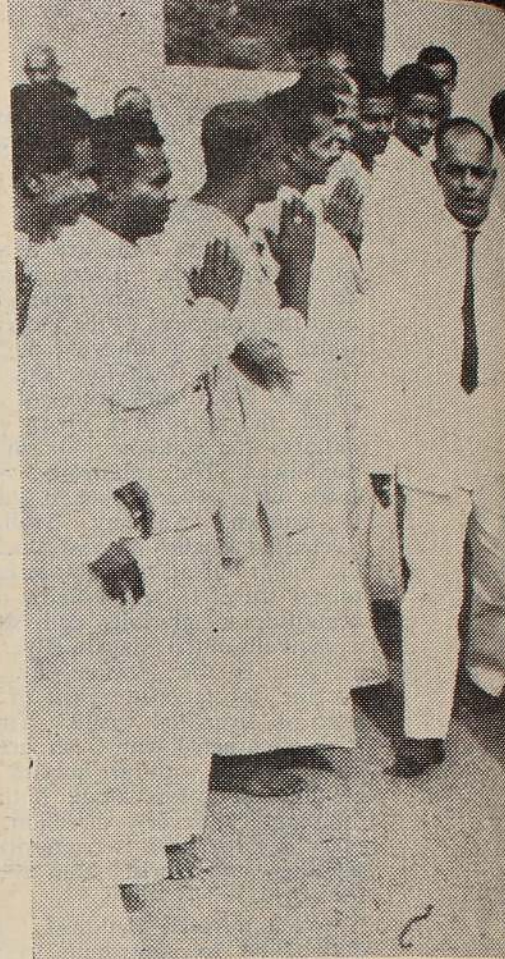
The Buddha: Do you admit that an order of expulsion on one of his subjects by the King of Kosala will be respected in his kingdom?

Saccaka: Yes, I admit that it would be respected.

The Buddha: Do you say that an order by you to your Form to change to another Form will be respected by it?

(Continued on Page 179)

POYA DAY ANNIVERSARY CELEBRATIONS



The Governor General of Ceylon and Ministers, arriving at the Kelaniya Temple to mark the first anniversary of the declaration of Poya days as holidays.

The Prime Minister of Ceylon, Mr Dudley Senanayake, carrying on his head the sacred relics of the Buddha to the Mandappa or the structure in which Buddhist monks performed Pirith for a whole week to mark the first anniversary of the declaration of Poya days as holidays.



Another picture of the dana at Temple Trees to celebrate the first anniversary of Poya day holidays.

The special Mandapa constructed at the official residence of the Prime Minister, Temple Trees, in which the monks conducted a week's pirith ceremony.



Mr. William Gopallawa, followed by Cabinet members, walking through the temple premises where a public meeting was held to mark the anniversary of the Poya day holiday.



The Prime Minister of Ceylon, Mr. Dudley Senanayake, offering dana to one hundred monks at the Premier's official residence, Temple Trees, at the end of the week of **pirith** to celebrate the first anniversary of Poya holidays.



A bronze replica of the Buddha statue at the famous ancient rock temple of Gal Vihara in Ceylon cast by Tissa Ranasinghe for the International Exhibition in Montreal.



The Governor General of Ceylon, Mr. William Gopallawa and the leader of the Opposition in Parliament, Mrs. Sirima Bandaranaike, arriving at the Maimbulkande temple for a ceremony at which a pinnacle was placed on a new dagoba.

RS. 5,000,000 PROGRAMME FOR BUDDHA GAYA

THE Indian authorities have launched a Rs. 5,000,000 programme to develop pilgrim facilities at Buddha Gaya. Of this amount, half will be provided by the Ministry of Transport, Government of India, and the other half by the Government of Bihar, where Buddha Gaya is situated.

The initiative for this programme came from Mrs. Paipul Singh, Deputy Minister of Transport, who was recently in Ceylon to attend the 75th anniversary of the Maha Bodhi Society.

Mrs. Singh, after her return to India, has reported to the Government of India that the dominant characteristic of Ceylonese life today is the emphasis on a Buddhist revival. She has therefore urged the carrying out of this programme as an expression of India's interest in improving Indo-Ceylon relations.

The new programme of improving pilgrim facilities at Buddha Gaya will dovetail into the original plan prepared by an advisory committee on which Sir Richard Aluvihare of Ceylon served.

MANGALA SUTTA EXAMINATION IN BURMA

Over 50,000 candidates in over 400 centres, appeared for the 18th Mangala Sutta and Buddha Vamsa Examination held throughout the country in Burma by the Young Men's Buddhist Association.

In the previous year, 25,470 candidates in over 400 centres throughout the country sat for the examination and out of them 7,051 candidates passed in the three grades.

Last year, in Rangoon alone, over 12,000 candidates sat for the examination in 75 centres, registering an increase of 4,000 candidates as compared with the previous year.

PREMIER OF THAILAND ON PILGRIMAGE

The Prime Minister of Thailand, Field Marshal Thanom Kittikachorn, his wife Thanpuying Chongkol and party arrived in Rangoon on November 10 at the invitation of General Ne Win, chairman of the Revolutionary Council of Burma.

The Thai guests visited Shwedagon Pagoda, offered flowers, burned incense

at the shrine and worshipped at the Pagoda. Their visit lasted three days, during which they went on a pilgrimage to Pegu also.

They called on General Ne Win and laid wreaths at the Martyrs Mausoleum.

STATUE IN MEMORY OF COLONEL OLCOTT

The president of the All-Ceylon Buddhist Congress, Mr. H. W. Amarasuriya, was elected president of the newly formed Olcott Commemoration Society, at its inaugural meeting held at the United States Information Service office in Colombo.

Among the subjects discussed were the celebration of the 60th death anniversary of Colonel Olcott, which falls on February 17, 1967 erection of a statue to his memory in Colombo and the conducting of an all-island essay and oratorical contest on the life of Colonel Olcott.

The winners are to be awarded gold medals, Mr. Dudley Senanayake, Prime Minister of Ceylon, Mr. A. Ratnayake, President of the Senate, Mr. J. R. Jayawardene, Minister of State and Mr. I. M. R. A. Iriyagolla, Minister of Education and Cultural Affairs, were elected patrons of the Society.

The Society has appealed to the Minister of Communications, Mr. E. L. B. Hurulle, to allocate a suitable site opposite the railway station in Colombo for the erection of a statue for Colonel Olcott, the American who was a pioneer in reviving Buddhism and Buddhist education in Ceylon.

The society has appealed to the Minister

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to give immediate attention to this request as it wants to unveil the statue on February 17, 1967, which is the 60th anniversary of the death of Colonel Olcott.

A half-hour documentary film on Colonel Olcott's contribution to Ceylon is expected to be released during this period.

ABHIDHAMMA DAY IN RANGOON

A congregation of 340 monks, 30 nuns and hundreds of laymen observed Abhidhamma Day sponsored by the Society for the Propagation of the Abhidhamma for the 18th time in Rangoon.

The ceremonies opened with the recitation of verses on the Abhidhamma Day by members of the Secretariat Buddhist Society. U Mya read a paper on the Abhidhamma Day which was followed by a sermon delivered by Sayadaw Ashin Wiseikta Tharabiwuntha.

The three-day Thadingyut celebrations were also conducted with great enthusiasm. During these celebrations, the younger folk went round to pay their respects to their parents, elders, teachers, and relatives and received their blessings in return.

GROWING DISINTEREST IN THE CHURCH

The Rev. Kyle E. Schaller of San Francisco, United States, writing in the Methodist magazine, *Christian Advocate*, says, that baptism statistics clearly point to "growing disinterest" in the church by many young American parents.

Commenting on this, Louis Cassels, in the *News Call Bulletin* of San Francisco points out that it is no longer "the thing" to attend church. Those who have no real interest in religion can now ignore it without fear of being subjected to social ostracism or even to raised eyebrows.

The most dramatic evidence is a sharp decline in the number of infant baptisms recorded by several major Protestant denominations. The *Christian Advocate* published a comprehensive study of baptism statistics conducted by the Rev. Schaller.

In the Methodist Church—the largest Protestant denomination which practises infant baptism—the number of babies baptised declined from 212,799 in 1959 to 163,572 in 1963—a drop of 23 percent over a four-year period. During this period, he notes, there was no significant change in the number of babies born.

The United Presbyterian Church registered an 18 per cent decrease in infant baptism over the same for years. Baptisms in the Evangelical United Brethren Church were down 16 per cent and in the Reformed Church of America 13 per cent.

STORIES OF REINCARNATED LIFE

Tales of reincarnated life were unfolded by Dr. Irene Hickman, assessor of Sacramento Council, states Claudia Hutchings writing in the *Oakland Tribune Sun* of the United States.

"We are only here in this life because we failed in our previous lives" Dr. Hickman said. "Our destiny is perfection, whether we want it or not", because souls are reincarnated "to reap what we have sown in earlier lives".

She said: "Karma, a theory that pre-supposes acceptance of the reincarnation theory, is the crop we reap from the seeds we have sown long ago" The doctor, an osteopathic physician, said she has had many of her patients tell of earlier lives. She told sceptics to store what she said in a "to-be-checked" compartment of their minds, and pursue the subject further to test its validity.

Dr. Hickman said that the theory of Karma is "viewed by many as pagan". But she explained that there are hundreds of Biblical references to the theory and cited passages from the book. Karma is not punishment, she emphasised, but "manifestation of a principle".

Dr. Hickman admitted that she had "lived several lives". She mentioned two previous existences, the first in the 17th century in a French court and the second as the son of a Southern plantation owner. Stories she had uncovered from her patients checked out so completely that she could not help but believe.

She said that one woman related four previous lives. She feared water because once her two children drowned, a third was involved in a boating accident. There were other cases. One case she handled was that of a woman who had experienced 31 years of daily migraine headaches. She said she felt as if a spike was being driven through her head.

One of the woman's earlier lives, Dr. Hickman discovered through hypnosis, had been as a Grecian woman who entertained guests at a party once by driving a golden spike with a golden hammer through a slave boy's head.

PRACTISE OF BUDDHIST PRECEPTS

"It is not possible for us to become true Buddhists only by building costly and beautiful temples. Adherence to the Buddhist precepts is most important to make us devoted Buddhists", said Mrs. Sirima Bandaranaike, Leader of the Opposition in Parliament, at a meeting held to mark the pinnacle laying ceremony of a new dagoba at Attanagalla, Ceylon.

The Governor General of Ceylon, Mr. William Gopallawa, placed the pinnacle amid the beating of drums and the chanting of *pirith* by bhikkhus. Mrs. Bandaranaike inaugurated the dagoba.

Mrs. Bandaranaike said that they must practise meditation in order to make themselves better, more cultured and more disciplined. She urged that the temple should be made a meditation centre. The calm atmosphere and the caves in the temple provided everything necessary for those who practised meditation.

SCHOOL BOYS GIFT BUDDHA STATUE

A statue of the Buddha was presented by the Buddhist Union of St. Pauls College, Kandy, to be placed in the shrine room of the Deaf and Blind School at Dodanwela, Kandy.

The Government Agent of Kandy receiving the Buddha Rupa said that the staff and the students of St. Pauls College set an example to other similar institutions in the island.

LORD WAKEHURST CALLS ON MAHA NAYAKAS

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Order of St. John of Jerusalem, who made a five-day visit to Ceylon, made courtesy calls on the Maha Nayaka Theras of the Malwatta and Asgiriya Chapters in Kandy. He was accompanied by the British High Commissioner in Ceylon, Sir Stanley Tomlinson.

Lord Wakehurst called on the Ven. Amunugama Rajaguru Sri Vipassi Maha Nayaka Thera of the Malwatta Chapter and later on the Ven. Udugama Sri Buddharakkhita Maha Nayaka Thera of the Asgiriya Chapter.

Lord Wakehurst also visited the Dalada Maligawa, the Temple of the Sacred Tooth Relic of the Buddha.

SHRINE ROOM FOR HOSPITAL

"Faith in one's religion greatly assists patients who are mentally ill. A shrine room is one of the most important necessities for sick persons", said Mr. Dudley Senanayake, Prime Minister of Ceylon, at a public meeting which followed the laying of the foundation for a new shrine room to be built in the premises of the Colombo South Hospital.

The Prime Minister and his party, which included the Minister of Health and Director of Health Services, were received by members of the Buddhist Association of the hospital. Amidst chanting of *pirith* by the Sangha, the Prime Minister laid the foundation stone.

The project has been sponsored by the Buddhist Association of the hospital.

MODEL REFUSES TO DISPLAY ANIMAL FUR COATS

Mink coats have been written off by

Miss Celia Hammond, one of Britain's leading international models, according to the *Sun*, London.

Twenty-two-year old Miss Hammond, who is said to earn £100 a day, vowed that she will never model any animal fur again after watching a film of baby seals being skinned alive.

"I have never seen anything so cruel", she said. The film was shown at a London fashion show by the Beauty Without Cruelty organisation.

SIX-YEAR-OLD SPEAKS OF PREVIOUS BIRTH

Vijitha Pathirana, a six-year-old boy of Elapatha in Ceylon, possesses the strange power of recalling certain incidents of his previous birth.

His father, who is a repairer of watches, says that when Vijitha was three years old, he used to speak of his experiences in his previous birth.

Vijitha, who is the third child in a family of four children, does not attend school but speaks like a boy who has been in school for two or three years.

He states that in his last birth he was born at Ingiriya and he gave the names of his father and mother. He recalls that his father owned a motor car and had a boutique at Horana.

Vijitha, who has never been to Ingiriya, remembers that he went to school by car and that one day his father met with an accident. He remembers his house at Ingiriya with three rooms, galvanized sheeting on the roof and green distempered.

He also remembers his school. He was taught by a female teacher who was very

strict and punished the children whenever they were mischievous.

BHIKKHU UNIVERSITY IN ANURADHAPURA

Draft legislation to establish a Bhikkhu University in the sacred city of Anuradhapura in Ceylon is now ready. A Bill to set up this university will be presented to Parliament shortly by the Minister of Education and Cultural Affairs, Mr. I. M. R. A. Iriyagolle.

The object of the university will be to train bhikkhus according to the Dhamma, promote meditation among its undergraduates, prepare bhikkhus for propagating the Dhamma at home and abroad, encourage Buddhist studies and research and protect and perpetuate Buddhist culture.

The university will be called the Buddha Sravaka Dharmapithaya. The titular head of the university will be the Minister of Education and Cultural Affairs. Its administrative and cultural head will, however, be a Dharmapithadhipati who will be a Maha Nayaka Thera.

The Dharmapithadhipati, who will be appointed by the Minister on the recommendation of the Uttaritara Mandalaya will hold office for three years and will be eligible for reappointment. The authorities of the university will be the Uttaritara Mandalaya, the Board of Education and Administration and the Dayaka Mandalaya.

BUDDHIST PUBLICATION SOCIETY

The year had seen a steady growth in the demand for the Society's literature,

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which the Society continued to meet, states the report of the Buddhist Publication Society of Kandy, Ceylon, for 1965, just issued.

"The task of supplying the needs of Buddhists and those interested in Buddhism in many parts of the world, including people of diverse religious and cultural backgrounds, with different approaches to the Dhamma and at various stages of familiarity with it, is by no means a simple one", says the report.

The foreign mail, adds the report, is the best index to the progress that has been made. The Society has been receiving letters of warm appreciation and encouragement from the readers, "and it was very largely this which heartened us to carry on the work at times when conditions were more than usually difficult".

Translations of the Society's books continue to be made in a number of foreign languages. The Society, however, appeals to those who translate the books that "in the interests of the Dhamma they should translate literally, without any additions or modifications to the text.

"We are constrained to make this appeal because there is today, unfortunately, a tendency to manipulate the Dhamma according to the tastes and inclinations of those who wish to propagate it. There is nothing to prevent anyone from offering his own version of Buddhism, but in doing so he should make it clear that it is his own, and not attribute it to the Buddha or to the author he is translating".

The year's output of the Society's publications was 80,000 copies, comprising 40,000 copies of The Wheel series, 20,000 copies of Bodhi Leaves series and 20,000 of the Damsak series. The total production since the inception of the Society in 1958 has been 748,000 booklets and books.

REPRESENTATION WANTED BY BUDDHISTS

The president of the Indian Buddhist Society, Mr. P. N. Rajbhop, has urged the president of the Indian Congress to provide representation for Buddhists in the legislature.

Mr. Rajbhop, a former member of Parliament and a member of the All-India Congress Committee, said in a letter to Mr. K. Kamaraj, president of the Indian Congress, that a large number of Scheduled Caste members who have become converts to Buddhism "have forfeited their right to reservation of seats".

He demands that the Congress Working Committee should provide the new Buddhists a certain number of general seats, either on Congress tickets or as Congress-supported candidates.

UPASAMPADA CEREMONY AT SILIGURI

Under the auspices of the Buddha Bharati of Siliguri (Darjeeling), West Bengal, the Kathina Civara *dana* and an Upasampada ceremony were held at the Buddha Bharati monastery on November 13.

Two samaneras, Sanghapala and Silananda, of Uttar Pradesh received their higher ordination under the preceptorship

of the Ven. Rastrapal Bhikshu, president of the organisation.

A large number of devotees assembled and offered the Kathina Civara and other robes to the bhikkhus. Among the speakers were the Ven. Bhikkhu H. Rastrapala of Uttar Pradesh, the Ven. Bhikkhu Dharmaratana of Maharashtra, the Ven. Bhikkhu Mokkhapala of the Buddha Bharati and Sri Bakim Chandra Barua of Siliguri.

SUMMER SCHOOL IN ENGLAND

The fifteenth annual Summer School held in England last year was from all points of view a success, states *The Middle Way*, organ of the Buddhist Society of London.

A total of 175 went to High Leigh to attend the Summer School, many for the full period of ten days. Book sales mounted to £ 250. Teachers, talks, classes and discussion groups were continuously available in a wide variety.

The sessions opened with an address by the president, Mr. Christmas Humphreys, emphasising the importance of studying basic Buddhist scriptures. The second half of the conference pointed outwards to the practical application of Buddhist principles.

A full day was devoted to the practical side of proclaiming the Dhamma; firstly, through a conference on ways of presenting Buddhism to the public; secondly, through a meeting of representatives of Buddhist societies all over England meeting to air problems and solutions.

The Brains Trust, comprising the Ven. Sthavira Sangharakshita, Mr. John Blofeld and Mr. John Hopkin, together considered thought-provoking questions regarding the place of Buddhism today. The problems facing Buddhists in Vietnam were pin-pointed by Dr. G. P. Malalasekera. The lecture series was concluded by Mr. Christmas Humphreys pointing to the next step on the path—the gradual expansion of our own levels of consciousness.

PROFESSOR OF INDIC STUDIES

Dr. Edward Conze, well-known author of several books on Buddhism, has been appointed to the newly created post of Professor of Indic Studies at the University of Washington, United States.

It is pointed that Indic in this sense means Buddhist. Dr. Conze will be spreading the Dhamma in his official capacity in the United States. He has already organised a Ph D programme in Buddhist studies.

CHINESE AT DALADA MALIGAWA

Mr. Lin Hai-yun, acting Minister of Foreign Affairs of the Government of the Peoples Republic of China, leader of a trade delegation from China to Ceylon, and the delegation spent a day in Kandy on pilgrimage to the Dalada Maligawa or the Temple of the sacred Tooth Relic.

At the Dalada Maligawa, Mr. Lin Hai-yun and his party were welcomed by Mr. H. B. Udurawana, Diyawadene Nilame, lay custodian of the sacred Tooth Relic. The party was conducted

to the Maligawa in traditional manner in a procession.

Mr. Lin Hai-yun and his party offered flowers at the shrine of the sacred Tooth Relic and thereafter were shown round the Dalada Maligawa. The party consisted of 20 members.

CHINESE BUDDHA STATUES RELEASED ON "BAIL"

Two famous Chinese statues of the Buddha which had been "jailed" by China's Red Guards, have been released after their owner paid "bail" for them, according to a message from Hong Kong.

The Buddha statues were "imprisoned" in a southern Chinese city after the Red Guards had condemned them as "a hindrance to the cultural revolution".

But their owner, an old Chinese woman from Kuala Lumpur, Malaysia, managed to "free" them by paying a small sum of money, after four months of pleading and waiting.

SACRED DAY FOR NYNGMPA BUDDHISTS

With bugles and trumpets, the Nyngmpa (Red Sect) Buddhists of Calcutta ushered the coming down of the Buddha from Tusita heaven to earth at the Himalayan Buddhist Gompa (temple) on November 5.

To celebrate the occasion the Nyngmpas in Calcutta took out a big procession. Young men followed the elders with a sacred palanquin with the image of the Buddha in it.

With the chanting of sacred scriptures the procession was received at the Gompa. Incense was burned and all paid their reverence to the Buddha as the statue entered the Gompa.

GREATEST SERVICE TO THE WORLD

"The propagation of the Buddha Dhamma is the greatest service we can render the world", said the Prime Minister of Ceylon, Mr. Dudley Senanayake, in declaring open the annual Sangamitta festival organised by the All-Ceylon Women's Buddhist Association at its headquarters in Colombo.

Mr. Senanayake explained that it was by the practise of the Buddha Dhamma that peace and justice could be ensured throughout the nation. It was precisely to achieve that end that Theri Sangamitta renounced a life of comfort in India and came to Ceylon twenty-two centuries ago to establish a Bhikkhuni Sasana.

She arrived in Ceylon with a branch of the sacred Bodhi tree under which the Prince Siddhartha received supreme enlightenment. This was planted at Anuradhapura with great ceremony and is now the oldest historical tree in the world.

Mr. Senanayake said that her brother Mahinda Arahant founded the Order of Monks in Ceylon. The Buddhist way of life was so deeply established among men and women after their arrival in Ceylon that Buddhism was able to survive the onslaught of 150 years of foreign domination.

Mr. Senanayake observed that the All-Ceylon Women's Buddhist Association had worked for the cultivation of the Buddhist way of life among the people.

Mrs. Noble Kiriella, president of the association, said that Sangamitta Theri's mission was the turning point in the history of Buddhist women in Ceylon.

INDONESIAN COMES TO STUDY THE DHAMMA

A layman from Indonesia has come to the Bhikkhu Training Centre at Maharagama in Ceylon to become a Buddhist monk. He is Mr. R. Soenayo who is 50 years old.

He is the first non-bhikkhu to be admitted to the Centre where samanera monks are trained for the self-disciplined life.

It was in 1955 that Mr. Soenayo became interested in the teaching of the Buddha. In a Moslem country, he studied in a Roman Catholic school for ten years.

In 1955 he met the Chinese monk, the Ven. Jinarakshita Thera, from whom he obtained some books on the Dhamma. He became keenly interested in the teaching. He approached the Department of Religion in Djakarta and was told that Ceylon would be the best place for pursuing his study of the Dhamma.

He bequeathed all his earthly possessions to his wife and arrived in Ceylon and sought admission to the Bhikkhu Training Centre, where the Ven. Madihe Pannaseeha Maha Nayaka Thera received him and made arrangements for him to pursue his studies.

The Centre hopes to have two more laymen soon. They will come from England and Rhodesia to receive ordination.

MIND CONTROL THROUGH ELECTRICITY

One of the principal teachings of

Buddhism is mind control and this has to be achieved through training and self-control.

But American scientists have discovered a method of mind control through electricity. Writing in the *Oakland Tribune*, United States, John Barbour says that control of the mind—of mood, behaviour and learning—is no dream of the future.

"It is here. It is not easily or lightly done. Methods are drastic. But it is done—to individuals—now".

He gives several examples. For instance a troubled man in New Orleans went about his daily business, met and talked with other people, lived a seemingly normal life. He wore a cap to hide the tiny electrical sockets planted in his skull, wires that reached deep into his brain.

When bad feelings threatened to sweep over him, he simply reached to his waist and pushed his favourite button on a small black box. Instantly the bad feelings vanished. He smiled. All was right with the world.

"These instances from scientific reports show how fast a pace brain research has taken, how wide a road it travels. Many scientists warn that it holds for man a greater power to do good or evil than he ever dreamed before", says Mr. Barbour.

VEN. SANGHARAKSHITA IN INDIA

After an absence of more than two years in England, where he had engaged in extensive Dharmaduta activities, the Ven. Sthivira Sangharakshita, Head of the English Sangha, arrived in India, accompanied by Mr. T. Delamare of London.

His arrival was the occasion of much rejoicing among the followers of Dr. Ambedkar. In the course of the five weeks following his arrival at the end of September, he visited, besides Bombay, Ahmedabad, Delhi, Poona, Nagpur and Jabalpur, and gave about fifty lectures on different aspects of the Dhamma, besides opening Viharas, installing Buddha images and receiving people into the fold of Buddhism.

From Delhi, the Ven. Sthavira Sangharakshita went to Dharmasala, the headquarters of the Dalai Lama. He met the Dalai Lama and gave him a detailed account of the Buddhist movement in England. He also went to Dalhousie.

On the tenth anniversary of Dr. Ambedkar's conversion to Buddhism, the Ven. Sangharakshita addressed a gathering of about 250,000 people at Nagpur. He also spent a few days in Sarnath and Buddha Gaya, also visiting Rajgir and Nalanda.

GRANT TO STUDY BUDDHISM AND ACTIVITIES

The Rev. Boris Erwitt, president of the New York Buddhist Fellowship, has been awarded a grant by the Department of Religion, Colgate University, Hamilton, New York, for a six months' study of Buddhism and Buddhist activities in the United States and Canada.

He will travel from one end of the country to the other, visiting societies, clubs and other organisations connected with Buddhism throughout the United States and Canada.

Colgate University has a valuable Buddhist art collection. On the tenth anniversary of the Rev. Erwitt's ordination,



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on November 12, a largely attended reception was held in his honour in the apartment of Mr. B. P. Kirthisinghe, New York.

BUDDHA FIGURE ON "VILE BOOK"

"A particularly obscene and vile book of poems, in which the cover depicts a figure of the Buddha image, is an indication how vile and corrupt the local officials are in permitting the sale of this book", writes a correspondent from San Francisco, California, United States.

"The cover is insulting to the sacred name of Lord Buddha.....It appears to me that with very little effort an international 'incident' could be created out of this insulting book of filthy poems in which the sacred name and image of the Lord Buddha is used in a manner to infer that Buddhism is associated with phallic or sex worship", he adds.

Three clerks in bookstores who sold some volumes of this book called *The Love Book* were arrested. But, says *Shopping* of San Francisco; "This poetry may or not be obscene, but its effect on the community as a whole is negligible compared to the wholesale displays of filth in other areas of the city".

Mayor John F. Shelley of San Francisco scanned *The Love Book* and labelled it "hard core pornography. I certainly wouldn't want my kids to read it", the Mayor said.

The Love Book and its cover (depicting a Buddha figure with a maiden), continues to draw police wrath, states Jack Rosenbaum in the San Francisco *Sunday Examiner and Chronicle*. The book has been written by Lenore Kandel.

BRITISH MEDICAL COUNCIL TEAM VISITS MALIGAWA

Members of the British Medical Council who arrived in Ceylon to inspect the Ceylon University's Second Medical Faculty at Peradeniya, visited the Dalada Maligawa in Kandy.

The members comprised Professor Sir Rowan Boland, Professor J. P. Kinmouth and Professor R. J. Keller. They were shown round the Dalada Maligawa by the Diyawadene Nilame, Mr. H. B. Uduruwane, the lay custodian of the sacred Tooth Relic.

MAJOR UPRISING BY TIBETANS

An armed uprising in Tibet, second only to the large-scale anti-Chinese revolt of 1959 culminating in the flight of the Dalai Lama to India, is said to have recently been staged by 7,000 Tibetans.

Details of the revolt were not as yet available, said a message from New Delhi. Sources close to the Dalai Lama, however, believe that it was put down by the Chinese with a heavy hand, resulting in several casualties.

According to the report, some rebels who escaped into Sikkim and Bhutan, have crossed into India.

SINGAPORE VIHARA GETS CEYLON BELL

A large brass bell will be erected at the Sri Lankarama Vihara, Singapore. The bell, made in Ceylon, was taken to Singapore aboard the Chitral by

Mr. H. G. Gunapala, a Ceylonese settled in Singapore,

Mrs. Gunapala carried with her a wooden emblem of the Dhamma Chakka to adorn the main wall at the entrance to the Lankarama. Mr. Gunapala is an active member of the Buddhist Association in Singapore.

IMPACT OF BUDDHISM ON AMERICA

A former Indian newspaperman, Mr. Chaman Lal, has intensified his campaign to establish that Buddhist has had a profound impact on the Americas since earliest recorded history.

"The evidence of Buddhist and Hindu influences all over the Americas, from Alaska to the Andes in South America, is overwhelming", he said. His theory is not a new one, he says, but few people have given it much thought.

He says that Dr. Robert Geldern, one of Europe's earliest anthropologists, for example, made the observation in the last century that "contacts" between India and the North American continent were vigorous from the first to the twelfth century".

GIFT OF BOOKS FROM SOUTH KOREA

A set of books on Mahayana Buddhism, philosophy and Buddhist history in the Korean language have been presented to the University of Ceylon by the Ven. Piyadassi Maha Thera of the Vajirarama temple, Colombo.

The books are a gift from the Vice-Chancellor of Dong-guk University of South Korea, Dr. Myung-gee John. The gift was accepted by the Vice-Chancellor of the University of Ceylon, Mr. S. J. Walpita.

The Ven. Piyadassi Maha Thera told the Vice-Chancellor that members of the Department of Buddhism in Dong-guk University are willing to visit the Ceylon University to study Theravada Buddhism and Buddhist literature. They are also willing to teach Ceylon students the Korean language.

THE IDEA OF GOD IS UNNECESSARY

The idea of religion or God is unnecessary in the search for identity, according to Professor Lorenne Gordon of the University of Toronto, Canada.

Professor Gordon told a panel discussion on Personal Identity and the Religious Image that it is only the religious attitude—and the moral values it entails—that it is important in the identity search.

The search for identity can end when the seeker patterns himself after the model of the responsible, she said.

Professor John Hunter of the Philosophy Department of the University, told the same panel, sponsored by the Humanist and Unitarian Society, that identity is established through a "shaking down" process in which one's interests are channelled and one's abilities are realised.

He said that if existence hinges strongly on a particular religion, it is easier to develop interests and make commitments. In this way personal identity is realised.

1,000 HINDUS TO EMBRACE BUDDHISM

Buddhist missionary work carried out in the up-country areas in Ceylon is making great headway, according to the Ven. Kegalle Udayagiri Ariyawansa Dhammapala Thera of the Buddhist Centre, Welimada.

He states that about 1,000 Hindus in the up-country areas, where there are tea plantations in which Indians are working, will embrace Buddhism on Vesak day this year.

The Ven. Dhammapala Thera has also planned to train laymen in Buddhist missionary work and with this idea in view he has planned to establish training centres. He has made arrangements to organise meditation centres in every village in the area.

PLEA FOR BHIKKHUS TO BE OUT OF POLITICS

"A unanimous decision on the part of all political parties in Ceylon is imperative to achieve the objects of your association", states the Prime Minister, Mr. Dudley Senanayake, in reply to a letter addressed to him by the Bauddharakshaka Bala Mandalaya.

The president of the Mandalaya had written to the Prime Minister to enlist the cooperation of the United National Party, the ruling political party in Ceylon, to keep bhikkhus out of politics.

The Prime Minister adds that his party is willing to approve the object of the Mandalaya on a policy level and that the desired result cannot be achieved without the cooperation of the other political parties.

"If the United National Party alone is to take an independent decision so as not to seek the services of the bhikkhus in politics, such a decision may cause irreparable loss to the party itself. The Mandalaya should make an earnest attempt to secure the support of other parties to achieve the desired end", states the Prime Minister.

BUDDHIST ASSOCIATION ANNIVERSARY

At the 17th annual general meeting of the Pettah Buddhist Association in Colombo, the newly elected president, Mr. Siri Perera, said that at a time that Buddhists were not eager to listen to Bana sermons, the association had rendered a great religious service by conducting 910 Bana sermons.

The general secretary of the association Mr. J. H. Karunaratne, in his annual report said that as a result of the campaign launched by the association in January 1951, about 17 liquor taverns in the Pettah area were closed down.

WORLD PEACE THROUGH BUDDHISM

The Executive Committee of the World Maha Sangha Council, which has its headquarters in Ceylon, will evolve a plan to preserve world peace through Buddhism. The Committee will meet for the first time on January 27 in Colombo.

The meeting will discuss how best world peace can be maintained throughout the world from the beginning of this year. The Maha Sangha Council, according to its Secretary General, the Ven.

Pimbura Sorata Thera, may convey the Executive Committee's decisions to the United Nations.

Among other matters the Committee will discuss are the setting up of a world Dhammaduta Fund, training of Dhammaduta personnel and creating a regeneration in the world through Buddhism. The Committee meeting will be presided over by the Ven. Amunugama Rajaguru Sri Vipassi Maha Nayaka Thera of the Malwatta Chapter, Kandy.

ROLE OF MARIJUANA IN RELIGION

Leaders of the Episcopal Diocese of California in the United States, are taking official recognition of the debate among Christian priests over whether marijuana has a place in the religious life of the church's communicants, writes Clint Mosher in the San Francisco *Examiner and Chronicle* of December 4.

Different views have been expressed. The Rev. Robert W. Cromey, rector of St. Aldan's states: "Marijuana is part of God's creation—I think that in a deep sense smoking marijuana is a religious experience"

But the Rev. Mac L. Christiansen, rector of St. James, replies: "Is there a place for marijuana in religion? There is indeed—in the garbage can in the back of the church".

KATHINA CEREMONY AT BUDDHA GAYA

A unique Kathina Civara ceremony was held at Buddha Gaya, India, on November 20, under the patronage of the Ven Bhikkhu Silachar and Mr.

Seth Jugal Keshore Birla. On November 19 four persons from different places in India were ordained as samaneras.

The Ven. Bhikkhu Silachar led the Buddhapuja and explained its significance. Later a large number of devotees from various places in India assembled under the Bodhi tree, under which the Buddha attained Enlightenment, and offered the Kathina Civara and robes to more than one hundred lamas and bhikkhus from Ceylon, Burma, Thailand, Cambodia, Vietnam, the United States, Sikkim, Nepal Tibet, India etc.

The Ven. Bhikkhu Silachar spoke about the merits of the Kathina Civara *dana*. Among others who spoke were the Ven. Jinaratana Bhikkhu of Shillong, Anagarika Munindra Barua of Buddha Gaya and the Ven. Pragnajoti of America. The Ven. Bhikkhus Kasyap explained how Buddhist countries observe the Kathina Civara ceremony.

BBC WORLD SERVICE ON RELIGIONS

A new series, Religions of the World, began this month in the BBC World Service, in which a number of faiths were discussed. In the first programme broadcast on January 1, Dr. G. P. Malalasekera talked about Buddhism.

Dr. Malalasekera, who has now come back to Ceylon after three years in London as Ceylon's High Commissioner, was the first president and founder of the World Fellowship of Buddhists. He is also the chief editor of the Encyclopaedia of Buddhism and author of *The Buddha and his Teaching*.

In the recorded programme Dr.

Malalasekera was asked about the doctrines and moral benefits of Buddhism.

LAOTIAN PRINCE GIVEN A RECEPTION

The Maha Bodhi Society of India gave a reception to Crown Prince Vong Savang of Laos when he visited India recently.

The Ven. Sthavira Sangharakshita and Mr. K. C. Gupta, vice-president of the society, welcomed the Crown Prince and Princess Manilay Panya and the royal party accompanying them.

The Crown Prince donated Rs. 1,000 to the society for its programme of promoting international relations and establishing a study centre for the study of Buddhism.

INDIAN CHIEF JUSTICE VISITS MALIGAWA

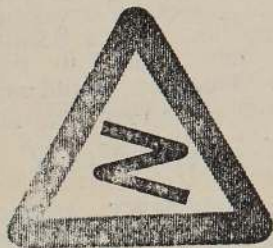
The Chief Justice of India, Mr. Subba Rao, during his visit to Ceylon last month, visited the Dalada Maligawa or the Temple of the Tooth in Kandy, accompanied by his wife.

The Chief Justice and his party were received at the entrance to the Maligawa by the Diyawadene Nilame, Mr. P. B. Uduruwana, who handed the Chief Justice a tray of flowers.

They were conducted to the inner chamber where the Chief Justice offered the flowers at the shrine of the Sacred Tooth. The party had a view of the town from the Octagon of the Dalada Maligawa.

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have taken great pains to establish Buddhism on a firm footing in Paris" states Sir Lalita Rajapakse, Ceylon's Ambassador in France, in the course of a message to the 48th annual session of the All-Ceylon Buddhist Congress, held in Matara, South Ceylon.

The number of Buddhists in Paris is small, he states, but they are very devoted and highly enthusiastic. There is also a large number who are interested in the Buddha Dhamma. The nations of the West, disillusioned by the difficulties of preventing wars and aggressions, despite the progress made by science in the modern world, are turning to the sublime teaching of compassion and mercy proclaimed by the Buddha 25 centuries ago.

"Dhammaduta activities are very necessary at the moment in Paris. The Vesak celebrations held with outstanding success last year is evidence of this need. Although there are viharas in England, America and Germany, there is none in Paris.

"The only Theravada Buddhist society, namely, Les Amis du Bouddhisme, which was lying dormant after the death of its founder, is being revived now, and attempts are being made to establish a centre which can later be the headquarters of a Buddhist vihara", states Sir Lalita.

BUDDHISM SPREADING IN WEST

Dr. G. P. Malalasekera, who was High Commissioner for Ceylon in London and who has been appointed chairman of the National Council of Higher Education in Ceylon, returned from London at the end of last month to take up his new appointment.

He said that he would not over-rule the possibility of appointing two lay Vice-Chancellors to the two Buddhist universities of Vidyodaya and Vidyalandara in the near future when the period of assignment of the present Vice-Chancellors who are two monks, expires.

Dr. Malalasekera said that he saw no reason why, in the same manner, a learned member of the Maha Sangha could not be appointed Vice-Chancellor at the University of Ceylon, Peradeniya.

Regarding the proposed Bhikkhu University, he said that he had not so far studied the aims and objects of this university. He expressed his satisfaction at having returned to Ceylon, so that he would be able to complete the work of compiling the *Buddhist Encyclopaedia*. Dr. Malalasekera is the Editor-in-Chief of the encyclopaedia. His deadline for the completion of the encyclopaedia is 1975.

Referring to Buddhism abroad, particularly in Britain and the Continent, he recounted with a certain amount of pride that more and more Europeans were showing eagerness to learn Buddhism.

There were already three Buddhist temples in England in Chiswick, Hampstead and Richmond. Numerous books and periodicals were published in England on Buddhism.

BUDDHISTS WANT "LORD JIM" FILM BANNED

Several Buddhist associations in Ceylon have protested to the Minister of Cultural Affairs and the Director of Cultural Affairs against the screening of "Lord Jim" as the film hurts the sentiments of Buddhists and is an insult to the Buddha.

These organisations have pointed out that almost the entire story filmed in the backdrop of a Buddhist monastery, is "sacrilegious".

They have said that some of the scenes, particularly one where a man is speared in the act of worshipping the Buddha, should not have been permitted on the screen. The background locations of the film have been sited mostly on Cambodian monasteries.

The Ven. Madihe Pannaseeha Maha Nayaka Thera said that he had heard that a large number of sequences of the film are injurious to Buddhist sentiment. The film should, therefore, be immediately banned.

The president of the All-Ceylon Buddhist Congress, calling upon the Government to ban the film immediately, asked the Minister of Cultural Affairs to appoint a committee to go into the circumstances under which the film was released for public performance. He added that this is not the first occasion in which films of this nature have escaped the eye of the Censors.

MONKS OPPOSE SITE FOR BHIKKHU UNIVERSITY

The Tri Nikaya Bhikkhu Bala Mandalaya of Ceylon has decided to meet the Prime Minister, Mr. Dudley Senanayake, and ask that the proposed Bhikkhu University should not be sited at Anuradhapura.

At a meeting, members of the Bala Mandalaya objected to siting the proposed university at Anuradhapura.

The general secretary of the Bala Mandalaya said that the proposed university should be sited in the North Western Province, preferably at Yapahuwa, Dambadeniya or Panduwasnuwara, as these three cities were ancient seats of learning.

COLLECTIONS FOR GIANT BUDDHA STATUE

The Colombo-Anuradhapura Sasanadara Upasaka Samitiya, under the patronage of the Ven. Madihe Pannaseeha Maha Nayaka Thera, is making arrangements to build the world's largest Buddha statue and a Buddhist library at the entrance to Anuradhapura city.

The statue will be built on the lines of the world-famed Avukuna Buddha statue in central Ceylon, but a different *mudra* called *shanti-mudra* will be adopted.

It is estimated that the project will cost Rs. 400,000. The Samitiya is making arrangements to hold a collection week this month. The help of all Buddhists is requested.

ATTA VERSUS ANATTA CONTROVERSY

(Continued from Page 169)

Saccaka: No. It will not change at all. The Buddha: Do you admit now that your Self or Soul has no power over your five aggregates?

Saccaka: Yes, I admit that.

The Buddha: Then you admit that there is no soul.

Saccaka: Yes, I admit that there is no Soul.

He said this while perspiration poured from his armpit.

The Truth of Anatta by Dr. G. P. Malalasekera has that: "Whatever be the theories enunciated by various thinkers regarding the Self before the Buddha's day, during his life time and thereafter, it would seem correct to say that the Buddhist teaching of *Anatta* or non-self contradicts them all in an all-embracing sweep. The Buddha made no concessions at all to the doctrine of self. He denied the view that there is in man an Atman or a self that is permanent and unchanging, possessed of bliss and autonomous. He denied equally emphatically that at death man is utterly destroyed....."

In the same way that the terms, sun rises, sun sets, blindfold those ignorant of astral movements from the ultimate truth, because of the conventional terms, by far the largest number of people today, including Buddhists use the conventional terms, I, mine, man exists, Devas exist etc., in the full belief that they are ultimate truths, though, in reality, they are not the truths.

About 2500 years after the Buddha exploded the myth of Soul or Self being immortal, modern scientists, we find exploding the myth of the atom being the minutest part of matter, but is only a nucleus of energy. So it is with Self.

After Self was dethroned by the Buddha, 2555 years ago, Peace and Tolerance dominated the East. There has been no war of any magnitude to speak of. In Ceylon, the favoured land of the Buddha Dhamma, except for driving away of a few invaders there have been no wars to speak of. Culture, and economy built only on agricultural industry, raised Ceylon to such giddy heights that it became the envy and admiration of the whole world.

If, once again, Self is dethroned from the world and, thereby, Peace with Tolerance is enthroned, the world will be a paradise to live in. But, by the grace of a couple of centuries of foreign domination, Ceylon finds Self re-enthroned; political independence sending trade and industry haywire; economy crumbling; reeketeering, banditry and dastardly murder rampant. One wonders whether the guardians of Buddhism the monks, even now, will step in to re-enthroned *Anatta* by practising what they preach as in the *Dhammapada* 159.

INDIAN DOCTRINE OF THE UNIVERSE

THE PHILOSOPHY OF THE UPANISHADS : by Paul Deussen. English translation by Rev. A. S. Geden. Dover Publications Inc. 180 Varick Street, New York USA, \$ 2.50.

IN this scholarly work, Dr. Deussen has examined the Upanishads historically and commented on the philosophy of this ancient Indian collection which is said to be the culmination of the Indian doctrine of the universe.

He goes on to study their theology, cosmology, psychology and their eschatology, the doctrine of transmigration and emancipation, including practical philosophy, covering such concepts as *dharma* and *maya*.

Buddhism, Dr. Deussen points out, although of entirely independent origin, yet betrays its indebtedness in essential parts to the teaching of the Upanishads.

The word Upanishad has come to signify secret meaning, secret instruction, a secret, secret sign,

secret name, secret import and secret formula. Therefore, to all the teachings of the Upanishads the note of secrecy is attached. The warning is repeated again and again not to impart the doctrine to unworthy students.

*In the mind should this be perceived,
Here there is no plurality anywhere,
From death to death is he led blindly,
Who here gazes on a plurality.*

These three thoughts are the kernel of Upanishad teaching and with it became permanently the kernel of the entire religious and innermost philosophical belief in India, "This kernel was eventually surrounded by a husk which, growing ever thicker as time advanced, concealed it in many ways, until finally on the one hand the kernel utterly perished and only the husk remained (the Sankya,) while on the other (the Vedanta) an attempt was made to separate absolutely the two elements by

distinguishing between a higher esoteric knowledge (*para vidya*) and a lower exoteric (*apara vidya*)"

The whole teaching of the Upanishads is centered round the atman and Brahma. It enjoins every Indian Brahmin first to be a *brahmacharin* and spend a portion of his life with a Brahman teacher, then as *grihasta* to rear a family and carry out the obligatory sacrifices and thereafter a *vanaprastha* to withdraw to the solitude of the forest and devote himself to self-discipline and meditation until finally in extreme old age, purified from all attachment to earth, homeless, wander about as a *sannyasin* awaiting his spiritual release into the supreme spirit. Without being an ascetic it is impossible either to attain the knowledge of the atman or to bring work to fruition.

"It is a tribute to the high metaphysical capacity of the Indian people that the phenomenon of asceticism made its appearance among them earlier and occupied a large place than among any other known people", says Dr. Deussen.

Dr. Deussen, for the sake of a general survey, enumerates the

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Upanishads to a five-fold classification—Pure Vedanta Upanishads, Yoga Upanishads, Sannyasa Upanishads, Siva Upanishads and Vishnu Upanishads. These treatises are not the work of a single genius, but the total philosophical product of an entire epoch which extends from the period of the wandering in the Ganges valley to the rise of Buddhism.

Brahman and atman as the all-quickener is the first principal of the universe. All thoughts of the Upanishads move around these two fundamental ideas—Brahman and atman. These terms are employed synonymously.

*Not through instruction is the atman won,
Not through genius or much book-learning;*

*Only by the man whom he chooses to
be comprehended;*

To him the atman reveals his essence.

Atman is the Indian expression for what is called the "first principle". The terms Brahman and atman both denote, therefore, the first principle of the universe. When Bahva was questioned by Vasukali, he explained the nature of Brahman by maintaining silence. When he was asked to teach the nature of Brahman, he remained silent. When the question was put again he

answered: "I teach you indeed, but you do not understand; this atman is silence".

"That philosophy from the earliest times sought to determine a first principal of the universe, proves that it started from a more or less clear consciousness that the entire empirical reality is not the true essence of things, that, in Kant's words, it is only appearance and not the thing in itself" says Dr. Deussen. The whole of religion and philosophy has its root in the thought that the universe is only appearance and not reality.

Philosophy is originally based on a pure desire for knowledge, and knows no other aim than the search for truth. Only when this desire is weakened does philosophy become a mere means to an end, a *remedium* for the suffering of existence. Every philosophical system has an ethical side, "and it is precisely this side to which our feeling attaches so great importance that we are inclined to estimate the value of a philosophical theory of the universe by the ethical consequences which have resulted or may be derived from it".

The Upanishads discuss and

comment on every aspect of man—his present, past and future. Asking what becomes of man after death, it is stated that as the seed of the plant survives, so also at death the works of a man remain as a seed which, sown afresh in the realm of ignorance, gives rise to new existence in exact correspondence with his character. A man has already existed before birth and his inborn character is the fruit and consequence of his previous action.

The earthly life is not an end in itself, but merely a road by which we must travel to our true destination. The three great religions of mankind, Buddhism, Brahmanism and Christianity therefore agree in teaching that the highest aim of our endeavour is deliverance from the present existence.

"It is true that by emancipation suffering also with all its possibilities was removed; but Buddhism was the first to transform that which was a mere consequence into a motive, and by conceiving emancipation as an escape from the sufferings of existence, to make selfishness the ultimate mainspring

(Continued on Page 183)

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Chief Disciple of the Buddha

THE LIFE OF SARIPUTTA: by Nyanaponika Thera. The Wheel Publication No. 90—92, Buddhist Publication Society, Kandy, Ceylon.

THE subject of this publication which is the result of a good deal of research is the Chief Disciple of the Buddha, Sariputta. He is always placed on the right of the Buddha, indicating the unique honour given him, while the other principle disciple, Maha Moggallana stands on the left of the Buddha.

Next to the Buddha himself, these two disciples of the Enlightened One are given the highest veneration by the Buddhists in Theravada lands.

The Ven. Nyanaponika Thera points out that in the *Tripitaka* there is no connected account of the life of this illustrious monk, but he has pieced together into a connected narrative in this valuable booklet the various incidents and comments about Sariputta, scattered throughout the

canonical texts and commentaries.

The Ven. Nyanaponika Thera has thus rendered a great service to Buddhists and students of Buddhism and Buddhist history. This biography should be welcomed by them as it records the life of one of the principal teachers of the Dhamma who has been rightly called the Marshal of the Law.

Apart from this, the booklet gives an insight into the Dhamma itself as the author, in the course of his work, gives glimpses of the fundamental teachings of the Buddha.

Sariputta has been acknowledged as second only to the Buddha in the depth and range of his understanding and his ability to teach the Dhamma. Tributes to the exemplary life led by Sariputta, which has been held as an example to others, and his knowledge of the Dhamma, have been paid by his close associates, including

the Buddha himself.

Once Ananda told the Buddha: "Who, O Lord, would not approve of Sariputta, unless he were childish, corrupt, stupid or of perverted mind! Learned, O Lord, is the Venerable Sariputta; of great wisdom, O Lord, is the Venerable Sariputta; of broad, bright quick, keen and penetrative wisdom is the Venerable Sariputta; of few wants and contented, inclined to seclusion, not fond of company, energetic, eloquent, willing to listen, an exhorter who censures what is evil".

And the Buddha himself commented: "The Essence of the Dhamma (*dhammaduttu*) has been so well penetrated by Sariputta, O monks, that if I were to question him therein for one day in different words and phrases, Sariputta would reply likewise for one day in various words and phrases. And if I were to question him for one night, or a day and a night, and for two days and nights, even up to seven days and nights, Sariputta would expound the matter for the same period of time, in various words and phrases".

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his status in the Sangha, Sariputta was not of a domineering type. He was outstanding as one who helped others. In the Buddha's own words: "If one could ever say rightly that he has come to mastery and perfection in noble virtue, in noble concentration in noble wisdom and noble liberation it is of Sariputta that one could thus rightly declare".

The booklet gives a brief resume of the discourses of Sariputta and Sariputta in the Jatakas. The Suttas attributed to Sariputta cover a wide range of subjects.

Sariputta was born in a brahminical village called Upatissa not far from Rajagaha and was named Upatissa. On becoming a disciple of the Buddha he received the name of Sariputta.

Maha Moggallana was born in a nearby village called Kolita. The two families were closely connected. Kolita became Maha Moggallana after joining the Buddha's disciples. Throughout their lives they maintained the close friendship they developed when they were quite young.

Sariputta died on a full-moon day. The death of Maha Moggallana followed a month later. Six months later the Buddha himself attained Parinibbana.

When the Buddha was informed of the passing away of Sariputta the Buddha remarked: "Have I not told you aforetime, Ananda, that it is the nature of all things near and dear to us that we must suffer separation from them?"

"Therefore, Ananda, be ye an island unto yourself, a refuge unto yourself, seeking no external refuge, with the Teaching as your island the Teaching your refuge, seeking no other refuge".

A. de S.

Selections From Dr. Ambedkar

THE VOICE OF DR BABASAHEB AMBEDKAR: by Shanti Bhadra Thera, Buddhist Centre, Milind College, Aurangabad, India.

This booklet is a collection of passages from the books and speeches of Dr. Ambedkar who was responsible for the conversion of thousands of people of Maharashtra to Buddhism.

"The footprints he has left on

the sands of time have great and lasting lessons for us", says the Ven. Shanti Bhadra Thera.

In one of his speeches Dr. Ambedkar said: "By discarding my ancient religion (Hinduism) which stood for inequality and oppression. I am reborn today. I have no faith in the philosophy of incarnation; and it is wrong and mischievous to say that the Buddha was an incarnation of Vis'nu. I will not perform Shradda. I will strictly follow the Eightfold Path of the Buddha. Buddhism is a true religion and I will lead a life guided by the three fundamental principles of Buddhism—knowledge, right path and compassion."

On these lines he preached to the masses who followed him and accepted the Dhamma. He, however, asked the bhikkhus to modify their outlook and instead of becoming recluses, to become missionaries and propagate the Dhamma.

When one of his followers remarked: "May God save your soul", Dr. Ambedkar replied: "I have no soul. I am a Buddhist. No one need take the trouble of praying for my soul. I don't believe in God. I have spared you the trouble".

A. de S.

WORLD BUDDHIST STUDY CENTRE

(Continued from Page 169)

monasteries in the world, and the benevolent light of our Lord Buddha will shine upon all sentient beings in every corner of the earth. In addition, a Hall of Merit should be constructed in honor of those who have made contributions financially or otherwise to the development of this Center so that their names and images would go down to posterity as sacred and enduring as the Center itself".

INDIAN DOCTRINE OF THE UNIVERSE

(Continued from Page 181)

of existence", says Dr. Deussen.

Dr. Deussen (1845-1919), Professor of Philosophy at Kiel University, Germany, was one of the foremost European Indologists, with a particular empathy with Indian thought. His book remains one of the best statements of the Upanishadic system of thought.

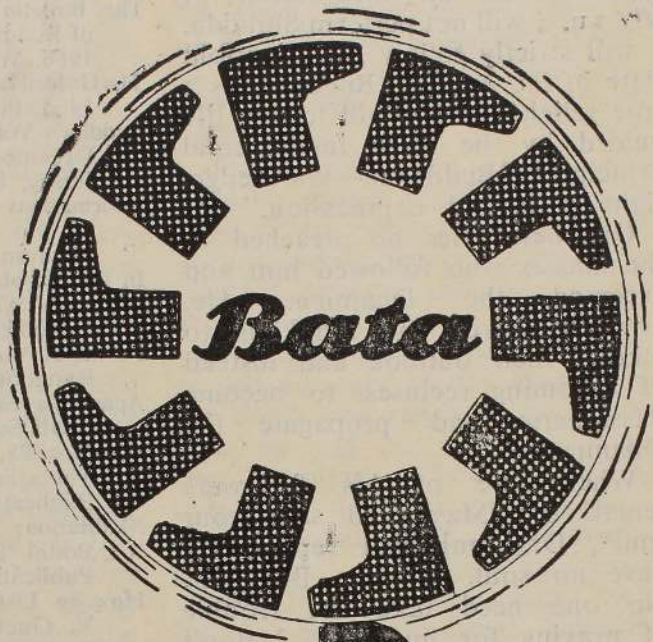
A. de S.

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All beings are afraid of pain (*dukkha*) all beings are afraid of death. Recognising oneself in other, one should neither kill nor cause to kill.

PUBLICATIONS
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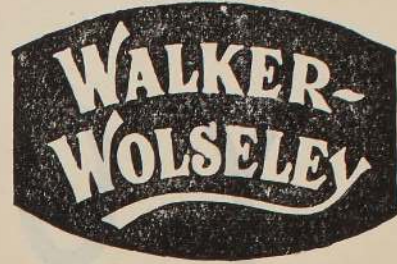
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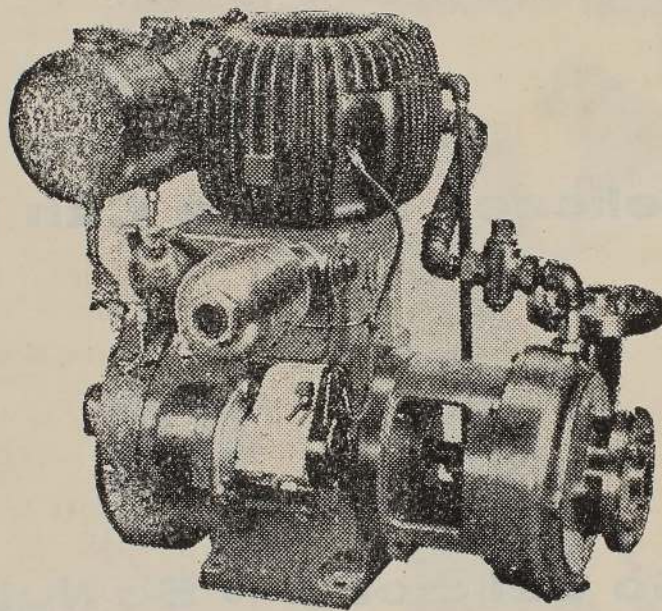
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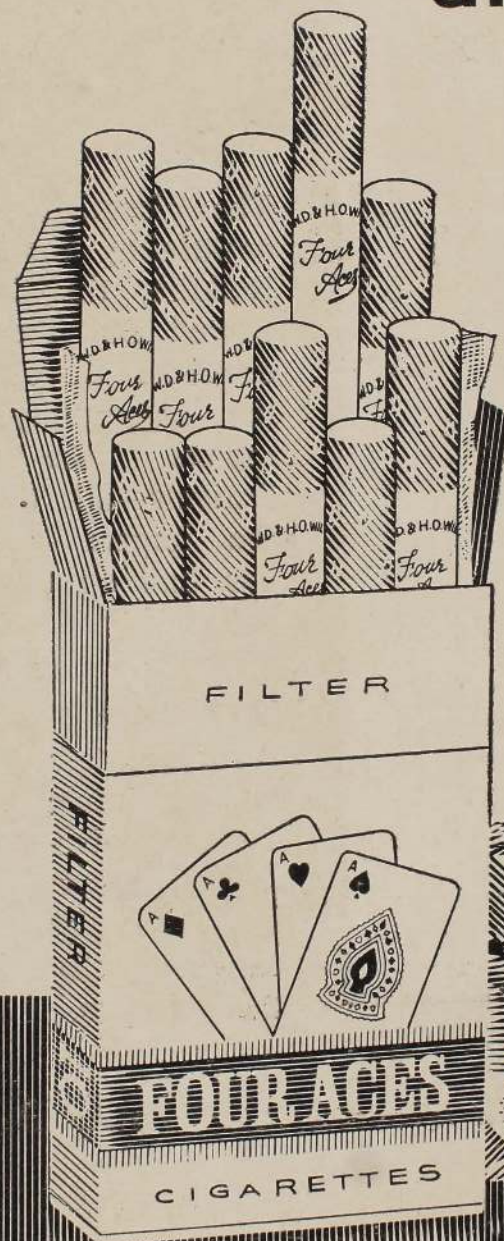


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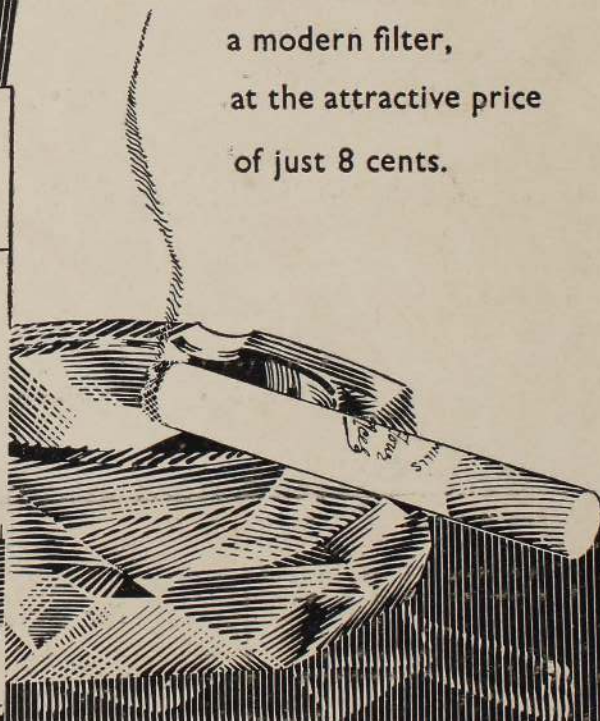
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