

WORLD BUDDHISM



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March 1977

B.E. 2520

MAGGĀN' ATTHANGIKO SETTHO, SACCĀNAM
CATURO PADĀ
VIRĀGO SETTHO DHAMMĀNAM DIPADĀNAM CA
CAKKHUMĀ

Of paths the eightfold is the best; of truths the (best
are) four sayings (truths); of virtues freedom from attach-
ment is the best; of men (literally two-footed beings)
he who is possessed of sight.

—MAGGAVAGGO



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Buddhism in the Hindi Language

by
Shanti Bhadra Thera
(Brazil)

THERE are over fifteen State languages in India and over two hundred dialects, but Hindi language could be considered the "lingua franca". The language of Uttar Pradesh, Bihar, and Madhya Pradesh is Hindi, but even the people living in remote villages of other States do understand at least a smattering of it. As it is the language used by Government, it is widely studied in schools, colleges, universities, etc., in all parts of India.

Three Buddhist monks who have done yeoman service to Buddhism by their books and articles on Buddhism in the Hindi language are Rahula Sankrityana, Ananda Kausalyana, and Jagadisha Kassapa. These three Indians entered the Buddhist Order in Sri Lanka in the Vidyalankara Pirivena. Their teacher was the illustrious and learned monk, the Ven. Dhammananda Nayaka Thera, the head of the Vidyalankara Institute of Oriental Studies. Of them Rahula Sankrityana disrobed due to illness and died in Darjeeling some years ago. The Anagarika Dharmapala sent these three on a Buddhist Mission to England and Europe and they left a lasting and impressive record of their activities in the countries they visited. Even today we meet elderly Buddhists in Europe who call them their teachers.

Sanskrit Scholar

Rahula Sankrityana was a reputed Sanskrit scholar and was awarded the title "Maha Pandita" in Benares. His writings in Hindi are widely read. He was an untiring worker for the cause of Buddhism in India. In thirty days he

translated the whole of the *Majjima Nikaya*—151 suttas (discourses)—into Hindi. He has also translated the *Vinaya Pitaka* and *Bodhicaryavatara* into Hindi. Besides many other translations from the Pali Tipitaka, he wrote the life of the Buddha called *Mahamanava Buddha*, Buddhist Philosophy *Buddha Darsana*, and Notes on a Journey to Tibet. In Sanskrit his works

POYA DAYS IN APRIL

APRIL	4	Monday
APRIL	11	Monday
APRIL	18	Monday
APRIL	26	Tuesday

are innumerable. *The Dhammapada*, too, has been translated into Sanskrit by him. From Tibet he brought many valuable books in Sanskrit which were not available in India and he edited and re-translated from the Tibet the missing portions.

He went to many countries like China, Russia, Europe, etc., and wherever he went learned societies and educated people listened to his talks on Buddhism with admiration and appreciation. He was a redoubtable opponent of all misinterpretations of Buddhism and in the Hindi language he wrote penetrating articles correcting them. Of the many who came under his strictures, one was Dr. Sarvapalli Radhakrishnan. The latter's views on the *atma* doctrine in Buddhism he severely criticized and also pointed out that his view that Buddhism

was an off-shoot of Hinduism was only a half-baked theory. Today when there is a renaissance of Buddhism in India, his books and articles are in great demand. Everyone who wishes to see the re-introduction of Buddhism into India owe a debt of undying gratitude for his great and unsurpassable contribution.

Ven. Jagadisha Kassapa Maha Thera is very active in India still, though his health is not favourable. He was the mainspring in getting the Pali Tipitaka written in the Devanagari (Hindi) characters. This has contributed much to the spread of Pali studies in India. He was the chief editor of this project and he was able to get able Pali scholars to edit *The Tipitaka* and write in summary form their contents for publication.

Appointed Director

He was for a number of years the Professor of Pali in the Sanskrit College, Benares. When the Nalanda Pali Institution was started by the Government, he was appointed the Director. As Director of the Institution he has done impressive service in making it known throughout the world, in particular the

Buddhist world. It has now grown in its reputation and monks and laymen come from all parts of the world for Buddhist and Pali studies. Those who have studied in this institution are doing great service in their countries, e.g., Dr. Minh Chau, an old student of the Nalanda Pali Institute, is the Vice-Chancellor of the Vanh Hanh University in Saigon, South Vietnam.

His contribution to the spread of the Buddha Dhamma in India is second to none. He has translated the *Milinda Panha* and the *Visuddhi Magga* into Hindi. Besides these he has written a countless number of articles on Theravāda Buddhism in Hindi and English. He has travelled to many parts of the world on invitation to give talks on Theravāda Buddhism.

He is now the Chairman of the Indian Buddhist Union organised recently. The aim of this society is to spread the Buddha Dhamma in India and to train young Indian monks for the propagation of the Dhamma in various states of India. This has been a desideratum and under his wise guidance it is hoped many learned Indian youths will enter the Buddhist Order.

Of the three who have done last-

ing service to establish the Theravāda Dhamma in India, Ven. Ananda Kausalyana ranks second to none. He is the youngest of them and it may be said without any contradiction that he is the most active of them all. He has been teaching the Dhamma, writing on it exhaustively and travelling from place to place in India lecturing in his lucid and inimitable Hindi. The Jataka stories of the Buddha has been translated into Hindi by him besides many other books of *The Tipitaka*.

His Hindi has been considered so lucid and simple that many a translation of his, in particular from the Jataka stories, has been included in Hindi books for boys and girls. This is a very permanent service because at a very impressionable age the Indian boys and girls will be able to read in Hindi beautiful stories in Buddhist literature. He has boosted Sri Lanka by writing in his very attractive Hindi, a few sketches of some great monks and laymen of Sri Lanka. He has also written some books which help the study of the Pali language.

The First

Among the Dharmadutas in India today, he can be ranked first.

Thus Have I Heard

"Man accrues wealth like unto a bee extracting nectar from flowers. Of that wealth he should take one-fourth for his daily expenses, half for his development; and the REMAINING ONE-FOURTH HE SHOULD SAVE TO TIDE OVER FUTURE DIFFICULTIES."

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Hindu Buddhists of India

by

Bhikkhu H. Dhammananda

(Sri Lanka)

LOVERS of Buddhism, its philosophy and culture certainly are not rare today in cultured circles. But it is not imperative for lovers to be the followers of the faith. For instance, there seems to be over thirty study-circles, study-groups and societies in Great Britain, who seem to pursue with interest the study of that particular branch of oriental learning.

During the better part of the year he travels all over India giving talks on the Dhamma and establishing Buddhist societies. He is a friend of the so-called New Buddhists. Now as the General Secretary of the newly-formed Indian Buddhist Union, he has enormous work before him. The millions of Buddhists now in India have to be organised and taught even the fundamentals of Buddhism; this is a stupendous work and only Indian Buddhist monks will be able to do it thoroughly because they can face the inclemencies of the Indian weather and can overcome the language difficulties.

Ven. Ananda Kausalyana is well known in Sri Lanka. He was for a number of years the professor of Hindi in the Vidyalandara Pirivena and has many able students who are enriching the Sinhala language by their translations from the Hindi. He has travelled to many parts of the world to give talks on the Theravada teachings.

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But they are no more the adherents of the Buddhist faith who actually have embraced the Dhamma, with the exception of a handful. In the case of Westerners, very often it is seen that it is more an oriental-interest than a Buddhistic-interest. Buddhism to them is not identical with what may be called the Pali-tradition. They seem to yield more towards the Zen and Tantric school of Buddhism, along with or without their Pali studies, and at times with a keen interest towards Vedanta. As such it is orientalism rather than Buddhism.

One can admire the writings of Shakespeare without being a Shakespearean, as we do, as much as one can admire the thoughts, ideas, and ideals of a great personality, without professing oneself to be a member of that school. In a rationalistic point of view this attitude is welcome all the more. The Buddha might welcome it, so would Christ, much against the claim of the upholders of traditions.

No doubt the traditions have survived all vicissitudes of time. In backward countries and communities they do have a more congenial soil for their growth. The disappearance of Buddhism from India is just the disappearance of a particular tradition, as if it could not reconcile with the rationalism and intellectualism born at home. One may presume so, so far as it is seen through the developments of different branches of Buddhist learning. "Too much of religion kills God" said a writer. Similarly too much of reasoning can kill all possibilities. One would wonder whether such a state of affairs has been really responsible for the disappearance of Buddhism from India. In a country where the homes of intellectuals such as Nalanda, Vikramasila, Jagaddala, Odantapuri Valabhi flourished, Buddhism disappeared.

But it has not died out beyond resurrection. Some isolated instan-

ces are still traceable that seem to hint at its survival. Even today, one would come across a Buddhist in a Hindu family. The father may remain a Buddhist while the children are Hindus, and a husband may be a Buddhist when the wife is a Hindu.

The late Major Chibbar was one, for instance. When I met him first at Sarnath, he was just above his teens. He was then a soldier of the British army, during British rule, which is now a matter of history. It is strikingly interesting to note how he became a Buddhist at heart, without being in a Buddhist country or a Buddhist society, without a comprehensive knowledge of Buddhism, without a guru, without a guide, and without being at home.

When he went abroad to serve the army, as he told me, I can remember the circumstances that led him to change his mind. He was in the habit of reading an Urdu paper, the language of Muslims, but with which Panjabis are conversant enough. He being a Panjabi, Urdu was his mother tongue. The editor usually quoted Buddhist sayings almost in every issue.

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Sarnath during that time was a sort of a "Tapovana", unlike today. The very atmosphere was charming. The sight of Mulagandhakuti and the lonely seated Buddha image was simply inspiring. This taught him another important lesson in Buddhism. Here too he was self-taught. He wanted me to accompany him to Kusinara and Lumbini, as we were now friends.

I can remember our pilgrimage to Lumbini from Nawtanwa. The distance was not less than eight miles and the vehicle available was none other than the bullock cart, which bullocks drew along paddy

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The late Pandit Sheonarayana, a reputed Advocate of the High Court, Lahore, and a close associate of the late Anagarika Dharmapala, lived and died as a Buddhist in a Hindu family. He is also a distant relation of Pandit Jawaharlal Nehru. Pandit Jawaharlal Nehru had no religion. If he had any it was Buddhism or something of the sort. "I am not a religious man but I am attracted to Buddhism" he said once. Pandit Sheonarayana was born in an orthodox Hindu Brahmin family. He was a scholar and a well-read man. The Sarnath library is his own personal library donated to the Maha Bodhi Society. He built his cottage at Sarnath.

Mr. Syagal, the then Chief Clerk of the 'Durbar' of Maharajah of Balaramapur was another devoted Buddhist during the latter part of his life. The bearded gentleman had a saintly outlook, a friend and a lover of everybody. His residence lay on the way to Shravasti and he had ample opportunities to associate with Buddhist pilgrims, which may have helped to change his mind. "Light of Asia" was his most admirable book. He is another Buddhist that breathed his last in a Hindu family.

Swami Sacchidananda Saraswati

was a Brahmin priest well versed in Sanskrit and Pali literature. A Vedantist plus a Buddhist, he too was one of the close associates of the late founder, Anagarika Dharmapala. An invincible debater, who could speak Sanskrit more fluently than his mother tongue. Once, when he visited Nepal he personally met the Maharajah and requested him to stop the animal sacrifice and save the lives of innocent dumb animals, which was in practice. The Maharajah who sympathised with the suggestion advised him to meet the scholars there and dispute their stand in a public controversy, which he did. Other Brahmins were not convinced and were rather adamant in their stand. The Maharajah who noted his erudite scholarship gave him the title "Saraswati" in the assembly. He was a Vedantist and a sympathiser of Buddhism. His lectures on Buddhism were most interesting and even those outsiders who could not follow his Hindi speech too listened to him attentively. Reference to his name is seen in the writings of the late Anagarika Dharmapala who had advised his pupils to look after him and see to his needs.

Gangacharana Lal, a high official in the Department of Railways, as well as his father, the author of a book on Buddhism, are two other examples of Hindu-Buddhist brotherhood. Both father and son lived a very peaceful life amidst their Hindu relatives and friends. They are now dead and gone and there does not seem to be any one else to adhere to the Buddhist practices.

P. M. Rao, a retired Ground Engineer is another self-made Buddhist to whom I gave a copy of the "Essence of Buddhism" when I first met him at Parel, Bombay 12. He has come in touch with a number of Buddhist monks and scholars through correspondence. Ven. Nanaponika Thera, the founder of the Buddhist Publication Society, is one of the nearest friends of Mr. P. M. Rao, born in a Brahmin family in Mangalore. Nobody taught him Pali and Buddhism. He managed to get a complete set of Pali Tripitaka, published by the Government of Bihar with the P. T. S. Pali Dictionary, and studied the Dhamma himself. In his book on Anatma-

(contd. on page 220)

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Major Chibbar the ideal Buddhist of the Hindu family died in Poona in his middle age and the survivors of the family, Mrs. Chibbar, her daughter, and a few others made it a point to perform a Sanghadana at a Vihara at least once every year to transfer merit to the deceased Buddhist Major, in accordance with Buddhist tradition.

The late Pandit Sheonarayana, a reputed Advocate of the High Court, Lahore, and a close associate of the late Anagarika Dharmapala, lived and died as a Buddhist in a Hindu family. He is also a distant relation of Pandit Jawaharlal Nehru. Pandit Jawaharlal Nehru had no religion. If he had any it was Buddhism or something of the sort. "I am not a religious man but I am attracted to Buddhism" he said once. Pandit Sheonarayana was born in an orthodox Hindu Brahmin family. He was a scholar and a well-read man. The Sarnath library is his own personal library donated to the Maha Bodhi Society. He built his cottage at Sarnath.

Mr. Syagal, the then Chief Clerk of the 'Durbar' of Maharajah of Balaramapur was another devoted Buddhist during the latter part of his life. The bearded gentleman had a saintly outlook, a friend and a lover of everybody. His residence lay on the way to Shravasti and he had ample opportunities to associate with Buddhist pilgrims, which may have helped to change his mind. "Light of Asia" was his most admirable book. He is another Buddhist that breathed his last in a Hindu family.

Swami Sacchidananda Saraswati

was a Brahmin priest well versed in Sanskrit and Pali literature. A Vedantist plus a Buddhist, he too was one of the close associates of the late founder, Anagarika Dharmapala. An invincible debater, who could speak Sanskrit more fluently than his mother tongue. Once, when he visited Nepal he personally met the Maharajah and requested him to stop the animal sacrifice and save the lives of innocent dumb animals, which was in practice. The Maharajah who sympathised with the suggestion advised him to meet the scholars there and dispute their stand in a public controversy, which he did. Other Brahmins were not convinced and were rather adamant in their stand. The Maharajah who noted his erudite scholarship gave him the title "Saraswati" in the assembly. He was a Vedantist and a sympathiser of Buddhism. His lectures on Buddhism were most interesting and even those outsiders who could not follow his Hindi speech too listened to him attentively. Reference to his name is seen in the writings of the late Anagarika Dharmapala who had advised his pupils to look after him and see to his needs.

Gangacharana Lal, a high official in the Department of Railways, as well as his father, the author of a book on Buddhism, are two other examples of Hindu-Buddhist brotherhood. Both father and son lived a very peaceful life amidst their Hindu relatives and friends. They are now dead and gone and there does not seem to be any one else to adhere to the Buddhist practices.

P. M. Rao, a retired Ground Engineer is another self-made Buddhist to whom I gave a copy of the "Essence of Buddhism" when I first met him at Parel, Bombay 12. He has come in touch with a number of Buddhist monks and scholars through correspondence. Ven. Nanaponika Thera, the founder of the Buddhist Publication Society, is one of the nearest friends of Mr. P. M. Rao, born in a Brahmin family in Mangalore. Nobody taught him Pali and Buddhism. He managed to get a complete set of Pali Tripitaka, published by the Government of Bihar with the P. T. S. Pali Dictionary, and studied the Dhamma himself. In his book on Anatma-

(contd. on page 220)

A Critique of Albiruni's Account of the Buddha's Incarnation as found in Puranic Hindu Literature

by
Arvind Sharma*
(Queensland)

IN order to see the significance of Albiruni's account of the Buddha's incarnation, it is necessary to take a look at the Puranic account of Buddha's incarnation first. In the standard list of the ten *avatars* of Visnu, the name of the Buddha is sometimes included¹ and sometimes omitted.² Nevertheless, the standard Puranic account³ of this incarnation of Visnu involves some digs at Visnu for undertaking this incarnation. In the Siva Purana, for example, Taraka says that "you gods are shameless, especially Indra and Visnu", and he points out to Visnu that:

in his ninth incarnation he slighted the Vedic path and contrary to its principles preached and established the atheistic philosophy of Buddhism.⁴

Examples could be multiplied.⁵ It should be noted though that Buddha, although he is placed in the Kali-yuga, is not blamed for initiating it in the Puranas, though some of the alleged irreligiosity of that Yuga could perhaps be traced back to his activities involving leading people away from the Vedic path.

In Chapter XLIII of "Albiruni's India", entitled "A description of the Four Yugas, and of all that is expected to take place at the end of the Fourth Yuga",⁶ there is a reference to the incarnation of Buddha. It runs as follows:

In the story of Saunaka which Venus received from Brahman, God speaks to him in the following words: "When the Kaliyuga comes, I send Buddhodana, the son of Suddhodana the pious,

to spread the good in the creation. But then the Muhammira, i.e., the red-wearing ones, who derive their origin from him, will change everything that he has brought, and the dignity of the Brahmans will be gone to such a degree that a Sudra, their servant, will be impudent towards them, and that a Sudra and Candala will share with them the presents and offerings. Men will entirely be occupied with gathering wealth by crimes with hoarding up, not refraining from committing horrid and sinful crimes. All this will result in a rebellion of the small ones against the great ones, of the children against their parents, of the servants against their masters. The castes will be in uproar against each other, the genealogies will become confused, the four castes will be abolished, and there will be many religions and sects. Many books will be composed, and the communities which formerly were united will on account of them be dissolved into single individuals. The temples will be destroyed and the schools will lie waste. Justice will be gone, and the kings will not know anything but oppression and spoliation, robbing and destroying, as if they wanted to devour the people, foolishly indulging in far-reaching hopes, and not considering how short life is in comparison with the sins (for which they have to atone.). The more the mind of people is depraved, the more will pestilential diseases be prevalent. Lastly, people maintain that most of the astrological rules obtained in that age are void and false.⁷

The important point to note here is not the description of the Kaliyuga⁸ but the remarks with which the description is introduced. The

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* Mr. Arvind Sharma is a lecturer in Indian Religions, in the Department of Religious Studies at the University of Queensland.

crucial segment seems to be the following:

'When the kaliyuga comes, I send Buddhodana, the son of Suddhona the pious, to spread the good in creation. But then the Muhammira, i.e., the red-wearing ones, who derive their origin from him, will change everything that he brought and.....'

The point to note is that Albiruni makes a sharp distinction between the Buddha and the Buddhists. The Buddha comes "to spread the good in creation". But the Buddhists by changing, presumably corrupting his doctrines,¹⁰ usher in the worst aspects of the Kali Yuga. In some modern Hindu accounts a similar distinction tends to be made between the "good" the Buddha did and the "bad" the Buddhists wrought, especially of the corrupt Vajrayana-type but classical Hinduism does not seem to have made the distinction between Buddha and the Buddhists.

Notes:—

1. See A. L. Basham, *The Wonder that was India* (New York: Taplinger Publishing Co., 1967) p. 309.
2. See T. M. P. Mahadevan, *Outlines of Hinduism* (Bombay: Chetana Ltd., 1960) p. 36.
3. It is important to bear in mind that we are dealing with Puranic material and not with historical facts. From the point of view of a historian, Buddha is "the last great historical incarnation of Visnu. According to most theologians the god became Buddha in order to delude the wicked, lead them to deny the Veda, and thus ensure their damnation. Jayadeva's *Gita Govinda*, however, which contains one of the earliest lists of incarnations, states that Visnu became Buddha out of compassion for animals, in order to put an end to bloody sacrifice. This probably gives a clue to the true background of the Buddha avatara" (A.L. Basham, *op. cit.*, p. 309).
4. Rudrasamhita, Kumarakhandā, Section IV, Chapter IX, verse 25; see J. L. Shastri ed., *The Siva Purana*, Vol. II (Delhi: Motilal Banarsidass), p. 751.
5. See W. J. Wilkins, *Hindu Mythology* (London: Curzon Press, 1973), pp. 224-231.
6. Edward C. Sachau, *Albiruni's India* (New Delhi: S. Chand & Co. 1964), p. 378.
7. Edward C. Sachau, *op. cit.*, pp. 380-381
8. For Puranic parallels see Visnu Purana VI: 1 and IV:24 or Ainslie T. Enbree,

A Tribute to Ven. Dharmadhara Mahasthavira

By
Dr. Rastrapal Bhikkhu
(India)

FOR nearly a thousand years Buddhism had been in eclipse in the land of its origin. The beginning of the 19th century had ushered in the first glimpse of light and life to Buddhism in the Eastern horizon of India and among those who had brought this light and life, Ven. Dharmadhar Mahasthavir was one of them.

He renounced the worldly life at an early age and became a novice, during which period he devoted himself to the study of Buddhist scriptures. Possessed of a receptive mind and brilliant intellect, he made rapid progress in his studies. His enquiring mind did not remain satisfied with what he learnt under his receptors in India. Soon after his ordination in the year 1922 he left for Ceylon (Sri Lanka) which is the stronghold of Buddhist learning of the Theravada School. Moving from one Vihara to another he came into contact with renowned scholars of Buddhism like the Venerable Upasena Mahathera and others and thereby had the opportunity of diving deep into Buddhist lore, spending several years in Ceylon. His thirst for knowledge, especially in the intricacies of Abhidhamma, led him to Burma where he came into contact with some of the leading Sayadaws who were great exponents of Buddhist philosophy. After acquiring a vast knowledge in all branches of Theravada Buddhism he came back to his native land and devoted himself to preaching and teaching, and within a few years his name became a household word among the Buddhists of Eastern India who were the last remnants of the Buddhists of old.

* Ven. Dr. Bhikkhu Rastrapal is the General Secretary of the International Meditation Centre, Buddhagaya.

His scholarship is not confined to the Theravada Buddhism alone. He has also made comparative studies of all the principal religions of the world and he has been a prolific writer on different subjects having a bearing on Buddhism. It can be said without any fear of contradiction, that in the field of Buddhist studies, he remains unsurpassed for which he has earned the sobriquet of Mahapandita among his admirers.

As a man he is gentle, soft-spoken and of a most unassuming nature, so much so that no one can feel the fire that is in him. He never compromises with the evil that has tried to plague him at different stages of his life by his charming manners. He has endeared himself to all who have come into contact with him. Verily, it can be said of him that he is strong as a thunderbolt on the one hand and on the other he is softer than a fragile flower.

No appraisal of this noble person can be complete without making mention about his contributions in the constructive field. He had held the office of the Viharadhipati of the Mahananda Vihara which is one of the premier Buddhist Viharas of Chittagong (now Bangladesh) where he established a Pali college which attracted many seekers after knowledge. Later on he assumed charge of the Viharadhipati of the Dharmankur Vihara in Calcutta which can be said to be the principal Vihara of the Buddhists of Bengal. Here he became the Principal of the Nalanda Vidya Bhavan, the oldest seat of Buddhist learning on orthodox lines, which post he is still holding. The University of Calcutta gave recognition

(contd. on page 220)

ed., *The Hindu Tradition* (New York: Random House, 1972), pp. 221-223.

9. Edward C. Sachau, *op. cit.*, p. 380, emphasis added.
10. Does Albiruni say this under the influence of the Islamic doctrine *tahrif*,

that the revelations prior to the Qur'an have been corrupted by their followers? (See W. Montgomery Watt, *Bell's Introductions to the Qur'an* Edinburgh University Press, 1970, p. 157.

Colossi in Sinhala Buddhist Sculpture

by
A. D. T. E. Perera
(Sri Lanka)

WITH the advent of Mahayana Buddhism in or around the third century A.D., Buddhist sculpture of Sri Lanka took a new turn. The influence of the new doctrinal tendencies with a docetic bias that the Mahayana brought in are best seen in the portrayal of the colossal Buddha images and the images of the Bodhisattvas and their Saktis (female counterparts) of the Mahayana pantheon. The colossal rock-cut images of the Buddha as found in the edifices at Avukana, Maligavila, Sasseruva, etc., are meant to convey the idea that the Buddha nature is symptomatic of the 'Cosmocrator' or the 'Adi-Buddha' concept. Although the available examples cited above do not date beyond the 5th century, the concept would have been in vogue even at an earlier date.

The great Buddha image house at the Jetavana Vihara complex at Anuradhapura still preserves a mutilated stone pedestal of approximately 12 ft. square, meant for a colossal Buddha image of which no vestiges remain today. The late Dr. Senerath Paranavitana referring to this pedestal observes that the socket in the huge pedestal would indicate that the image was of stone. This pedestal is equivalent in proportion to the one found at the ancient vihara site known as Maligavila in south Sri Lanka, where a gigantic Buddha image sculpted in the round seemingly monolithic, was discovered some time ago.

Other than the titanic images of the Buddha and of the Bodhisattvas discovered in the jungle at Maligavila in south Sri Lanka all the other colossal images so far discovered are not carved fully on the round. They are nevertheless in high-relief. The Avukana Buddha image is unique among these colossi on account of its exquisite beauty and the harmonious proportions blended together. With its lotus pedestal it stands to a height of nearly forty-two feet. The colossus at Sasseruva is a little smaller in

size and is of lesser artistic merit than the Avukana Buddha image.

Both these images show the same concept and design that have been adopted in the creation of more than life size lime stone images of the early period of Anuradhapura civilization. The robe shown in schematic folds and the heavy swag at the lower edge of the robe are reminiscent of the earlier types.

The Avukana Buddha image has a peculiar gesture in the right hand which is explained by critics as 'Abhaya' or 'Asi' and also as Varada. The Sasseruva image seems not to have reached its perfection probably having been abandoned halfway before completion, with a shift of patronage from Mahayana to Theravada as has often been the case in the period around the fourth to the sixth century A.D.

The Mahayana affiliations of colossal Buddha images are made clear by the group of sculptures at Buduruvegala, which too are found in a state of incompleteness. The Buduruvegala group is arranged with a Buddha colossus at the centre flanked on either side by Bodhisattva and their Saktis (that is female counterparts) and other acolytes. The Buduruvegala group is not sculpted in the round. They are in high-relief. Parts of the figures of this group that were not completed in sculpture would probably have been completed with other materials like brick, stucco and lime plaster, before covering the entire surface with polychrome. Fragments of polychrome plaster have been traced at Buduruvegala intact with the sculptures.

Of all the Buddha colossi in Sinhala sculpture the most enigmatic is the one at Maligavila (in south Sri Lanka). At the time of discovery it was found lying on the ground fallen flat, with many parts of the body broken. Close to it is found the huge monolithic lotus pedestal (Padma Pitha) which had once held the image before the votaries. Steps are being taken at present to restore the image to its former erect position. The type of stone out of which it was hewn is not to be found anywhere in the

vicinity of its present situation. Hence the conjecture that it was sculpted elsewhere before it was transported to its present destination. We believe that this image has been sculpted out in parts at some other place where limestone was readily available and transported to its present location before all the limbs were brought together and cemented to form a unit.

The ancient Sinhalese were adept in this method as could be seen in the stone pillars with decorative brackets which look more like monoliths, but are in actuality fragments grouped together by the tenon and mortice joint and cemented. Good evidence for such a method adopted in figure sculpture by the ancient Sinhalese is found in a lively example of a standing image (possibly of a royal or divine personage) at the Yatala Vehera premises which has preserved only the parts below the knee, apparently standing on a lotus pedestal. This part of the body is so neatly cut with two tenons jutting out to receive the mortices of the upper part of the body.

A bodhisattva figure of comparable dimensions too is found within close proximity to the Maligavila Buddha image. This again is evidence that the patrons of the Maligavila shrine complex were of the Mahayana repertoire and the sculptures were meant to signify a Mahayana theme as in the case of the Buduruvegala group. Some of the huge images of divine personages probably Bodhisattvas found at such sites like Kustarajagala (near Weligama), Maligavila, Buduruvegala and also in the central province at the Dambulla shrine could belong to the same period of the beginning of rock-cut colossal Buddha statuary, that is the period around the fifth and the seventh centuries of the present era.

As if to revive the attempts at constructing Buddha colossi, the famous king of the Kandyan Kingdom, Kirthi Sri Rajasingha in the eighteenth century too had caused to have sculpted a beautiful stone image of the Buddha from a rocky out-crop and having chiselled out the rough edges of the crag, a beauti-

ful structure was built to house the image carved out of the living rock. This shrine is now known as 'Gangaramaya', and is situated on the Kandy-Levella bus route in close proximity to the city.

Buddha colossi are also found in the sculpture of the Sinhalese in the recumbent (or sleeping) attitude from the early periods. This attitude may, according to some, be more correctly called the 'Parinirvana Mancaka' or the death-bed of the Buddha. No traces of this type of image are available from the early Anuradhapura sculptures. Such a theme seems not to have interested even the painter in early Sri Lanka. However it gained currency in the later Anuradhapura period probably through the south-east Asian milieu. The colossal recumbent Buddha images at Attaragollava, Tantrimale, Pidurgala Dambulla, and at the Polonnaruwa Galvihara could also be identified as images that were exactly meant to represent the Buddha in his 'Parinibbana'. Some are of the opinion that these images do represent the Buddha in a reclining posture—*satapena pilima*—in Sinhalese parlance.

THE LONDON BUDDHIST SHRINE

By Richard Alexander
(United Kingdom)

Mine ear has rung, my spirit rises
high,
And subdued I kneel before Bud-
dha's shrine,
Sharing the emotion of the word
sublime
In clouds of incense whirling round
me nigh.
I hear the unshaken voice of a monk,
Who by the shrine sits with shaven
sconce
And a simple brownish-yellow robe
dons,
Chanting the psalms in adoration
sunk.
This voice shall always ring by
London shrine
And guide each seeking soul that
passes by.
This self-less example is sure to
shine,
And through the years to come
untarnished lie.

Hindu Buddhists.

(contd. from page 216)

vada which has not been published as yet, he has drawn the attention of Pali scholars, as he points out how the Anatmavada expounded by the Lord differs from the exposition of later Theravada authorities.

Narayana, another South Indian Buddhist young man and another school teacher, a Kashmir Brahmin, are amongst those self-made Buddhists who follow the religion for themselves very much as a personal matter, being themselves the members of their Hindu families.

These examples of Hindu-Buddhist brotherhood need be welcomed and encouraged, rather need be appreciated in view of the fact that they are more genuine cases than what one could expect through a lot of propaganda.

A Tribute. . . .

(contd. from page 218)

to his learning by inviting him to be an honorary lecturer in Pali in which capacity he acted for nearly twelve years. Through him many members of the Buddhist Holy Orders got the opportunity of having secured prized posts in the scholastic line and due to his munificence many students got the chance of getting higher education in different educational institutions. He has been associated with many good causes and he is untiring in his zeal for the uplift of the Buddhist community in India, which includes the newly converted Buddhists of Western India. He has given ordination to a large number of devotees, many of whom have been engaged in preaching and teaching in different parts of the country and abroad, by following in his footsteps.

To this great scholar, an ideal Bhikkhu and a noble man, this is my humble tribute of respect on the occasion of his Diamond Jubilee Celebration that has been held on the 11th December, 1976.



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Notes of the Month

Tibetan Buddhist Dignitary Blesses Thousands of Americans

HIS Holiness the 16th Gyalwa Karmapa, born 53 years ago in Tibet and named shortly thereafter as the most recent incarnation in an unbroken line of a 12th century Buddhist monk, donned a sacred black crown for three minutes one Saturday afternoon recently and conferred a special blessing of energy and intelligence on a crowd of 1,500 in the Shrine Exposition Hall, Los Angeles.

It was the first time the Vajra Crown ceremony has been performed in Los Angeles.

The spiritual leader of the Kagyu branch of Tibetan Buddhism, the Karmapa—considered to be second in the Buddhist hierarchy only to the Dalai-Lama—was on the last lap of a well-promoted three-month tour of seven U.S. cities designed to attract more members.

Though the Karmapa claims a worldwide following of 20 million persons, devotees in this country number only a few thousand. But to them, his journey to America from his Himalayan foothills home in the Kingdom of Sikkim is as important as a visit of Pope Paul VI would be to Roman Catholics.

As several monks blew loud, clear blasts on horns, the smiling Karmapa, who loves exotic birds and drinks sugarless Fresca (he has diabetes), was escorted to a tall, opulently decorated throne and sat on a red and gold brocade pillow.

As eight robed monks chanted supplications in a monotone which subtly changed pitch and cadence, a metal disc with rice on it, symbolizing the entire universe, was offered to the Karmapa.

After rituals of prostration expressing devotion and a sevenfold invocation, the Buddhist leader removed his gold cloth hat, said a mantra 100 times on his crystal rosary and then put on the crown, which had been carefully unwrapped from a special box.

The Vajra crown is said to date to the early 15th century and has been handed down from each incarnation to the next since it was worn by the fifth Karmapa.

The crown rite is said "to transmit directly the energy and intelligence of the Karmapa's awakened state of mind to the entire audience," said Herb Elsky, co-ordinator of the Dharmadhatu Buddhist Centre in Los Angeles. "He becomes a kind of Buddha of compassion symbolic of the possibility of enlightenment in all of us."

The Karmapa sat sphinx-like during much of the 30-minute ceremony. The crowd, a mixture of young and old, conventional and those obviously influenced by Eastern religions, faced the flower decked stage. Many sat cross-legged on pillows and cushions. The aroma of incense wafted through the air.

A young Tibetan named Achi, wearing a brown robe and trousers tucked into Western cowboy boots, introduced the Karmapa, who speaks no English, and said he had

come to the United States "because of the spontaneous interest among Americans to study and practise Kagyu Buddhism."

In an earlier interview at a Beverly Hills home where the Karmapa and his entourage stayed for five days, the affable monk said the chief benefit of his teachings was "to gain enlightenment....."

"People are looking outward—but inner meditation brings inner peace to one's mind.....and peace in the world," he said through Achi.

The interview ended as the Karmapa and his retinue travelled in a police-escorted motorcade to Disneyland, where he and fellow monks reportedly "were as delighted as little children."

A spokesman said it cost \$ 6,000 to rent the large Rexford Drive mansion where the Karmapa stayed. He added that the rooms were all repainted, the floors polished and all door knobs removed and cleaned and burnished in preparation for his visit.

After the black crown ceremony formally ended Saturday afternoon, everyone was invited to come forward to receive an individual blessing from the Karmapa as he leaned down from his throne and touched their heads.

Was it worth the \$ 8 to attend the ceremony? several persons were asked as they filed out of the Shrine.

"He seemed to radiate power and serenity," said a smooth-faced girl with black hair. "I think I'd like to know more about him."

Reported one bearded young man: "Chills went up my back when he took off the crown—I can't say why."—(Courtesy *Los Angeles Times*, 6th February, 1977).

THE WEST MIDLANDS BUDDHIST CENTRE IN U. K.

The idea of this Buddhist Centre in the West Midlands began 3 years ago. At the end of 1973, Sister Khechog Palmo of the Karma-Kagyu Tibetan Order (well known as Mrs. Freda Bedi for her work among Tibetan refugees) came to Birmingham on a visit. So great was the interest generated among members of several existing Buddhist societies, English and Indian, that she later agreed to find a teacher who would be willing to come and work in Birmingham. His Holiness the Gyalwa Karmapa* of Sikkim, India, who himself came here on his European tour in November 1974, also took an interest in the project. He nominated Venerable Dr. Rewata Dhamma to be spiritual Director of the Centre as he felt that there was a special need for Theravada teaching in the West Midlands. In addition he directed that a Karma-Kagyu Trust be set up to sponsor this project among others. Dr. Rewata Dhamma accepted the invitation and arrived in England in June, 1975.

The objects of the West Midlands Buddhist Centre are to propagate the Dhamma

according to the different schools of Buddhism but especially the Theravada school and also to promote the practice of the Dhamma in the form of community work and the growth of loving-kindness, compassion, sympathetic joy and equanimity between all beings, Buddhist and non-Buddhist. Dr. Rewata Dhamma is teaching Buddhism as a way of life rather than a traditional religion. He teaches that Buddhists should avoid attachment to their traditions and that the Buddha's Eightfold Noble Path comprising Sila, Samadhi and Panna is of universal application for Buddhists and non-Buddhists. He teaches his students to develop a mental technique to face the many problems of modern western society. His teachings are widely appreciated. Hopefully westerners will readily accept the Buddha's teachings and the Buddhist way of life will spread in the West.

* See *World Buddhism* Vol. XXV, No. 7, for February, 1977., pp. 190.

DAHAM SCHOOLS CAN INSTIL DISCIPLINE

"Over ninety percent of the crimes committed in this country are due to lack of self control and self restraint among citizens in Sri Lanka. Most of the convicted criminals repent for their crimes when it was too late. The Daham schools could play a major role in making our younger generation more disciplined and cultured. We must try to retain our good name as a Daham Deepa" said Mr. Parinda Ranasinghe, High Court Judge of Colombo, addressing the annual prize giving of the Etiyawala Samayawardena Sunday Daham School and the 24th anniversary of the Etiyawala R. D. Society in Wennappuwa electorate.

Ven. Pandit Dummaladeniye Dheerakankara Nayaka Thero presided.

Mr. Ranasinghe said today the consumption of liquor has increased to alarming proportion in Sri Lanka. It has created much unrest among families in this country. Prohibition of liquor legally will prove less effective. If we can inculcate an idea of banning of liquor in our country through Daham schools it could bring lasting effects and good for the future generations.

Mr. Augustine Fonseka, Deputy Minister of Fisheries said, the bad effects of the western culture has threatened the virtuous lives of our young people. The Daham schools are entrusted with a great responsibility of moulding the characters of our younger generation.

STUDY OF DHAMMA TO BE PROMOTED IN BRITAIN

The British Buddhist Association will hold the 'Festival of Mind and Body' to mark the Queen's Jubilee year at London's Olympia, the world-famous permanent exhibition hall.

At the festival the Association will display various facets of its activities in the cultural, educational and religious fields and will describe the manner in which the Association is spreading the Buddha Dhamma in Britain.

The Association is currently mounting a vigorous programme to develop the study and practice of the Dhamma. Thirteen courses of study were conducted towards the end of last year in Central London. Due to public enthusiasm they found it necessary to arrange week-end study groups and visits by Ven. Dr. Medagama Vajiranana to school societies and religious institutions.

Steady progress has now been made by senior students and the Association commenced its third course on Abhidhamma on February 24. Twenty-two students have so far enrolled under the tutorship of the Administrative Director, Mr. Anthony Haviland-Nye.

Dr. Medagama Vajiranana has enlisted the services of a team of lay tutors who have studied the Dhamma and trained as teachers under his guidance to conduct the various courses.

FIFTY-ONE BUDDHA STATUES UNEARTHED

Fifty-one Buddha statues made of various metals have been unearthed in Beragama Makandura in south Sri Lanka where a house is going to be built. The ancient statues had been kept in an earthen pot.

Mr. B. Jinadasa, the owner of the land, first noticed the pot. The largest statue is 7½ inches high and the smallest is 2½ inches.

According to Ven. Kamburupitiye Vajaranana Nayake Thero, who inspected the statues, some of them belong to the Kandy period 16th century and others to the 12th century.

According to the Nayake Thero one statue is in the Pallawa tradition with a 'Siraspatha' on the head. Some of the statues show a strong South Indian influence.

THERO CALLS FOR A FREE BHIKKHU ORGANISATION

"The religious tendency seems to be rapidly declining today due to a reactionary campaign spreading fast all over the Theravada Buddhist countries in the world. Therefore, Sri Lanka, a Theravada Buddhist country, should be vigilant and all independent bhikkhus in Sri Lanka should form an organisation to protect the Buddha Sasana" said the Ven. Prof. Henpita-gedara Gnanawasa Thero at a meeting of the Maha Sangha held in Kandy at Sri Visuddharamaya, Mawilmada.

Ven. Pandit Watinapaha Dhammananda Nayake Thero was in the chair.

Ven. Professor Gnanawasa Thero said that history records how Buddhism had been swept away from India and other South East Asian countries in the 12th century due to campaigns carried out by the Hindus. But the people of Sri Lanka had even during those days protected the Buddha Sasana.

Now, a carefully planned campaign was being planned against Theravada Buddhism in many Buddhist countries.

He said that Buddhist priests from other countries were not allowed to visit Burma today although Burma was a Theravada Buddhist country.

Ven. Gnanawasa Thero added that the Bhikkhu Sasana today in Sri Lanka was declining. But the so-called headquarters of the Buddha Sasana here were unable to stop the downward trend as they were

prejudiced. Therefore the Ramagnna Nikaya was the only independent Bhikkhu Community which could improve this existing situation. He proposed to establish an organisation of Ramagnna Nikaya bhikkhus to protect the Buddha Sasana.

An executive committee had been appointed he said to find possibilities of establishing an independent Bhikkhu organisation.

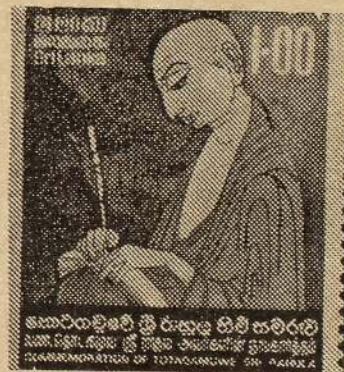
Ven. Pandit Watinapaha Dhammananda Thero, Ven. Pandit Napana Pemasiri Thero, Ven. Hisselle Medananda Thero, and Ven. Ve-Tenne Siridhamma Thero also spoke.

THE BUDDHA'S WAY IN GERMAN

The Buddha's Way written by Ven. Dr. Saddhatissa which is very popular among the English-reading public has now been published in the German language by Theseus-Verlag A. G., Scheuchzerstr 46, CH-8006 Zurich, Switzerland. The German translation is entitled "*Des Buddha Weg*".

This work is unique in that it is the first to address itself primarily to the Western student.

NEW STAMP TO COMMEMORATE A GREAT SCHOLAR MONK OF MEDIAEVAL SRI LANKA



A new postage stamp to honour the Ven. Thotagamuwe Sri Rahula was issued on February 21st at the GPO. It is issued in the series on distinguished poets and philosophers.

The Ven. Thotagamuwe Sri Rahula who lived in the time of King Parakrama Bahu of Kotte in the 15th century was well-known for his sandesaya poems. The selection has been made in order to draw attention to the cultural heritage of this country.

The stamp is in a stylised design prepared by the Chief Artist of the Educational Publications Department, Mr. Sumana Dissanayake. It is a departure in stamp designing in this country. The colours used are black, cyan, magenta and yellow and the stamp has been printed in Japan.

At the ceremony in connection with the stamp issue the main item was a talk by the Ven. Degammedda Sri Sumanajothi Nayake Thera of the Vidyalankara University Campus.

(contd. on page 226)

Appeal to the World's Religionists

LET me express profound tributes to your firm commitment to peace and equality in human society.

On January 25 a joint conference was held in Pyongyang of political parties and public organizations, in the north to seek for solution of the present difficulties cropping up in the struggle of the Korean people. They unanimously agreed to advance a new four-point package proposal for national salvation.

We welcome the new proposal as the most reasonable and above-board one that properly reflects the aspirations of the Korean people for the earliest reunification of their country. We support it as agreeable to all the religionists advocating world peace and dedicated to the independent and peaceful reunification of Korea.

The Korean religionists resident in Japan express full support to the new proposal as the most realistic approach to the question of national reunification. We Korean religionists are now making every endeavour to put it into practice—the proposal which is designed to remove the danger of nuclear war and prevent the permanent split of the nation.

As a matter of common knowledge, some countries and the South Korean authorities are openly opposed to the projected withdrawal of U.S. troops from South Korea and are interfering with the internal affairs of Korea. They are now preparing for a nuclear war in Korea, while following the policy of "two Koreas". This poses itself as a new obstacle to Korea's independent and peaceful reunification.

As a result, Korea faces the increasing danger of the fixed split and nuclear war. This is a critical stage for the Korean people.

Believing that the world's religionists who want to see an end to evil practices and supremacy of justice over vice will support the new four-point proposal for Korean reunification, I would like to ask for your immediate action in connection with the following items:

Firstly, to urge the U.S. Government to withdraw its troops from South Korea without loss of time, along with all the nuclear weapons and other mass-lethal arms;

Secondly, to urge the Japanese Government not to oppose the GI's pull out from South Korea, to discontinue interference in Korea's domestic matters and cease obstructing Korea's reunification;

Thirdly, to undertake various movements in your own country, in order to organize the world public in favour of the struggle of the South Korean people and religionists of good mind and the struggle of the entire Korean people for national reunification.

Sincerely, Yours,
Chang Tae Song,

Chairman,
The Korean Buddhists Federation
in Japan.

RUINS OF TISSAMAHARAMAYA

DESPITE the fact that an office of the Archaeological Department had been established in Tissamaharama, no proper effort is being taken to either conserve or excavate the ruins that are gradually getting destroyed with the advent of progress.

The now despised colonial rulers had graciously given over one hundred acres of land containing these ruins to the Yatala-Menik Vihares but it is with deep regret that one notes the fact that the trustees are more or less interested in planting coconuts over the ruins than conserving them.

About a decade or two ago, Dr. Paranavithana made an extensive study of the place and made certain suggestions, but those may be gathering dust in some office file. The present Tissamaharama public market is situated right on top of the ancient Pirivena that existed during the hey day of the Magama Dynasty. A huge granite reclining statue of Lord Buddha had been

deliberately buried and covered with rubble during the building of the market place. Even today there are elderly people who refuse to step over the buried statue but walk round the place when they want to cross over. Recently when a certain private building was being rebuilt, while digging the foundations they came across the buried statue. The "padaasana", the feet, were seen but hurriedly covered.

In the market place fish mongers sharpen their knives on the broken down statues and other archaeological pillars. Near the old Post Office building is the mound known as Veheragodella, which is the remains of one of the four chetiyas that surrounded the Tissa Maha Viharaya. Today it is a grove of coconut trees where a family lives.

Around the Yatala Menik vihara the one hundred acres given over contain innumerable ruins but the authorities are content in taking the income but not caring to repair even the Dagoba. Yatala Dagoba is one of the earliest dagobas in Lanka and it is a disgrace that no action is taken to renovate the dagoba. Seventy acres of paddy and thirty acres of coconut gives an annual income of over one and a half lakhs of rupees but the temple is a miserable sight.

Close by to the Menik Viharaya was a bathing pond of the kings, that had a resemblance to the famous Kootam Pokuna, which Dr. Paranavithana wanted to renovate. But today it has been filled up as it was in a private property.

At Akurugoda is the huge hexagonal pillar that was excavated by Dr. Paranavithana, but today it is still in pieces left to the elements. Some improvement is visible only at the Tissamaharama Maha Viharaya, and this is written with the fervent hope that some Buddhist Society will undertake the restoration of the Yatala Dagoba.

Oswald L. Abeydeera.
Tissamaharama.

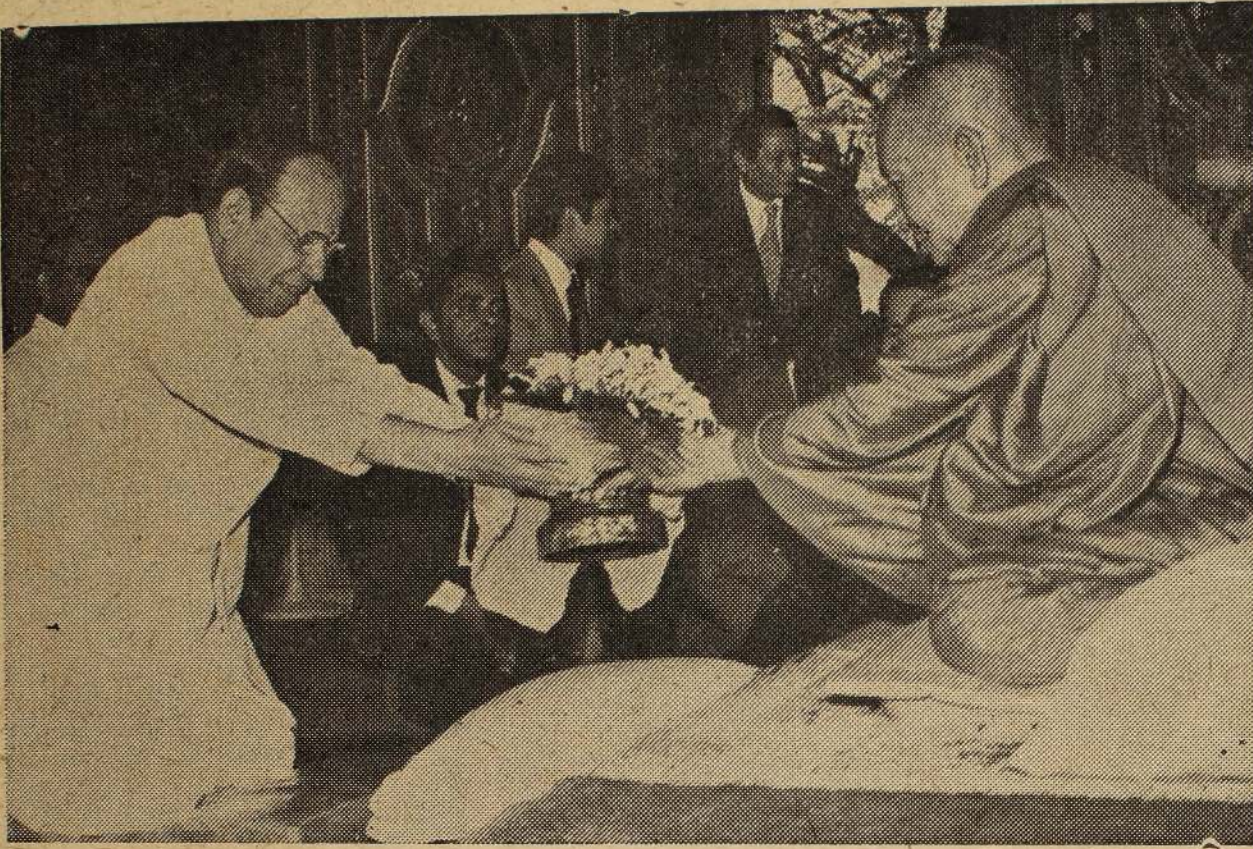
BUDDHISM IN U.S.

THE eyes of the world these days are focused on the United States, the venue of the United Nations General Assembly.

To the U.S. with its spiritual unrest and yearning for a less

(contd. on page 226)

TRIPITAKA VOLUMES TRANSLATED INTO TO THE PRIME MINISTER



The President of the Republic of Sri Lanka, Mr. William Gopallawa, who paid an official visit recently to Thailand is seen here offering flowers to His Holiness the Sangharaja of Thailand at the Wat Benjamin Borplit temple in Bangkok.

A number of copies of the Tripitaka was presented to the Prime Minister. Maitriya Thero is seen presenting them.



A deputation led by Ven. Dr. Kirinde Dhammananda Thero met the President of the Republic of Sri Lanka, Mr. William Gopallawa, recently, and presented to him the blue-print for a Training Centre for Buddhist Missionary Bhikkhus to be set up soon in Sri Lanka.



The Washington Buddhist Vihara Society recently held its tenth annual Olcott Commemoration Day to honour Colonel Henry Steele Olcott, an American leader of the Buddhist revival in Sri Lanka.

Participating in the ceremonies were (left to right) Venerable Hen Gunaratana Thero, Buddhist Chaplain at the American University, Washington and General Secretary of the Vihara Society, former American Ambassador to Sri Lanka, Mr. Christopher Van Hollen, Venerable Dikwela Piyandana Maha Thero, Chief Priest of the Vihara Society, Sri Lanka Ambassador, Mr. Neville Kanakaratne.

SINHALA PRESENTED



pitaka translated into Sinhala by the Sri Lanka Sanskruthika Mandalaya Minister, Mrs. Sirimavo Bandaranaike, recently. Venerable Balangoda Ananda looking the books. Looking on is the Minister of Cultural Affairs, Mr. T. B. Tennekoon.



The newly-constructed chaitya at the Mettaramaya in Colombo was opened by the President, Mr. William Gopallawa, recently. The pirith chanting ceremony which was held to mark the occasion ended with the recitation of the "Dorakada Asna." In the picture young A. H. Rohitha Amarapala, dressed as the "deva duthaya" who makes the recitation, with his two escorts shortly before the ceremony.

BUDDHIST ART TREASURES, No. 6



Bodhisattva Kuanyin. The Chinese equivalent of the Mahayana Buddhist egeria Avalokitesvara. The above sculpture is a wood-carving painted and polychromed and partly gilded. The sculpture belongs to the *Sung* period of Chinese dynastic rule and could be dated in or around the 12th century. Its height is 1.07 metres and it is presently owned by the *Museum van Aziatische Kunst* of the Netherlands.

The serene look of the face, the eyes half-closed and looking down at the votaries below in a compassionate demeanour, since the god is supposed to reside on the summit of the Sacred mountain 'Potalaka' in the realms of the gods. He wears a crown in the style known as *Jatamukuta* in which is a small niche specially designed to hold a miniature Dhyani Buddha (*Amitabha*), the Bodhisattva's emblem *par excellence*.

His garment which covers mostly the part below the waist-line falls up to the ankle while a thin shawl wraps his shoulders' edge. The god's chest is bare but for a nicely wrought necklace. His upper arms are covered with two be-jewelled armlets. The legs are kept in the style known to Buddhist iconography as *Maharajalila* or 'Royal ease', with the right hand kept on the raised right knee. This style of representing the Mahayana Bodhisattvas in bronze and stone statuary is known to Sri Lanka artists from the early centuries of the present era. Some art historians are of the opinion that it was a style first conceived and evolved by the Buddhist craftsmen of Sri Lanka and later to be copied by those in other centres of Buddhist culture. The above sculpture of Kuanyin Bodhisattva from China is a successful three-dimensional achievement in Buddhist plastic art. (Photo—courtesy, Rijksmuseum, Amsterdam).

—By ADTEP.

Buddhism.. . . . (contd. from page 223)

materialistic way of life, Buddhism has come as a blessing. Among the educated youth particularly Buddhism has grown in popularity.

There are about 5,000 Mahayana Buddhists and 500 Theravada Buddhists in the U.S. The first centre of Theravada Buddhism was set up there under the auspices of the Sasana Sevaka Society of Maharama. Today, there are three Theravada centres in the U.S., while Mahayana temples have multiplied to 400.

Spearheading the campaign to propagate Buddhism in the country is the Ven. Pandit Dikwelle Piyananda chief incumbent of the Washington Buddhist Vihara and President of the Canadian Buddhist Vihara Society. The Ven. Piyananda has spent 11 years in Dharmaduta work in the U.S.. A popular preacher, who has toured over 32 states of the U.S., the Ven. Piyananda obtained his Ph.D. in Comparative Linguistics at the Washington Catholic University last year.

The contribution made by American Buddhist temples in improving the life of the individual and the community has been impressive. The Washington Buddhist Vihara, for example, holds religious observances at funerals, weddings, and births, apart from religious discussions and attendance of bhikkhus at almsgivings. Regular dhamma sermons are organised in towns, university campuses and high schools.

Bhikkhus from the Vihara also attend inter-religious conferences, and appear on television and radio to propagate the dhamma.

The Vihara also receives requests from hospitals to chant seth pirith, while resident bhikkhus also engage themselves in replying to postal queries on Buddhism received from all over the country.

For Sri Lankans in the U.S. the Washington Vihara serves as a meeting-place. Fortnightly, Sinhala classes are held at the temple each Saturday. Classes in Sanskrit and Pali are also held for

those who show an interest. Another feature of its activities are regular sessions of meditation, just as in Sri Lanka. Buddhists in the U.S. too clean the temple yard on their visits. They offer flowers, buddha pooja and gilanpasa pooja. They discuss the dhamma and listen to dhamma sermons.

K. RUPASINGHE.

Sri Lanka.

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Notes of the Month

(contd. from page 222)

FIRST INTERNATIONAL BUDDHIST SUMMER STUDY AND PRACTICE RETREAT TO BE HELD IN CALI- FORNIA

The Sino-American Buddhist Association of San Francisco, U.S.A., will host the First Annual International Buddhist Summer Study and Practice Retreat from July 3 to September 3, 1977, at the City of Ten Thousand Buddhas in California. Buddhists from all lands are invited to study the principles of Buddhism, to practice the precepts, and to investigate meditation.

The City of Ten Thousand Buddhas is the new centre for World Buddhism in the West. Its purpose is to broadly benefit society and to cause all living beings to bring forth the resolve for enlightenment. Participants at the Retreat will learn how to apply principles of true wisdom to contemporary life.

The Retreat will emphasize personal growth and ways to institute harmonious and prosperous families, how to strengthen and benefit the nation, and how to bring peace to the entire world. Courses held during the Retreat will also include topics in international culture, English language, and a variety of Buddhist-sponsored social activities which will bring health and happiness to all participants.

The dates of the Retreat are July 3 to September 3, 1977. The Retreat will be divided into nine consecutive seven-day sessions. Participants may choose to attend as many weeks of Retreat as they wish. Tuition will be \$ 150 (U.S.) per week with a discount for those who attend four weeks or longer. For further information: International Summer Retreat, City of Ten Thousand Buddhas, P.O. Box 217, Talmage, CA 95481, U.S.A.

Few more back issues of
WORLD BUDDHISM
(Monthly)
and
WORLD BUDDHISM
(Vesak Annual)
are available for sale

Particulars from:

The Manager,
World Buddhism,
153/3, Dutugemunu Street,
Nugegoda,
Sri Lanka.

THE SURANGAMA SUTRA

THE SURANGAMA SUTRA: Translated by Upasaka Lu K'uan Yu. Published by Rider & Co., London. 262 pp.

THE importance of The Surangama Sutra in the field of Buddhism is a matter often overlooked, sadly to say. The value of this sutra as a guide and aid in the unfoldment of Buddhist training cannot be underestimated, for its insight embraces a resume of the entire range of the Buddhist canon (Tripitaka), bringing to light essential details mentioned in all five periods of the Buddha's Teaching, so revealing the law of causality related to both ignorance and enlightenment. Its theme concentrates upon the breaking up of alaya, or the store consciousness, the three characteristics of which are; self-evidencing, perception and form, and which are broken up by means of the three meditative studies of noumenon which is immaterial, of phenomenon which is unreal and the 'Mean' which is inclusive of both, thus indicating the way into the all-embracing Surangama Samadhi, an unsurpassed gateway to Perfect Enlightenment which reveals the nature of the Tathagata store of One reality.

Lu K'uan Yu's able rendering of the sutra is translated so as to bring out the meaning of the 'host' position, so vital to the true interpretation and embodiment of the sutra's profound meaning, the Surangama Samadhi itself.

Although studied quite widely in the Oriental world, this sutra and others like it have often been neglected in the West, where Buddhism is taking up a new home. In a recent review of the Lotus Sutra, a Western commentator expresses the opinion that Westerners are not likely to appreciate Buddhist texts of this sort, mainly due to the fact that these sutras abound with symbolism, numerical and graphic, which do not appeal to the 'matter of fact' taste of Western ways. So long as important sutras are reviewed with this outlook, the Western world will remain ignorant of many essential aspects of Buddhism. It is true that sutras often seem to contain highly

elaborated ways of making a point, but it is always necessary to remember that these symbolic statements are utilised because of their suggestive quality, because it is impossible to directly describe the indescribable or to express the inexpressible. If the Buddha had employed 'matter of fact' terms and phrases in the logical sense, He would simply have added to His disciples troubles by engaging in sophistry, whereas His statements were all made in order to encourage His disciples to keep away from 'matter' and 'facts' as imagined by sense data or conceptualism. It is wise to beware of words, even Dharma words, but can we be so sure that the 'raft of Dharma' is so quickly to be dispensed with? Is there not always the risk of prematurely motivated attempts to discard the Dharma? Surely, much work must be encountered before the 'raft of Dharma' can be discarded?

Lu K'uan Yu's able translation of the Surangama Sutra is a major contribution to Western Buddhism... to World Buddhism, for now that the Buddha Dharma has reached virtually every corner of the globe and allied to the fact that, rightly or wrongly, English is becoming the 'universal language', the relevance of a reliable interpretation of the sutra in English is clear. It is true that the Surangama Sutra is hard to digest, but what sutras make 'matter of fact' sense in conditioned words and terms, for did not the Buddha ask us to dig out the profound meaning hidden in His words, which is but the self-natured Dharma Wisdom of our minds? Here is the real gift of the Surangama Sutra, it is not an intellectual analysis of the Buddha Dharma, but a precious guide upon the path. It is loaded with all kinds of useful hints and suggestions concerning the triple meditative insight. This is further backed up by a list of false states likely to be encountered in meditation, and which, if not warned about, we might mistake for the 'real thing', that is the unconditioned and inexpressible meaning of the Dharma nature, but the nature of the mind... indescribable and inexpressible.

The original Indian text (in Sanskrit) was translated into Chinese by Master Paramiti of Central North India at Chih Chih Monastery, Canton, China, A. D. 705. Master

Han Shan's commentary was added to the (Chinese) text in the Ming dynasty. Those familiar with the autobiography of Han Shan will know what to expect in terms of commentary as incorporated in part within Lu K'uan Yu's translation. For serious meditators, this sutra is an excellent source of instruction and nourishment. Sadly, the Buddha predicted that this sutra would be the first to vanish in the Dharma ending age, but surely, it is not time yet! Buy a copy of this text, you will not be disappointed! A further useful idea at this time is to buy a copy for the local library shelves, thereby promoting the interest for this important sutra which it surely deserves, a fine text, and an excellent translation by Upasaka Lu K'uan Yu.

Upasaka Wu Shih Ming
(United Kingdom)

A MEDITATION DIARY

A MEDITATOR'S DIARY: A Western woman's unique experiences in Thailand monasteries; by Jane Hamilton-Merritt; illustrated by Sanya Wongaram; Published by Souvenir Press, London; pp. 157; Price £ 3.25

THIS is the story of an American lady who began to be interested in Buddhism while staying in Thailand. Her experiences in learning about how to conduct herself in a wat (monastery, vihara) are not 'unique' since many others have done this too, but they are interesting. While many other westerners of both sexes have stayed in Buddhist monasteries for longer or shorter periods of meditation they have not written of their experiences—and that is what makes this book unique, the author has written and written well about life in wats and her meditation experience there.

The accounts of visiting and living in wats is particularly vivid and brings out the 'flavour' of such places. This is supported by a good deal of background information about Thai history, culture and attitudes to Buddhism. The reviewer found the account very sympathetic and in general true to what one finds in Thai monasteries.

Most of the information on this subject concerns Wat Bovoranives

Vihara in Bangkok and Wat Muang Mang in Chiangmai. Both are city wats but the differences are great. The first is a centre of learning and scholarship with a strong emphasis on the Vinaya (Discipline). It has been the leading wat of the Dhammayuttikanikaya, a reform group in the Sangha, for many generations. Bhikkhus in this wat may meditate but that is their own concern and they must do so individually. The Lord Abbot of this monastery does meditate and teaches, amidst a very busy life, others to do so too.

Wat Muang Mang in Chiangmai is possibly even noisier than Wat Bovoranives—since it is much smaller in area. The provisions for meditation are not ideal—as readers may discover by reading Chapter Six! This wat is a typical small-town northern Thai type of Mahanikaya monastery. Originally it had no connection with meditation and so was not built for this purpose but since the introduction of Burmese-style satipatthana meditation into the country, it has been adapted to this practice.

It is a pity that the author had not gone to a more remote wat in the forest—there are many in N.E. Thailand—where the whole programme of the bhikkhus, nuns and lay people, is meditation. It would certainly be more appropriate to her character—she reckons herself a hatred-type—as surroundings are much more pleasant, with much more silence.

As the author practised intensively for only a short time and did not have much knowledge of the Dhamma, one cannot expect a complete handbook for the guidance of beginners. Even so, she has given a good number of practical hints and her experiences with visions and other phenomena are interesting. She has emphasized the well being which has been part of the fruit of her efforts and continues still to practise after returning to the U.S.A.

The production of the book is excellent—with the author's exceptionally beautiful (Burmese) photograph of stupas on the cover. The illustrations of Khun Sanya are delightful.

In the first edition seen by the reviewer there were too many small

mistakes, like "the five nirvanas" for nivaranas(!) These should be removed in future editions.

Ven. Bhikkhu Khantipalo
(India)

TWO MAHAYANA SUTRAS EXPLAINED

THE DIAMOND SUTRA AND THE HEART SUTRA: Buddhist Wisdom Books. Translated and explained by Edward Conze. George Allen and Unwin Ltd., Ruskin House, 40, Museum Street, London, W. C., England. £ 1.95 (paperback).

TWO highly philosophical Mahayana sutras have been examined, translated and explained in this book by the well-known British Buddhist scholar, Edward Conze who has studied the Buddhist *Prajnaparamita* literature for more than thirty years.

The *Prajnaparamita* deals with the highest aspects of wisdom. There was a time, points out Dr. Conze, when wisdom was prized more highly than anything else. Although this age surpasses all previous ages in knowledge, there has been no increase in wisdom, and the importance of wisdom for emancipation and enlightenment is emphasized in these two sutras.

"At times it may even appear," says Dr. Conze, "as though the rapid growth of scientific knowledge has been bought at the expense of much of the wisdom which our less-instructed fathers could draw upon. If literary documents are anything to go by, past ages had a better record than our own, and we have nothing to show that could rival the ancient wisdom literature of Greece and India."

In fact, those who want to learn about wisdom, must of necessity draw on the tradition of the fairly remote past. "Professors, of whom some 'Love of wisdom' might be expected, have increasingly turned to the critical examination of knowledge, and are largely engaged in active disparagement of all that once passed for wisdom."

Dr. Conze lays emphasis on the importance of *Prajnaparamita* literature which consist of thirty-eight different books composed in India between 100 B.C. and 600 A.C. The *Diamond Sutra* and the *Heart Sutra* became popular throughout Tibet, Mongolia, China, and Japan as "the holiest of the holy" wisdom texts.

The *Diamond Sutra* teaches: "Subhuti, if a woman or man had piled up the seven precious things until their bulk equalled that of all the Sumerus, kings of mountains, in the world system of 1,000 million worlds, and would give them as a gift, and if, on the other hand, a son or daughter of good family would take up from this *Prajnaparamita*, this discourse on Dharma, but one stanza of four lines, and demonstrate it to others, compared with this heap of merit the former heap of merit does not approach one-hundredth part, etc., until we come to, it will not bear any comparison." *Prajnaparamita* is Wisdom personified.

Dr. Conze quotes the original Sanskrit texts of these sutras and then gives his explanations and commentaries. He was the first translator to explain the sutras in a manner intelligible to Western readers. The propagation of the *Prajnaparamita* has been greatly helped by the commentaries of three renowned Indian philosophers—Asanga, Vasabandha and Kamalasila—and they are reckoned among the best minds of Mahayana Buddhism.

The *Diamond Sutra* is an abbreviated version of the *Prajnaparamita*. "The *Prajnaparamita* doctrine represents the 'second turning of the Wheel of the Dhamma.' It brings out the deeper meaning of the original doctrine, which is re-interpreted in the light of the dominant idea of Emptiness," observes Dr. Conze.

The *Heart Sutra* lays emphasis on Sunya or Emptiness, Sunya conveys the idea that something, which looks like something much, is really nothing. From outside there appears to be a lot, but there is really nothing behind. Emptiness denotes the complete denial of, the complete liberation from the world around us in all its aspects. It denotes in Buddhism the absence of any kind of self.

Moliere, the playwright, had a cook without whose approval none of his works were ever passed for publication, points out Dr. Conze. Similarly, he always submitted his manuscripts to one or two persons who, in their capacity as average Westerners, guided him in his attempts to make the Wisdom of the East intelligible to Europeans.

A. de S.
(Sri Lanka)

GUIDE FOR TEACHERS AND STUDENTS OF YOGA

TEXT BOOK OF YOGA: by Georg Feuerstein. Rider Company, 3, Fitz-roy Square, London, W 1, England. £ 4.25 (hardcase) £ 2.95 (paperback).

A FACTUAL presentation of the most important aspects of Yoga is made in this volume which is meant for both teachers and students. Georg Feuerstein traces the history of Yoga from the ancient Vedas to the Upanishads, Buddhism, Jainism and Tantrism.

In his preliminary observations the author states that the word Yoga refers to that "enormous body of spiritual precepts and teachings which grew up in India over several millennia and which may be regarded as the very substratum life of Indian man."

In the West, Yoga is often regarded as a kind of religious teaching, a notion which is fed particularly by the more popular variants of Yoga which are closely connected with distinct Indian religious traditions, observes Georg Feuerstein, but the practice of Yoga does not depend on any particular creed. It can be pursued by adherents of all religions.

Yoga does not advocate self-emancipation in the strict sense, but self-realisation which is the fulfilment of man's inmost nature. "The non-religious nature of Yoga comes to the fore nowhere more distinctly than in Theravada Buddhism with its pronounced atheism, even anti-metaphysical outlook."

There is a remarkable resemblance between certain shamanistic and yogic practices, according to Georg Feuerstein. For instance, the shamanistic rope trick with the characteristic dismemberment of the body of the person who climbed the rope has its parallel in the ritual of some Tibetan tantric sects.

"Significant as these similarities are, they do not demonstrate the identity of Shamanism and Yoga". There is a marked distinction between the two. While Shamanism

represents an archaic technique for reaching extatic states, Yoga aims at a total unification or ecstasy.

There are several forms of Yoga. They are said to have been created to suit different temperaments. The intellectual tends to turn to jhana-yoga, the more physically inclined to haths-yoga, the ethical-minded to karma-yoga, the emotional type to bhakti-yoga and the meditative talent to raja-yoga.

The literature of Yoga, says Georg Feuerstein, covers the awe-inspiring period of roughly 3,000 years. Yoga was developed in non-brahmanical circles. The knowledge of classical Yoga is based almost entirely on a single work, the *Yoga-Sutra* of Patanjali and many commentaries have been written on it. "It must not be forgotten," points out George Feuerstein, "that the *Yoga-Sutra* was composed in the heyday of philosophical speculation, and it is to Patanjali's credit that he supplied Yoga with a homogeneous system of thought that could stand up against the many rivals such as Vedanta, Nyaya and not least of all Buddhism."

Today there are countless Yoga schools in India and now in Western countries also, where Yoga and meditation are very popular. "The goal of Yoga is to reduce all man's false identifications with aggregates of the insentient world ground altogether.

The book carries a chapter on Yoga in Buddhism. After giving a brief account of the Buddha and his teaching, Georg Feuerstein says that the Buddha was a dedicated yogin "with a passion for meditative absorption, and his doctrine was primarily designed to show a concrete way out of the Maze of sorrowful existence." The Yoga, of the Buddha comprises the Eight-fold Path, he preached. The yogic nature of the Buddha's path, he adds, is further demonstrated by the use of such techniques as posture (*asana*) and control of the life-force (*pranayama*).

Georg Feuerstein thus twists the teaching of the Buddha to hitch it with Yoga practices. "As opposed to the Hindu school of Yoga,

Buddhism does not advocate the stoppage of the vital-force in the form of violent breath retention. The practitioner is instead advised to follow the movement of the breath with the mind. This is a particular application of the technique of 'mindfulness' (*sati*). This practice known as *Sati-patthana*, is widely employed in modern Theravada."

A chapter is also devoted to Jaina Yoga. Jainism was founded by Mahavira, a contemporary of the Buddha, Georg Feuerstein calls both these teachers "heretics" which no doubt, will be resented by the followers of these two venerated religions. Magaha, where these teachings originated he calls the "country of the two great heresies, Buddhism and Jainism."

Tantrism, or Tibetan Buddhism, he describes as "the culmination of many centuries of yogic experimentation with the body and the mind". Georg Feuerstein himself perpetrates a heresy when he states that Buddhism is a branch of Hinduism.

A. de S.
(Sri Lanka)

NEW PERSPECTIVE TO LIFE'S PROBLEMS

PHILOSOPHICAL FANTASIES: by Alan Watts. The Essence of Alan Watts, No. 7, Celestial Arts. Adrian Road, Millbrae, California. 94030, United States. \$ 3.95.

ALAN WATTS comments on three fantasies in Book No. 7 of the series of nine books devoted to the philosophy of Alan Watts. He gives a new perspective to philosophical problems. The three fantasies have something in common.

The first is about reproductions—biological reproduction of a species and reproduction in terms of a painting, a photograph, a recording, a movie or a videotape.

He refers to electronic reproduction and says there are problems to be solved in this technique, and they will solve these problems, he asserts. They will manage a way in which the electronic emission source can solidify and make the air vibrate so that you can touch the figure.

"You won't be able to push your hand through it because the air will be going faster than your hand. Imagine that! If there is a beautiful dancer on television, you'll actually be able to go up and embrace her. But she won't know you are there, she won't respond to you" he comments.

The second fantasy presents the idea that "every living being thinks it's human, and that means a plant, a worm, a virus, a bacterium, a fruit-fly, a hippopotamus, a giraffe, a rabbit. All beings whatever they feel out from, as we feel out from our bodies, feel that they are in the centre. That is to say, wherever you look, you turn your head around and you feel you're the centre of the world, you feel you're the centre of the universe".

But this idea has its problems. He refers to a Zen poem which says that the morning glory which blooms for an hour differs not at heart from a giant pine that lives for a thousand years. In other words, an hour is a

long life to a morning glory and a thousand years is a long life to pine.

"There are people who want to go on and on, who are impressed with immortality and have their bodies frozen in case there should develop in the future some technique by which they could be revived. But I really don't agree with that idea because nature had mercifully arranged the principle of "forgettery" as well as the principle of memory. If you always and always remembered everything, you would be like a piece of paper which has been painted over and over until there was no space left. Nature mercifully arranges for the whole thing to be erased so you can begin again."

The third fantasy is related to the stars. How do the stars begin? he asks. How out of space do these enormous radio-active centres arise? He solves this problem by using the analogy of the egg and chicken, and says that the chicken, is one egg's way of becoming other eggs.

"Stars, when they explode, send a lot of goo out into space and some of this goo solidifies into balls which get into orbit and spin round the star. And in one chance in a thousand, may be, one of those balls will evolve like the planet Earth and

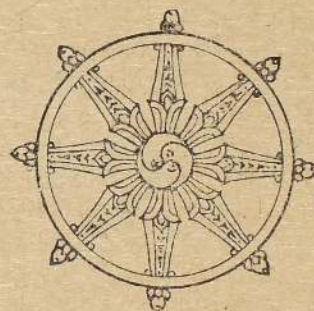
slowly upon it will arise what some people might call a disease, a bacteria or intelligent life."

The book, as in other books of the series, has a full-page symbolical picture facing each page of text.

A. de S.*
(Sri Lanka)

* A few more book-reviews by the former Editor, the late Mr. Austin de Silva, will continue to appear in these columns under the abbreviation A. de S. These have been left unpublished, before his death—
Editor.

The Editor welcomes original material on Buddhist and relevant studies for publication in the *World Buddhism* monthly. "Copy" should be typed in double spacing allowing a margin of 1½ inches at the left hand side.



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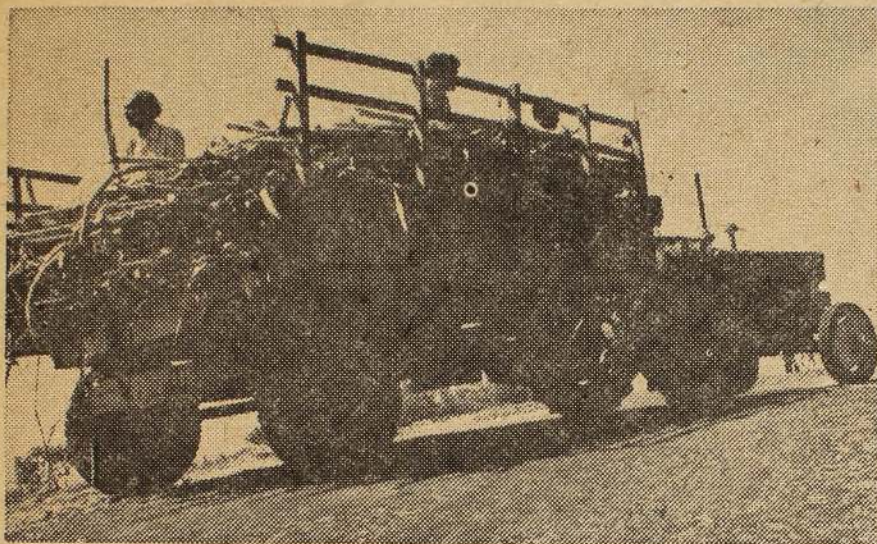
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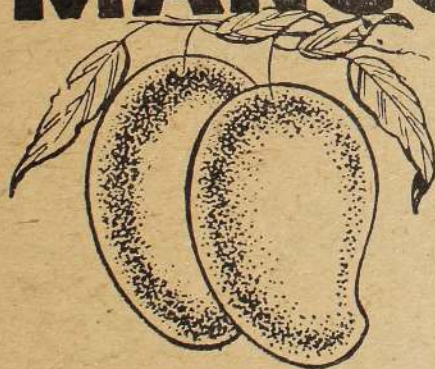


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