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UTTHĀNAKĀLAM HI ANUTTHAHANO
YUVĀ BALĪ ĀLASIYAM UPETO
SĀMSANNA—SĀMKAPPAMANO KUSITO
PANNĀYA MAGGAM ALASO NA VINDATI

—MAGGAVAGGO

He who does not get up when it is time to get up,
who though young and strong, is full of sloth,
who is weak in resolution and thought, that lazy and
idle man will not find the way to wisdom.

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Buddha The Great Personage

By Miss Pitt Chin Hui*
(Singapore)

THERE is a misconception that Buddhism is too lofty and sublime, and it cannot be practised by ordinary people in their daily lives, and those who wish to be the followers of the Buddha have to retire to a monastery or to some quiet place.

The Buddha is regarded by ignorant people as an insurance company for their happiness and prosperity, when they worship him. They do not realise that the cardinal precept in Buddhism is that, no matter whether one is rich or poor, clever or stupid, beautiful or ugly, successful or unsuccessful, all these conditions are the results of an individual's past deeds.

In reality, the images of the Buddha are symbols through which we pay respect to the Great Teacher who expounded the Law. There is another class of people, who say that the Holy Order of monks is a clique of parasites, a superstitious and pessimistic people.

The Dhamma is the excellent guide to lead people to a life of righteousness.

The Sangha is the Holy Order who is responsible for spreading the Noble Teachings of the Buddha everywhere, in order to show the

world that the practising of good deeds, and to abstain from the bad deeds, are the Noble Path to the goal of salvation. The Buddha did not teach blind acceptance and belief in Him or His Teachings. His Noble Teachings are based on one's own reasoning and intuition. Truth can only be self discovered.

Great Personage

The Buddha was the only great personage who, as a prince, sacrificed His own comfort and luxury by devoting His whole life to discover the Noble Path, to save man-

POYA DAYS IN NOVEMBER

NOVEMBER 7	Sunday
NOVEMBER 15	Monday
NOVEMBER 21	Sunday
NOVEMBER 28	Sunday

kind. It is, therefore, not surprising that He serves as a Shining Example to millions and millions of people all over the world, and that today, over one-fifth of the world's population pay homage to Him. The Fundamental Teachings of the Buddha appeal to people of all classes, irrespective of class and creed, and are practically acceptable to the people of multi-races, in different countries, in different times, under all circumstances.

* From a speech delivered by Miss Pitt Chin Hui at a meeting sponsored by the University of Singapore Buddhist Society. Miss Pitt Chin Hui is President of the Regional Centre of the World Fellowship of Buddhists in Singapore.

Noble Teachings

We are today quite aware that mankind is on the threshold of an annihilation and the superior intelligence of man is being harnessed to destroy man and his means of existence on earth. Selfishness, greed, injustice and intolerance, have caused many a quarrel among individuals and these same evils have, no doubt, been the cause of wars among nation and nation. Good Law, justly administered, is an important factor in maintaining order in any country, but it does not totally prevent crime, not even the crime where the prescribed penalty is death! Similarly, even the threat of complete extinction by the most destructive weapons of war which man has invented is not likely to prevent war, for the great hope lies in the change of a man's heart. The most successful way of determining one's mind is by disseminating the Noble Teachings of the Buddha. The best way to disseminate the Buddha Dhamma is to promote educational, cultural and charitable movements.



Buddha's Birth Place Discovered

By John Dart
(United States)

(For centuries, historians have been trying to locate the place where the Buddha lived before he renounced the life of a householder. The author who is the "Los Angeles Times" religion correspondent reports on the recent discovery of Kapilavastu—the Buddha's birthplace, by archaeologists.)

THE myth-entwined life story of Gautama Buddha, founder of one of the world's great religions, begins in the ancient lost city of Kapilavastu.

The Buddha was said to have spent the first 29 years of his life there living in his father's palace, eventually with a wife and son. He abandoned his princely sheltered existence after seeing instances of suffering in the outside world.

Years later, while meditating under the Bodhi tree, he attained Enlightenment. His subsequent travels sometimes took him back to Kapilavastu where he preached to his family and local residents.

After his death, which most scholars place at 483 B.C., the people of Kapilavastu were said to have claimed one-eighth share of his cremated remains.

The site of the legendary city in the Himalayan foothills has been unknown to modern history, though it was assumed by most that it was in present-day Nepal.

However, an Indian archaeological team now about to begin its sixth season near the tiny Indian village of Piprahwa, just across the border from Nepal, has unearthed strong evidence that Kapilavastu has been found.

Stone caskets

The discoveries are called "epoch-making" by K. M. Srivastava, the supervising government archaeologist.

Excavation near Piprahwa of a stupa, a brick and mud plaster

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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mound designed to contain revered relics, produced two small stone caskets with charred bones.

"It is certain that the relics are those of Buddha," Srivastava said. His evidence is linked both to an inscribed casket found in the stupa at a higher level nearly 80 years ago and to deposits around the new caskets that can be dated to the fourth and fifth centuries B.C.

The ruins of a nearby monastery has yielded the lid of a pot and more than 40 round clay sealings bearing the name "Kapilavastu". The script was typical of the first and second centuries A.D., said Srivastava.

Digging into a large mound to the southwest near the village of Ganwaria, the archaeological team found two massive burnt-brick structures, four shrines, a school-like structure and common residential complexes.

"On the basis of pottery and antiquities yielded by the excavation," Srivastava said, "the earliest occupation at the site can be dated to about the eighth century B.C." Later artifacts indicated that Kapilavastu was occupied until about the fourth century A.D.

The two burnt-brick structures—the largest being a 26-room, square complex with galleries at each corner and a massive eastern entrance—have drawn the most attention this year and last.

Their closeness to the monastery and stupa make Srivastava believe they were the palace complex of the Buddha's father, *Suddhodhana*.

The sealings inscribed "Kapilavastu", the impressive construction of the large structures and a large number of antiquities found within them "hardly leave any doubt that the structures were the residential complex of the chief of the capital town of Kapilavastu—*Suddhodhana*, king of the Sakya tribe," wrote Srivastava in a paper on the discoveries.

Buddha's Father

The 48-year-old archaeologist concedes, however, that it is an "inference" that the buildings were those of the Buddha's father "because no inscriptional evidence of a palace is available as yet."

At the same time, Srivastava believes the work so far is "just the beginning," that continued excavations will throw additional light on the life of the Buddha 2,500 years ago.

Modern scholars tend to be cautious about accounts of the Buddha's life—the oldest texts dating back only as far as the first or second century A.D.

Most Buddhist specialists do believe there was a historical personage—a man known by his clan's name, *Gautama*, and his personal name, *Siddhartha*, and also called *Sakyamuni*, "sage" of the Sakya tribe.

But, just as many scholars would consider elements of Jesus' life embellished with myth, so many leading authorities on Buddhism believe the life of *Gautama Buddha* lacks historical authenticity in its particulars.

The details and the drama of the discoveries by Srivastava's team apparently have not yet received wide circulation among western scholars.

English scholar A. L. Basham, author of "The Wonder That Was India" and visiting professor at the University of Minnesota,* said the limited information he has nevertheless suggests that Srivastava has "some very significant evidence" for the discovery of Kapilavastu.

Joseph M. Kitagawa, a University of Chicago professor who writes the annual entries on Buddhism in the *Encyclopaedia Britannica* yearbooks, said he was unacquainted with the digs, but added, that he looks forward to learning more, partly because of recent "impressive" work by the Indian Archaeological Survey at other locations. "I have profound regard for Indian archaeologists at the moment," he said.

Bone Fragments

Kapilavastu might have been discovered before the turn of the century by an English landlord, William C. Peppe, if he had been searching for more than valuables.

Peppe had a shaft driven into the stupa at Piprahwa in 1897-98 and at 18 feet down a sandstone coffer was found. Inside were five small vessels containing bone fragments along with hundreds of gold and silver objects and semi-precious stones.

The most historically significant find among the five vessels was a 6-inch tall vase bearing a crudely rendered inscription that has been variously translated over the years as containing relics of either the Buddha himself or his kinsmen.

* Presently Professor of South Asian History, in the Australian National University—Editor.

Srivastava said he now favors the possibility raised by another scholar in the early 1900s—that the bone fragments were those of Sakya kinsmen and their wives and that the inscription merely alluded to an earlier deposit of the Buddha's relics in the same stupa.

In 1972, while digging down to a lower level in the stupa, Srivastava came across a burnt-brick chamber about 31 inches long on each side and nearly 15 inches deep.

After removing three layers of brick, Srivastava found a 5-inch-high, vase-like soapstone casket containing fragments of charred bone. Next to it was a red dish covered by another dish which had broken into three pieces.

When the archaeologists worked carefully to expose the next, identically sized chamber, "another soapstone casket, bigger in size, came to light," Srivastava said.

Dirt had filtered through the broken lid of the casket, but after sifting out the earth, more charred bones were found inside. Two dishes similar to the one in the other chamber were found but they were smashed to fragments by the weight above them.

Buddha Relics

Srivastava said the dishes, which may have contained ashes, and the two caskets can be dated to the fifth or fourth centuries B.C. "The relic caskets," he said, "were picked up from the deposits contemporaneous to the period of Northern Black Polished Ware," pottery known to be characteristic of that era.

"The synchronization of the date of the caskets with the date of the death of Buddha confirmed that the newly discovered caskets were the original ones, consecrated by the Sakyas at Kapilavastu over one-eighth share of the corporeal relics of Buddha....." Srivastava wrote in a monograph.

A number of scholars have preferred Tilaura-Kot, in present-day Nepal, as the probable ancient site of Kapilavastu. Srivastava said that site was favoured because of the centuries-ago report of a Chinese traveller who said the distance between Kapilavastu and Lumbini (also in Nepal) was 16 miles.

But Srivastava said those scholars failed to note that that traveller took a circuitous route. The fifth century A.D. Chinese pilgrim Fa-Hsien, who said only the ruins of Kapilavastu

could be seen, traveled directly to Lumbini and reported the distance as nine miles—a distance which would correspond to that between Lumbini and modern-day Piprahwa.

Lumbini is an important town in Buddhist lore for Gautama Buddha's mother was said to be en-route from the Kapilavastu palace to Lumbini when she gave birth just outside her destination. After the birth, she returned immediately with the child to Kapilavastu.

For the estimated 225 million Buddhists in the world, the discoveries are of considerable interest.

But the stir they may cause would not be comparable to what might occur among Christians if an archaeologist were to claim he had found the relics of Jesus, since Christianity contends Jesus ascended to heaven. (Courtesy, *Los Angeles Times*).

Note

When P. C. Mukherji published his monograph, *Antiquities of Kapilavasthu*, in 1901, the historians and antiquaries thought *Kapilavasthu* could be sited, not without doubt, at Piprahwa. The recent discoveries by the Indian Archaeological Survey have established conclusively the identification of *Kapilavasthu* with Piprahwa—Editor.

Pre-Buddhist Shrines in Sri Lanka—I

By A. D. T. E. Perera *
(Sri Lanka)

AT a public lecture delivered by us some time ago under the aegis of the Colombo National Museum, on the possibilities of pre-historic origin of Sigiriya culture, we have declared that an advanced city culture equivalent to Mohenjodaro or any other pre-historic site could have existed in Sri Lanka. The locality around the citadel of Sigiriya has been taken by us as a veritable region for investigation into such a possible existence of a pre-historic culture.

Many writers on Sri Lanka history were obsessed with the belief that

what the sixth century chroniclers had written down in the chapters of the *Dipavamsa* and the *Mahavamsa* has to be accepted wholly without contest as gullible truth, and any attempt whatsoever to seek the prevalence of a higher culture in Sri Lanka other than what the people were supposed to have inherited from north Indian immigrants and Buddhist missionaries, would be futile enough.

Proto-Sinhalese

At the time we proposed the possibilities of tracing an advanced pre-historic or proto-Sinhalese culture in Sri Lanka and suggested that the references in the Indian epic '*Ramayana*' and local tradition for such a culture have to be evaluated on further investigation into available references, very few writers on

* This is the unabridged text of the lecture delivered by the author under the auspices of the Royal Asiatic Society, Sri Lanka Branch, on the 13th February, 1976. The author is an Assistant Editor of the *Buddhist Encyclopaedia*.

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Sri Lanka history have thought it discreet to lay claim for a pre-historic civilization in Sri Lanka, before the so-called Aryanisation after the arrival of Vijaya and his seven hundred followers.²

Many archaeologists and antiquaries are of opinion that no vestiges of pre-Buddhist religious monuments are available in Sri Lanka. According to them the only pre-Buddhist architectural forms are the few dolmens, cists and cairns and the pre-Buddhist artifacts are the few fossilised stone and bone implements and pottery remains.³

When such was the state of affairs regarding the views expressed by scholars so far, in regard to the pre-historic cultural remains of Sri Lanka, it would appear somewhat fanciful if one were to express opinion to the contrary. However, certain type of architectural remains from ancient sites in Sri Lanka and artifacts associated with it have tempted us to investigate for possible vestiges of pre-historic cult-worship associated with this type of edifices.

Advanced Culture

The innumerable literary references that throw a flood of light on the prevalence of a pre-historic culture in Sri Lanka too kept us alert on the need to pursue further in search of more documentary evidence to substantiate a case for a pre-historic advanced culture in Sri Lanka.

In some early literature it has been categorically stated that the cultural history of Sri Lanka goes back to several centuries before the present era. The episodes related in regard to the arrival of the Buddha in Sri Lanka to preach the doctrine before kings and courtiers, the erection of Buddhist edifices in Sri Lanka, enshrining of Buddha relics, before the arrival of Asokan missionaries,⁴ the arrival of a band of free-booters led by Vijaya to plunder and spell doom on the existing royal house of Sri Lanka, all bespeak of an advanced culture of local origin before any contact with outsiders in historic times. Although the local chroniclers attempt to trace the beginnings of an advanced culture in Sri Lanka only after the contacts Sri Lanka had with India in the fourth century B.C. the chroniclers too could not ignore the above references which they have recorded in contradistinction to their own story of the beginnings

of human civilization in Sri Lanka after Vijaya.

Head-Hunters

A good many of the students of Sri Lanka history too prefer to take the period, prior to the arrival of Vijaya, as a chapter during which Sri Lanka was inhabited by a wild race of barbaric head-hunters whose descendants are the present day Veddhas; the forest dwelling hunter tribes. They also believe that the reference to kings and courtiers of Nagas, Raksasas and Yakksas who have entertained the Buddha on his arrival in the island on three occasions is nothing more than a fantasia of pious story tellers who compiled the narratives that go to form the chapters of the chronicles. Hence we have been led to believe by many a historian of the present day, that ours was a civilisation founded by streams of immigrants from India (north or south) a few centuries before the dawn of the present era. This line of thinking has had its own repercussions with results that are obviously not very conducive to a race of people who have preserved the dignity of their race most miraculously, from time immemorial up to the present day. It is the same line of thinking that led a majority of scholars and students of history, to pronounce that the bulk of the Sinhala culture is of extraneous origin and its beginnings have to be traced back to the Indian mainland. According to such dialectics an evaluation of all aspects of ancient Sinhala culture including architecture, painting, sculpture, writing as well as the beliefs, cults and practices of the Sinhalese would be incomplete without taking into account mainland India.

Sinhala Culture

On the contrary, recent investigations into archaeological, art-historical and such remains of ancient Sri Lanka have enabled us to establish that the Sinhala culture was not always dependant on or influenced by the political upheavals that took place in the neighbouring sub-continent. To our great consolation a recent writer on Sri Lanka art history too has expressed opinion which we could endorse as a perspicacious judgement of historical data analysis. This writer says that "the conversion of Ceylon (i.e., Sri Lanka) to Buddhism by Maurya missionaries in the 3rd century

B.C. is not a fortuitous historical circumstance dependant on Asoka's religious zeal, Mahinda's doctrinal persuasiveness or the inherent superiority of Buddhist metaphysics over primitive animism or theism, but rather a result of the fact that the cultural process within the island had reached a stage in which it was ready to receive and to accept those ideas that were prevailing in the civilized environment of the time." He further adds "that the proto-historic period certainly includes more than the Aryanisation of the island and may well go back much further than the two or three centuries suggested by some Ceylonese historians."⁵

Since our present thesis is meant to identify a particular type of shrine which we believe was founded by the pre-historic, autochthonous people of Sri Lanka, it has been thought discreet to stress a little on the subject of cultural influence or interchanges. The learned audience, I suppose, would bear with me for any digression. Now let us come to the theme proper.

There was a recent attempt by our antiquaries to identify a type of ruined structure with the shrine known as 'Asanagharas' or the edifice set up to house the seat or throne (*Asana*) symbolising the 'Adamantine Throne' (*Vajrasana*) of the Buddha.⁶

Vajrasana

The late Dr. Senerat Paranavitana has the following remarks to make on these so-called Asanagharas—"other objects of worship in the early period were the Asanas (thrones), no doubt representing the Vajrasana under the Bodhi-tree at Gaya, seated on which the Buddha conquered the Evil One. Such Asanas or thrones are said to have existed at the Bodhi-tree shrine at Anuradhapura (*Mahavamsa*, ch. xxxvi, v. 104). They were also found at stupas. But there were shrines in which the sole object of worship was a throne in the shape of a large rectangular slab of stone, smoothly chiselled, set up on a raised platform. This type of shrine was known as Asanagharas (*Papancasudani*, P.T.S. ed. Pt. 4, p. 111), an example being still found at a site known as *Pulukunavi* in the Batticaloa district. It is a circular building, the plan being marked by the bases for wooden pillars arranged in a circle. The

throne is on a platform at the back of the shrine."⁷

Subsequent to this observation by Dr. Paranavitana, massive monolithic platforms or seats, housed mostly in circular edifices, have been discovered at several other sites in Sri Lanka. Following the above observation of the late Dr. Senerat Paranavitana, other writers too seem to have preferred to identify all those structural edifices as a particular shrine intended to house the replica of the Adamantine Throne (*Vajrasana*) of the Buddha and as such an attempt to represent the Buddha in aniconic form.

A lengthy discussion of these architectural structures has been provided by Dr. C. E. Godakumbura in two of his research papers published not very long ago.⁸ Although we cannot subscribe to his view in identifying these structures, we are beholden to this scholar for the immense trouble he has taken in investigating and recording these monuments in the two research publications. In these two papers, Godakumbura has made an attempt to illustrate that these edifices are the remains of Asanagharas of Buddhist origin, a type of shrine mentioned in some early literary works.

Aniconic Object

Godakumbura subscribes to the view that these edifices have been founded by the Buddhists in Sri Lanka in historic times, that is, during the period of the Anuradhapura civilization. The couch-like massive stone platform is a symbolic representation of the Buddha's *Vajrasana* according to both Dr. Paranavitana and Dr. Godakumbura, hence an aniconic object of Buddha worship in ancient Sri Lanka.

The identification of these edifices with Asanagharas by Dr. Godakumbura and other antiquaries, however, does not seem to be convincing enough to us. Our investigations into these structures have enabled us to gather facts that would go contray to the generally accepted view on those edifices, that is, their identification with Asanagharas of Buddhist origin.

Up to date nearly twenty or more such Asanagharas have been discovered at a number of places scattered in various districts of the island. This would indicate that the cult associated with this edifice was widespread during ancient times.

That One False Thought

By Tu Kung Hsuan Hua*
(United States)

Sutra:

WHAT BEGINS IN A SINGLE THOUGHT
ENDS IN AN AEON, AND
DEPENDS ENTIRELY ON THE THOUGHTS
OF BEINGS FOR ITS CREATION.

Commentary:

THE entire world, with its cycles of creation, dwelling, decay, and emptiness, and everything in it, is produced from the false thoughts of living beings. With their false thoughts, living beings bring about the world—the planets, the stars, and the sun and moon.

Someone may be sceptical. "Science presents a different picture of things. They are not creations of false thought."

Fine. If you say it is not so, I won't insist that it is. But, by way of example, let's take a look at a hen and her eggs. To begin with, the egg is not a chick. When there are 15 or 20 eggs in one place, the hen strikes up a false thought: "I could hatch those eggs!" One egg alone wouldn't set her to brooding in this way. So all day she sits on the eggs. No one knows who taught her, but she just naturally knows to use her beak to turn the eggs over very carefully many times every day—turning them over in a precise and orderly fashion. Why? Because if she didn't turn them, the sticky substance inside the eggs would stick to the shell, and when the chicks hatched they would be stuck to their shells. Her beak is rather sharp and pointed and, to avoid breaking the eggs, she doesn't just peck at them to turn them. She very scientifically puts her beak under the eggs and gently rolls them over.

Surangama Sutra

After 21 days or so, the eggs hatch, and out pop the baby chicks.

* Tu Kung Hsuan Hua is the Venerable Tripitaka Master and the Abbot of the Gold Mountain Monastery, San Francisco. This article is taken from a lecture on the *Avatamsaka Sutra* delivered by the author recently.

How did they get there? From the mother hen's false thought to bring all the little chicks into the world. As it turned out, her false thoughts all came to pass. So the *Surangama Sutra* says, "Birth from an egg is due to thought; birth from a womb is due to emotion; birth from moisture is due to response and union; and birth by transformation is due to separation and change."

The doctrine here is perfectly clear and the mother hen hatching her eggs well-illustrates it: the world of chickens is a creation of false thought, and so is the world of horses, the world of cows, the world of dogs—in fact worlds of all kinds come about because of false thought.

When hatching her eggs, the mother hen concentrates solely on her task. She enters the "chicken-hatching samadhi," and the baby chicks arise from her samadhi. The chicks themselves are very intelligent and they know how to use their little beaks to break out of their shells. Just think of it: such tiny creatures—their bodies were once nothing but egg yolk. Now, they have a whole system of internal organs. Great is the power of false thought! From the example of the chickens, we can conclude that the same principle applies to all creatures.

Craving

False thought comes from ignorance. When ignorance arises, it conditions activity—and so the act of egg-hatching takes place. From activity, consciousness arises, and with consciousness come name and form. Name and form condition the six sense organs, the chicken-eye, the chicken-ear, the chicken-nose, the chicken-tongue, the chicken-body, and the chicken-mind. Complete with six sense organs, the baby chicken comes alive and can move around inside its egg. Gradually, its bones grow, its flesh takes shape, its feathers and eyes grow and contact arises. Through the function of contact, craving arises. Once there is craving, there

is the thought of grasping, the desire to take things for one's own. With grasping, there is existence. With existence, there is birth. Once there is birth, old age and death inevitably follow. Thus, birth, old age, sickness, and death continue without interruption. The mother hen, for example, while sitting on the eggs, has her fate of creation, dwelling, decay, and emptiness before her. If chickens are not butchered, they die of sickness or old age. After they die, they decay, and finally there is nothing left of them—emptiness.

False thought comes right along with birth. The baby chicks know right away how to go searching for food, and have false thoughts about food. When they are full, they look for a place to sleep, and have false thoughts about sleep. As tiny as they are, they understand these principles. When they wake up, they again have false thoughts of hunger, and go looking for food. Their false thoughts don't stop for an instant.

When they eat, they guard their food from the possible encroachment of other chickens, and won't give up a single grain. They staunchly protect their food rights, but the other chickens have their own false thoughts on the subject. They won't stand for this policy and they are willing to fight against such discrimination. The sudden clash of opposing false thoughts results in battle. One chicken bites the other and that one pecks at the first. One chicken bats the other with his wings and the other takes a swipe at the first with his claws, and the fight is on!

Egotism

We should all think it over. If the chickens can fight this way over food and be so obstinate, what can we expect from people? It's no wonder people continually push each other around, for food, for riches, and for gain. They run themselves ragged day after day for material affluence so that they can buy all the things they want. People fight to satisfy their selfish longings until they are totally exhausted. On a small scale, it applies to chickens. On an even smaller scale, mosquitoes buzz about and make a racket, trying to drive each other away and when they run across something to eat, they fight over it. Such large

scale greed! No wonder, among people, even the smart ones can't let go, but squabble over profit and fame. How stupid! This is how the world has gotten so messed up. Everyone's got his own selfishness and greed and lacks the ability to set himself aside and help others. Everyone thinks, "What about me? What about me?" Me, me, me..." This "me" has turned heaven and

earth upside-down and thrown the world into murky confusion. Mankind, sunk in it, has lost its way.

But the Buddha said, "What begins in a single thought, ends in an aeon/and depends entirely on the thoughts of beings for its creation."

* "Asmīmanassa yovinayo -- etamve paramam sukham", so said the Buddha

—Editor.

Notes of the Month

Dharma Realm University, U. S. A.

DHARMA Realm University in San Francisco is the first Buddhist University in the Western world. It will open its doors to students in early February, 1977.

The new University will be headquartered at a main campus in Talmage, California, near Ukiah, with an extension campus in San Francisco. Dharma Realm University was formally founded this month as a branch of the Sino-American Buddhist Association.

Education at the University will emphasize personally tailored programs of instruction that concentrate on the practical application of learning. Courses of study will offer students a chance to develop an ethical basis for living and an understanding of fundamental human values. The University represents the first major effort by the Buddhist community to establish a tradition of Buddhist higher education in America, in which the practice of moral and spiritual development, the principles of academic excellence, and the merits of Eastern and Western cultures will be combined. All programs are open to qualified students regardless of religious background, and courses in religious studies will not be required.

The University plans to develop a full curriculum and will grant A.A., B.A., M.A. and Ph.D degrees in three major program areas: Buddhist Studies, Liberal Arts and Sciences, and Practical, Creative and Individual Arts. Courses of study will be further divided into 16 major departments. Classes will be based on a semester system, in regular classroom, seminar and tutorial frameworks. A program of continuing education will make the University a learning and cultural center for people of all ages.

Initially, the greatest number of class offerings will be in East-West studies. An innovative program in Buddhist Studies will, in addition to monastic curricula, offer courses and workshops in Buddhist philosophy, psychology, and meditation techniques. Courses in Asian languages, literature, philosophy and culture; in Chinese medicine; and in Chinese art and *i'ai-chi chuan* are also planned.

The University campus will be part of the City of Ten Thousand Buddhas, a unique Buddhist community recently

established at Talmage, California. Three large reinforced brick buildings, set among trees and lawns, will house the University initially, and seven other existing major buildings have been allocated for future University use. Residential and recreational facilities, including an auditorium-gymnasium and swimming pool, will be available to students.

Connected with the University will be a World Religions Centre and an International Translation Centre. The World Religions Centre will sponsor workshops, conferences, and other special programs to aid in mutual understanding and goodwill among those of different faiths. The Translation Center will sponsor courses workshops, and special programs concerned with translation techniques for a wide range of languages and will co-ordinate a unique degree-program in translation.

Information about undergraduate and graduate study may be obtained from Dharma Realm University, City of Ten Thousand Buddhas, P.O. Box 217, Talmage, California 95481, or the University's San Francisco Extension at 1731 Fifteenth Street, San Francisco, California 94103.

Donations for the University are being actively sought and may be directed to the above San Francisco addresses.

The Sino-American Buddhist Association, the parent organization of Dharma Realm University, is a tax-exempt, non-profit religious and educational corporation with a strong international reputation and thousands of members throughout the world. Headquartered in San Francisco, the organization is particularly known in the international Buddhist community for its fostering of the highest ideals of ethical conduct and monastic training, of vigorous self-sacrifice for the general welfare, and of strict equality. One of its divisions, the Buddhist Text Translation Society, is devoted to the translation of the Buddhist Canon and other Buddhist writings into the major world languages and is the largest organization of its kind.

BANDARANAIKE DAY IN NEW DELHI

The Puja and Offering of Sanghika Dana to the Bhikkhus, according to Bud-

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dhist traditions, was performed in memory of the late Prime Minister, Mr. S. W. R. D. Bandaranaike of Sri Lanka and was attended by H. E. Justin Siriwardana, High Commissioner for the Republic of Sri Lanka in India along with the staff of the Embassy at the Buddha Vihara, Mandir Marg in New Delhi on the 26th of September, 1976.

CONFERENCE FOR PEACE IN TOKYO

The Fourth Asian Buddhist Conference for Promoting Peace in Asia and the World, was held at Bunker Centre Hall in Tokyo, Japan, from July 26 to 29, 1976.

Besides Japan, representatives from India, Sri Lanka, Bangladesh, Nepal, Laos, Singapore, North Korea, Thailand, Mongolia, Viet-nam, the Soviet Union and U.K.—about 75 religious leaders participated in the Conference. The Most Ven'ble Nisidatsu Fujii Gurugi, founder President of Japan Buddha Sangha Association who also has constructed 24 World Peace Pagodas in the World—including India—presided over the public meeting to mark the inauguration of the conference. On the following days, His Holiness Gombojev, Head Lama of Mongolia, presided.

The aims of the Conference: promoting post Indo-China peace, banning nuclear arms and other mass-destruction weapons, removing foreign military bases from Asia, including Diego Gaercia of the Indian ocean in particular and in other places of the world in general was discussed by all the leading Religious Representatives of the 12 countries, stressing the need to establish peace and unity of progressive forces for the establishment of this peace. The speakers condemned imperialism as the main enemy of the people. The people were exhorted to stand united in action to annihilate the last vestiges of imperialism from the world.

The Ven'ble Dr. N. Jinaratana Nayaka Thera, the Chief Sangha Nayaka of India, General Secretary of the Maha Bodhi Society of India was invited to attend as head of the Indian Delegation to the Conference. Due to ill health, he was substituted by the Ven'ble L. Ariyawansa Maha Thera, head of the New Delhi branch of the Maha Bodhi Society.

Land of the Buddha

In his address, the Ven. L. Ariyawansa stressed:

That our country has always supported world disarmament, establishment of world peace, co-operation among nations on the basis of the Five Principles which reflect Buddhist teachings. Under the leadership of Prime Minister Srimathi Indira Gandhi, our country is, therefore, determined to continue its effort for universal peace and harmony among the nations. It is in this context that the National Centre of the ABCP attaches great importance to the role of the Indian Buddhists because we are fully convinced that it is only in an atmosphere of harmony and peace where people can make progress and nations can defend their integrity and sovereignty. He continued: that we have already made headway and we are striving our best to unite all Buddhists in our National Centre so that India which is the Land of the Buddha, could further contribute its mite for promoting peace.

MAHA BODHI SOCIETY CELEBRATES 112TH BIRTH ANNIVERSARY OF ANAGARIKA DHARMAPALA

The 112th birth anniversary of Anagarika Dharmapala was celebrated with glowing tributes paid at the meeting held at the Buddha Vihara, New Delhi, on 17th September, 1976 under the Presidentship of His Excellency Mr. Justin Siriwardana, the High Commissioner for Sri Lanka, in India.

Ven. Ariyawansa welcoming the chief guest and others said that Ven. Dharmapala became Anagarika—homeless—to devote all his life to the happiness of humanity according to the compassionate teachings of the Lord Buddha. The sufferings which he underwent to revive Buddhism in India are worth praising. In brief, we can say that Ven. Dharmapala was a pioneer Sri Lanka Buddhist monk who wholeheartedly worked for the revival of Buddha Dhamma in India and abroad this century.

Shri A. K. Bandhopadhyaya, Joint Secretary, Ministry of Finance, Government of India, recalled Dharmapala's visit to the world's Parliament of Religions held in Chicago in 1893 and said that he as the founder of the Maha Bodhi Society of India and Sri Lanka was primarily responsible for the revival and organisation of Buddhism and Buddhist spirit, not only in these two countries but in many other countries as well. Shri Bandopadhyaya further said that the present amiable condition of various Buddhist shrines in India was largely due to the efforts of Anagarika Dharmapala.

Shri D. C. Ahir, Under-Secretary for Transport Ministry, Government of India, recalling the yeomen's services of Anagarika Dharmapala, said that the greatness of a man can be judged by the survival of the work he had done. The Maha Bodhi Society founded by the Anagarika is not only serving the cause of Buddhism; in the past 85 years it has now become an international society. It is to the credit of the Society and its Founder that it is the repository of all the sacred relics of the Buddha in India.

His Excellency, Mr. Justin Siriwardana, in his Presidential address stressed that it was 2,000 years ago that a King of Sri Lanka sent a sapling of the Bodhi Tree to be planted in Buddha Gaya and that it was Sri Lanka who sent Anagarika Dharmapala to this country to revive Buddhism and to renovate the sacred Buddhist places of pilgrimage. In India, he made all efforts to uplift the down-trodden people and to end the evil of the caste system. But the Golden Dream of Anagarika Dharmapala was fulfilled by Dr. B. R. Ambedkar by setting the Wheel of Law in motion in 1956. His Excellency reminded that all Buddhists should complete his work, which he left off in 1933, by uniting together for the cause of Universal Peace.

SUICIDE PACT BY 12 BUDDHISTS IN VIETNAM

Twelve Buddhist nuns and monks burned themselves to death simultaneously in a village of the Mekon Delta recently in protest against persecution by Vietnam's Communist regime, the United Buddhist Church of Vietnam has announced.

The church's delegation in France published a photo-copy of a note written by the 12—Thich Hue Hien, Abbot of the Duoc Su Monastery, two other monks

and nine nuns—to explain their actions. The note appealed to the Communists to “respect the right to freedom of worship of all religions.”—A.P.

SINGAPORE UNIVERSITY BUDDHIST SOCIETY

Ven. Ananda Mangala Thera, who has been engaged for 15 years in Dhammaduta work in Malaysia and Singapore has been elected for the 11th year in succession to be the Hon. Patron cum Hon. Chaplain to the University of Singapore Buddhist Society. He has also been elected for the 10th year in succession to be the Hon. Religious Advisor to the Singapore Polytechnic Buddhist Society.

The Venerable Thera is an outstanding member of the Sangha from Sri Lanka. He has not only served in Singapore with great honour and distinction, but has also served the cause of Buddhism in a wider world engaged in ‘Multi-lateral Dialogue.’

Buddhist Youth

As Hon. Founder Director of the Singapore Buddhist Youth Organisation’s Joint Celebrations Committee, the Venerable has been able to exercise his greater training techniques to bring the youth towards a more intimate involvement in Buddhism through its philosophy, morality, discipline, culture, and psychology.

The Venerable is a devoted nationalist from Sri Lanka. He has not failed to instil into the young Singaporeans the importance of being Singaporean. He has ably channelled the resources of the Buddhist Youth in Singapore towards a constructive and meaningful belonging to the Religion of Buddhism and Singaporean Nationhood.

WORLD CONGRESS OF FAITHS

The World Congress of Faiths celebrated its 40th Anniversary by holding its largest Conference yet, at Christchurch College, Canterbury, from the 29th of July to the 1st of August, 1976.

On the opening day the Deputy Mayor of Canterbury greeted the members and several of the speakers gave interviews to television and the press. Ven. Thich Nhat Hanh, of the Buddhist Peace Delegation in Paris, gave a *Buddhist talk* and the Chairman, Archbishop George Appleton, spoke from the Christian standpoint. In the evening the Lord Abbot Kosho Ohtani, of Nishi Hongwanji, Kyoto, conducted a *Buddhist service*, assisted by Professor Miyaji, who accompanied him, and by Dr Inagaki, Rev Shima and Rev. Jack Austin all of Shin-shu.

Shin Buddhism

Professor Harban Singh of New Delhi spoke on the Sikh position, whilst the Lord Abbot Kosho Ohtani gave a talk on Shin Buddhism. The talk about Hinduism was given by Professor Donald Bishop of Washington State University, which was followed by Hindu Music.

At the first Conference called by the WCF in 1936, it was the late Dr. Daisetz Teitaro Suzuki who represented Japanese Buddhism. It was very fitting, therefore, that it should be proclaimed, 40 years later, by the head of the sect to which Dr. Suzuki actually adhered, and at whose University he lectured—the Shin

Sect. The service conducted by the Chief Abbot was the first of its kind to be seen in England. Buddhism was also well put forward by the Ven. Thich Nhat Hanh, whose quiet exposition made a deep impression.

SHIN BUDDHIST ASSOCIATION

On the 4th August, 1976, there took place in London an historic event—the inauguration of the new Shin Buddhist Association. This was conducted by the Chief Abbot, the Most Reverend Kosho Ohtani, who was making his first official visit to England.

The Lecture Room of the World Congress of Faiths had been transformed into a beautiful Shrine Room by the patient efforts of Professor Miyaji and Dr. Inagaki, with the help of their wives, and using the magnificent altar ornaments kindly provided by the Chief Abbot and Hongwanji Headquarters.

When members and others had filled the room, the Chief Abbot entered and intoned the *Nembutsu*. Rev. Dr. Inagaki then offered the aspiration, in English, accompanied by Japanese court music on tape. San Butsu Ge (the Praises of the Buddha) and the *Nembutsu* recitation followed, and the Benediction was given.

Once the Inauguration was over, the Lord Abbot gave a talk on Shin Buddhism, and all those present were handed a book entitled “Shinran in the Contemporary World” to add to the rosary which they already had. Messages were read from well-wishers unable to be present, whilst representatives of various Buddhist organisations were welcomed. In particular, Ven. Dr. Vajiragnana and Mr. & Mrs. Haviland Nye of the British Buddhist Association, Dr. Maurice Walshe of the Buddhist Society, Ven. Dr. Walpola Rahula formerly of Paris, and Rev. Andre Chevrier of Switzerland.

New Journal

The Shin Buddhist Association plans to hold meetings for worship, meditation, *sutra* recitation and talks and to conduct study groups. It intends to publish booklets and other material, including a journal which will take the name “Western Buddhist”

Those interested are asked to contact the Chairman, the Rev. Jack Austin, at Mulberry House, Epsom Road, Ewell, Surrey, KT 17 1JL. Japanese speaking people may get in touch with Rev. Dr. Hisao Inagaki at 83, Leaside Crescent, London, NW11 0JL.

MORE ABOUT “OAKEN HOLT”, THE BUDDHIST CENTRE AT OXFORD

World Buddhism has reported on a mass ordination ceremony at Oaken Holt in its September issue.

Prior to the purchase of Oaken Holt for a Buddhist Centre in April 1971, the present founder of the Buddhist Centre—U Myat Saw—had spent some two years looking for a suitable property to found a Buddhist Centre.

U Myat Saw as the Founder of the Centre was charged with acquiring a suitable property that would be self-financing and in such an area that it could cater to the needs of the rising generation. Proximity to a university town was one of the guidelines and Oaken Holt with its proximity to Oxford has been an excellent choice.

Its Activities

The Buddhist Centre was officially opened on 4th December, 1971. Seven Buddhist monks took part in the Opening Ceremony by reciting the sacred Buddhist texts in the Shrine Room followed by a lecture on Buddhism. Over 100 Buddhists and members of the public attended the Opening Ceremony.

The President of the Buddhist Centre is the Venerable Dr. H. Saddhatissa, who is head of the London Buddhist Vihara and who has actively engaged in Buddhist activities in the U. K. for the past thirty-five years. For the purpose of running the spiritual activities of the Centre, the Venerable Saddhatissa arranged to invite the Venerable K. Piyatissa, Directory of Buddhist Information in Colombo, Sri Lanka. The Venerable K. Piyatissa arranged for weekly lectures on Buddhism at the Buddhist Centre for the first three years while the Venerable L. Siridhamma also assisted and helped in the weekly lectures.

The Lodge of Oaken Holt was made a Vihara (Monastery) and housed not only the two Buddhist monks, but all visiting monks who came to the West and either passed through Oxford or stopped over at Oxford during their tours. The Monastery of Oxford has housed some of the most eminent monks in the Buddhist world and the lectures were a regular feature when such eminent monks took up residence at the Monastery.

The Venerable L. Siridhamma is now the resident monk of the Buddhist Centre Vihara (Monastery).

Theravada Buddhism

Theravada Buddhism places the greatest emphasis on the Order of the Monks—known as “The Sangha”—for preserving and propagating the teachings. Buddhism is not a theistic religion. It is a philosophy, a teaching and a way of life. It acknowledges no superior other than man himself as the controller of his fate and the moulder of his destiny. It is a man’s past actions in all his previous existences which has brought him to this state and made him what he is. It is his thoughts and actions which will decide what becomes of him in future existences. This is known as “the cycle of Samsara”—the endless wheel of births and deaths in all forms of existence with all the sufferings it entails. All these are known as “conditioned existences” existence subject to old age, disease and death with suffering as the key note of all—existence. The teachings of the Buddha—known as the Dhamma—is the system by which man can unfetter himself and obtain liberation from the endless rounds of births and deaths in various forms of existence. This ultimate liberation is known as Nivana.

Vipassana Meditation is the first step a person takes on the path for ultimate unfettering oneself and achieving Nivana. The Path is long and difficult—but it is possible of achievement by anyone who makes the effort. The system is open for any one to come and try—and find out for himself.

Not for Proselytizing

It may be added that the Buddhist Centre is NOT a Missionary Centre for proselytizing and converting. The Courses of Vipassana Meditation are open to all creeds and the aim is for all those who come and practise the discipline to benefit thereby.

SIMAMALAKA ON BEIRA OPENED

It is a happy coincidence that the ceremonial opening of the Simamalaka takes place in the month of October (Vap) in which important events connected with Buddhism had taken place", said the President of Sri Lanka, Mr. William Gopallawa at a meeting which followed the opening by him of the Simamalaka built on the Beira lake by the Gangarama temple, Hunupitiya (vide *World Buddhism* Vol. XXIV, No. 10, p. 272 f).

After paying a generous tribute to the donors—Mr. and Mrs. S. H. Moosajee and Mr. and Mrs. Askar Moosajee and the committee of the Sri Jinaratana Bhikkhu Training College for the keen interest taken to make it possible for the building to be completed in a short time, the President referred to Ven. Hikkaduwe Sri Sumangala Nayake Thera, the first viharadhipathi of the Gangarama temple who had worked tirelessly for the revival of Buddhism, the Sinhala language and culture, and occupied a unique position as a scholar in the Buddhist world.

The President added that he selected his chief pupil, Ven. Sri Jinaratana Nayake Thera to be in charge of the vihare. The latter and his pupil the present viharadhipathi, Ven. Devundara Vachissara, Sangha Nayake of Colombo, continued the good work started by Ven. Hikkaduwe Sri Sumangala Nayake Thera. They were responsible for the services performed by the vihare at Hunupitiya to the Buddhist public.

"May this Simamalaka opened in the presence of this distinguished gathering serve the Sangha and perpetuate the Buddha Sasana," concluded the President.

Mr. T. B. Ilangaratne, Minister of Public Administration, Home Affairs and Trade said now the people were realising the value of Buddhism. No good life could be led without a religion.

Mr. P. B. G. Kalugalle, Minister of Shipping, Aviation and Tourism said that the first Simamalaka in Sri Lanka was built by King Devanampiyatissa on the instructions of Arahata Mahinda. Since then other kings had built such structures. It was in keeping with that tradition that the Government had co-operated in the venture.

Mr. R. S. Perera, Minister of Information and Broadcasting said it was a pleasure for him to be present on the occasion as the M.P. for Kelaniya which the Buddha had visited 2,500 years ago. He was also honoured as a Catholic to be present at such a hallowed function.

CUSTODIAN OF BUDDHA'S TOOTH RELIC

A ministerial committee appointed by the Prime Minister, Mrs. Sirimavo Bandaranaike, has recommended that legislation be introduced vesting the custody of Lord Buddha's tooth relic in the President of the Republic as the head of State as during ancient times when the king was its custodian.

Influence of Buddhist Doctrine

Gautama the Buddha, is claimed as one of their God's 10 incarnations by a large section of Hindus with the exception of some. Buddhist ethics are absorbed in Hinduism and the Doctrine of Ahimsa has an important place in the epic Mahabharatam. Buddhism's influence is essentially due to the character of the Buddha and his compassion to all—even to the wrongdoers and the perverse. The Buddhist doctrine of Pancha Seela and its secular principles have influenced present day Indian political thought. Buddha's teachings have been collected as Abhidhamma (Philosophy), Vinaya (Discipline), Sutta (Dialogues) and Jatakas. The Buddhist manual, Dhammapada, is akin to Thirukkural. Buddhism, a world religion, has two forms—the Hinayana and the Mahayana, thus observed Dr. P. Nagaraja Rao in a lecture on Buddhavataara at "Dharmaprakash" in Madras. According to the Madhwas, he said, Lord Narayana appeared as a child but his teachings were misunderstood by some. In the Hinayana, Buddha has been looked upon as a saviour, pointing out the way for salvation. Mahayana school treats Him as God and worships Him. Its texts are in Sanskrit. Converts to this school (like Nagarjuna) have enriched its logic. Zen Buddhism favoured by intellectuals, was prevalent in Japan. It had its base in meditation and its masters

taught people to attain salvation by that process and without scriptures.

NAYAKE THERA WARNS OF THREAT TO BUDDHISM

Buddhism is the priceless heritage of the Sinhalese. The paramount duty of the Maha Sangha is to safeguard it for the benefit of the generations to come. It is time for the Maha Sangha to shed petty differences and organize as one strong body to meet the challenge, said Ven. Karaputugala Wipulasena, Adhikarana Sangha Nayake and president of the Dakshina Lanka Amarapura Sangha Sabha at a meeting of the sabha held at Jayasumanaramaya, Kotuwegoda, Matara.

Amarapura Sect

The meeting was held to draft a constitution for the Dakshina Lanka Amarapura Maha Sangha, at Wevurukannala Buduraja Maha Vihare, Dikwella. About 100 children were ordained as bhikkhus when Ven. Kosgoda Amarawansa Maha Nayake Thero visited the temple on his tour of Matara.

Ven. Wipulasena Nayake Thero said there had never been greater threats to Buddhism in the 2,284 years of its history as they had witnessed today. For the last 30-40 years there had been a subtle campaign to wipe out Buddhism. Today the campaign was causing concern among informed Buddhists.

672 BHIKKHUS AMONG 7,500 NEW GRADUATE TEACHERS

Six hundred and seventy-two bhikkhus are among the 7,500 graduates who have been appointed graduate teachers with effect from November 1, 1976.

Recently Education Minister, Dr. Badi-ud-din Mahmud, handed over their letters of appointment at a meeting at the Ratmalana Paramadhamma Chetiya Pirivena Hall. The meeting was held under the patronage of the Ven. Mapalagama Vipulasara, President of the Sri Lanka Bauddha Maha Sammelanaya.

Dr. Mahmud said at the presentation that his Ministry was doing everything possible to develop Buddhism and other religions.

The Minister praised the Prime Minister and the Government for sanctioning the appointment of such

(Continued on page 88)

Buddhism in Indonesia

By Narada Maha Thera
(Sri Lanka)

THE modern Indonesia was formerly a Buddhist Kingdom with Sri Vijaya as the Capital.

Java, which comprises a part of Indonesia, is a mystic country hallowed with ancient traditions. Borobudur, which means "Hill Vihara", stands to the eternal credit and glory of Indonesian Buddhists. It is the best artistic Buddhist symbolical sacred building in the Buddhist world. It is in fact a sermon on stones. The cynosure of all foreigners, Buddhists and non-Buddhists, is this world-famous Borobudur.

The present Indonesia is predominantly a Muslim country where complete religious freedom prevails.

It gives me pleasure to state that religion, whichever one chooses, is compulsory in colleges and universities. The Government is particularly anxious to see that all act in perfect harmony as religious citizens and not as irreligious people without any morals.

Borobudur

Attracted by famous Borobudur, I had the fortune to visit Java about 40 years ago during the Dutch regime. Perhaps I was the first Bhikkhu, wearing yellow robes, to visit Java after the 12th century. The sight of a Bhikkhu was so extraordinary that a young Javanese approached me and inquired whether I was Mahatma Gandhi.

At that time Theosophy was flourishing in Java. Javanese and Chinese Buddhists were in a minority. Only one Javanese Theosophist, still alive, was initiated as an upasaka formally reciting the Tisarana and Panca Sila.

One elderly Chinese gentleman was trying to propagate the Dhamma by his writings. His learned daughter acted as my interpreter. She has since translated my "Buddhism in a Nutshell" into Indonesian and has published about three editions. The translation has become very popular. Parts of the booklet are being published in instalments in a leading newspaper in Sumatra.

Encouraged by my first visit, I paid several more visits.

On the subsequent occasions I went from city to city, and even to remote poor villages where Javanese still profess Buddhism, saying that Buddhism is in their blood, teaching the Dhamma accompanied by an Indonesain Bhikkhu who enthusiastically worked and is still working for the welfare of Buddhism in Indonesia. Interest in Buddhism increased. Many were given Buddhist names and they are still using them.

Vesak celebrations were held in Borobudur on an elaborate scale. Thousands from various parts attended and conducted a procession carrying lights. Discussions on different aspects of the Dhamma were conducted from 10 p.m. to 2 a.m.

Bali

A Sima was consecrated in Watugong. Theras from Burma, Thailand, Cambodia, Sri Lanka and Indonesia participated in this historic ceremony. An Indonesian gentleman, Manager of the only Buddhist school in Jakarta, who was ordained by me as a Samanera, was granted the Upasampada Ordination in this new Sima. A Buddha relic was presented by me on behalf of all Indonesian Buddhists. Another relic was presented to all Balinese Buddhists. In Bali an educated Balinese young man was ordained and granted Upasampada Ordination.

Credit should be given to the self-same Bhikkhu who accompanied me for taking the initiative in these successful historic ceremonies.

On a later occasion I presented a relic to Buddha Gaya temple in Watugong. Now a cetiya has been constructed and is in charge of a Javanese Master of Agriculture who was ordained by me in Singapore and was granted the Upasampada Ordination there.

At present there are Indonesian and Thai Bhikkhus who are actively engaged in spreading the Dhamma throughout Indonesia. Many disinterested Theras are an urgent necessity to teach the Dhamma as Theravada Buddhists are steadily increasing. Buddhist Viharas or

Cetiyas are being multiplied in cities and remote villages. A few Buddhist schools also have been established.

More Buddhist Institutions are needed to educate the young in their religion and save them from conversion. Children do study the Dhamma in their schools. Buddhists, young and old, are to be complimented on the orderly and charming manner they recite *gathas* and *suttas* in Pali. A book with devotional *gathas* and the three *Suttas*—Mangala, Ratana and Metta—have been compiled and published by a young Indonesian Buddhist lady and is widely circulated. More and more Buddhist books in Indonesian should be published to educate the increasing number of Buddhists.

As Theravada Buddhists are recognised by the Government there is no necessity to introduce an Adibuddha as a substitute for God which the Historic Buddha denies. Buddhists, though non-Theists are not Communists. Buddhists are very religious. In fact all the Buddhist nations in the East grew up in the cradle of Buddhism.

Buddhists are aware of the fact that the Bhikkhuni Order is now extinct and nobody can resuscitate the Order. Devout ladies can lead a celibate life by observing the ten precepts. They may call themselves Brahmacharinis or nuns in English.

Theravada Buddhism is rapidly growing in Indonesia.

Buddhists should unite without dividing themselves into groups and factions and work for the spiritual regeneration of developing Indonesia in perfect harmony with their sympathetic Muslim bretheren and sisters.

Few back issues of
WORLD BUDDHISM
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and
WORLD BUDDHISM
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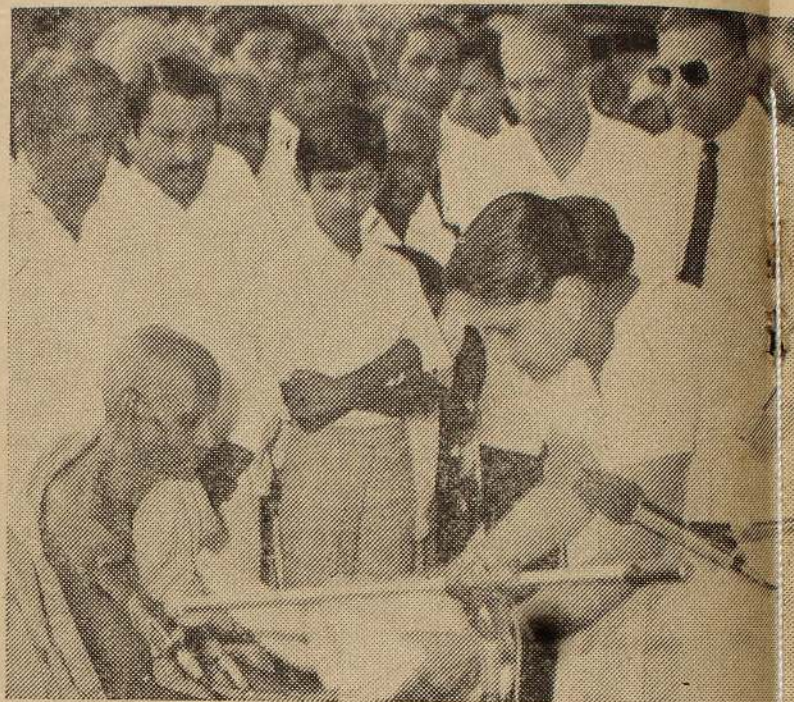
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SERENE BUDDHA COLOSSUS IN FRONT COL



The replica of the famous Avukana Buddha statue, made out of concrete cement mortar and raised in front of the BMICH, Colombo. The master sculptor Mr. Henry Dharmasena, who fashioned out this image is seen here in front of his masterpiece with the President, Mr. William Gopallawa.

The Avukana statue is a world-famous Buddha colossus carved out of a living rock, by an ancient Sinhala sculptor, in the days of the Anuradhapura Kingdom, and is one of the best preserved Buddha images from Sri Lanka. The replica of the Avukana statue too betrays all characteristics inherent to the original one. The coiffeur is in snail-shell pattern coils of hair. The left hand holds the hem of the civara (robe) while the right hand is in asi (or abhaya), blessing attitude. The serene face of the Buddha emanating limitless compassion — Mahakaruna — attracts the onlooker.



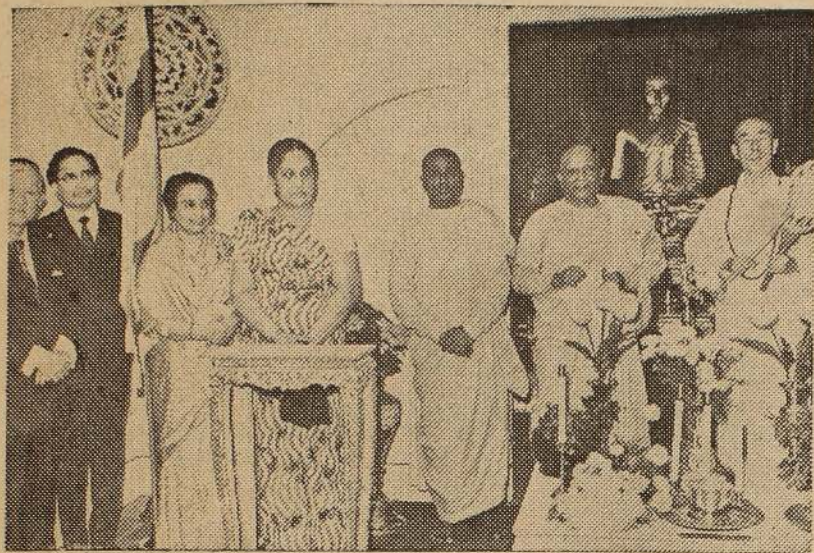
The Prime Minister, Mrs. Sirimavo Bandaranaike, offering "Pril" to the Maha Sangha at the religious ceremony held at Horagolla, on the September, in honour of the late Prime Minister, Mr. S.W.R.D. Bandaranaike.



Members of the Sasana Sevaka Society, headed by Ven. Mada Pannasiha Mahanayaka Thera, made a presentation of two recently published books on Buddhism to the President of the Republic of Sri Lanka, Mr. William Gopallawa. The two books are entitled "This Colourful World" and "Buddhism in Pictures" respectively.

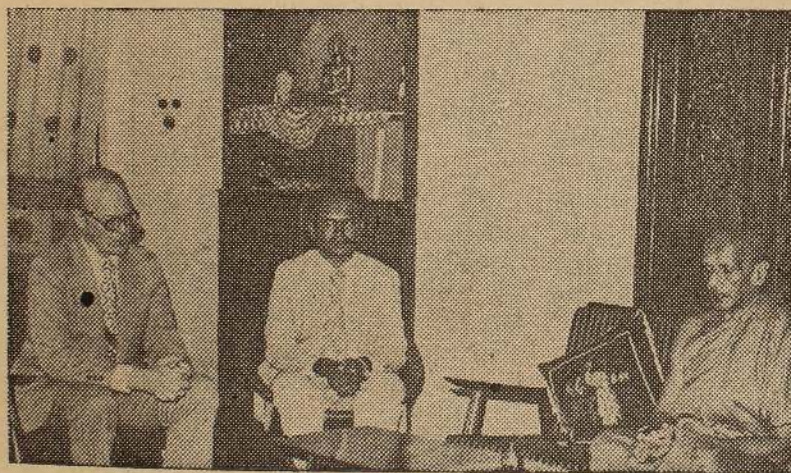
ONT OF THE BMICH, LOMBO

BUDDHIST ART TREASURES



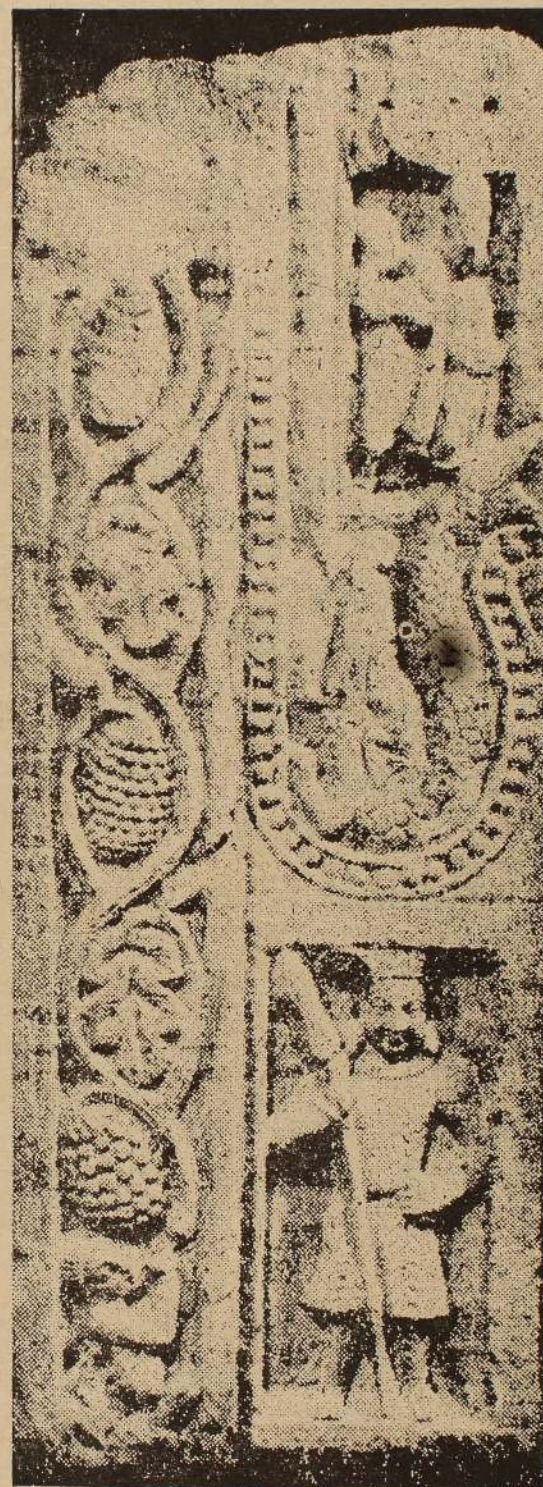
The Prime Minister, Mrs. Sirimavo Bandaranaike, participating in a religious ceremony held at the Washington Buddhist Vihara, during her recent visit to the U. S. A. Here the Prime Minister is seen with the Ven. Dikwelle Piyananda Thero, chief incumbent of the Vihara (second from right) and the Ven. Henepola Gunaratana Thero (third from right).

"Prikara"
the 26th
anaike.



Mr. John H. Reed, the new American Ambassador in Sri Lanka, paid a courtesy call on the Mahanayaka Thera of the Asgiriya Chapter, Ven. Panditha Sirimalwatte Ananda.

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A sculptured stele of a Buddhist railing from Mathura unearthed recently. Mathura is the famous Buddhist Art Centre in North India, of the Kushan dynastic Kings who ruled at Gandhara. The above relief carving shows much likeness to some of the early Sinhalese bas-reliefs from Anuradhapura. The Sinhalese had established cultural relations with the Buddhist centres of the Gandhara Kingdom even before the Christian era. The above carving is belonging to the Kushanas is post-Christian in date. The undulating vine-creeper motif issuing out of a mannikin's mouth, has its parallels in the early Anuradhapura lithic carvings. Note the happy genius in an alcove, representing a warrior dressed in a typical Scythian long tunic and heavy boots, holding a mace in the right hand and the left hand kept akimbo.

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THE TAO OF PHYSICS

THE TAO OF PHYSICS: By Dr. Fritjof Capra, Published by Shambhala Publications in Berkeley, California, 1975, is paper bound and sells for around \$ 6.00

DR. CAPRA, a research physicist, says he gradually began to realize that a consistent view of the world is beginning to emerge from modern physics which is harmonious with ancient Eastern wisdom. "Eastern mysticism provides a consistent and beautiful philosophical framework which can accommodate our most advanced theories of the physical world", Quantum theory and relativity theory both force us to see the world very much in the way a Hindu, Buddhist or Taoist sees it. As a matter of fact the term 'physics' is derived from 'physis' meaning, originally, the endeavor of seeing the essential nature of all things.

Early Greek thought as described by the philosophy of Heraclitus of Ephesus was very close to that of ancient Indian and Chinese philosophy. This organic philosophy of the unity of all things was side-tracked by that of Parmenides of Elea, Aristotle, and even Descartes. Thus, in the West, an early sprout of viewing all things as a unity which contains and transcends all opposing forces was nipped in the bud and a fragmented world view was grafted on. This fragmented, separatist, view applied also to man and society and this Cartesian division and mechanistic world view has alienated us from nature and from our fellow beings.

The various schools of Eastern mysticism all emphasize the basic unity of the universe. "The highest aim for their followers is to become aware of the unity and mutual interrelation of all things, to transcend the notion of an isolated individual self and to identify themselves with the ultimate reality." "The division of nature into separate objects is not fundamental and any such objects have a fluid and everchanging character." The two basic themes are the unity and interrelation of all phenomena and the intrinsically dynamic nature of the universe; a conception of the world in which man's scientific discoveries can be

in perfect harmony with his spiritual aims and religious beliefs.

Early in the book is a discussion of the two kinds of knowledge or two modes of consciousness which have been termed the intuitive and the rational. The East speaks of a higher and a lower knowledge; 'absolute' and 'relative' knowledge; 'transcendental truth' and 'conditional truth'; and, finally, the complementary nature of the intuitive and the rational by the archetypal pair *ying* and *yang*.

"Because our representation of reality is so much easier to grasp than reality itself, we tend to confuse the two and to take our concepts and symbols for reality. It is one of the main aims of Eastern Mysticism to rid us of this confusion" "What the Eastern mystics are concerned with is a direct experience of reality which transcends not only intellectual thinking but also sensory perception." D. T. Suzuki wrote, "Personal experience is... the foundation of Buddhist philosophy. In this sense Buddhism is radical empiricism or experientialism." In Eastern mysticism direct intuitive insights into the nature of things become a constant awareness; non-conceptual awareness of reality.

Buddhist Philosophy

Dr. Capra points out that "our common language is not only inaccurate, but totally inadequate to describe the atomic and sub-atomic reality." Heisenberg writes, "In quantum theory we have no simple guide for correlating the mathematical symbols with concepts of ordinary language; and the only thing we know from the start is the fact that our common concepts cannot be applied to the structure of the atom." When the physicist and the mystic want to communicate their knowledge, their statements are paradoxical and full of logical contradictions. Thus, paradoxes are characteristic of all mysticism and since the beginning of this century they are also characteristic of physics. A problem is that what we see or hear, are never the investigated phenomena themselves

but always their consequence. "The atomic and subatomic world itself lies beyond our sensory perception."

It is shown how the concept of a 'force' in Newton's mechanics gave way to the concept of a 'field' in Maxwell's electrodynamics. A very interesting consequence of advances in modern physics calls in question the concept of the reality of matter. Quantum theory has demolished the classical concepts of solid objects and of strictly deterministic laws of nature. Subatomic particles have no meaning as isolated entities and quantum theory reveals a basic oneness of the universe.

The Relativity theory showed that mass has nothing to do with any substance, but is a form of energy. Matter has appeared completely mutable—the whole universe appears as a dynamic web of inseparable energy patterns. The universe is thus experienced as a dynamic inseparable whole which always includes the observer in an essential way.

The conception of physical things and phenomena as transient manifestation of an underlying fundamental entity is not only a basic element of quantum field theory, but also a basic element of the Eastern world

view. In physics *the quantum field* is seen as the fundamental physical entity and it cannot be identified with the underlying entity of the Eastern mystic.

Long and Nagarjuna demonstrated that reality, ultimately, cannot be grasped with concepts and ideas. Hence, he gave it the name 'sunyata' the 'void', or 'emptiness'. "When the futility of all conceptual thinking is recognized reality is experienced as pure suchness." It is not a state of mere nothingness but is the very source of life and the essence of all forms.

As the book progresses we see the sentence, "The 'bootstrap' hypothesis (of physics) not only denies the existence of fundamental constituents of matter, but accepts no fundamental entities whatsoever; no fundamental laws, equations or principles." "Physicists have come to see that all their theories of natural phenomena, including the 'laws' they describe, are creations of the human mind; properties of our conceptual map of reality, rather than of reality itself."

In the Eastern view then as in the view of modern physics, everything in the universe is connected to everything else and no part of

it is fundamental. In the 'Bootstrap' theory, as in the Mahayana, the emphasis is on the interaction, or 'interpenetration', of all particles. Furthermore, the bootstrap and the Mahayana views of matter are both views which see objects as events whose mutual interpenetration can only be understood if one realizes that space and time, too, are interpenetrating.

Eastern mystical traditions have always regarded consciousness as an integral part of the universe. Man is seen as the living proof of cosmic intelligence; in us, the universe repeats over and over again its ability to produce forms through which it becomes consciously aware of itself. G. F. Chew writes, "Carried to its logical extreme, the bootstrap conjecture implied that the existence of consciousness, along with all other aspects of nature, is necessary for self-consistency of the whole." The understanding of one's consciousness and of its relation to the rest of the universe is the starting point of all mystical experience.

Douglas M. Burns
(Thailand)

Catholic Monk's Interest in Zen

THOMAS MERTON ON ZEN: Selection of his most important writings, Sheldon Press, Marylebone Road, London NW1 4 DU England. ff 4.95 (cloth) £ 2.50 (paper).

RECOGNIZED as one of those rare Western minds, Thomas Merton, a Catholic monk of the United States, "had not only studied Buddhism from outside but had grasped it by empathy and living participation from within."

Merton believed that there must be a little of Zen in all authentic creation and spiritual experience. He says that both Christians and Buddhists can equally well practise Zen. Zen has much to teach the West. There is not a little in Zen that is "pertinent to our own ascetic and religious practice."

But, he observes, Zen must be

grasped in its simple reality. "Though few Westerners will ever actually come to a real understanding of Zen, it is still worth their while to be exposed to its brisk and heady atmosphere", he remarks.

Merton who died tragically while attending a religious conference in Bangkok in 1968, was said to have advocated that the introduction of Zen meditation in Christian schools, would be of great benefit as the highest forms of Zen meditation were akin to the teachings of orthodox Christianity. Zen lays great emphasis on meditation and Merton's views and comments on Zen meditation are recorded.

Buddhist Monks

His writings on Zen came from a depth of understanding rather

than from a surface comparison. In his posthumous *Asian Journal*, which was reviewed in these columns, he related meetings with Asian contemporaries, mostly Buddhist monks, with whom he discussed and studied Buddhism.

Asking what exactly is Zen, Merton answers that it must be said at the outset that philosophically or dogmatically speaking, the problem has no satisfactory answer. Zen simply does not lend itself to logical analysis.

Yang and Ying

He utilises the Yang (positive) and Ying (negative) aspects to explain what Zen is. This has been used to explain the difficult-to-explain conditions of Nirvana too. The first is to explain what it is not and then to say what it is.

Negatively, Merton explains Zen by signifying what it is not. Zen is not a religion, not a philosophy, not a system of thought, not a doctrine. It is not a system of any kind. It refuses to make any statements

about the metaphysical structure of being and existence.

"It is not a technique of introversion by which one seeks to exclude matter and the external world, to eliminate distracting thoughts, to sit in silence emptying the mind of images...Zen is not a mysticism of introversion and withdrawal. It is neither quietism nor Hesychasm. It is not 'acquired contemplation.'"

Zen does not consist in self-realisation as an affirmation of one's own limited being, or as fruition of one's inner spiritual essence. It is not a systematic explanation of life, it is not an ideology, it is not a world view, it is not a theology of revelation and salvation, it is not a mysticism, as it is understood in the West. Zen is not concerned with God in the way Christianity is.

Positively, Merton says Zen is a way and an experience. Zen is a product of the combination of Mahayana Buddhism with Chinese Taoism which was later transported to Japan and further refined there. Zen insight is at once a liberation from the limitations of the individual ego and a discovery of one's "original nature." Zen is the very awareness of the dynamism of life.

Zen is the most mysterious of all spiritualities—being so full of impudent paradoxes—"that is at first a real scandal to the rational spirit of the West." Zen places no reliance upon the authority of scriptures (sutras) as do other Buddhist sects, and it does not place any confidence in spiritual rules or methods.

Zen is a full awareness of the dynamism and spontaneity of life, and hence it cannot be grasped by mere introspection, still less by dreaming. The whole system of Zen may be said to be nothing but a series of attempts to set us free from all forms of bondage. Zen is a philosophic and existentialist type of spirituality, capable of bringing man into an authentic confrontation with himself, with reality, and with his fellow man.

Salvation

The Zen experience is first of all a liberation from the notion of "I" and of "mine". The practice of Zen aims at the deepening, purification, and transformation of the consciousness. It has a spiritual and metaphysical dimension. It is a way of

insight rather than a way of salvation. The final awakening of the Zen consciousness is not simply the loss of self, but the finding and gift of self in and through all.

Zen is situated in the religion of a Buddhism which seeks the salvation of all creatures by insight. Zen must be grasped in its simple reality, not rationalised or imagined in terms of some fantastic and esoteric interpretation of human existence. Zen teaches nothing. It merely enables us to wake up and become aware.

Regarding Buddhism and its introduction to the West, Merton admits that a great deal of study remains to be done to clarify the basic concepts on Buddhism, which have usually been translated by Western terms that have quite different implications. "We have habitually taken Western metaphysical concepts as equivalent to Buddhist terms, which are not metaphysical, but religious or spiritual."

Enlightenment

So important is metaphysical insight in Buddhism, that it replaces theology and would make of Buddhism a religious philosophy rather than a religion, points out Merton. Though there has been much philosophical speculation among various schools of Buddhism, the basic insight of Buddhism goes beyond speculation and renounces it.

On the subject of Nirvana, Buddhist enlightenment, the highest goal of man, Merton says that it has been completely misunderstood in the West. "Perhaps this is because the concept of Nirvana reached the West in translations of ascetic texts of the Little Vehicles, which emphasised the extinction of desire and the negative aspect of Buddhist enlightenment."

Truth is found in the wholeness and simplicity of Nirvana, perfect awareness and perfect compassion. Nirvana is the extinction of desire and the full awakening that results from this extinction. Nirvana is found in the midst of the world, around us, and truth is not somewhere else.

Merton has advocated a better and mutual understanding between Christianity and Buddhism. But, he says, the great obstacle to this understanding lies in the Western tendency to focus not on the Bud-

dha's experience, which is essential, but on explanation, which is accidental and which Zen often regards as completely trivial and even misleading.

A. de S.*
(Sri Lanka)

* 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.

Notes of the
(Continued from page 82)

a large number of graduate teachers. This was the highest number of graduates to be appointed as teachers on any single occasion.

He hoped that the bhikkhu graduate teachers would help children to learn Buddhism.

TAMIL NADU BANS COW SLAUGHTER

The Tamil Nadu Government has banned slaughter of cows and heifers in the State with immediate effect.

This follows representations that slaughter of cows and heifers affected the rural economy by depriving the supplemental sources of income to the marginal and small farmers and reducing the availability of breeding stock for upgrading milch animals.

The Government has considered it necessary to impose a ban on cow slaughter in the interests of milk production and improvement of the rural economy, according to an official press release.

WORLD BUDDHISM VESAK ANNUAL 1977 - 2521

Contributions should reach the Editor before the end of January, 1977.

The Editor would be grateful if the *curriculum vitae* of each writer, too, is sent along with his or her contribution.

Repositories of Ancient Sinhala Culture

AN ILLUSTRATED GUIDE TO THE COLOMBO MUSEUM: Vol. I, Ground Floor Galleries, Colombo 1976. by Dr. P. H. D. H. de Silva, Director, Department of National Museums, Sri Lanka. 94 pages of text and illustrations, Price Rs. 20.

THIS publication which is a remarkable piece of literature, is more than a guide, since it provides the reader, both the enlightened as well as the amateur, a panoramic view of not only the ground floor exhibits of the Museum but the whole gamut of Sinhalese cultural treasures too. In a lengthy discussion, covering nearly thirty-four pages of the 'Introduction' to this monograph, the author traces the cultural history of Sri Lanka from its early beginnings before the present era, up to the mediaeval centuries. The author has taken great pains in collecting facts and substantiating the views of those savants who have written before him on matters pertaining to the archaeological and art-historical studies in Sri Lanka.

Similar Work

A similar work of equal merit has been published not long ago, by the same author, which was a painstaking study of the Sinhalese art treasures that have been pilfered to other shores by our colonial era masters and presently owned by museums and art-galleries the world over. (See *A catalogue of Antiquities and other cultural objects from Sri Lanka abroad*, Colombo 1976). That publication has helped to open the eyes of many a connoisseur and dilettante who were seemingly unaware of the perennial drain of our art-treasures and other objects of archaeological value to foreign lands. The present volume has 161 (black and white) illustrations vividly depicting the various exhibits in the galleries under review with an additional set of 41 colour plates. All these illustrations are accompanied with a running commentary in addition to the legends provided for them.

Evolution of the Buddha Image

Both the scholar and the student of Sri Lanka cultural history will find delight in reading this narrative-style guide, which apart from being an index to the versatility and erudition of its author will, definitely enhance the knowledge of the visitor to the Colombo Museum, on the vast cultural remains of the ancient and medieval Sri Lanka.

Stone carvings in bas-relief and statuary in the round, statues depicting the evolution of the Buddha image in Sri Lanka; ivory, ceramic and metal ware; pottery, jewellery, flags and banners; paintings and numismatics; ancient Sinhala regalia; replicas in metal repousse, intaglio and cameo; wooden

masks; ancient records engraved on stone, metal sheets and on ola-leaves; all go to enrich the welter of objects that are on display in these galleries. The average visitor to the Colombo Museum would find himself in a maze in the winding passages flanked by these galleries, unless he is properly guided. The present monograph will be a true companion for the inquisitive visitor. Dr. de Silva has procured for us, a store-house of knowledge on the Museum galleries which are the repositories of a Nation's pristine wealth. The few flaws in the text, probably printer's devils, and some factual errors which are infinitesimal no doubt, are unavoidable in getting a work out, through a modern press in Sri Lanka within the time the author desires. The publication deserves a special shelf in any library that calls for the above average.

A.D.T.E.P.
(Sri Lanka)

An Addition to Pali Lexicography

PALI DICTIONARY, edited by Ven. Madihe Pannasiha Mahathera; published by the Sasana Society, Maharagama, Sri Lanka, Buddhist Era, 2519/Christian Era, 1975.

ANOTHER contribution to the field of Pali lexicographical studies has been added with the publication of the above *Pali Dictionary* (පාලි ශබ්ද කෝෂය) in its Vol. I, fascicle I, covering the words —'A' to 'Akkhabhanjana'.

Although the student of the Pali language has been provided amply with lexicons through the medium of the English language, there was sufficient lacuna in the Sinhala medium for Pali lexicographical studies. It could be presumed that the work under review has been begun with the sole intention of filling up this hiatus.

Pali lexicography has a long history *per-se*. The twelfth century *Abhidhanappadipika* sponsored under the patronage of Parakramabahu the Great is probably the earliest extant work. With the spread of Pali learning in the West the interest taken by the western scholars in understanding the Buddha's teachings, as well as disseminating the

Good Norm of Sakyamuni the Buddha, has also resulted in the compilation of several Pali Dictionaries, of which the work begun by the London centred Pali Text Society has been completed in the year 1921 under the distinguished editorship of the polymath savant, the late Professor T. W. Rhys Davids. However, Robert Caesar Childers has published the first volume of his Pali Dictionary as far back as 1872, despite the fact that there was only a few Canonical texts available at his disposal at the time. But the most stupendous work in the field of Pali lexicography was attempted by the Danish scholar V. Trenckner who with the assistance of D. Anderson and Helmer Smith published the first part of their Pali Dictionary in the year 1924. The work begun by Trenckner is being continued and eighteen parts of it has been issued so far.

In the local scene too the efforts of the scholars to keep the wheels of Pali studies in motion has resulted in many praiseworthy attempts in the field of Pali lexicography. Among these the *Pali Dictionary*, ed. Ven. Polvatte Buddhaddatta Ma-

ha Thera, the work of Ven. Meda-tiyawela Sri Sumangala Mahathera and the Pali Dictionary edited by Mr. Gunapala Weerasekera have been of immense value to the student of the Pali language and Buddhist studies. Another praiseworthy addition to this list is the *Vinayakosaya* compiled and edited by Ven. Moratuwe Sasanaratana Mahathera.

Such was the background to the present *Pali Dictionary* under review. Dictionary making is a specialised field of study that calls for not only erudition but painstaking scrutiny too. Thus the project begun by the Sasana Sevaka Society, Maharagama, deserves much applause by the student and the savant both, of Pali studies. It is too premature, however, to judge a vast project, of the nature of Pali Dictionary making, by its very first fascicular release.

Although the first fascicle under review, has much similarities, parallels, affinities with the earlier Pali lexicons published in the West, in its format, treatment of the subject, etc., one would expect the whole project once completed would not be a mere facsimile of these earlier publications. New research has been done in Pali and Theravada studies ever since the early Pali lexicons were completed and much more avenues are being opened for the furtherance of such studies both within and without Sri Lanka. These research data should be made available to the editors of the Maharagama project. The absence of a select bibliography is also a serious defect in the present project as reflected through the first fascicle. One may deem that the comprehensive abbreviations list included would compensate for such an absence, yet we hope the editors would soon take the requisite steps to remedy this omission.

What had befallen the *Dharmakosaya* project, a work of Buddhist Encyclopaedia nature, sponsored some time ago by the same Institute at Maharagama, should not be the fate of this lexicographical project too. We earnestly hope that the *Pali Dictionary* Project of the Sasana Sevaka Society will make headway until the last letter of the Pali alphabet is lexicographically explained and a complete set of volumes comprising a new Comprehensive Dictionary of the Pali Language

sponsored and published in Sri Lanka, would soon adorn the shelves of our libraries.

A.D.T.E.P.
(Sri Lanka)

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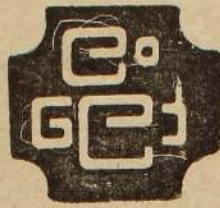
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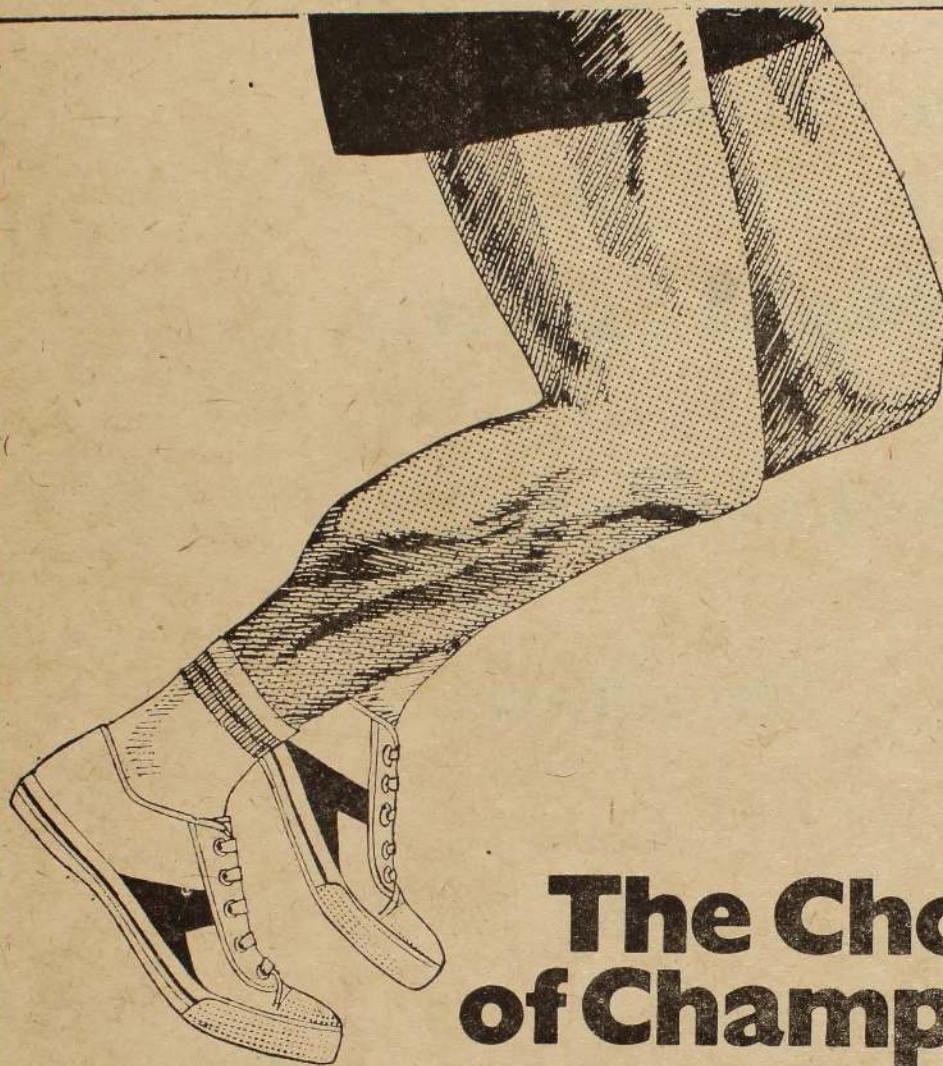
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The tangy spices of Sri Lanka have titillated the taste-buds of countless generations of connoisseurs throughout the centuries. Distant lands, ranging from China in the Far East to Greece in the West, have known Sri Lanka's far-flung reputation for these exotic spices that added such a new flavour to food. Our spices accompanied Royal emissaries to distant lands across the seas as a tribute worthy of kings. The Portuguese and the Dutch entered into treaties with our Rulers to ensure regular supplies of our spices to their mother-lands.

CINNAMON	—	(Cinnamomum Zeylanicum)
PEPPER	—	(Piper nigrum)
CARDAMOM	—	(Elettaria Cardamomum)
CLOVE	—	(Syzygium aromaticum)
GINGER	—	(Zingiber officinale)
PAPAIN	—	
ARECANUT	—	(Areca Catechu)
BETEL	—	(Piper betle)
SESAME	—	(Sesamum Indicum)
MUSTARD	—	(Brassica Campestris)
NUTMEG	—	(Myristica fragans)
MACE	—	
DESICCATED COCONUT		

*If you are interested in any of these commodities,
we are the right people in Sri Lanka to talk to:*

MARKFED

Sri Lanka Co-operative Marketing Federation Ltd.

(National Organisation for Co-operative Marketing)

127, Grandpass Road, Colombo 14, Sri Lanka.

TELEPHONE: 24991, 24992, 25642.

CABLES: MARKFED