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THE BUDDHIST

ORGAN OF THE

Young Men's Buddhist Association.

Vol. II. (New Series)

May ²⁴⁷⁵
1931

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THE BUDDHIST

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EDITED BY

D. B. JAYATILAKA and P. P. SIRIVARDHANA.

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THE BUDDHIST

“*Sila Paññānato Jayam*”

VOL. II. New Series.

MAY 2475
1931

No. I.

THE BUDDHIST.

Once again, after a lapse of three years, the BUDDHIST reappears, this time, I sincerely hope, with greater assurance of permanency than before in its chequered career. One very serious difficulty which we have hitherto encountered in conducting this journal, has been that of securing the services of a competent person to perform the duties of editor. In past years I was able to undertake this responsibility, but in recent years other important and urgent duties have made it impossible for me to devote sufficient time to this work. This difficulty, I am happy to say, has now been overcome. The Managing Committee has decided to appoint an Organizing Secretary in pursuance of a scheme which it had under its consideration for several years. The Committee has selected for this post Mr. P. P. Siriwardhana, B.A. who returned to Ceylon a few months ago, after a successful University career in Calcutta. Mr. Siriwardhana has undertaken, among his other duties as Organizing Secretary, the editorship of the BUDDHIST. While in Calcutta he associated himself very intimately with the various activities of the Maha Bodhi Society and was responsible for several years for the

editing of the Maha Bodhi Journal. The wide experience he has gained in Calcutta in this and other directions should enable Mr. Siriwardhana, to discharge his duties as Organizing Secretary and Editor of the BUDDHIST to the entire satisfaction of all concerned. I confidently look forward, therefore, to the successful revival of the BUDDHIST, which may well claim to be the oldest English Buddhist journal. I may also state here that the Managing Committee have decided to send the BUDDHIST free to every member of the Association whose subscription has been duly paid. This step, involving as it does a drain on the resources of the Association, has been taken in order to keep the members—especially those who live at outstations—in close touch with the activities of the Association. I sincerely hope that the members will appreciate this decision of the Committee and respond to it readily by paying their subscriptions to the Association regularly and punctually. They can also help the Committee very materially by securing new subscribers and new members. We have today some six hundred members on our rolls. Should each one of these members make an effort to enroll at

least two members during the year, our membership would exceed two thousand. I appeal to all members to exert themselves in this direction, and co-operate with the Committee to make the year that has begun a prosperous one for the Association. The success

of the BUDDHIST will be a true index to the interest taken by the members in the welfare of the Association.

D. B. JAYATILAKA,
President, Y.M.B.A.

24 April, 1931.

NOTES AND COMMENTS.

Buddhism in India. Many changes have recently taken place in regard to the Indian work inaugurated by the Anagarika Dharmapala. The Samaneras with their Upadhyaya, Rev. H. Dhammaloka Thera, who were in Santiniketan, Bolpur, for one year have left that institution and taken residence at Sarnath (Isipatana). They will form the nucleus of the future World Buddhist Institute to be started there when the great Vihara is formally opened. We wish to invite attention of the Buddhist public to the letter from the Maha Bodhi Society of India published elsewhere. The opening ceremony of this great Vihara is an event which is related to the future of Buddhism not only in India but of the whole world. For, the glory of old Isipatana will be revived with all its usefulness. It promises to be a modern Nalanda. The Anagarika who was very ill in Ceylon for a long period has left for India personally to supervise the affairs connected with the opening ceremony. May we appeal to the Buddhists to spare no pains to make the notable function a success? When we speak of the Buddhist activities in India we are at once reminded of the great loss the Buddhist world suffered by the death of Mrs. Foster, the patroness of the Maha Bodhi Society. It is no exaggeration to say that almost every Buddhist Institution, both in India and Ceylon, was benefited in some way or other by her princely donations to the Angarika Dharmapala.

Religious Examination. The Y.M.B.A. has many activities. Of all of them the most popular and which

will have far reaching effects is the Religious Examination carried on by us. This year the number of entries has increased by a thousand and there is still a wider field for action. The Management will not be satisfied until it sees that all boys and girls in Buddhist villages seek admission to this examination. Buddhist education will be a failure if the teachers are not equipped with a sound knowledge of the Dhamma, and it is through our Religious Examination we hope to turn out efficient men and women to instruct the young. What is most needed at the present moment is a band of workers who will undertake the task of giving a religious training to the boys and girls in every town and village. With such co-operation our energetic Religious Secretary will be able to achieve still greater results than has been done in the past. Lastly, we invite the attention of our readers to the splendid report of the Secretary published elsewhere.

Matara Buddhist Society. We are glad to note that an influential Buddhist Organization has been founded by the name of Matara Buddhist Society. It has for its objects the promotion of unity and co-operation among the Buddhists and the advancement of their religious, moral, social, physical and intellectual welfare. The Society has already established a girls' English School. We wish the Society long life and its activities all success.

Our Book Agency. We are happy to announce that arrangements are now being made to open a book agency for the benefit of our members

and the general public. We shall be able to supply books on Buddhism in a few months, and a notice of books available will appear in **The Buddhist**

when arrangements are complete. We are sure that our readers will be ready to patronize us in the interest of the Y.M.B.A. activities.

MESSAGE OF PEACE AND CULTURE.

By Professor Nicholas Roerich.

On this memorable day we must especially vividly remember and mutually strengthen each other by basic conceptions of true evolution. The Great Gautama Buddha has ordained manifoldly the conception of Peace and Culture. Peace—signifies an unceasing construction. Culture—means an eternal cognizance and betterment of life through foundations of glorious progress.

Impractical and perishable is everything created by hostility. The history of mankind gave us remarkable examples of how necessary just peaceful creativeness was for progress. The hand will tire from the sword but the creating hand sustained by the might of the spirit is untiring and unconquerable. No sword can destroy the heritage of culture. The human mind may temporarily deviate from the primary sources, but at the predestined hour will have to recur to them with renovated powers of the spirit.

The preordained subtlest energies already prove to be not an abstraction, and true scientists apply them already for the betterment of life. The long-ago foreseen life upon the far-off worlds and the new possibilities for humanity cease to be fairy-tales, but we use them already, finding new hours for uplifting meditations. And these very meditations also renovate. They can become shorter and more intense. The Teaching about pure food has already firmly entered into life, for even a limited mind already knows of the most powerful vitamins. All which is vital in its glorious prognosis will not disappear, but like every truth will appear in an ever broadening conception. Humanity begins to understand that the hand of Peace is the mightiest.

There never can be such an inexhaustible tenacity in the hand of War as in the hand of Peace. He who carries Peace and Culture does not have to force others, for in his constructive enthusiasm he will be imbued with radiant creativeness and greatest understanding of true co-operation.

The foundations of Peace and Culture make verily man invincible, and realizing all spiritual conditions he becomes tolerant and all-embracing. Each intolerance is but a sign of weakness. If we understand that every lie, every fallacy shall be exposed it means that first of all lie is stupid and impractical. But what has he to hide who has consecrated himself to Peace and Culture? Studying the foundations of Teachings, he can do nothing that would clash with the noble, because knowledge is needed for evolution. Helping his near, he helps general welfare which at all ages was appreciated. Striving to Peace he becomes a pillar of a progressing State. Not slandering the near, we increase the productiveness of the common creativeness. Not quarelling we shall prove that we possess the knowledge of the foundations. Not wasting the time in idleness we shall prove that we are true coworkers of the limitless cosmic energies. Finding joy in everyday's labour we show that the conception of Infinity is not alien to us. Not harming others we do not harm ourselves and eternally giving we realize that in giving we receive. And this blessed receiving is not a hidden treasure of a miser. And we understand how creative is affirmation and destructive is negation. Amidst basic conceptions those of Peace and Culture are the conceptions which even a complete ignoramus will not dare to attack.

The mentioning of Lalitavistara upon the pages of the "Legende Doree" is one of the benevolent signs through which true understanding is being formed. The border between Light and darkness crosses the whole world and disclosing it, we become defenders of the Culture of Light. There cannot be any culture of darkness. If we can visualize the stronghold of Light, then as a counterbalance there will be the abyss of darkness of ignorance. But at least on memorable days every dark-

ness should be annihilated.

On memorable days we must bring great spiritual offerings and if to-day we shall bring our true striving to Peace and Culture and if we vouch not to deviate from these high principles, then we will deserve that our works shall be qualified as noble actions. Verily ordained are noble deeds of Peace and Culture.

Himalayas,
May, 1931.

UNIVERSE AND THE NATURE OF MAN.

By Chandradhat Chudhathar, Prince of Siam.

(Reproduced from Vol. I, No. 1 of "The Buddhist," 1888.)

Brothers, allow me to converse with you about my convictions relating to the Universe and the Nature of Man, or rather about what I understand from the truths taught by our beloved, merciful and omniscient LORD BUDDHA, to whom we all owe our morality in our present lives, and our destiny in future.

The Lord taught us that all things, both known and unknown, are without exception subject to the law of impermanency of changeableness; and the man's cause of re-birth is no other than his own ignorance of nature, together with his good or evil actions in life which will make him reap sweet or sour fruit in his future existence. What the Lord has taught us is that which will remain permanent and everlasting—Akasa and Nirvana.

The former means the Universe, which I understand to comprise all matter, force and space; and if this idea be correct, of course all the heavenly bodies are also included in this term. This Akasa (or Universe) although it is self existing, absolute infinite, universal, and perfect, without beginning and without end, is yet subject to the immutable law of changes. According to my own opinion, I think that all the heavenly bodies are but the inhabitants of infinite space, just in the same manner as

we ourselves are the inhabitants of this earth—the difference, I suppose, being only in the scale of construction and perfection both psychically and physically. If this belief be reasonable, I then infer that the heavenly bodies are born in something the same manner as ourselves: that is, by virtue of existing species. The factor of this virtue is, I understand, the force or attraction inherent in the molecules of matter, either dormant or active; because we all know that we move, work, and do all actions by the forces which are inherent in our bodies, and not by the mere lifeless matter which constitutes our physical system.

This important idea being understood, I will go on further to suppose that if this solar system of ours, which includes the sun, the moon and the planets, were to be destroyed, or die out by efflux of time, the matter which constitutes their bodies would naturally decay and be turned into elements, while their forces become dormant; just as is the case with ourselves—our bodies when we die will be turned into the elements out of which we are made. When such an event occurs, according to my own conviction, all the other system of heavenly bodies existing in space will naturally, by virtue of their affinity to this system, form out of the

molecules of matter and dormant forces a new system to supply the vacancy. And this process, of course, is performed entirely by mutual attractions of forces.

Now we come to the vegetable and animal kingdoms, and to these again I suppose that the same law applies—that, by virtue of the living species, new beings are made up by the attraction of their affinities from the remains of those which have died long before. Thus from heavenly bodies down to animals and vegetables, the same principal of reproduction is going on round and round without end. When one has lived long enough and died or changed away the substance of its body, by virtue of the forces of attractions of the rest, the dead one or the changed matter and dormant force is brought to life again; and so on the existence is kept up by mutual dependence. But in considering such a process of reproduction or of attraction, we must not forget that in the course of time the forms and properties of all bodies, both heavenly and earthly, are undergoing a series of unknowable changes. Now I will pass from the materialism into the abstract, and in doing so I must summarize what I have before mentioned; when I say there are forces or attractions inherent in all matters or molecules of matter either dormant or active, I also say that we move, work and do all our actions by the forces that are inherent in our bodies, and not by the mere lifeless matter which constitutes our physical bodies. By this conviction we can, therefore, plainly see that the important factors in all bodies are only their forces or attractions, while physical matter is but of secondary importance.

Let me now proceed further to a more complex and critical part of nature than that regarding which we have spoken—that is to say the soul of man and his succession of rebirths. The soul is conceived by many people as an immortal entity in man, which governs his body in life; but how at his death it leaves him either to be re-born or to live with an imaginary god, is beyond my com-

prehension. What I call a soul is nothing but the active force or attraction in man which, when he dies, must die with him.

Reader, because of my thinking thus, I hope you will not take me for an unbeliever in the verified laws of re-birth and of Karma, but hear me patiently, and you will see that I am a true Buddhist. I believe that our souls in this life are but the result of attractions or volitions created through ignorance of nature by dead men at the time they were dying, and not the souls of the dead that are within our bodies. In short, I believe that we are but the images or representatives of their good or evil characters during life, taken by a process of natural photography. If this belief can be granted as reasonable, I infer further that the power of volition or attraction in man is as inconceivably great as that in nature itself, that is to say man has power to exercise mentally, more or less, his attraction over the forces of beings; that he can form out of such forces any imaginary picture of his thoughts, or put them in motion in somewhat the same manner as he does physical objects. But so long as he lives, the picture of his thought, or the forces that he has put into motion, will be imperfect, so that they cannot take a re-birth.

This is owing to the exercise of volition being not exhaustive or to his neutralizing it by turning his attention to other matters. The process, however, takes place very decidedly and effectually at the time he is dying, no matter whether he is sensible or not—his mere habits being quite sufficient for the work. In proof of this fact the modern science of mesmerism stands as witness. Although I am not personally acquainted with this science, yet I sincerely believe that it is an undoubted fact. Now, taking for granted that my conviction is correct, I may explain further how a dying man takes his re-birth. I believe that in the case of an ordinary man, i.e., a man full of passions and inclinations—it may be for his earthly life, to continue his existence,

or it may to cease for ever from existence; in short, who has all kinds of yearning desires which assert his psychical force of volition at the time he is dying, this is what happens: these desires form an exact picture of his thought in the molecules of dormant forces of long-dead beings that may be present in the air, and the once dead spirit, thus coming into motion again, is taken up in obedience to the law of force by a living person who possesses a similar disposition to the dying man himself.

To speak briefly, I believe that the dying man asserts his volition or transmits the picture of his good or bad character to the spirit of dormant force of long-dead beings, and the latter becomes thus charged with motion, it is taken up by the attraction of a living person. As a comparison for illustration, when an artist paints his own likeness, the materials which he uses for colours are not made from material parts of his body, but from ordinary materials outside; so the process of re-birth is effected by a dying man through the assertion of his thinking habits, from the elements outside; just as the action of phonograph is effected by the motion of the voice. The process of re-birth, however, takes place at death only, because then the exertion to physical thought, being exhaustive, is quite fixed for ever, and the connecting links of active attraction cease to generate from the body—just as, if the earth's attraction ceased, its attending satellite the moon must inevitably be displaced from its course.

Thus goes on the great wheel of Sansara without beginning and without end, until one becomes wise and has acquired in his habits the non-inclination to put in motion, or to assert in psychical image, the elements or dormant spirits of long-dead beings; then he is completely free from that whirling wheel of nature, and attains the blessed state of NIRVANA, the only everlasting abode of happiness in subjective existence. This explanation will be found to agree with the teaching of our

enlightened Lord BUDDHA, particularly in its denial of the existence of a soul, such as is generally believed to exist. And from this belief we are able to infer that there is no such soul in man as will leave him when he dies, either for the purpose of taking a re-birth, or to live with God; or as can move to its own accord, or under any influence of the laws of nature. For if there is actually a soul like this there can never exist Nirvana. As I have already mentioned, our LORD has taught us that the only things that can exist for ever are Akasa and NIRVANA. And this Akasa, according to what I understand, must include all matter, force and space. Now if there exists an objective NIRVANA it must also be included in the Akasa, because the latter is including even space; and if there is NIRVANA just as there is Akasa, the former must naturally be either matter or space, otherwise a moving soul cannot live in it. Now you will see that there can be no such NIRVANA in which a soul can live to enjoy an everlasting happiness, because if there be such, it must be within the Akasa, and the soul in it therefore, according to the law of changes or Karma, must inevitably take a re-birth again. The true subjective Nirvana is just the reverse of the objective Akasa, as heaven or hell is the reverse of our objective earth. It is true that to go to heaven or hell it requires a supposed soul or a psychical image to impress on the dormant spirits, in order that it may be taken up by the attraction of a deva or hellish being according to circumstances; but then heaven or hell is included in the Akasa, because the earth itself is but a speck of the Universe, and consequently the beings in it are still subject to natural changes. While in the case of NIRVANA there needs no supposed soul or any picture of thought whatever as NIRVANA itself is but nothingness, therefore it requires a free, pure innocent soul of nothingness to live in it. If any one should ask, "If NIRVANA is nothingness, what good is there in craving for it?" I must then

3. That no nature can ever produce anything out of nothing.
4. That all natures act on objects in succession.
5. That all natures seek to unite with their affinities.

All these rules apply to physiology as well as psychology.

Now, Brothers, for want of time, I must close my article here, and if you take pleasure in my conjectures or the truths that I make out, I shall be very pleased to converse with you further in

another article on subjects relating to the law of Karma, heaven, hell, the cause of fate and chance, and other matters of interest.

I do not intend to mislead anyone by my article, but I ask you to consider it only as the statement of my own conviction in relation to the teachings of our Blessed LORD. If you will be good enough to criticize my belief I shall be exceedingly obliged.

I avail myself of the opportunity of wishing you all, Brothers, a long life, happiness and prosperity.

BUDDHAGHOSA THE COMMENTATOR.

By Julius de Lanerolle.

Buddhaghosa is easily the greatest scholar ever lived in Ceylon. He is one of the greatest Buddhist philosophers the world has seen. The Theravada or the so-called "Southern School" of Buddhism owes him the preservation of its purity; the Pali language owes him not only the largest portion of its best literature but also its popularity in later times. He not only translated Sinhalese Atthakathas into Pali but added to them most valuable explanatory notes of his own and permanently enshrined in them some accepted historical traditions, both of India and of Ceylon. He is also reputed to have composed original works of outstanding merits.

It is a pity that no comprehensive account of the life of this celebrated scholar is left to us. We have yet to hear if an account of his life was ever written. What little we know of his private life we gather from tradition, from his own works and from a few references to him in early writings. There is, however, the semblance of a life story of Buddhaghosa in the *Buddhaghosupatti* or *Maha Buddhaghosa Nidana Vatthu*, written by a Thera called Maha Mangala. This book was edited and translated by Professor James Gray in 1892. He thinks that the author was a Sinhalese and lived not earlier than the thirteenth century. The data which Gray has been

able to collect regarding this author, are hardly sufficient for a satisfactory identification. The book itself contains very little, reliable or sensible, in addition to what is found in earlier writings. It is simply an adaptation of the account given in the *Mahavamsa* with which are blended some episodes from the lives of Nagasena and Moggaliputta-tissa and, what is more, the author's own whims and fancies. (1).

According to the *Mahavamsa*, Buddhaghosa was a native of Buddha Gaya. Tailing records say that he hailed from the Tailing country, while Burmese claim that he was a Burmese. (2). To whichever of these nationalities he belonged, there can be no doubt, as has been accepted on all sides, that Buddhaghosa spent a considerable part of his life at Buddha-Gaya and was connected with the Gaya monastery. It would be interesting to our readers to note that during this period and for long afterwards, the Gaya monastery was in the hands of Sinhalese Bhikkhus. It was in the fourth century that the Sinhalese King, Kirti Sri Meghavarna, with the permission of the Indian King Samudra Gupta, built a Sangharama at Buddha-Gaya for the use of "the Bhikkhus who

See also: (1) B. C. Law, *Buddhaghosa* P. 47.
(2) James Gray, *Buddhaghosupatti*

were sent from Ceylon to do homage to the Diamond Throne". (3). Fa Hian mentions three monasteries in this place early in the fifth century, and, so does Houien Tshiang in the seventh century.

Buddhaghosa was born at a time when both Buddhism and the Pali language were fast declining in India. Improved systems of Brahmanic philosophy and the Sanskrit language were rapidly gaining ground. Buddhist scholars who lived not only at that time, but also from several centuries earlier, preferred Sanskrit to Pali for their literary works. Asvaghosa, a Buddhist and the first poet of classical Sanskrit, who lived in the first century, for instance, wrote all his books in Sanskrit. So did Nagarjuna, Vasubandhu, Dinnaga and others. The kings of the Gupta dynasty, too, simply tolerated Buddhism and Pali learning; they gave every possible help to improve and propagate Sanskrit learning. Even amongst Buddhists it was the common practice at that time for their children to be taught Sanskrit under Brahman Gurus, and thus, the influence of Sanskrit upon Buddhism was great. With the rise of Sanskrit—and Sanskrit with new systems of philosophy—all the Buddhist scholars were drifted away from the Pali language and the traditional interpretations of the Buddhist doctrine. So, the end of the Theravada in India was seen in the sixth century. The Bhikkhus of the Gaya monastery, who were connected with the Maha Vihara of Ceylon, were still great adherents of the Theravada in the fifth century, when Buddhaghosa first joined their community. When Revata Maha Thera, the principal of the Gaya monastery, first met Ghosa, Ghosa was "a youth who had achieved the knowledge of the three Vedas and possessed of a perfect knowledge of philosophy and religion and was well versed in all controversies of the day." In India, it was an age of philosophic controversies, even as it was during the times of the Buddha and Nagasena. Young Ghosa, himself a great dis-

putant, wandered all over India in search of controversialists. One night, the Maha Thera Revata chanced to hear young Ghosa rehearsing the aphorisms of Patanjala at a monastery. The Thera was so pleased at the perfection and the completeness of his pronunciation that he thought it would be good if he could convert the young Brahman. So, he forced himself into conversation with the young man. Ghosa enquired if the Thera understood the aphorisms he recited. The Thera not only replied in the affirmative but also indicated that he was prepared to criticise them. Then the young disputant laid down his propositions. The Thera criticised every one of them and pointed out where they were wrong. Ghosa, so defeated, asked the Thera to propound his own creed. Then the Thera stated a passage from the Abhidhamma, which the youngster was not able to grasp. "Whose mantra is this?" he enquired. "It is the Buddha's mantra" replied the Thera. "Will you please teach it to me" asked Ghosa, but the Thera declined to teach him unless he entered the Order; whereupon he became a Bhikkhu and learnt Buddhist philosophy as well as the Vinaya under the Maha Thera Revata. Since he became a Bhikkhu he came to be called Buddha-Ghosa. His knowledge of the doctrine and the discipline was profound, and he became exceptionally clever at expounding the word of the Buddha.

His first attempt to produce a literary work was the Gnanodaya, which he wrote in Sanskrit. Following the Gnanodaya, he wrote the Atthasalini and had just started writing the Parittatthakatha when he was interrupted by his teacher. His teacher, the Maha Thera Revata, asked him to cross over to Ceylon at once and learn the Sinhalese Atthakathas and their traditional interpretations from the Theras of the Maha Vihara, before he undertook the task of writing expositions to the word of the Buddha extensively. Buddhaghosa very willingly carried out the wishes of his teacher. Apparently, Buddhaghosa's early literary attempts in India were failures. Profound though his knowledge

(3) B. and O. R. S. Journal P. 278.

was considered to be, it was still at variance with the expositions of the Maha Vihara fraternity and therefore, his teacher thought, it was imperfect. It is but natural that it must be so from a Theravadian point of view. In his early days, Buddhaghosa was an ardent follower of Patanjala; a good many of his explanations and illustrations, even in later writings, are identical with Patanjala's teachings. Some of his etymological articles are mere adaptations from Yaska's Nirukta. It is interesting to observe that this great scholar, originally a devoted follower of the Yoga philosophy, was destined to write the greatest exposition of the Theravada in Ceylon, while his contemporaries in India did precisely the same for Brahmanic philosophy.

Eventually, Buddhaghosa arrived in Ceylon during the reign of Mahanama when Maha Thera Sanghapala was the Head of the Maha Vihara, under whom he learnt the Sinhalese Atthakathas. After his course of studies was over he asked for the books from which to compile the Pali Atthakathas. The Theras then called upon him to show his capacity to undertake such an onerous task. Thereupon he wrote Visuddhi-Magga—the thesis for his degree! The Visuddhi-Magga is a veritable encyclopaedia of the Tripitaka. It manifests a marvellous grasp of the subject and great scholarship of the author. Sanghapala and the other Theras, seeing the unparalleled knowledge displayed in the Visuddhi-Magga, allowed him access to all the books which he asked for. Granthakara Pirivena, not far from the Ruvan-Meli Dagaba, was immediately detailed out for his stay. There he lived and wrote Atthakathas in Pali. In three years he fulfilled the object of his mission and, taking with him copies of all his works, returned to Buddha-Gaya, where, after seeing his teacher, he departed this life. His remains were cremated at Buddha-Gaya and the relics were enshrined, it is said, (1) somewhere near the Bodhi Mandā.

According to tradition Buddhaghosa, while in Ceylon, was once summoned to give evidence before a Court of law. He was an eye witness to a fight which took place between two women near a well. Foreseeing what would follow he wrote down then and there all that he saw. When he was summoned, his diary—or whatever it was—was put in evidence; and on that evidence the case was decided. (2).

Of the Atthakathas generally ascribed to Buddhaghosa, Jatakathakatha falls short of his usual style and contains contradictions of his own statements in other works. Therefore it would not be safe to include it in the list of his works. In the writing of his best book, the Visuddhi-Magga, he is supposed to have followed an earlier work called Vimutti-Magga, which in all probability existed in Ceylon during the fifth century. It was composed by a Thera of Ceylon called Upatissa in the first century and now exists only in a Chinese translation dated 505 A. C. (3). About this period practically all the works of the great commentator found their way to China and some of them were translated into Chinese. It is said that a Chinese translation of his Samantapasadika still exists under the name of Sudarsana Vibhasa Vinaya. (4). The commentaries so far accepted as his works are:—Samantapasadika, Kankhavitaraṇi, Sumangala Vilasini, Papanca Sudani, Saratthappakasini, Manorathapurani, Atthasalini, Sammoha Vinodani, Khuddakanikayatthakatha, Dhammapadatthakatha, Dhatukathapakaranatthakatha, Puggalapannaṭṭipakaranatthakatha, Kathavatthuattakatha, Yamakappakaranatthakatha, Patthanappakaranatthakatha and Parittatthakatha.

WESAK MESSAGE.

From Mr. Wong Mow Lam, Editor,
"Chinese Buddhist."

I am a humble student from China, coming here to learn Buddhism from its fountain head. I am too inexperienced to give a message to others. Should

(2) Ibid.

(3) J. P. T. S. (1917-19) p.p. 69-80.

(4) Takakusa *I-tsing's Buddhist Religion* pp. 14, 21.

(1) Buddhaghosuppatti.

others wish to know the principles by which I try to guide myself, I have great pleasure to tell them that I follow the SPIRIT not the letter of the teaching of our Lord Buddha and that I take

it that the greatest merit an oriental Buddhist can attain is to spread the peerless Dhamma in the West through Western (not Eastern) ways and means.

KWAN YIN.

A Mahayana Story of the Incarnation of Divine Compassion.

By H. Adams Beck.

In the Far East, China and Japan, the Incarnation of Compassion, Avalokitesvara, is more generally known under the feminine form of Kwan Yin. She is often represented as a woman, rarely as a man, and her virtues are best explained by one of her loved titles, She who looks down for ever upon the Sound of Prayer. In many of the statues and paintings she holds a little child and in that form is dear to the hearts of Mahayanists as the Madonna of the East. A little flask of the waters of purity, and a willow spray and lotus are other symbols that she carries as she looks down upon suffering humanity with tender understanding of a mother. There are many legends told of her life and the following is by P'u Ming who lived in China about the twelfth century.

INVOCATION TO KWAN YIN

Grant me I pray
One dew drop from Thy willow spray,
And in the double lotus keep
My hidden heart—asleep!

In the days of the Kasyapa Buddha there lived in China in the Kingdom of Hsing Lin a Princess named Kwan Yin. Not only was she fair of person and full of that strange essence that poets name charm, but her spirit was of equal beauty and purity. Indeed her father's people revered her as a saint. To enumerate her virtues and charms was to describe the perfect woman. The sweetness and fragrance of her mind, her gentleness and healing pity, drew the hearts of all to her, and a peace flowed from her like light from the moon. It is recorded that she diligently practised music and was cultivated in painting and literature

and that the embroidery she wove was more wonderful than that of any ordinary woman because of the harmony of her thoughts. And this blossom of virtue was crowned with freedom from all worldly desire.

Of her birth a strange story is told. It is said that, one night before her birth, her mother in sleep visited the Palaces of the Devas and there was presented with a Fairy most exquisitely beautiful and pure and that the child's birth was accompanied by strange portents and the name she was given, Kwan Yin, signified "Rare Virtue."

P'u Ming records that daily she recited Buddhist prayers and that like a young Bhikkhu she meditated far into the night, serene and completely detached from the world about her; peace, purity, and enlightenment being the subjects of her meditations. One night she dreamed of being led to Mount Sumeru and instructed by the Buddha of Longevity in the six means of attaining Nirvana and thus obtaining partial realisation, she found the life of the palace unbearable and wished to renounce the world.

At this the indignation of her father—who was named the Adorable, and the Devas alone know why—may well be imagined. To possess a daughter of such perfections and to permit her to renounce the world was to him unthinkable, and the more so as he wished her to marry a certain Prince of his choice. He remonstrated and she refused saying she wished only for the homeless life and that though the way of the householder was honourable and noble it was not for her. The King was furious and

ordered her instant execution,—marry she must or die. She preferred death.

The executioner stood with raised sword and as he was about to swing it a marvellous purple aureole appeared about the head of the Princess and the sword itself stayed the hand of the executioner. The King, who should have seen that this was a heavenly intervention, was unseasonably angry and consulted with his Ministers as to what other death a Princess might fittingly die. After long consideration it was decided that after the sword, the bow and arrow should be tried. The Lady Kwan Yin viewed marriage and her father's anger with equal horror and in despair lest her life be saved prayed for swift death thinking to appease her father and save herself, and the Supreme Buddha heard her prayer and even as the arrow was fitted to the string life left the unhappy Princess. And in that moment the sky grew black and the earth shook and the animals and birds of the forest screamed, and throughout the whole world nature mourned. But the Supreme Buddha realising that there was yet much for the Princess to learn before she should attain Supreme Enlightenment inspired a tiger to spring from the jungle and carry her body carefully in his strong jaws to the heart of the Ssu-to Forest while the soul of the Princess wandered through the kingdom of Yama until he at last escorted her back to the body.

She woke as if from a dream and beside her stood an old man who directed her to the Purple Bamboo Grove at Hsiang Shan, Hui Chou, telling her that there she might best study Buddhism. And as this was a great distance he gave her a magic peach which satisfied all hunger and thirst and by its aid she reached the Grove at last and after many years received even greater enlightenment.

The evil Karma of her father swooped down him like a strong eagle and fastened its talons deep in his flesh. The King of Hsing Lin was stricken with a

mortal disease, the agonies of which could only be conceived by the members of his Court. Doctors were of no avail and the prayers of his people were not fervent and death in torture awaited him.

Kwan Yin in her retreat in the Purple Bamboo Grove feeling the sufferings of her father appeared to him in the form of a Bhikkhu and revealed a marvellous cure which involved the voluntary sacrifice of hands and eyes. Search was made throughout the Kingdom and at last the hands and eyes of a willing victim were brought to the King and his health was restored,—also his spirit underwent a change for the better.

It now seemed fitting to him that he should offer thanks for this mercy as he repaired to the Sacred Mountain to offer thanks and there he met his daughter, alive, but sightless and without hands because of her mercy to her father, P'u Ming does not tell us further, and so we may safely believe that for the first time the King deserved the name of Adorable and was all a King should be, to his people and daughter.

But Kwan Yin, the Princess on attaining Supreme Enlightenment was promoted to be a Great Buddha with the crowning wreath of Dhamma and as her reward the gift of a thousand hands and eyes so that she is tireless of helping and awake always to those who seek her aid. And, adds P'u Ming, in the realm of her peers she sits upon the Golden Lily radiantly aureoled, an Incarnation of Divine Compassion. And her day of Attainment is the nineteenth day of the sixth moon.

(As we go to press we learn with deep regret that the writer of this article died in Kyoto. Mrs. Beck was a famous writer on Buddhism. Her well known books are "The House of Fulfilment", "The Splendour of Asia", and "The Garden of Vision". She was one of the pioneers who introduced Eastern Philosophy to the West. May she be a Lady of Compassion in her future state)

OPENING CEREMONY OF THE MULAGANDHAKUTI VIHARA AT SARNATH, BENARES.

A WORLD-EVENT.

Somewhere within this year—most probably in the coming winter—when the vast and open fields of Sarnath are covered with crops and cereals, the opening ceremony of the great new Vihara will take place. This may well be called a world-event. The Vihara, in its dignified beauty, transports us to the dim historic past when 2500 years ago the Samma Sambuddha gave His World-Message for the welfare of "gods and men." From this great event we trace onward observing the Buddhist activities during a period of thousand years till we come to a very dark chapter of India's history in which the pathetic story of the desecration of the holy places is told. Then a void—the stately Asoka pillar is laid low, the peaceful monastery is razed to the ground, the last Buddhist disappears from the arena where the Wheel of the Law was once set in motion—the Buddhist world hears nothing of it.

Thus rolled on another thousand years of waste and inactivity till at the beginning of the present century the Anagarika Dharmapala truly laid the foundation of a new Sarnath in purchasing a few bighas of land from a local zemindar. The future possibilities of a Buddhist establishment were working in his ever watchful mind. The hog-breeders who occupied the sacred spot slowly gave in and the Anagarika extended his domain. In 1904 he was able to buy another 10 bighas of land. In the course of time a small Avāsa for Bhikkhus was erected and the activities of the Society brought the place into the notice of the Buddhist world. We can only imagine the feelings of the Anagarika when he first saw the grass-grown Dhamma-Cetiya Stupa towering over the debris and low jungle, on the 20th January, 1891. He again visited the holy site in February, 1893.

The new Sarnath was again prominent in the eyes of the Buddhists when the foundation stone for the Mulagandhakuti Vihara was laid in November, 1922, by Sir Harcourt Butler, the Governor of the United Provinces. There was a set back in the progress of construction owing to some difficulties as to the site of the Vihara resulting from the acquisition of our land by Government for archaeological purposes. We remember with gratitude the services of the late Dr. C. A. Hewavitarne, the brother of the Anagarika, who obtained permission of Sir John Marshall, in 1926, to build the Vihara on the present site.

In this story which reads like a religious romance two names must be mentioned, viz.,

the venerable mother of the Anagarika who paid Rs. 600 to buy the first plot of land and the Sārananda Sāmanera who persuaded the landowner to part with his land. The Anagarika was able to embark on this stupendous work with a generous donation from that gracious lady, Mrs. Foster, the modern Visākha of the Buddhists. When the Buddhists from all parts of the world assemble there for the ceremony they will find—not a hog-breeding low jungle—but fertile fields, mango groves and modern buildings.

It would be interesting to note how this great Vihara has been named by the Anagarika "Mulagandhakuti." It has a historic basis. The name was first used for the monastery in which the Lord Buddha actually resided. During the archaeological investigations a piece of sculpture was found on which this name was inscribed, and this gave the Anagarika the clue to name the temple as **Mulagandhakuti Vihara**. So the future centre of spiritual activities of the Buddhists bears this happy name associated with the life of the Blessed One. Every member of the Buddhist brotherhood and every sympathiser who contributed even in the humblest manner for the erection of this sacred Temple will be a promoter of international peace and good-will towards all beings, which are the fundamental principles of Buddha Dhamma.

The Anagarika Dharmapala, as the founder and the life General Secretary of the Maha Bodhi Society, will, in due course, issue an appeal to the leading Buddhists, both lay and clergy, of Ceylon, Burma, Arrakan, Siam, Cambodia, China, Japan, Korea, Tibet, Nepal, Sikhim and Indian Provinces to honour the opening ceremony with their presence. A special feature of the event will be the arrival of many European and American Buddhists to take part in the proceedings. It is hoped that the Anagarika, who is now an invalid in Colombo, will get strength to be present on this great occasion. Each country will have one tent decorated according to her own peculiar decorative art.

Buddhist organizations all over the world will please make arrangements to send as many delegates as possible. The date of the ceremony will be announced by radio, wire and post. Intending visitors will please communicate with the Secretary at 4A College Square, Calcutta.

P. P. S.

AN ALL-WORLD BUDDHIST CONGRESS.

In the May—June issue (1928) of the **Buddhist** Mr. A. C. March the esteemed editor of "Buddhism in England" raises the very important question "For what purpose could we call together another such international congress." This refers to a council held in 1891 and attended by very few members from Ceylon, Burma and Japan. It will be interesting for the modern Buddhists to know the nature of that council. I reproduce below what appeared in the "Buddhist" of 13th February, 1891.

A Buddhist Council.

As soon as Col. Olcott knew that a Burmese Buddhist League had raised a large sum of money to send a preaching party to Europe and that it was the national wish that he should lead and direct the party, and also that delegates were being sent to Adyar to confer about the matter, he telegraphed for Sinhalese and Japanese Buddhist delegates to come from Colombo to meet the Burmese. Accordingly two of each nation—Rev. Kozen Gunaratana and C. Tokuzawa, Japanese, and H. Dhammapala and Hemachandra distinguished Sinhalese gentlemen, came in time for the regular Theosophical Society Convention and waited until the 8th January, when U. Hmoay Tha Aung and Maung Tha Dwe, the Burmese representatives, arrived from Rangoon. Col. Olcott laid before them his views and invited full and free discussion; which went on day by day until by the 12th, when all points of belief in the Southern and Northern Sections of Buddhism having being compared Col. Olcott drew up a platform upon which all Buddhist sects could agree. It embraced 14 clauses, each couched in simple phraseology, so as to be easily understood by Buddhists alike. A fair copy of this document was signed by all the delegates, and by Col. Olcott personally. The nations represented were the Burmese, Sinhalese, Japanese and the Chittagong Mughls -Babu Krishna Chaudry having requested Col. Olcott by telegraph to appoint a proxy for him and one of the Burmese gentlemen having been so selected. The document is to be submitted for approval to the High priests of the several nations before being made public. Whatever slight modifications it

may receive it is unquestionably a document of the deepest importance, for it will give that mutual ground of compromise and co-operation upon which the mighty forces of the Buddhist world may converge for the spread of their religious ideas throughout the whole West.

I shall be very much obliged to any reader of the "Buddhist" if the document referred to is kindly sent to me for perusal. It will be useful for future discussions.

The scope of the proposed World Congress is a much wider one. In my first letter, which Mr. March refers to, proposing the Congress, I suggested among other things co-ordination of Buddhist activities and finding out ways and means to carry on effective missionary work. There are hundred other things awaiting proper handling by the present generation. This ought to be done by a representative committee as a preliminary to the Congress.

We should no longer be silent about the dreadful superstition and very harmful practices prevailing in Tibet, some Himalayan districts and parts of China. Most un-Buddhistic practices are observed in Ceylon. Are they not to be removed by popularising critical studies and true appreciation of Buddha Dhamma? Education of uncultured and untutored masses in Eastern Buddhist countries cries out for help; and we hear the voice of the helpless. I was a sad witness to the deepest and darkest ignorance of some of the Himalayan Buddhists as to the true significance of the Buddha, Dhamma and Sangha. To some Dalai Lama is Buddha; and Dhamma and Sangha do not exist.

A colossal task is before the Congress if it can be convened at all. I quite agree with my friend Mr. March when he says that we must have free discussion on these problems. 1931 is not 1891. Changed conditions require new remedies. Let the Colombo Y. M. B. A. take the lead.

P. P. SIRIVARDHANA

Y. M. B. A.

15th April, 1931.

OBITUARY.

The late Mr. W. W. Karunaratna

It is with regret that we have to record the death which took place at Nagoda on the 18th April last, of Mr. W. W. Karunaratna, the Secretary of the All-Ceylon Congress of Buddhist Association. Mr. Karunaratna, besides being a law student, was in the forefront of Buddhist activities, and took a great deal of interest in the educational and co-operative movements. An energetic young man, full of enthusiasm, he was loved by all with whom he came in contact. Our sincere sympathy goes out to Mrs. Karunaratna and family.

The late Mr. E. T. P. Senanayaka

Death has been busy among us in the new year. Within a week from the death of Mr. Karunaratna a friend of the Y. M. B. A. is taken away in the person of Mr. E. T. P. Senanayaka, President, V. T., Salpiti Korala, who expired on the 24th ult. Mr. Senanayaka was an active member of the Y. M. B. A. for the last six years and a great supporter of our activities. We saw our genial friend for the last time at our annual dinner. An old boy of the Ananda College, Mr. Senanayaka took lively interest in the progress of his Alma Mater and never missed a function. His influence in the district was always for the betterment of his fellow-villagers. His urbanity and high sense of his duties made him a popular officer. We sadly join his family members in their bereavement.

Aniccavata Sankhara

GLEANINGS.

Buddhism in Tibet.

The guarding of the covenants of the Buddha, imposes a high responsibility. In the prediction of the approaching advent of the illumined Maitreya, you can see the steps to the creative evolution. The great conception of Shambala obliges one to incessant accumulation of knowledge, obliges one to enlightened labour, and broad understanding. Is there a place together with this exalted understanding, for the lowest Shamanism, and fetichisms. The fearless Lion-Sangha incessantly fought against superstition and ignorance.—Professor Roerich in *Shambala*.

The Late Dr. B. L. Chaudhury.

By the sudden and unexpected death of Dr. B. L. Chaudhury who was an enthusiastic member of the Governing Body of the Maha Bodhi Society, the Buddhist cause in India has lost another good Bengali friend.....He was a scientist and his trained mind could not but see in Buddhism the true explanation of the problem of life.....He has now passed away, but his name will be remembered by all members of the M.B.S., who had the privilege to work with him both within and without the Committee room. We offer our deep sympathy to his widow and other members of the family. "*Maha Bodhi*."

Has Life a Meaning?

Whoever rightly follows this noble eight-fold way which is knowledge and conduct in one, will lead a life full of meaning, because at every moment he knows why he lives, and because he knows the goal to which it leads.

Such a one will not be overweening in good fortune, nor despairing in ill fortune, and die a good death. And so once more, life has no meaning in itself. Life is not devoid of meaning. But life is itself the process of the conferring of meaning. And how this conferring of meaning will be carried out,—that depends upon the degree of insight possessed by the individual concerned. May this serve as an admonition and warning to each.—Dr. Paul Dahlke in *Die Brockensammlung* translated in the "*British Buddhist*."

Students for Ceylon.

To prepare themselves for going to Ceylon to study Buddhism and Pali a student group consisting of three Bhikkhus and six graduates of the Amoy Buddhist School has been formed in Changchoe, Fukien. To polish up their English, a good knowledge of which is deemed essential to their trip, they are now coached by an experienced teacher. After a preparatory course of two years in which various subjects are taught, they will leave for India. "*The Chinese Buddhist*."

Prohibition.

RUSSIA

It is reported in the Press that the Soviet Government have decided to prohibit the sale of any kind of alcoholic liquors at railway stations, restaurants and buffets throughout the country.

UNITED STATES

The Supreme Court upheld on February 24th

the validity of the Prohibition Amendment. The decision was unanimous. This reverses the decision of Judge William Clark of District Court, New Jersey, who maintained that the amendment was not in accordance with the Constitution. The Supreme Court rejected every argument upon which the attack upon Prohibition was based.

JAPAN

A nation-wide investigation is being undertaken by the Government in reference to the number of non-drinkers and non-smokers in the various schools and colleges of the country. From a total of 73,796 students reporting to date, the average shows the satisfactory figures of 90.80 per cent non-drinkers and 91.79 per cent non-smokers. **International Record.**

CORRESPONDENCE.

THE MAHA BODHI SOCIETY,
4A, College Square,
Calcutta
9th July, 1930/2474

Hon. Mr. D. B. Jayatilaka,
President, Y. M. B. A., Colombo.
**Opening of the Mulagandhakuti Vihara and
Buddhist Institute, Isipatana.**

Dear Sir,

I have great pleasure to inform you that the above institute which is being built by our Society at Sarnath will be completed by about October next, and the opening ceremony will take place in the winter, probably, in the presence of His Majesty the King of Siam.

The Sarnath project is an event in which the whole Buddhist world is interested. We expect delegates from all parts of the world. It is but natural that Ceylon should take a leading part in the ceremony and the future establishment of the Buddhist Institute. We are making arrangements to hold a Ceremonial Week in this connection, during which learned papers on Buddhism will be read and a general Buddhist Conference held to dis-

cuss the future of Buddhism. May I know whether you will be so good as to prepare a paper and also to attend the conference.

We are also forming a strong Reception Committee to deal with the arrangements regarding the housing problem, and shall be glad to have your name on the committee. I think you have no objection to our proposal. I shall thank you to acquaint all the scholars connected with your Association with this matter so that they may send in papers to be read at the Conference.

Buddhist are kindly requested to bring gifts of books, paintings or sculptures of historic value for the Institution. I am sure your Association will do all in its power to popularise the scheme in Ceylon through your branch Associations and agents. We shall feel highly obliged if you will kindly let us know how many members of your Association will represent it at the opening ceremony. The exact date of it will be notified later. Your services in this connection would be greatly appreciated.

Yours in Dhamma
(Sd.) P. P. SIRIVARDHANA
Secretary, M.B.S.

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THE YOUNG MEN'S BUDDHIST ASSOCIATION, COLOMBO.

(INCORPORATED)

Report of the Committee of Management for 1930-31.

The Committee of Management has much pleasure in submitting the Annual Report for the past year.

1. Meetings. The last Annual General Meetings was held on the 24th February 1930 at the Association Head-Quarters and the following office-bearers were elected:—

President. Hon'ble Mr. D. B. Javatilaka.
Vice-Presidents.

Mr. D. C. Senanayaka,
Mr. R. L. Pereira K. C.
Mr. A. E. de Silva,
Hon'ble Mr. W. A. de Silva
Hon'ble Mr. D. S. Senanayaka.

Honorary General Secretary
Mr. R. Hewavitarne.

Honorary Treasurer.

Mr. V. S. Nanayakkara, and the following 17 members to form the Managing Committee with the Office-bearers.

Messrs. J. N. Jinendradasa, J. E. Gunasekara, N. J. V. Cooray, W. F. Abeyakoon, C. Victor Perera, J. D. De Lanerolle, J. D. A. Abeywickrema, R. S. Jayawickrema, D. T. Jayasekara Chas. Dias, Dr. J. A. S. Goonewardena, Dr. D. B. Perera, Messrs. A. P. Balasuriya, D. N. Hapugalle, Siri Perera, H. Sri Nissanka, and J. A. P. Samarasekara.

Altogether 41 meetings of the Managing Committee were held during the year with an average attendance of 10. The largest attendance at a single meeting has been sixteen which is one above that of last year.

2. Membership: The number of members on the roll at the end of 1929 was 618; 61 new members were enrolled during the year 40 members resigned or their names were taken off the roll for non-payment of subscription.

It is during a crucial period such as the present that all Buddhists should take it as their bounden duty to give every possible support to the Association. The work of the Association is mainly carried on with the help of subscriptions collected from members, and we want, therefore, all members to co-operate by paying all dues and thus help the committee to carry on its good work.

3. Finances:—The statement of the Honorary Treasurer, Mr. V. S. Nanayakkara, duly audited, with its customary fulness of detail, is submitted separately. The committee is particularly fortunate in having the services of Mr. Nanayakkara who is well qualified to advise on matters pertaining to the finances of the Association.

The Income and Expenditure Account shows that the total income exceeded the expenditure by Rs. 1,976.37. Though this is satisfactory, it must be noted that the prevailing economic depression has affected our finances

to a large extent, as can be gathered from the following figures:—A decrease in subscriptions of Rs. 654, Donations 465, Collections at Bana 79.20, Billiards 334.15, Rent 476.34, and Garden Produce 49.47. It is however pleasing to note that the hostel has been better patronised and that the Religious Publication sales record an increase of Rs. 1356.72 as compared with the previous year.

It is hoped that the new committee will devise ways and means to meet the fall in subscriptions. In this connection we must also mention that the Association has ceased collecting special subscriptions from members as was done in previous years. The rent of Hall has been reduced to Rs. 25, to members and Rs. 35 to non-members. This includes the full equipment of furniture, lights, fans, carpets etc.

4. Head-Quarters:—It is a matter of great satisfaction and relief that these spacious premises are now free from debt and available for the furtherance of Buddhist activities. It is earnestly hoped that increasing use will be made of it by our members.

For the convenience of resident members, a long felt want has been supplied by the installation of drainage upstairs at an expense of Rs. 900 and Rs. 125 has been spent on alterations to the garage. A sum of Rs. 172 was also spent on general repairs to the building.

5. Hostel:—There are eight single rooms and seven double rooms of which the monthly rents range from Rs. 15 to Rs. 30. The advantages of joining the hostel are many. To mention a few salient points:—

1. Situation in a residential area easily accessible from all parts of the town.
2. Reference Library and Reading Room with all latest periodicals etc.
3. Garage for cars.
4. Tennis Court in the premises.

The resident members have also the great advantage of hearing Sermons from leading Bhikkhus every Sunday morning.

Thanks are due to Mr. W. F. Abeyakoon for the excellent manner he managed the hostel until he was obliged to relinquish his duties as Hostel Manager on leaving the Hostel. Mr. C. W. Ratnayaka who was appointed as his successor is carrying out his work creditably. For the better management of the Hostel a Hostel Committee has been formed with Messrs. C. Victor Perera, W. F. Abeyakoon, the resident Manager, and the General Secretary as members.

6. Abeyaratne Scholarship:—This scholarship is awarded from the income derived from a property at Kurnegala vested in the Association for this purpose by the late Mr. B. Abeyaratne. The value of the scholarship is

Rs. 240 a year. It is at present held by Master T. B. Herat of Royal College.

The late Mr. Abeyaratne also gifted to the Association two acres of land near the Maho Railway Station.

7. Our Activities:—The various activities of the Association are in charge of Departments which are worked by committees consisting of five members each. Four of these are elected at the General Meeting while the fifth is appointed by the Committee of Management.

The following department committees were appointed at the last Annual General Meeting:—

1. Religious Examination Committee.
2. Religious Publication Committee
3. Religious Activities Committee
4. English Literary Committee
5. Sinhalese Literary Committee
6. Sports Committee
7. Library Committee.

8. Religious Examinations and Publication:—These departments have been in the able hands of Mr. J. E. Gunasekara who in spite of failing health showed himself most assiduous in the discharge of his duties.

This department employs a part time clerk, but with the ever increasing work it may be deemed necessary to take on a full time clerk.

Towards the end of November 1930 Mr. J. E. Gunasekara was unfortunately compelled to resign his post on medical advice. We would record here our sincere thanks for the good work done by Mr. Gunasekara during the three years he has acted as Secretary of these departments.

The Committee has been fortunate enough to secure the services of Mr. A. Kuruppu who has already justified the confidence placed in him by the manner he has set about his work.

Pupils' Examination:—The Pupils' examination in connection with the Y. M. B. A. Religious Examination was held on Sunday the 9th March 1930 at 89 centres, 6176 students attending 109 schools were examined at these different centres 2192 passed the Examination; 107 with distinctions and 25 in the Honours Division; 2433 failed and 1551 were absent.

A conference of the managers and the teachers of the schools was held on the 18th February at the Y. M. B. A. to consider the syllabuses for the examinations of 1931.

Teachers' Examination:—This examination was held on Saturday the 26th July at the Head-Quarters and Rev. P. Ratanapala assisted by the Secretary acted as presiding examiner. Sixteen candidates from nine schools had sent in their applications, nine withdrew and seven were present at the examination, and all the seven secured certificates, three in the first Division, three in the Second Division and one in the Third Division.

The prize distribution in connection with both the examinations was held on Saturday, the 22nd November with the President in

the chair, and Mr. B. L. Broughton, M. A. (Oxon) Vice President of the British Maha Bodhi Society, gave away the prizes, and addressed the meeting. A very large gathering of ladies and gentlemen was present on this occasion.

The Association is very much indebted to Mrs. D. P. Wijewardena Lama Etani for her generous donations towards the expenses of the Teachers' Examination.

The eighteen Venerable Nayaka Theras and Maha Theras who helped as examiners last year too rendered their services very kindly and the thanks of the Association are due to them.

Our thanks are also due to those ladies and gentlemen who contributed special prizes and those who helped us as presiding examiners, supervisors etc.

9. Religious Publications:—The following publications were issued during the year:—

- | | | |
|---|--------|--------|
| 1. Fifth Edition of the Buddha Charita Part I | 10,000 | copies |
| 2. Second Edition of the Buduguna-Alankaraya | 3,000 | „ |
| 3. Second Edition of the Buddha Charita | 3,000 | „ |
| 4. Fifth Edition of the Sad-dharma Manjariya Part I | 10,000 | „ |
| 5. First Edition of the Buddha Charita Part IV | 5,000 | „ |
| 6. Fourth Edition of the Sad-dharma Manjariya Part II | 10,000 | „ |
| 7. First Edition of the Buddha Charita Part III | 5,000 | „ |

Our special thanks are due to Rev. Balan-goda Ananda Maitriya Thera who prepared for us a new and enlarged edition of the Buddha Charita consisting of 504 pages with illustrations. On account of the large size of the complete book it was necessary to print the third and the fourth part of the book separately for the use of the Stages 3 and 4.

10. Religious Activities Department:—Hony. Secretary Mr. J. D. A. Abeywickrema. Too much cannot be said of the work done by Mr. Abeywickrema. All functions have always been admirably arranged and conducted.

The activities of this Department have been chiefly confined to making arrangements for "bana" preaching at the Association Hall, distributing leaflets on the Dhamma, giving Dana etc. During the year there have been 63 sermons. The average attendance has exceeded 200 and on a few occasions the Hall was over-crowded. The Hall was enlarged just two years ago at a cost of Rs. 990 and in the near future further extensions will be necessary.

The collections during the year has been Rs. 367.42, a decrease on last year.

These collections help us to meet the expenses of pirikara, printing leaflets, car hire etc.

A monthly 'Sil' party was arranged for the last Sunday of every month, but this has been given up for want of adequate support. The

Wesak celebrations were curtailed owing to the floods raging at the time. However, during the evening a sermon was delivered by Pelene Vajiranana Nayaka Thero and on the day following there was a 'Sil' party at the Association Head-Quarters. Three sermons were delivered by Bhikkhu Narada, Bhikkhu Vajira and Olaboduwe Ratanapala Thero.

11. Literary Department (English Branch):—Hony. Secretary Mr. Siri Perera.

This department has continued to do good work. During the year a number of lectures were delivered on a variety of subjects by prominent gentlemen, viz: "Religion and Politics" by Swami Sharvananda, "The History of Kandy" by Dr. Andreas Nell, "Voltaire" by Dr. Lucian de Zilwa and "Students and Education Abroad" by Dr. M. V. P. Peiris. These lectures evoked much interest and attracted large and representative audiences. We take this opportunity of conveying the thanks of the Y. M. B. A. to the gentlemen who so kindly undertook to deliver lectures and of expressing the hope that they will honour the Y. M. B. A. in like manner in the future.

12. The Lyceum:
Office bearers: President, Mr. S. W. Jayasuriya, Vice-Presidents, Messrs. H. Sri Nissanka and R. Hewavitarane. Committee: Messrs. G. D. De S. Seneviratne and W. A. G. Abhaya, Secretary, Mr. W. P. Jayasekera.

The Lyceum was inaugurated on the 28th July, 1928 for the purpose of providing members of the Y. M. B. A. an opportunity of training themselves in public speaking.

During the year 12 meetings were held one of which was a general meeting for the election of office-bearers. The other eleven were devoted to the discussion of various questions of public interest.

The average attendance at these meetings has been fifteen. This is not unsatisfactory considering the fact the Lyceum has been in existence for a short time. It is hoped that regular meetings would be held during the new sessions for 1931 and the co-operation of the members of the Y. M. B. A. is earnestly solicited.

13. Library Department and Reading Room:—Hony. Secy. Mr. W. F. Abeyakoon. We have a well classified list of over 1000 books. It is a pity that more use is not made of the library by the members. Our Reading Room continues to be well supplied with local, Indian and English newspapers and periodicals, and it is well patronised by members. Thanks are due to the President who continues to send us a number of magazines. Our thanks are also due to Mr. Charles Perera who has presented a large 'redun table' to the Library and to Mr. D. H. Jayasinha who sent us 500 copies of "The treatise on the Four Noble Truths" for distribution.

14. Music and Dramatic Club:—A Music and Dramatic Club was formed on the 17th

May, 1930 with Mr. S. W. Jayasuriya as President and Mr. A. Seneviratne as Hony. Secretary. With the help of the resident members of the Y. M. B. A. we were able to get up an Oriental Concert under the kind patronage of Mr. and Mrs. H. Sri Nissanka which was successful. Unfortunately activities of this Club have had to be suspended owing to the depression. Our thanks are due to Mr. J. D. De Lanerolle who undertook to compose Historical plays for the use of the Club. It is hoped that activities of the Club will be renewed in the coming year.

15. Sports Department. Hony. Secy. Mr. C. W. Ratnayaka. Mr. R. S. Jayawickrema who was Secretary relinquished his duties on leaving the Hostel and Mr. C. W. Ratnayake was elected to fill this post.

Billiards, Chess, Draughts, and Ping Pong were the chief indoor games that were played with much enthusiasm. As for out-door sports the Tennis Court which had been abandoned for some time was renovated. The patronage received from members so far is very encouraging. A tennis tournament was held towards the middle of the year, the championship Cup kindly presented by Messrs. Miller and Co., Ltd., being won by Mr. Rajah Hewavitarne. Other cup winners were Messrs G. D. De S. Seneviratne and A. Seneviratne. A small social party was held and the cups were given away by the President.

To make the game more popular and within the reach of all a new scale of rates is being tried and is proving a success. Everything is supplied except racquets and the charges are, for the first game 10 cents and every other game 5 cents.

16. Buddhist Temporalities Ordinance:—The proposed draft of the Buddhist Temporalities Ordinance was discussed by the General Committee. A deputation consisting of Messrs. J. D. de Lanerolle, R. S. S. Gunewardene and C. V. Perera went before the Select Committee of the Legislative Council to place their views on this Ordinance.

17. Flood Relief. The floods of the past year are still fresh in our minds. The Y. M. B. A. were the first to call a public meeting to device ways and means of offering relief to those who were in distress as result of the floods.

The meeting was well attended by all communities—thanks to the publicity given by the Press. The President took the chair and thirty two volunteers were enlisted at the meeting itself for immediate relief work. Messrs. Rajah Hewavitarne and J. D. De Lanerolle were appointed organisers of the Flood Relief activities. Mr. S. W. R. Dias Bandaranayaka proposed that three patrol boats be procured from the Harbour in order that property left behind in abandoned houses in the flooded area may be rescued. Messrs. D. B. Jayatilaka, D. C. Senanayaka and R. Hewavitarne offered to defray the expenses of a boat each. These were used in Maligawatta, Dematagoda and Kolonnawa areas. For three nights a small batch

of volunteers served in the capacity of special patrols. The following letter of appreciation received from the Colonial Secretary, bears testimony to the excellent work done by our volunteers.

No. 138/30.

Colonial Secretary's Office,
Colombo, 27 May, 1930.

Colombo District Floods.

Sir,

I am directed to inform you that the Superintendent of Police, Colombo, has brought to the notice of the Government that certain members of your Association co-operated with the police in patrol work on the occasion of the recent Colombo Floods, and that His Excellency the Officer Administering the Government desires that the thanks of the Government be communicated to them for their valuable services.

2. I am also to request you to be so good as to convey the thanks of the Government to those members who took an active part on this occasion.

I am, Sir,

Your Obedient Servant.

J. V. JANSZ.

for Colonial Secretary.

The Secretary, Y. M. B. A.

A Relief Fund was started which eventually totalled up to Rs. 4000. A full list of contributions has been published in the Press.

The following gave sums of Rs. 100 and over:—

Col. T. G. Jayawardena
Mr. D. C. Senanayaka
" D. B. Jayatilaka
" R. Hewavitarne
" N. Hewavitarne
Ven. Anagarika Dharmapala
Mr. R. L. Pereira
" A. E. De Silva
Dr. G. W. Karunaratne
Mrs. Ellen Senanayaka
Mr. N. D. S. Silva
Mrs. N. D. S. Silva

Many societies from outstations sent goods for distribution and more than 30 bags of rice,

8 rolls of long cloth, 46 towels etc. were distributed by our volunteers at the Cattle Mart and in outlying districts on both banks of the Kelani River. Of the above fund about Rs. 1000 has been spent on immediate relief and the balance is in the hands of the Honorary Treasurer of the Fund, Mr. D. C. Senanayaka.

The committee decided to utilize this fund to render relief in districts outside Colombo as the Mayor had the area within the Municipality in his charge. Sums of money from Rs. 150, to Rs. 5 had been paid to the distressed in the outlying districts by Government. Our committee found upon investigation that this money was utilized by many for purchasing food and clothing and not for the repairing of their houses. On the proposal of Mr. D. C. Senanayaka it was decided to select some of the poorest sufferers and to build for them houses with an iron framework. The advantages of this scheme are many. First, the iron posts are set on a concrete base and will not therefore be washed away by any subsequent flood. Secondly, iron is more lasting and cheaper than timber. Already five houses have been put up in Kotikawatta and Butgomuwa, and similar houses are being constructed elsewhere, and relief given to those who have not been able to rebuild their houses at all.

Our thanks are due to Mr. D. C. Senanayaka for allowing the iron frame work of these houses to be assembled at his stores thus saving much expense.

A detailed record of the Flood Relief work will be printed and circulated when the accounts are closed. In the meanwhile we would express our sincere thanks to all who helped in this work of charity either by contributing to the fund or by actively participating in rendering relief to the poor sufferers from the flood.

The above record briefly indicates the nature of the work that has been done during the year, and we sincerely hope that in the manner of our discharging the great responsibilities entrusted to us we have been able to maintain the best traditions of the institution. In conclusion we beg to thank all our workers for their help ungrudgingly rendered, our members for their whole-hearted support, the Buddhist public for their generous sympathy, and the Press for their ready courtesy in publishing news connected with the Association.

RAJAH HEWAVITARNE,

Hony. General Secretary,

on behalf of the Managing Committee.

YOUNG MEN'S BUDDHIST ASSOCIATION COLOMBO, (INCORPORATED)

Income and Expenditure Account for the year ending 31st December 1930.

EXPENDITURE.	Rs.	Cts.	INCOME.	Rs.	Cts.	
To Salaries & Wages ...	1,880	55	By Subscriptions ...	2,764	50	
„ Collector's Commission ...	222	30	„ Donations on a/c Prize Distribution ...	400	00	
„ Lights & Fans ...	666	83	„ Sunday Collections ...	367	42	
„ Printing & Stationery ...	189	12	„ Tennis Fees ...	31	90	
„ Postage ...	98	20	„ Billiard fees ...	403	05	
„ Telephone ...	230	00	„ Rent of Rooms, Hall & Garage ...	3,978	16	
„ Audit Fees ...	60	00	„ Hostel Fees ...	4,167	45	
„ Advertising ...	14	62	„ Garden Produce ...	79	78	
„ Religious Examination ...	830	39	„ Religious Publications ...	2,477	79	
„ Religious Prize Distribution ...	783	55	„ Interest ...	894	81	
„ Bana Preaching ...	436	06				
„ Tennis ...	212	48				
„ Billiards ...	493	60				
„ Library & Reading Room ...	135	50				
„ Hostel Expenses ...	3,950	60				
„ Rates & Taxes ...	773	00				
„ Repairs to Building ...	297	00				
„ Insurance ...	93	75				
„ Interest ...	632	25				
„ "Wesak" Celebrations ...	66	00				
„ Discount on Religious Publications ...	801	32				
„ Depreciation on Furniture Etc. ...	328	45				
„ Bad Debts ...	139	50				
„ Sundries ...	253	42				
„ Surplus ...	1,976	37				
	Rs...	15,564	86	Rs...	15,564	89

BALANCE SHEET AS AT 31st DECEMBER, 1930.

CAPITAL & LIABILITIES.	Rs.	Cts.	PROPERTY & ASSETS	Rs.	Cts.	
Abayaratne Fund ...	10,234	45	Trustees of the Building Fund ...	14,261	11	
Buddhist Press Fund ...	13,079	10	FREEHOLD PROPERTY;			
Magazine Fund ...	836	81	Association Premises 70,000/00			
Building Fund ...	334	50	Kurunegala Property 8,000/00			
Kurunegala Property Deposit ...	140	00	Maho 500/00	78,500	00	
Collector's Security Deposit ...	40	00	Furniture ...	4,280	23	
SUNDRY CREDITORS:—			SUNDRY DEBTORS			
Tennis Club a/c; 80/33			Resident Members on a/c Hostel			
Religious Examination a/c 23/00	103	33	Fees & Room Rents 1,004/50			
Capital Account ...	82,302	23	Servants' Loans 35/00			
			Advance on a/c. Elocution			
			Contest 50/00			
			Rent of Kurunegala property 92/20	1,181	70	
			Director of Electrical Under taking-Deposit	115	00	
			Religious Publications in stock	3,377	20	
			CASH;			
			National Bank of India Ltd;	5,310	18	
			In hand ...	45	00	
	Rs...	107,070	42	Rs...	107,070	42

V. S. NANAYAKKARA,

Hony. Treasurer.

We certify that we have examined the accounts of the Young Men's Buddhist Association, Colombo, (Incorporated), for the year ended 31st December, 1930, and that the foregoing Income and Expenditure Account and Balance Sheet are based thereon, and exhibit in our opinion a true and correct view of the Association's affairs, according to the information and explanations given to us and as shown by the books of the Association. Arrears of subscriptions have not been taken into the accounts. We have not examined the accounts in connection with the hostel disbursements. Advance on account elocution contest represents a payment made in 1929 to the Literary Secretary which is now owing from him.

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WIJESINGHE, PERERA & Co.,

Public Accountants & Auditors.

Colombo, 10th February, 1931.

YOUNG MEN'S BUDDHIST ASSOCIATION, COLOMBO.

Report of Religious Examinations, 1930.

The Religious Examinations conducted by the Central Y. M. B. A. Colombo have been held for the last ten years, and the prizes and certificates are to be given today to those Students and Teachers who have distinguished themselves in the Examinations held this year.

These annual examinations were instituted for the purpose of educating boys and girls in the way of Dhamma so as to make them useful citizens in their future career.

The doctrines of Buddhism cover a very wide and extensive ground; and in their study and practice, guidance and directions are necessary so that the essentials of the religion may not be forgotten and one phase of it emphasised to the neglect of another. To be a good Buddhist one must observe in correct perspective both the Ethical precepts and their philosophical basis. It is not merely enough that one should learn and practise to do good and avoid evil, but he should know why certain things are good and others bad,—the reason for the rule of daily life. With this end in view, a carefully graduated course of studies was drawn up and the Buddhist Schools in the Island were invited to adopt it. The object of this course of instruction is not to turn out Buddhist Scholars or Pandits, but to make our school boys and girls good and intelligent Buddhist men and women, and useful citizens of the country.

Our Syllabus has always had the approval of the Sangha; and eminent Buddhist Theras have been kind enough to edit, translate and annotate a number of suitable Text Books for the use of the different classes. The publication of these Text Books has been undertaken by the Association and so far as many as thirteen text books have been printed and published, and several of them have run into Second or Third editions.

Setting of question paper and correcting answer papers are annually done by a number of erudite Nayaka Theras and Maha Theras. A board consisting of 18 Nayaka and Maha Theras acted, as in previous years, as examiners this year.

The Pupils' Examination is generally held in the second week of March every year. It began in 1920 with only about 300 candidates. The following figures will show its progress during the past seven years.

year.	Passes.	Failures.	Absentees.	Total.
1924	668	592	362	1532
1925	729	541	213	1483
1926	979	691	159	2129
1927	1391	1483	634	3208
1928	1906	1584	1080	4570
1929	1765	2280	1321	5366
1930	2192	2433	1551	6176

On an average only one-fourth of the students taught in a school are sent in for the examination, consequently it may be said that about 25,000 children are being taught in these schools. It is a pleasure to note that there is an ever increasing number of students entering for this examination, and the number of Schools preparing for it is also increasing annually.

There were 63 Centres and 75 Schools in 1928, when the present secretary (Mr. J. E. Gunasekera) took charge of this work. There were 76 Centres and 89 Schools in 1929, and 89 Centres and 109 Schools this year. 6176 candidates were entered, and out of 4625 who were present at the examination 2192 passed, 170 with distinctions and 25 in the Honours Division. The number of failures was 2433 and that of absentees 1551. In the previous year there were 5366 applicants out of which 1765 passed and 2280 failed.

The number of Schools in the list in 1927 was 63, in 1928 this number rose to 75 and in 1929 it became 99. In 1930 (at the time of the last examination) the number of Schools was 138, and today the number in the list is 151.

The Gold Medal offered by the Association is a valuable gift. To secure it a student has to score more than 75% marks.

In order to create a greater interest in the minds of the public and specially of all Buddhist School Teachers in regard to this important work, the Association conducts also an examination for Teachers. The Association is deeply indebted to Mrs. D. P. Wijewardene Lama Etani, of Sedawatta, for giving the Association all the encouragement, bearing the expenses of the examination and offering three prizes annually to the value of Rs. 100, Rs. 50, and Rs. 25 respectively to successful candidates.

The Committee avails of this opportunity—the only one they yet in the year—to record its gratitude to those Nayaka Theras and Maha Theras who form the Board of Examiners and prepare the Text Books etc. for the publication and also those members and friends who have freely given up their services.

The thanks of the Association are due to the large number of public spirited ladies and gentlemen who have year after year, helped us generously by offering special prizes and encouraging the continuance of these examinations. Finally, Sir, I must take this opportunity to thank you very sincerely indeed: for finding the time to come amongst us today and encourage this noble work by distributing the prizes.

Sgd. J. E. GUNASEKARA.

Hony. Secretary,

Religious Examination Branch

SUBSCRIPTION FORM.



The General Secretary,
Y. M. B. A., Colombo.

Date,.....

Sir,

I am enclosing herewith a $\frac{\text{Money Order}}{\text{Cheque}}$ * for Rs.....as
subscription to the "Buddhist" from myself and the gentlemen named below
and Rs.....as a donation to the Magazine Fund.

I am,

Yours faithfully,

APPLICATION FORM.



The General Secretary,
Y. M. B. A., Colombo.

Date,.....

Sir,

I am enclosing a $\frac{\text{Money Order}}{\text{Cheque}}$ * for Rs.....being sub-
scription from the following gentlemen who desire to be enrolled as members of
the Y. M. B. A. Please acknowledge receipt.

I am,

Yours faithfully,

* All Postal Orders, Money Orders and Cheques should be made
payable to the Honorary Treasurer, Y. M. B. A., Colombo.

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