



THE BUDDHIST

ORGAN OF THE

Young Men's Buddhist Association.

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THE BUDDHIST

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THE BUDDHIST

“*Sila Paññanato Jayam*”

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NOTES AND COMMENTS.

Indian Leaders and their Message.

Pandit Nehru and his family have left our shores after a brief sojourn in our sunny isle. We are happy to note that they carried away with them the pleasantest memories of their stay amongst us. Pandit Nehru bidding adieu to Ceylon said, “We have lost our hearts to beautiful Lanka, but we go back richer by many friends and memories which we shall treasure. I would not presume to give a message to the people of Ceylon except one of grateful thanks, but I would point out that the fundamental basis of all national movements and great nations must be self-reliance, discipline, and a capacity for sacrifice and suffering.” This message from the noblest youth of modern India comes to us on the eve of momentous changes in which these four great qualities, if acted upon, will undoubtedly achieve for the nation all that is worth achieving. Mrs. Chattopadhyaya, who was among us for over a month, in her address to the members of the Y.M.B.A. said “freedom means the liberation of latent forces in the youth.” It is for the people of Ceylon to prepare the soil so that the forces that are liberated may be productive of brilliant results. The singleness of purpose and transparent sincerity which characterise their services to

the motherland appealed to the Ceylonese, and made them to love and to respect the Indian leaders. We heartily commend their messages to the people of Ceylon with the hope that young Ceylon will produce men and women whom the people will like to honour in the same way as they honoured our Indian visitors.

* * *

New Vihara in Bombay. Yet another Vihara, this time, on the West coast of India was opened on the Vesak day. This temple of peace—Ananda Vihara—is a gift of Dr. A. L. Nair, the well-known philanthropist of Bombay. We knew Dr. Nair as a giver of relief to the physically weary and the poor. Now he seeks to give peace to the mentally weary and the needy. A Buddhist Vihara is not only a place for devotional practices, but is also an institution which keeps society bound together for the good of its members. Considered from this point of view Ananda Vihara is bound to be a boon to the citizens of Bombay. The Buddha Dhamma, which this Vihara symbolises, inculcates liberty, equality and fraternity. These great principles of human freedom should appeal to the democratic tendencies of the people of Bombay and pave way for India's liberation. While we congratulate our

friend Dr. Nair for the successful completion of a Medical College, a Hospital and a Vihara, we commend his example to other workers in the same field.

* * *

Burma in Distress. Our esteemed friend U Thwin, Trustee of the Shwedagon Pagoda, Rangoon, writes to us: "Burma has suffered many disasters and is still suffering. The general trade depression has greatly affected the country, and the mainstay of the people which is rice has lost its market. The fire at the Shwedagon Pagoda destroy-

ed several tazaarings containing valuable art treasures and mosaic carvings. To replace them will cost between 20 and 30 lakhs of rupees. The main shrine is intact. On the 30th April—the day of the full moon of kason—we held a magnificent ceremony at the Shwedagon Pagoda to which some 50 thousand people attended, and in their presence we replaced the "Seinbu" and "Hletmana" to the Hti which had fallen due to the severe earthquake of the 5th May, 1930." It is hardly necessary to say that we fully sympathise with the generous Burmans.

THE MESSAGE OF BUDDHISM.

An address delivered by Mr. D. B. Jayatilaka, President of the Young Men's Buddhist Association, Colombo, Ceylon, on August 10th, 1910, before the Fifth International Congress of Free Christianity and Religious Progress, at Berlin. Mr. Jayatilaka was appointed a member of the Council of this Society on September 23rd.

My first duty is to express my sincere thanks to your Executive Committee for according to me the privilege of attending this International Congress, and presenting to you some features of that Message of Enlightenment which was given to the world twenty-five centuries ago in the Valley of the Ganges. It is well, I think, that in this great gathering of liberal religious thinkers of the West, one of whose aims is the deliverance of man from the bondage of dogma and external authority, some account should be taken of the teachings of Buddhism—the Wisdom-Religion of the East. For of all religious teachers it was the Buddha, the Awakened One, who promulgated the first charter of the Liberty of Conscience by declaring that nothing should be believed in on the mere authority of teacher, text, or tradition; that that only should be accepted and acted upon which one's reason approves as being conducive to the weal and welfare of one and all. Now this freedom of thought which Buddhism ensures necessarily flows from the very nature of its teachings. The Message of Buddhism is, as you are aware, no supernatural revelation; it puts forward no dogmas which demand a belief in

the incredible and the impossible as the price of Salvation; it enjoins no mystic rites and ceremonies for the purpose of securing eternal happiness. There is no place in Buddhism for vague theories and dreamy speculations which have no practical bearing upon life. Buddhism surveys the facts of existence, it takes a complete view of man as he is with his powers and his limitations, and it recognises the operation of unvarying laws in the sphere of moral activities, no less than in the physical world. In accordance with this view of life in its manifold phases, it sets forth a system of practical ethics which has for its aim the elimination of evil, the development of that which is good, and the cleaning of the heart, so that one may begin to walk in "the Path which opens the eyes and bestows understanding, which leads to peace of mind, to higher wisdom, to full enlightenment." All this has to be accomplished by one's own efforts. Evil must be eschewed, the good must be practised, and the path of emancipation must be trodden each by himself and for himself. Here no god or gods can help man, nor is rite or ceremony, penance or prayer of any avail. "You

yourselves must make the effort; the Buddhas only point out the way." That is the teaching of Buddhism; self-help is the key-note of its message. In words which peal forth the inmost conviction of one who has, unaided, fought and won the great battle of self-conquest, the Master on one occasion thus exhorted his disciples: "Renounce evil, my brethren, and practise that which is good. It is possible, brethren, to give up evil and practice the good. Were it not possible, I would not tell you thus to give up evil and practise that which is good. Because it is possible, I tell you, brethren, 'Renounce evil and practise that which is good!'" Test this teaching on the touchstone of your own experience, and you will come to realise a great truth, which is the surest basis of all spiritual progress.

The question has often been raised whether this system of self-discipline and self-culture should be termed a religion. Now the word religion connotes different things to different men, and no two definitions of the term really agree. Generally the Western mind conceives "the broad foundations on which all religions are built up" to be "the belief in a divine power, the acknowledgment of sin, the habit of prayer, the desire to offer sacrifice, and the hope of a future life." Buddhism scarcely fulfils these conditions of a religion. It is none the less an historical fact that it has inspired millions of human beings in the past, as it inspires millions to-day, with the noblest of ideal and the highest devotion, and has enabled them to walk in righteousness and purity. Viewed from this standpoint, Buddhism is entitled to the term religion in what liberal thought would, I venture to think, admit to be the higher sense of the word.

However this question may be decided—and it matters little whether the Buddha Dharma is called a religion or a system of ethics—one fact remains undisputed, and that is the universality of its mission. At the very outset of its career, Buddhism consciously struck this original note

of universality. In India and elsewhere there was many religious teachers and prophets before the time of the Buddha, the Awakened One. Their influence was, however, more or less local, and their message was addressed to their immediate following, or at best to the men of their own race. It was the Founder of Buddhism who first conceived the noble idea of a world-wide mission, and proclaimed a scheme of salvation open to all mankind. Before his time religion was the birth-right of certain castes or classes, and salvation the prerogative of selected peoples. Others outside the pale had to secure the blessings of religion through the good offices of the privileged ones. Buddhism swept away all such distinctions. The gates of the Kingdom of Righteousness founded by the Sakya Muni were thrown open to all who would strive to enter it, irrespective of caste, class or colour, and his message of deliverance was addressed to the whole world. That marks an important event, a turning-point in the history of religion, nay, of mankind. At the very beginning of his public ministry the Master set this seal of universality on his mission. That event, his first sending forth his disciples, is worth recalling. He was residing at Isipatana, near Benares, "the Eternal City," where he had a few months before preached his first sermon, or, as the books put it, turned the Wheel of Righteousness. Already he had gathered around him a small band of disciples, sixty in all, who themselves, under his guidance, had attained liberation. He calls them to him, and delivers to them the following injunction: "Go ye forth, O Bhikshus, and wander over the world, for the sake of the many, for the welfare of the many, out of compassion for the world, for the good and the weal and the gain of gods and men. . . Proclaim the teaching lovely in its origin, lovely in its progress, lovely in its consummation, both in the spirit and in the letter. Set forth the higher life in all its fullness, and in all its purity." Thus was started the first religious mission known

to history; thus was kindled that flame of missionary zeal which has since done so much, both in the East and the West, to enlighten and uplift mankind. In the lifetime of the Master, his Dharma was proclaimed by himself and his disciples in every part of the middle country, the Madhyadesa, the Holy Land of India; and after his passing away his disciples continued to spread the Good Law in the neighbouring lands. Then, two centuries later, there arose the Great Emperor Asoka, one of the greatest rulers the world has yet produced, in whose time, and under whose patronage, Buddhist missions were sent to almost every part of the then known world. In this age and in subsequent times the Buddhist missionary braved the perils of the sea, crossed snow-capped mountains, and traversed waterless deserts, in order to proclaim to the world the Master's teaching "lovely in its origin, lovely in its progress, lovely in its consummation," and "set for the higher life in all its fulness and all its purity." History bears evidence of the remarkable success of these missions. Land after land acknowledged the sway of the Lord of Compassion; nation after nation submitted to the guidance of his gentle Law, until countless millions in Asia and in neighbouring lands felt the ennobling influence of his teaching. And be it remembered here that this conquest, to which the annals of religious history scarcely afford a parallel, was achieved not by the force of arms, nor by the use of any violent and compulsory methods. No war has ever been waged for the purpose of spreading the truth of Buddhism; not a drop of blood has been shed in the course of its propagation; not a human being has ever suffered persecution on account of his faith at its hands. The only weapon the Buddhist propagandist wielded was that of persuasion. Indeed he had no need to use any other weapon. The sweet reasonableness of his message, the spirit of tolerance which it breathed, the boundless sympathy and love which it inculcated—these were in themselves strong enough to bend the hearts of men, and win them

over to the path of righteousness. Wherever the teachings of the Buddha obtained a foothold, there we find man becoming more humanised, a new sanctity given to life, the position of woman improved, and the cry of suffering humanity receiving the recognition. "Whoso ministers unto the sick, ministers unto me," said the Master, and that saying bore abundant fruit in Buddhist lands, where sprang up, in response to that expression of infinite pity and sympathy, hospitals for both men and animals, asylums for the blind, the lame and the cripple, and refuges for the needy and the destitute. Buddhism, furthermore, encouraged all intellectual activities; it ensured liberty of thought, fostered art and culture; and above all, it invariably made for peace.

One feature of Buddhism which deserves special notice is the position it gives to humanity, the high value it assigns to our life here on the earth. To be born a human being is, according to Buddhism, a priceless opportunity, for man can realise the highest happiness, the ideal of arhatship, in this world itself. The Buddha was to begin with a man, the son of human parents. He was a husband and a father before the woeful cry of a sorrow-laden world pierced his loving heart, and drove him away from his happy home, from his young beautiful queen and his only child, into the forest, there to search in deep meditation and by strenuous effort for the cause of that pain and suffering to which all life is subject. And when he had by the conquest of passion in his own heart become the All-wise, the Perfect One, when he had thus discovered the great Truths concerning life, he came back to the world and taught mankind the way out of all suffering, the Noble Eightfold Path which led those who chose to enter it, out of the bog of misery to the bright summit of perfect peace and happiness. And he taught that the beginning of the higher life was right conduct here among one's own fellow-beings. He who had entered upon this course of life was in that respect above the gods; yea, the gods

themselves did honour to the man, the householder, of pure conduct, who maintained his wife and child by righteous means, and was zealous in the doing of deeds of charity and humanity.

Such, then, are some of the features of the message which Buddhism offers to the world. The Dharma is as infinite as Truth itself, it is the Truth indeed, and what is here presented is but a tiny drop from that boundless ocean.

* * *

I must now, however, ask you one question: "What is to be your attitude to this message of Enlightenment, this religion of humanity?" This is an important question, important to you as well as to us Buddhists, Orthodox Christianity has not dealt with Buddhism in a fair or friendly manner. It has condemned Buddhism as a baneful "heathen" cult, and through its missionary enterprise it has spared no pains to destroy it. It is not my purpose here to criticise Christian missionary methods or to discuss the general question of Christian missions to Eastern lands. I would rather confine myself to the relations of Christianity with Buddhism in my own country. Christianity first came to Ceylon with the Portuguese invader in the early part of the sixteenth century. Since that time it has used every available means, fair and unfair, to "convert" the Buddhists. With what results? The Sinhalese population of the Island is about 2,300,000, of whom less than 200,000 are Christians. Four centuries of Christian proselytising work, carried on, in its earlier stages at least, with the aid of ruthless persecution and wholesale corruption, have only that much to show as the fruits of their labours. Obviously, Christianity has not gained much. But on the other hand Buddhism has in the meanwhile lost much, though not in point of numbers. The persistent attacks of the Christian propagandist at a time when, owing to political and social disorganisation, the Buddhists were least able to defend and protect their faith, naturally went far to weaken its hold upon its followers. The undermining of the national faith has had serious results. It has led to the

abandonment of national ideals and culture inseparably associated with the ancestral faith. We have become to a great extent denationalised. We have given up a good part of our simple life and our ancient beautiful customs and manners. We have lost pride in our past, glorious as that past has been with its history extending over 2,000 years, with its record of heroes and heroic deeds, with its great cities, magnificent **Viharas** and **Stupas** and mighty tanks, the very ruins of which to-day elicit the admiration of the world. As a people we have gone far on the downward path; but things are, I am happy to say, changing. The last quarter of a century has seen the birth of a new spirit, or rather the renewal of the old spirit. The Buddhists have awakened to a sense of the danger threatening their faith and their community, and are striving hard to ward it off. For one thing, they are taking into their own hands the education of their children in accordance with the principles of their faith, and Buddhist schools are springing up in every town and village in the Island. A strong desire is also manifesting itself to revive our own culture and customs and manners. National feeling is unmistakably awakening, and if it is wisely guided and properly supported, it will most undoubtedly produce important results. It is to this great work now going on, slowly but surely, amongst our people, that I would draw your sympathetic attention. You religious liberals of the West can be of the greatest possible service to us in this work of revival. You can undo much of the mischief that has been done to us, doubtless with the best intentions, by men of your own persuasion. You can strengthen our hands in the great battle we have yet to fight against such vices as drunkenness, which we in our folly have borrowed from the West, and which have now grown to serious proportions. Send us, not missionary enthusiasts, bent upon the destruction of our ancestral faith, but representatives from your great seats of learning, men of culture and sympathy who can give us of your very best, your practical and scientific knowledge, so that we may rebuild the

edifice of our religious and national life in a manner suited to modern times. If we succeed in our effort, imagine what that may mean to us and to the world at large. Buddhism, restored to its pristine vigour in our own land, will elevate us once more as a people, and if its message of universal love and sympathy is spread far and wide, will it not with equal certainty contribute to the peace and progress of the world? While I appeal to you for sympathy in our endeavour to promote the cause of our Faith and to develop, as a people, on our own lines, let me express the sincere hope that the following message of the Master, embodying the essence of his Dharma, may find a place in the

hearts of all of us, in the East and in the West, so that ere long we may come to realise to the full, not only the brotherhood of man, but also the kinship of all life:—"Just as a mother, even at the risk of her own life, protects her son, her only son, so let man cultivate love without measure towards all beings. Let him cultivate towards the whole world—above, below, around—a heart of love unstinted, unmixed with the sense of differing or opposing interests. Let him maintain this mindfulness all the while he is awake, whether he is standing, walking, sitting or lying down. This state of heart is the best in the world."

SARNATH.

By Pandit Sheo Narain.

The 2nd May is now fixed as the day of Buddha's birth, the day of his enlightenment and the day of his demise, called Parinibbana. His Birth-place is at Lumbini in the ruins of Kapilvastu, a small kingdom where his father ruled and which is in a terai in the Nepal territory. Lately, it has become accessible to pilgrims. The place of enlightenment is Budh Gya, six miles from Gaya, the famous place of pilgrimage of the Hindus, here a descendant of the original Pipal tree exists. The place of his demise is at **Kawar Mathur** in Kasia (known as Kusinara in Buddhist literature) in the Gorakhpore District. Yet there is another place, the cradle of Buddhism, where Buddha preached his first sermon. It is called Deer Park and the locality is called Sarnath. Of all places associated with Buddha's name, this is the most interesting. It is here that a Punjab Buddhist, you can guess who, spent nearly two months (February and March) in tents in the vicinity of Dhamek Stupa and close to the Mahabodhi Free School where Bhikkus and novices for Bhikkuship live. The time spent here were the happiest moments of his life.

Who has not heard the word Kashi,

the hoary, the holy Kashi of old. In olden days it was nothing like the present Benares of gorgeous temples and magnificent Ghats on the bank of Ganga Mai. It was according to Vayu Puran a single country of the Middle realm (Alburuni, Vol. 1, 299). It was one of the centres of a small kingdom (Barnett's Antiquities, p. 13). It was called Kashi, after the name of a tribe there called Kashi. We do not know the area of the region then called Kashi. The authors of Encyclopaedia Britannica say that the tract now known as Sarnath was the site of the ancient Kashi. It is now called Benares because the tract is a delta between the tributories of Ganges called Varna and Ashi=Varnasi. One side of this delta borders on the Ganges. In ancient Hindu period there was an area called Rishi Patana and close to it was a forest called Mrigdawa. During Buddhistic Period there were called Isipatana and Megdai. Rishi Patana was the abode of rishis and rendezvous of hermits and ascetics, Mrigdawa the deer Park later began to be called Sarnath (an abbreviation of Saranganath, Lord of the deer). Buddha was in one of his

past lives Lord of deer. Deer has figured as a Buddhistic symbol in many things associated with Buddhism.

This deer park was the place where Buddha delivered his first sermon described as "turning the wheel of law" (Dhamma Cakkappavattana). It was in this deer park that Buddha met his five comrades who had deserted him on account of his abandonment of asceticism. This Mrigdawa = (Migadaya in Pali) was the place where the early followers of Buddha built residences for him called Ghandha Kuti = ("perfumed chambers"). While Rishi Patana had a larger area, where Sanskrit was taught and where Rishis and learned Pandits lived. Mrigdawa gradually became a Buddhistic holy land where Asoka and his successors built colossal structures called stupas and several monasteries and shrines. When Fa Hain visited it he saw only two monasteries and 4 stupas in the third century A. D., but no Hindoo temples. In the 6th century our friends the wild Huns did great damage to the buildings. Somehow or other after this invasion it grew in popularity. It ceased to be an exclusively Buddhistic land. Hinduism began to extend its strides into the area. When Hian Tsang saw it in the 7th century there were 30 monasteries in which 1500 Bhikkhus of Southern School lived and one of the stupas had a golden mango on the pinnacle which of course could not have escaped the cupidity of the greedy invaders. There were, in addition, 100 temples of gods and goddesses of Hindu Pantheon. It is obvious that in the 7th century Hinduism had made extensive inroads resulting in slow absorption of Buddhism as later excavations abundantly show. From the 7th to the 11th century we know little in detail except what finds from the ruins have revealed. As ill luck would have it, Mahmud Ghaznavi did here as much mischief as he could. After his invasion Kumara-devi, a queen of a Konouj Raj constructed a shrine with a subterranean passage for an exit and many smaller temples etc. in 1126 to 1154, and thus the place resumed, however, partially, some popularity which would have continued had

not another fanatic vandal Muhammad Ghori's general Kutab Din done irrevocable havoc in 1194. Monasteries were burnt down, the shrines devastated. Only a couple of the structures survived as witnesses of its past grandeur. Two huge surviving stupas attracted the attention of Emperor Humayun who came to the place, sat on a throne but left no tangible record of his visit. In 1588 Emperor Akbar commemorated his father's visit by erecting an octagonal tower and a dome, upon a ruined stupa and had a tablet in Persian put on the arch of the entrance. This place is called Chaukhandi. It is conjectured that Buddha had met his deserted comrades somewhere near or at this place.

For nearly two centuries this holy land was occupied by pig breeders, until the Government acquired it in 1856 from one Fergusin an indigo planter. All the structures were under ground in fractured, mutilated and fragmentary condition. Two stupas were the only visible objects of antiquarian interest. By an accident the fate of Sarnath took a turn which was to reveal innumerable antiquities and it was in this way:

In 1794, one Jagat Singh, an officer of Raja of Benares pulled down up to the foundations, a stupa 110 ft. high identified now as Dharamrajika Stupa erected by Emperor Asoka himself. During the removal of material a marble vessel within a sand stone vessel containing bones, decayed pearls, gold leaves etc. was discovered and the attention of the authorities was drawn to it. The corporeal remains of Buddha was consigned to the Ganges. There was also found a Buddha Statue. An inscription on it revealed the year, i.e. Sambat 1083.

From the year 1804 began the era of excavations. It is needless to detail the fruits of labours of so many excavators. Excavations by General Cunningham in 1834 deserve to be specially mentioned because he bore all the expense from his own pocket. The finds during his excavations were numerous. Principal ones of antiquarian interest are to be seen in the Calcutta Museum, and some minor ones were sent to

Queen's College and a mass of them were used in break-water of Dulkan Bridge, popularly called Varná Bridge.

Systematic excavations began in 1904, and although good deal of area is yet awaiting excavation the work was stopped in 1922. A gentleman, of whom Punjab should be proud, wrote a guide fully dealing with the collection now placed in a museum which was built in 1910 and is worth a visit. This guide is out of print and a new one will be issued shortly.

Now let us come to the present state of affairs. The Mahabodhi Society has now built a huge temple and has named it MulaGandha Kuti, the name which Buddha's principal residence bore. Jaggat Singh's stupa's name is given to a magnificent Vihara at Calcutta, i.e. Dharamrajika. A college is proposed to be built in which Asiatic and European languages will be taught to the would-be missionaries of Buddhism, and others who desire to study Buddhism in Pali, Sanskrit, Sinhalese and Burmese and other languages.

The Museum I have spoken of is in charge of a qualified custodian, Pandit Kidar Nath of Jhelum district. In it three objects are of very great interest:

1. A lion capital, a unique sculpture, which was placed by Asoka on a column or a pillar. It had "wheel of law" on the top. This wheel was broken to pieces and was found in fragments. The column or pillar on which it rested was fractured into pieces, at the time the sculpture was hurled down to the ground. Experts say that the polish on it is unimitable. The art is lost. The remnant of this column is preserved by an enclosure in the excavation area.
2. A statue of Buddha in preaching Mudra. This is one of the finest pieces of purely Indian art. It is most inspiring on account of a wonderful expression of serenity in the face of Buddha. It has a polish of the same sort as on Asoka's Lion Capital.
3. A huge statue of Krishna, mutilated of course, holding up the Govardhan mountain—one of the feats of Krishna. This was found not at Sarnath proper but at Arrah, a village 3 miles from Benares.
4. An unfinished huge statue of Shiva in red stone representing the killing of a demon. This was found in Sarnath excavations. The unfinished condition shows that it was made at a time when Hinduism had established its foothold. The third catastrophe devastated Hindoo, Jain and Buddhistic shrines alike.

It is beyond the compass of this short paper to give details of excavated area. They will appear in the forthcoming official guide and partly in my longer paper on Sarnath which will be out shortly. I need, however, mention a startling fact that in a monastery No. 6 on Govt. Sketch and known as Kiltoes Monastery excavated by him in 1851 the catastrophe and conflagration were so violent that the occupants left even their cooked food behind. Both Mr. Oertal and R. B. Daya Ram Sahni saw it on the grounds of some of the cells of this monastery.

There is also a Jain temple opposite the Museum built in 1824 in memory of the 11th Tirthanker. There is also a Mahadeva temple, not ancient, near the new Mula Ghandha Kuti Vihara.

Of Muhammadan interest there is only one tomb on the roadside near the Jain Dharamsala. Neither the name of the Saint nor its age is known.

The approach to Sarnath is easy. From Benares Cantonment Railway Station, one can go by a narrow-gauge Railway (B. N. W. Railway) to Sarnath Station, a mile and a half from the Museum, or one can hire a Gharry or Lorry on moderate fares from Benares.

I conclude this short paper by quoting a passage from "The Seeker 1931," page 82:—

"The Iconoclast may shrug his superior shoulder at the pious worship per whose prayers are rendered more fervent

at the sight of sacred symbol which he ought to know may have a high, potential, spiritual energy. He should know that nothing is destroyed and a devotional electric charge, so to speak, is not alien to universal law."

THE BIBLICAL CONCEPTION OF GOD.

By A Rationalist.

The conception of God has varied in different countries. Starting from the fetishism of savage races it has proceeded through various stages to the Pantheistic notion of an Infinite Being who is described by Professor Radhakrishnan as the universal principle of life immanent in ourselves and all else that exists, supporting and penetrating the cosmos while infinitely transcending it.

The Christian idea of God is avowedly anthropomorphic. According to the Bible, God, in creating man, shaped him after his own physical model. Of the Biblical God Theodore Parker, the great American Unitarian preacher, has said: "The Bible has become the sacred book of all Christendom. It is not only valued for its worth, which is certainly very great, but still more for its fancied authority—because it is thought to be a Revelation, made directly and miraculously by God, to certain men whom he inspired with the doctrine it contains. Now, God must know himself and that perfectly, and if he make a revelation thereof, he must portray himself as he is. "The very first thing said of God in the Bible is that it took him six full days to create the world and all that is in it. To those who conceive God as an Omnipotent Being this slow and laborious process savours more of the limitations of humanity than of the infinitude of divine power. To those who have a high conception of God's omnipotence the idea that he required a full day's rest for recuperation after his hard work is not only unedifying but positively ridiculous. The preference shown by God for the animal food offered to him by Abel indicates a degree of inexplicable partiality as against Cain

which shocks our sense of justice. The Divine curse pronounced on Adam's unborn progeny and on woman and on the earth befits the Devil rather than the God of Love. It also offends our sense of justice to find God penalising man for the acts of the amorous sons of God in seducing women. To quote Theodore Parker again: "God appears to men visibly—to Adam, Noah, Abraham, Jacob and to Moses. He talks with all those persons in the most familiar way in the Hebrew tongue. God dines with Abraham, coming in unexpectedly one day. He is partial, hates the heathen, takes good care of the Jews not because they deserve it, but because he will not break his covenant. He is jealous; he writes it with his own fingers in the Ten Commandments: 'I the Lord thy God am a jealous God' and again Jehovah his name is 'jealous'. He is vain also and longs for the admiration of the heathen and is dissuaded by Moses from destroying the Israelites when they had provoked him, lest the Egyptians should hear of it and his fame should suffer." All this does not inspire much respect for the God of the Bible. Fancy a man of David's character being a man after God's own heart. Anatole France has thus expressed himself in the "Revolt of the Angels": "They will perceive that Ialdabaoth, the obscure demon of an insignificant world lost in space, is imposing on their credulity when he pretends that they issued from nothingness at his bidding; they will perceive that he lies in calling himself the Infinite, the Eternal, the Almighty, and that so far from having created worlds, he knows neither their number nor their laws."

It must be recognized that the Old Testament occupies a high place in the world's sacred literature as it has been adopted by Jews, Christians and Moslems. It may be said to reflect fairly the unity of the godhead. But this conception is revolutionized in the Christian New Testament, on which the Trinitarian idea has been built up. This Testament not only reduces the Jehovah of the Old Testament to a third of his original entity but ruthlessly relegates him to a back seat. In the New Testament we find that God the Father is completely eclipsed by has done is (to adopt the words of God the Son. All that Christianity Anatole France) to bloster up God by argument, to believe that you have Him in your keeping, to live upon Him, and to profit by Him, to crush as wicked and pernicious all who conceive of a different image of Him from your own, and to assert that you alone are the guardian of unfathomable truth.

The late Mr. William Archer wrote with much truth in 1925: "My fundamental objection to that Church (the Roman Church) and indeed to Christianity as a whole, is that it is so irreligious. It presents to us such a childishly inadequate conception of The Almighty, and diverts our attention from the real majesty and marvel of the universe to a fairy-tale cosmogony, the highly unedifying history of a Semitic tribe, and a most immoral fragment of folklore about an irascible creator, childishly irritated with creatures he had thrust into being, and then no less capriciously reconciled to a favoured few among them by the vicarious torture of an innocent person—whether man or God does not greatly matter. Sentimental associations dating from early childhood make it hard for many people to realize the absurdity of this piece of primitive folklore."

CORRESPONDENCE.

CEYLON ROOM IN ROERICH MUSEUM.

Sir,—It gives me pleasure to announce through your esteemed journal that arrangements are being made to open a Ceylon Room in Roerich Museum in New York. This Museum is housed in Master Building which is a 24 storied sky-scraper dedicated to the world famous philosopher-artist, Nicholas Roerich. It contains nearly a thousand paintings by Roerich. The upper storeys are used as living apartments while the ground floor is utilised as a Museum thus bringing art and life together. The Master Institute of United Arts, Corona Mundi, International Art centre and the Roerich Museum Press are other organizations affiliated to this Museum and working in the same building. This great institution is a practical attempt to fulfil Roerich's prophesy "Art will unify all humanity." It is now proposed to open a Ceylon Room where permanent exhibits representing Ceylon's ancient

art and industries may be displayed. Exhibits on following lines are required viz:—(1) Copies of ancient frescoes, (2) ancient Ola Manuscripts, (3) Best examples of lacquer work and (4) Brass and silver ware (one specimen from each section will be sufficient.) It is quite possible that some of these exhibits may attract the attention of Americans and a good sale would follow. I am glad to announce that my good friend Mr. J. D. A. Perera, the well known Artist, has promised to contribute to the project by presenting copies of Sigiriya frescoes. Will lovers of true art and culture kindly respond in a similar manner? Thanking you.—Yours etc.

P. P. SIRIWARDHANA,
Hon. Corr. Member.

Society of Friends of Roerich
Museum.

GLEANINGS.

The Stupidity of Licensing Liquor.

Luxury, my Lords, is to be taxed, but vice must be prohibited. Let the difficulties in executing the law be what they may. Will you lay a tax on the breach of the commandments? Would not such a tax be wicked

and scandalous, because it would imply an indulgence to all those who would pay the tax?. This bill (to license liquor for the sake of revenue) contains the conditions on which the people are to be allowed henceforth to riot in debauchery, licensed by law and countenanced by magistrates. For, there is no

doubt, those in authority will be directed by their masters to assist in their designs to encourage the consumption of that liquor, from which such large revenues are expected. When I consider, my Lords, the tendency of this bill, I find it only for the propagation of disease, the suppression of industry and the destruction of mankind. I find it the most fatal engine that was ever pointed at a people, an engine, by which all those who are not killed will be disabled, and those who preserve their wits will be deprived of their senses.—Lord Chesterfield, in the House of Lords in 1743.

Cultural Link With India.

"It was over two thousand years ago that Asoka sent Mahinda and Sanghamitta as apostles of a religious order that brought conviction to the faltering, hope to the lost one, dignity and freedom to the enslaved. Two thousand years ago India gave her message to humanity of peace and love, a message that echoed for twenty centuries. The echoes then grew fainter and fainter as the harsh battle cries of men rose and drowned them but to-day once again they reecho and resound, faint yet like the plaintive cry of a new born babe which has in it all the growing strength and potentiality of the immense life stretched out before it.

"To-day I touch your shores with the same light of love in my heart and the same song of peace on my lips but with a new light and a fresh colour in my soul which is the reflection of the spirit of the age, and that is, Comradeship. I come not as the wise and daring Sanghamitta with the flame of the preacher but as a traveller and a seeker like yourself, a comrade on the adventurous path of new dreams, new thoughts, new ideals and new worlds.

"History tells that a branch of the Bodhi Tree from Gaya was brought over and planted at Anuradhapura by Sanghamitta. It is a beautiful symbol so characteristic of woman to bring the very limb of life and plant it in a soil that might seem strange to the outer eyes. But she in her wisdom, she as the creator and giver of life, was confident that life must flourish when offered as the supreme gift of one nation to another. Thus a branch of the Tree of Wisdom was brought over and planted that it may grow and offer shade to many a weary traveller. And to-day, you and I, as comrades in the long march to Freedom shall rest awhile as kinsfolk under the shade of this same tree of Wisdom that we may fill our dusky souls with its perfumed breath and try to invoke something of the splendour that still lives in our hearts." Mrs. Chattopadhyaya.

Theology and Intellect.

Professors of Divinity stand alone, intellectually isolated, and to a certain extent, socially. One ardent disciple of Treitschke told the writer that all "the wretched theologians ought to be cleared out of the universities as Divinity is no science, but merely an

Irish stew of superstition and ignorance". Another, a brilliant exponent of ethics as well as the German biographer of Carlyle, expressed the opinion, if he were compelled to choose a religion at all, his choice would fall on Buddhism as the only one of them which was not entirely insulting to man's reason.—Thomas F. A. Smith, in his "The Soul of Germany."

Oldest Building in Asia.

There is no single feature that brings home to one more vividly the extreme antiquity of Anuradhapura than the Thuparama Pagoda. It was built in 307 B.C., 307 B.C.!! Thuparama, which does not really look so very old, was contemporary with Asoka. It is the only building of the Asokan age that has survived the centuries and millenniums. It is the oldest building not only in Ceylon, but in India. It is not only the oldest building in India, but, as far as can be ascertained, the oldest in Asia that remains in use, if we exclude ruins at Nineveh, Ur, Babylon and so on, of which nothing remain but foundations recently discovered. The case of Thuparama is different from these. Like the aged Bo Tree near it, it is still alive. It is a living link with the dawn of history, and it is this thought that makes it so much more impressive than relics which have been dead, buried and forgotten for three thousand years. Thuparama, has never been forgotten that is it has never been forgotten for long. Through all the vicissitudes of Ceylon's long and often tragic history, there has always been someone to care for Thuparama, to brush away the destroying peepul, to set up the fallen bricks. "The Times of Ceylon."

Mulagandhakuti Vihara, Isipatana.

Mulagandhakuti Vihara work is complete at last. The news will undoubtedly send a thrill of joy throughout the Buddhist world. A great work has been accomplished—thanks to the untiring zeal of the Venerable Anagarika Dharmapala and the never-failing generosity of the late Mrs. Mary E. Foster and other friends. The Buddhists must be thankful to these noble devotees of the Master who have carried out the scheme of the Vihara in spite of almost insurmountable difficulties.....The opening ceremony of the Vihara has been fixed to take place in October or November....."The Maha Bodhi".

Ananda Vihara at Bombay.

The same journal announces the completion, by our friend Dr. A. L. Nair, of a Buddha Vihara in Bombay. The new vihara is another gift of the great Buddhist who has already made several gifts to the nation in the form of a free hospital, a Medical College and a hostel. The opening ceremony took place on Wesak day.

Y. M. B. A. WELCOMES INDIAN PATRIOTS.

Srimati Kamaladevi Chattopadhyaya, Pandit Nehru, Mrs. Nehru and Miss Nehru Honour Buddhist Association.

The Central Y. M. B. A. Colombo had the signal privilege of receiving the great Indian patriots and listening to their inspiring addresses.

Mrs. Chattopadhyaya addressed an open air meeting presided over by Mr. D. B. Jayatilaka on the 16th ult. at 7 p. m. Mr. Sri Nissanka thanked her on behalf of the Y. M. B. A.

Pandit Jawahar Lal Nehru and his family were our guests of honour on the 17th ult. The meeting was presided over by Mr. W. A. De Silva, and Dr. G. P. Malalasekara conveyed Y. M. B. A.'s thanks to them.

MRS. CHATTOPADHYAYA'S ADDRESS.

Mrs. Chattopadhyaya expressed her regret that every attempt she had made to meet informally the young men and young women here usually ended in disaster (laughter). If she was able to have an interchange of ideas she could gain something from it and that was why she had expressed a great desire to meet the members of that Association informally.

She had been addressing youth ever since she came to Ceylon. She had expressed what she felt the youth of a country stood for. To one like herself who had done a lot of speech-making it was not a difficult job to rattle off a speech but she did not want to be a mere gramophone record. She preferred to know from them the new truths and the new ideas that must be flashing across their minds because youth stood for advance, for adventure and for daring.

Youth must cut out new channels for expression and it was always interesting to know how the youth of the country was responding to the environments around.

She had done some amount of work among the masses of India which were illiterate and which never had the advantage of reading or picking up ideas from books. It was wonderful how all the new ideology was being absorbed by them and how they had got saturated with new ideas. Therefore she knew that the youth who were in a better position to absorb those things must naturally absorb them in a more particular way.

Youth leagues had played an important part in every country. In India when everybody was pointing accusing fingers at them saying there was nothing in the way of great striking action by them they bore the taunts in silence because they were perfectly conscious that they were creating a new order of things.

With the help of investigation committees and study circles they had been slowly spreading new ideas all over. A great amount of spare work was thus done and they were preparing the country silently, unobtrusively and unostentatiously for the coming of that great revolution. They were not merely rushing about or whirling round.

A few years ago they used to think freedom meant a change of political conditions. But to-day youth understood that freedom meant the liberation of the finest and best forces in every man, woman and child. In order to liberate those forces a certain environment must be created and to-day freedom stood for a more democratic principle.

Freedom was not, a thing that came from outside or a thing that could be imposed by anyone who was not part of themselves. That principle also applied to every department of life, whether they took it socially, economically or politically. Freedom meant the liberating of all the latent forces in you. That was an idea which had been worked out by Mr. Gandhi and that was why he believed in that ideal of Satyagraha.

India could not get freedom, she declared, sitting at a Round Table Conference. It was a freedom that must be worked out by her own people through long suffering, because freedom could only come through discipline. In that last movement they had been through an iron discipline.

Mrs. Chattopadhyaya went on to speak of Mahatma Gandhi's experiment of Satyagraha with 350 million people and how the whole country, men, women and even the children reacted to the movement.

Mr. H. Sri Nissanka thanked the Indian visitor on behalf of the Y M B A for coming there. When Mrs. Chattopadhyaya got across the Straits that separated Ceylon from India she walked, he said, straight into the hearts of Ceylon.

PANDIT NEHRU'S ADDRESS.

Pandit Jawaharlal, in addressing the gathering said:

Religion was a subject on which he was not an expert but still a subject on which he ventured to say something, often disagreeable to those who called themselves leaders. As a matter of fact he was not personally in any fundamental sense prepared to call himself irreligious although many people thought so. He had endeavoured to study some of the religions of the world, and he found that a religion usually began under conditions which

were bad. That was to say that conditions which saw the origin of those religions were bad. There was misery, inequality, hypocrisy and many other things of that kind and a great religion took its origin in an endeavour to rectify those errors, to change those conditions, and to get rid of hypocrisy and those wrong methods which had prevailed in a country. And the great religion which most of them represented there undoubtedly could only be described as a religion meant to reform, to purify the India of that day, to purify the enormous amount of superstition and error that had crept in. It was a religion of social equality, and the founder of that religion of social equality, and the founder of that religion was remarkable in many ways, the one aspect which appealed to him (the speaker) was that he was a great revolutionary. (Hear, hear.)

Indeed, they would find all founders of great religions were revolutionaries in their day. To begin with they were decried, insulted and hindered and obstructed in their work, as great revolutionists and purists had always been decried. But always owing to the strength of justice and truth they ultimately prevailed, because it was the fundamental and basic thing that counted and so they found when a great religion started there was a great driving force in that religion sufficient to overcome the most formidable obstacles. But as they became accustomed to the teachings people forgot the fundamentals underlying that religion and so that religion was apt to lose much of its own driving force, jealousies were allowed to accumulate and they thought more of the glamour of accomplishments. Therefore it was that he (the speaker) who in a small sense, in a limited sphere—may be in a political and economic sphere—liked the idea of change and revolution liked to think of those great men who founded the religions as revolutionists. Some of them were afraid of revolution, but what after all did the word signify but change—may be absolute radical change—but still change, and they knew that everything in the world was continually changing. If they did not appreciate that and did not fit themselves into the changing conditions they were apt to get behind. Life being full of change and revolution, those who wanted to be in the forefront of life must be changing continually—not fundamentally, because the basic principles remain the same—but over and above that came different other things in the nature of a superstructure.

It was the misfortune of a country to mix up those basic things with that enormous amount of superstructure, and whether it was a great religion, or nation or a national movement, they must get used to this idea of change, perhaps not a complete change. They could not have what was called radical changes from day to day. No society could continue if there was sudden changes all the time. A society wanted above all peace and security, and therefore they found in the his-

tory of the world periods of consolidation steadily working its way up to the required change. As a matter of fact they overlapped each other, and the ultimate change was but the outcome of a long string of small process in the act of changing. Sometimes the process was so imperceptible that when they experience an outbreak they imagined that it was something sudden that had taken place but if they studied the facts of the situation they would realise that the ultimate change is the culmination of a long process which had not been obvious to them because of its gradual and superficial character.

If they studied the French Revolution, or the Russian upheaval or the national movements in Italy or India they would find that whilst their attention was gripped by the seemingly sudden burst of activity, it had been in course of preparation with great care by men, by nature, and that it had taken long years of toil and labour and self-sacrifice in the making of it before it burst forth into prominence. All these processes of change and sudden revolution went on from time to time to keep both society and mankind up to the mark, otherwise they would all assume a kind of vegetable state of existence which was certainly not good for man.

They might have marvelled how suddenly the people of India, whom they knew not to have wrought any mighty deeds, had begun to move forward. It was true that when a nation was gradually marching forward something as of a sudden did happen. It was that something that attracted their attention. A live nation marched fast. A slow marching nation stagnated. If they studied the Indian movement they would see that brick by brick the Indians had built up the national structure of India and prepared her to endure suffering on a big scale. They started it 12 years ago and although outside observers were apt to regard the great movement of 1919-20 as a failure it could not have failed and did not fail because they had built it on a solid foundation.

Perhaps it did not bring in the achievement they expected in full measure, but an achievement certainly was accomplished, namely their capacity to suffer and sacrifice in the cause of the motherland, which was a tremendous achievement. They could not really realise or understand the strength and significance of that achievement until they put it to the test and when the test came India stood the strain wonderfully with the result that India struck the imagination of the world, which today they could face proudly in the sense that they had done something which they had sought to do—(applause)—“and what we have not done we shall do and we have got the strength to do.” (Renewed applause). “That has been the background of the struggle in India and those of you who have studied the events will realise what tremendous amount

of provocation we have had to put up with in our struggle," went on the Pandit, who then proceeded to speak of Police excesses in the recent past. He was speaking of lathi charges made on unoffending crowds when cries of shame were uttered by a number of

those present. "You say shame," observed the Pandit, "but I wonder whether you actually realise what a lathi charge means."

Dr. G. P. Malalasekera proposed a vote of thanks to the Pandit and the members of his family, and this was carried with acclamation.

YOUNG MEN'S BUDDHIST ASSOCIATION, COLOMBO. ACTIVITIES.

The Vesak.

The Head-quarters of the Y. M. B. A. bore a festive garb when it was neatly decorated and brilliantly illuminated to celebrate the thrice sacred festival of Birth, Enlightenment and Parinibbana of the Tathagata. Festivities began with an excellent sermon by the Ven. Pelene Vajiranana Nayaka Thera on the 30th April. On the 1st of May, a large number of members headed by Mr. D. B. Jayatilaka, our President, observed *Ata sil*. We are thankful to Mr. R. Hewavitarne who provided all necessaries for the *Sil* party. This was followed by three special sermons by the Rev. K. Sirinivasa Thera, K. Dhammaloka Nayaka Thera and Bhikkhu Narada. A *dana* with *pirikara* to 25 Bhikkhus on the 3rd May brought the proceedings to a close. Our Religious Secretary deserves the thanks of all for the successful manner in which various activities were conducted. Thanks are due to Messrs. J. D. Fernando and Sons., for presenting some pretty Vesak Lamps.

Lectures.

Mr. K. Siri Perera, our Literary Secretary, was responsible for a very instructive lecture by Swami Nanananda, of the Ramakrishna Mission, on "Religion in Individual and Collective Life." The lecture was delivered on the 13th ult. with Mr. Sri Nissanka in the chair, and was well attended. The learned Swami expressed the view that behind all great movements for the uplift of man was the influence of religion. It was religious impulse which prompted our actions—social or political.

Membership Council.

New Members:—The following gentlemen have been elected since the publication of the May (1928) issue up to 12 November, 1928:—
Mr. D. A. Abeyaratne, Mechanical Engineer's Office, Maradana.

Mr. M. H. Dannie, 78, Temple Road, Maradana.

Mr. K. Wilmot Perera, 6/473, 2nd Division, Maradana.

Mr. Hemapala Munidasa, 123, Temple Road, Maradana.

Mr. P. Hilton Dias, "Singhara" Panadura.

Mr. V. Muttukumaru, Zahira College, Colombo.

Mr. P. de Dabare, Udahamulle, Nugegoda.

Mr. B. R. D. J. Abesekera, Trains Office,

C. G. R., Maradana.

Mr. W. H. D. Perera, H. M. Customs, Colombo.

Mr. P. E. P. Wijesekera, Borella.

Mr. R. B. Talakada, Sri Rahula High School, Katugastota.

Mr. A. F. Goonetilake, "Tillaksthan," Bantalapitiya.

Mr. W. L. Vitharana, Orient Hotel, Galle.

Mr. N. S. P. Charles Wijeratne, Town Hall, Colombo.

Mr. Victor D. Fernando, "Silverham" Wall Street, Kotahena.

Mr. E. F. Samaraweera, 31 New Lane, Slave Island.

Mr. C. W. Ratnayake, New Town Hall, Colombo.

Mr. P. Seneviratne, Municipal Stores, Darley Road, Colombo.

Mr. C. W. Kuruppu, Municipal Stores, Darley Road, Colombo.

Mr. A. V. Sumanasena, New Town Hall, Colombo.

Mr. S. Dahanayake, New Town Hall, Colombo.

Mr. H. A. Perera, Municipal Stores, Darley Road, Colombo.

Mr. S. T. Perera, New Town Hall, Colombo.

Mr. D. E. de Silva Abhanayake, Municipal Engineer's Office, Colombo.

Mr. B. David Cooray, New Town Hall, Colombo.

Mr. M. H. Perera, Galle Face Hotel, Colombo.

Mr. W. S. Rodrigo, Galle Face Hotel, Colombo.

Mr. K. S. Perera, "Chandragara," Buthgamuwa, Angoda.

Dr. D. D. Karunaratne, Govt. Hospital, Kahawatte.

Muhandiram Peter Weerasekera, Dambuwa Estate, Yakkala, Gampaha.

Mr. S. G. Fernando, 87/88 Fifth Cross Street, Pettah, Colombo.

Mr. B. K. Jinadasa, Keyzer Street, Colombo.

Mr. C. L. R. Jayamanne, "Siri Wimala" Wellawatte.

Mr. D. de Silva, M. E. R's Office, C.G.R., Maradana.

Mr. N. C. E. Cooray, Way and Works Office, C.G.R., Maradana.

Mr. G. M. Fernando, New Town Hall, Colombo.

Mr. G. Caldera, Treasurer's Dept., Municipal Office, Colombo.

Mr. E. W. Jayasekera, "Mount Rose" 210, Dematagoda.

Mr. W. Alfred de Silva, Colombo, Port Commission,

Mr. E. C. Raddalgoda, Messrs. Gordon Frazer and Co., Colombo.
 Mr. M. Jayasena, Kahabena, Waga.
 Mr. J. R. Dharamasena, "Dhammika Nivasa" Karlsruer Place, Colombo.
 Mr. C. Ranhoty, "Somagiri" Vauxhall Street, Colombo.
 Mr. E. P. Gooneratne, c/o Messrs. Gordon Frazer and Co., Colombo.
 Mr. P. D. Liyanage, "Sri Padmawasa" 75, Darley Road, Maradana.
 Mr. H. Don Belenis, Model Farm Stores, Kanatte Road, Colombo.
 Mr. Malcolm Dias, 50, Temple Road, Maradana.
 Mr. C. Wickremaratne, Kacheheri, Colombo.
 Mr. K. A. D. Peter, Survey Office, Kurunegela.
 Mr. U. Premachandra, "Somagiri" Vauxhall Street, Slave Island.
 Mr. D. S. Hathursinghe, 53, Belmont Street, Colombo
 Mr. Abraham Perera, 58, Belmont Street, Colombo.
 Mr. D. S. Nakandala, Ananda Sastralaya, Kotte.
 Mr. D. Gurusinghe, Registrar General's Office, Colombo.
 Mr. D. T. Wijetunge, Registrar General's Office, Colombo.
 Mr. D. T. Wettasinghe, Registrar General's Office, Colombo.
 Mr. K. S. Methias Silva, Registrar General's Office, Colombo.
 Mr. J. Ramanayaka, Government Printing Office, Colombo.
 Mr. C. A. R. Jayamanne, "Siri Wimana" Wellawatte.
 Mr. E. S. Fernando, Public Health Dept., Colombo.

Mr. T. B. Seneviratne, Surveyor General's Office, Colombo.
 Mr. H. Wijesundera, Surveyor General's Office, Colombo.
 Mr. J. Nanayakkara, c/o Messrs. Bosanquet and Co., Colombo.
 Mr. G. A. de Zoysa, "Hill Crest," Darley Lane, Colombo,
 Mr. Benjamin Perera, Surveyor General's Office, Colombo.
 Mr. K. L. Perera, Surveyor General's Office, Colombo.
 Mr. M. William Perera, Law Library, Colombo.
 Mr. S. Matugama, "Wakefield," Kynsey Road, Borella.
 Mr. A. W. Dharmapala, Broad-Casting Station, Colombo.

(To be continued)

A KIND REQUEST.

The Editors shall be thankful to members if they will kindly send useful information regarding their social or religious activities, pilgrimages, transfers etc. for publication in THE BUDDHIST which will, in future, serve as a Buddhist gazette.

Y. M. B. A. RELIGIOUS EXAMINATIONS.

THIS YEAR'S PRIZE WINNERS.

The following are the prize winners of the Y. M. B. A. Pupils' Examination held on March 8 last:

SPECIAL PRIZES. (Final Examination)

Gold Medal: K. D. Gunawathie, Pamanakada Sri Sanghamitta School.
 Silver Medals: (a) Adeline Fernando, Horetuduwa Sri Sankalpa Buddhist Sunday School; (b) K. Dharmawathie, Kalawitigodella School; (c) N. Sandasilie, Kolonnawa Sugata Samayodaya School.

(The gold medalist obtained 89 per cent. marks, and others 81 per cent., 81 per cent., and 80 per cent. respectively).

General Knowledge Prize: K. Dharmawathie, Kalawitigodella School.

Girls' Prize: K. D. Gunawathie, Sanghamitta School.

Abhidharma Prize: Adeline Fernando, Horetuduwa Sri Sankalpa School.

Bhavana, Dhammapada and Suttadhamma Prize: K. D. Gunawathie Pamankada Sri Sanghamitta School.

GRADE VI.

Bhavana, Dhammapada and Suttadhamma Prize: D. Joslin Subasinghe, Weragoda School.

Abhidharma Prize: Adeline Maria Silva, Gorakapola Sri Nandana School.

Sasanaparampara and Jatakakatha Prize: K. Mary Nona, Walana Mahanama School.

GRADE V.

Bhavana, Dhammapada and Suttadhamma Prize: C. Adeline Perera, Buddhist Sunday School conducted by the Etul Kotte Y.M.B.A.

Abhidarma Prize: N. Lilawathie Costa, Wennawatta Sri Kalyanodaya School.

Buddha Charitaya Prize: Nimalawathie Pragharatne, Kolonnawa Sugata Samayodaya School.

GRADE IV.

Buddha Charitaya Prize: (a) W. M. C. Jayasinghe, Kahahena Susiriwardhana School; (b) K. D. Alice, Etul Kotte School.

Abhidarma Prize: A. D. Sitina Piyasili Gunasekera, Kolonnawa Sugata Samayodaya School.

GRADE III.

Daham-Kaw Prize: A. Sisinawathie, Pokunuwita Sri Sudharma School.

ORDINARY PRIZES.

GRADE VII.

- (1) K. D. Glnawathie, Pamankada School.
- (2) Adeline Fernando, Horetuduwa School.
- (3) N. Sandasilie, Kolonnawa Sri Sugata Samayodaya School.

GRADE VI.

- (1) A. K. M. Sumanawathie, Wennawatta School.
- (2) Don Sadiris, Walana Mahanama School.
- (3) Adeline Maria Silva, Gorakapola Sri Naudana School.

GRADE V.

- (1) C. Adeline Perera, Etul Kotte School.
- (2) N. Lilawathie Costa, Wennawatta School.
- (3) G. D. Adeline Perera, Kolonnawa School.

GRADE IV.

- (1) W. M. C. Jayasinghe, Kahahena School.
- (2) K. D. Alice, Etul Kotte School.
- (3) H. D. S. Piyasili Gunasekera, Kolonnawa School and Somawathie Jayasekera, Wennawatta School.

GRADE III.

- (1) Wimalawathie Munasinghe, Pamankada School.
- (2) R. Don Albert, Mattegoda School.
- (3) C. Pearl Perera, Etul Kotte School.

GRADE II.

- (1) C. Charlotte Perera, Etul Kotte School.
- (2) B. Meulin Cooray, Etul Kotte School.
- (3) Soma Priyawathie, Korawalwella School and N. W. Karthenis, Piyadigama Siddhartha School.

GRADE I.

- (1) Lilawathie, Kadangoda Girls' School.
- (2) Kamala Priyawathie, Korawalwella School.
- (3) Nobert Fernando, Walapola Sri Sad-dharmodaya School.

Y. M. B. A.

Notice Board.

There will be a SIL party on the full moon day of Poson. Members wishing to join will please communicate with the Religious Secretary.

Pandit M. S. P. Samarasingha, Veda Mohandiram, will deliver a lecture on "Sanitation from Ayurvedic Point of View" on Tuesday the 9th June, at 5.15 p.m.

Arrangements are being made to get up a Ramblers' party at an early date. The exact date and the place will be notified later. Members willing to take part will kindly register their names with the Organizing Secretary.

The Organizing Secretary wishes to thank all members of the Y. M. B. A. Hostel for the splendid manner in which they co-operated with him on the occasion of the visits of Indian leaders.

A bunch of keys with a knife found on the premises on the 17th ult. was sent to the Borella Police as no one claimed it.

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