



# THE BUDDHIST

ORGAN OF THE

## Young Men's Buddhist Association

Vol. II. (New Series)

JULY <sup>2475</sup><sub>1931</sub>

No. 3.

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# THE BUDDHIST

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# THE BUDDHIST

*"Sila Paññānato Jayam"*

VOL. II New Series.

JULY <sup>2475</sup><sub>1931</sub>

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## NOTES AND COMMENTS.

**Holocaust in Spain** With the fall of monarchy in Spain a section of her people have attacked the Roman Catholic Church in that country. This is exactly what happened in Russia after the overthrow of Tsarist rule. In Europe monarchy is somehow coupled with priestcraft and the sword of an avenging people falls equally heavy on both—Royalists and Priests. Whatever may be the cause of these outrages we deplore the fact that no less than thirty churches and seven convents in Spain have been burnt or looted. Priests and Nuns have had to flee for their lives. The Episcopal Palace at Malaga and Santa Domingo have been burnt with their priceless archives and treasures. It is reported that these acts of pillaging, looting and incendiarism are the results of organised anti-religious propaganda. In Rome itself there has been trouble. Approaches to the Vatican had to be guarded against mobs who attempted to destroy Roman Catholic buildings. We refuse to believe that this destructive element is due to anti-religious feelings. They appear more to be anti-Roman Catholic acts engendered by the struggle for freedom of thought, and aggravated by ecclesiastical alliance with the monarchy. Human freedom can not for ever be thwarted. In this connection we wish

to draw the attention of our readers to Sir Hari Sing Gour's letter appearing elsewhere.

\* \* \*

**Ceylon in "Hall of Superstition."** Mr. J. H. de Saram's impressions of his visit to Europe and America reveal to us one glaring fact viz, that Ceylon is quite unknown in Europe and America and that the only place where Ceylon is well advertised is the "Hall of Superstition." There, "the devil causing sickness was being driven to its haunt by rites and ceremonies." This is how others see us. Who are to blame for this deplorable state of affairs. In spite of internal reforms the reputation which Ceylon enjoys in the world outside is very much below the mark. It is disgraceful enough that a country whose people profess Buddhism should have a prominent niche in the "Hall of Superstition." Ceylon Buddhists ought to take immediate steps to prevent this exhibition in future. There are two parties responsible for this harmful propaganda: one, the adventurous foreigners who export from here various kinds of dancers; and the other, those who are bent on profiteering by procuring men and materials for these strange ceremonies. Moreover, people of Ceylon and their Government do not take sufficient



interest in international exhibitions with the result that our industries are adversely affected in foreign markets. Ceylon has done nothing to create interest abroad regarding her ancient civilization with its art and culture. It is time Ceylonese directed their attention to this important subject.

\* \* \*

**Sinhalese Literary Branch Y. M. B. A.** We wish to invite the attention of our scholars to the letter from the Secretary of the Sinhalese Literary Branch published elsewhere. He suggests a scheme through which he seeks to enrich the Sinhalese language. It has our fullest sympathy. The average Sinhalese scholar is at a loss to find appropriate equivalents for foreign words in modern thought. This is mainly due to the fact that no Sinhalese standard books on literary, scientific and philosophical subjects have been written during the last century and a half. A recent writer in the daily press wants a Sinhalese scholar to translate Plato's *Republic*. This is a legitimate request. But such an undertaking is beset with serious difficulties. Two thousand years ago our language was considered fit to convey the highest doctrinal ideas. Today we find it difficult to express ourselves fully in our own tongue. The absorbing power of the language has been allowed to pass away. But it is not too late to recover the lost ground. A little energy and willingness on the part of our literary men will go a long way to remove the present disabilities. We trust our appeal will not be in vain.

\* \* \*

“The Philosophical Buddhist,” We are thankful to the management for sending us a copy of this new journal, published in Bangkok, the capital of Siam. The journal has three sections devoted to articles in English, Siamese and Chinese. The Bhikkhu Narada and Mr. E. R.

Carlos have contributed learned articles to its pages, and it is quite a readable monthly, though its name suggests otherwise. It begins its career with the blessings of H. H. Prince Jinawara Siriwaddhana, the Prince Patriarch of Siam and H. E. Phya Surindaraja, Director General, Department of Municipal affairs and Ministry of Interior. We are glad that people of other Buddhist countries following the Theravada are given an opportunity to exchange views with Siam on problems relating to the future of Buddhism. We have no doubt Ceylon readers would wish to know more about Siamese activities in the field of religion, education etc. than is now found in the journal. We wish our contemporary a long and useful life.

\* \* \*

**Ven. P. Vajiranana Thera.** We regret to state that the Ven. Pelene Vajiranana Nayaka Thera is lying ill at the General Hospital having undergone an operation. It is probable that he will have to stay in Hospital for about one month. The Nayaka Thera deserves the sincere sympathy of all Buddhists. Y. M. B. A. has issued an appeal for funds for medical aid. Contributions may be sent to the Treasurer, Y. M. B. A. or to Messrs. J. G. de Silva and P. T. P. Gunawardhana, Vajirarama, Bambalapitiya. We earnestly hope that the Venerable Thera will soon be restored to perfect health.

#### Y. M. B. A. SERMONS.

5th July	Talpawila Seelawansa Thero.
12th	„ Bhikkhu Vajira.
19th	„ Baddegama Piyaratana Thera, Vice Principal, Vidyodaya College.
26th	„ Bhikkhu Narada.



## BUDDHISM AND OTHER FAITHS

By Sir Hari Sing Gour, Kt., M.A., D. Litt., LL.D., D.C.L.

The histories of the world contain abundant materials which give one a clear idea of the social struggle and political strife which have marked all epochs of the Ancient and Modern world. Human emancipation, human freedom, human exploit and human struggles are depicted upon the stage of secular life, but little is heard of the human thralldom to which man has been subjected—in all ages, and all times, by the dogmas and dictates of religion. As social order is maintained by the maintenance of armies so, social subjection is insured, by the maintenance of armies of priests who prey upon human wants, ambitions, and human longings for immortality. Of all religions old and new, the religion of Gautama Buddha was the only religion which the founder propagated without the medium of priests. Following that religion the founder of Christianity also wanted his religion to grow without the adventitious invention of the priest-craft. But soon after his death the Church, relying upon a cryptic statement in the Gospels, degenerated into a priestly order. No such excuse exists in the case of Gautama Buddha, for on the date of His dissolution when He was questioned by His faithful disciple Ananda as to how His religion was to be popularised, and whether He should not appoint a successor to do so, the Master sharply rebuked Ananda and enjoined him to create no monopoly in His religion. But human nature is weak and is not satisfied without a ruler, and so it happened that after 300 years of His death priestly orders grew up like mushrooms which profess to possess the Arcana of the true religion. Yet this was

not the wish of the TATHAGATA who had founded His religion not as a religion indeed, but as an ethical doctrine which all and sundry were free to follow without sacrificing their special religious convictions. In other words Buddhism as originally conceived was not a religion at all, but merely a mode of life, its basic root was Truth as disclosed by Reason, and the Master had again and again repeated, that the cardinal principle of His doctrine was not dogma but stern rationalism. Even in His own life time, the pure and pallucid stream of His thought was polluted both by the monks as well as the laity who could not bring their mind up to the level of realising the grand truths of metaphysics which the greatest of men had sought to bring to the cottage. It is perhaps a truism that no man can have a better religion than he deserves, and however exalted might have been the doctrine, and however emancipatory in its effect, man would not receive it in its pristine purity, since he wishes to make his religion his god after his own image. It is a human frailty which transcends all attempts at its exaltation. It is a trite saying that if Jesus Christ could return to the earth and watch the antics of the creed which is preached in his name, he would blush with shame at its fantastic distortion. It is even more true of Buddhism, because the founder of that religion has preached a sublime doctrine unsurpassed in its love of life and its gradual purification to a form which reconciled Life with Death.

After the great world-war, the minds of men have turned to the elucidation of the great problems which have baffled



the greatest thinkers of the age. The Academies are now busy studying the basic principle of life, its possibilities and limitations, and as they turn to these subjects the grand truth of Buddhism become clear and lighten the path of

those who, but for its labours, would still flounder in the darkness and cry—

“Lead kindly light, amid the encircling gloom.....”

Buddhism furnishes that Light and dispels the gloom.

## AN EARNEST APPEAL TO BUDDHISTS

By Dr A. L. Nair of Bombay

When I reflect on the future of Buddhism I find it full of great promise and success provided we shake off our lethargy and put forth utmost efforts. The time is precious, and has not the Lord Buddha repeatedly said to the Bhikkhus “Be not repentant in future that you have not worked?” I believe that the world has taken a liking for Buddhism and in the West and in the East signs are not wanting to show that the Ethical teachings of the Lord are required by the humanity—that suffers under political, social, moral and religious ills. Societies are being started, associations are being formed for the purpose of knowing the life of Lord, His priceless and practical teachings and make attempts to produce His spirit in every day life. Look at the good old and glorious times of the Buddhist India and see what a spirit of self-sacrifice, active and energetic work and sincerity of purpose are noticeable in those times of Bhikkus and Bhikkunis—who left their home and hamlet, wealth and luxury, grandeur and dignity and went on foot to different parts of the Globe to carry the mission of the Master, the Lord of compassion and Love! Is it not therefore our duty—who call ourselves Buddhists—to carry on the same work, when we are expected to be moving by the suffering humanity. Look at an American lady like Mrs. Foster who was so much fascinated and impressed by the

sublimity of Lord's life and teachings, that she dedicated to the cause of Buddhism not less than 10 lacs! And Lo! She has done it not for the sake of her people or country, but for those people and countries that follow the teachings of that Lord who made so great impressions on her mind! When German, English and American brothers are being drawn towards Buddha's noble teachings and after becoming Bhikkhus are working with a tenacity of purpose and dogged perseverance, what are the Bhikkhus of Burma and Ceylon doing? Look at the most sincere appeal presented in the *Maha-Bodhi Journal* by an American about the establishment of the Sangha in the West! His heart is pulsating with noble enthusiasm for the Lord and His teachings. Is it not an example worth being emulated by Burma and Ceylon? What are the people of India, where the Lord was born, brought up, got enlightenment and worked for the relief and suffering humanity, doing at this stage? Is it not the duty—sacred duty—of these people to work in a spirit of self sacrifice? Is it not the function of the Bhikkhus, the inheritors of the Lord's Dhamma (Dhamma-dayada) to prove worthy of the trust of their Father? Are the Bhikkhus moving about? Are they prepared to give up their luxurious life and indolent habits? Are they prepared to live on 4 or 5 morsels of food and a cup of water? That spirit



of utter self-negation and hard life, combined with simplicity ought to be reproduced! Lay men and lay women must divert their charities to this direction as American and Westerners have done. What other religions are doing? I can cite you the case of a Parsee gentleman, who donated 21 lacs for the propagation and popularising of Zoroaster's teachings. Is it not a splendid example to be followed by individual rich men and women of Burman and Ceylon? Are their hearts not being moved by such examples? We must awake arise or be fallen! From my experience in India, I have become a firm believer in active, selfless and untiring work and the world looks up to us to do it. It is the Buddhist spirit of Compassion fellow-feeling irrespective of caste, creed and sex that will bring about the

salvation. The question of securing funds for carrying on the work of Buddhism can be solved by every Burman and Sinhalese man, woman and child sparing 1 cent every week for this noble cause, as was done by the late Lokamanya Tilak of India, who made people to collect one pice per head and started out of this fund thus collected so many industries. Of course, many came forward later on and contributed hundreds and thousands for the fund which amounted to lacs.

Please give this reflections your careful thought and let me know what you propose to do. I shall be very glad to co-operate with you in this great work. Please do not mis-understand me. It is the love of the Lord that prompts me to write this to you.

## POLITICAL PHILOSOPHY IN BUDDHISM

A Note By P. P. S.

Our Master lives at Rajagaha—on the Gijjakuta. Now, the political power of the Vajjians—members of a Republic—becomes the envy of Ajatasattu, King of Magadha. He thinks of conquering them. But the king has grave doubts of his success. He employs his chief minister, Vassakara, to sound the Master on the point. Vassakara comes to Tathagata and begins discussion. Ananda is now standing by the Master who addresses him thus:—

“So long, Ananda, as the Vajjians meet together in concord, and rise in concord, and carry out their undertakings in concord—so long as they enact nothing not already established abrogate nothing that has been already enacted and act in accordance with the ancient institutions of the

Vajjians, as established in former days—so long as they honour and esteem and revere and support the Vajjian elders and hold it a point of duty to hearken to their words—so long as no women or girls belonging to their class are detained among them by force or abduction—so long as they honour and esteem and revere and support the Vajjian shrines in town or country, and allow not the proper offerings and rights as formerly given and performed, to fall into desuetude—so long as the rightful protection, defence and support shall be fully provided for the Arahants among them, so that Arahants from a distance may enter the realm, and the Arahants therein may live at ease—so long may the



Vajjians be expected not to decline but to prosper."

(*Maha Parinibbana Sutta—Dialogues of Buddha.*)

Again the Master addresses Vessakara :—

"When I was once staying at Vesali at the Arandada Shrine, I taught the Vajjians these conditions of welfare ; and so long as these conditions shall continue to exist among the Vajjians, so long as the Vajjians shall be well instructed in these conditions, so long we may expect them not to decline but to prosper."

Wassakara thinks and thinks. Master's words are weighed. Truth dawns upon the minister. And he, by way of eliciting more from the Master, says :— "So, Gotama, the Vajjians cannot be overcome by the King of Magadha ; that is not in battle, without diplomacy or breaking up their alliance."

The Sutta Pitaka is a veritable mine of useful information relating to religious, social and political problems that engaged attention of the people during the time of the Buddha. The beautiful episode cited above furnishes us with one such information. An analysis of the statement made by the Buddha reveals the following points :—

*Political* :- Vajjians met in council frequently to transact state business.

They followed ancient institutions in promulgating or abrogating laws (conservative).

*Social* :- They respected their elders, and women were honoured in their society (Rights of women upheld).

*Religious* :- All religious institutions were supported and respected (religious liberty)

*Diplomacy* :- Lastly, Vassakara hints that there was diplomacy—to break alliances.

## A WRONG MAN IN WORKER'S PARADISE

By Rabindranath Tagore

The man never believed in utility ; having had no useful work to do, he had indulged in mad whims. He made little pieces of sculpture of men, women and castles, quaint earthen things dotted over with sea shells. He painted. Thus he wasted his time on all that was useless and unnecessary. People laughed at him. Sometimes he would vow to shake off his mad whims ; but his mad whims would keep clinging to his mind.

Some boys never ply their books and yet pass their examinations. A similar thing happened to this man. He spent all his life in unnecessary work in the planet earth. Yet, after his death the

gates of Heavens flung open for him. But the Moving Finger writes even in Heavens. So it came to pass that the ærial messenger who took charge of the man made a mistake and found a place for him in Worker's Paradise.

In this paradise you will find everything except leisure.

"Here, man, Go! We haven't a moment to spare", women whisper. "Let's hurry on, dear, here's a flying hell. Exclaim, 'Time is precious'. We are always having our hands full ; we are making use of every single minute." They sigh complainingly ; and yet those very needs make them feel happy and exulted.



But this new-comer, who had passed all his life in the planet earth without any employment did not fit in with the scheme of things in "Worker's Paradise". He lounged in the streets absent-mindedly and jostled with hurrying men. He lay down in green meadows and was taken to task by farmers. He was always in the way of others.

A hustling active girl went every day to a silent torrent,—'silent', for in the Worker's Paradise even a torrent did not waste its energy by singing—to fill her pitcher with water. The girl's movement on the road was like the rapid movement of a skilled hand on the strings of a guitar. Her hair was carelessly done; a few inquisitive wisps flew on to her white forehead to peep at the wonder of her eyes.

The unemployed man was standing by the fountain motionless. As a Princess sees a lovely beggar through her window and is filled with pity, so the hurrying girl of Heaven saw the unemployed man and was filled with pity.

"A-ha!" she exclaimed, "You havn't any work in hand, have you? The man replied, "Work? I haven't a moment to spare for work". The girl did not understand his words; so she said, "I may manage to spare some work for you if you like." The man replied, "Girl-of-the-silent-Torrent, all this time I have been waiting here only to take some work from your hand."

She asked, "What sort of work would you like?" He said, "Girl-of-the-Silent-Torrent, couldn't you give me one of your pitchers, one which you could spare?" She asked, "A pitcher? Perhaps you should like to draw from the torrent?"

He replied, "No, I will draw pictures on your pitcher." The girl became annoyed and said, "I have no time to waste on such as you, I am going." And

away she went. How could a busy person get the better of one who had nothing to do? Every day they met, and every day he said to her, "Girl-of-the-Silent-Torrent, give me one of your pitchers, I will draw pictures on it."

At last she had to give way and hand him over one of her pitchers. The man began to paint on it—he drew line after line; he put colour after colour. When he had finished, the girl held up the pitcher and stared at its side with eyes filled with wonder. Then brows drawn into an arch, she asked, "What do they mean—all these lines and all those colours? And what is their purpose?" The man laughed. "Nothing. A picture never has any meaning and it never serves any purpose."

The girl went away with her pitcher. At home, away from prying eyes, she held it in the light, turned it round and round, and scanned the painting from all angles. At night she left her bed, lighted a lamp and scanned it again in silence and wonder, from the first line; in her life she had never seen something that had no meaning and no purpose at all.

She saw the unemployed man standing by the torrent and she asked confusedly, "But what sort of work would you want of me?" He said, "Only some more work from your hands." "And what sort of work would you like?" "Let me weave a coloured ribbon for your hair, if you will." "And what for?" "Nothing," Ribbons were made gleaming with colours. The busy girl of Worker's Paradise had now to spend a long time every day in tying the coloured ribbon round her hair; the minutes slid by unutilised; much work was left unfinished.

In Worker's Paradise work had of late begun to suffer. Many persons who had been active before were now idle, wast-



ing their precious moments in unnecessary things such as painting and sculpture.

The elders became anxious. A meeting was called. All agreed that such a thing had so far been unknown in the history of Worker's Paradise. The ærial messenger hurried in, bowed before the elders and made a confession. "I brought a wrong man in this Paradise," he said, "It is all due to him." The man was summoned. He came in. The elders saw his fantastic dress, his quaint brushes, his pile of paintings, and they realised at once that he was not the right sort of man for Worker's Paradise

Stiffly the President said, "This is no place for men like you; therefore you will have to leave at once." The man sighed in great relief and gathered up his brush and paint. But as he was about to leave, the Girl-of-the-Silent-Torrent came up tripping and said. "Wait a moment, for I too will go with you!"

The elders gasped in surprise. For never before had a thing like this happened in Worker's Paradise—a thing that had no meaning and no purpose at all.

(Reproduced from *The Spectator*. London.)

## DONA CATHERINA AND HER FIRST CONSORT, WIMALA DHAMMA SURIYA I.

By Scrutator

In *Sketches of Ceylon's History* by Mr. Donald Obeyesekere, Vice-President of the Historical Association of Ceylon, we read that the Sinhalese Princess, Dona Catherina, the recognised heiress, by right of paternal inheritance, of the Kanda Uda Rata was "brought up at Goa from her childhood" by the Portuguese.

That the daughter of Jayawira *alias* Karalliyadda Bandara, *alias* Vira Bahu, *alias* Don Philip—so named, it is said, in honour of Philip I of Portugal and II of Spain—ever landed on any foreign shore, is not mentioned in other available histories of Ceylon, including Dr. Paul E. Pieris's valuable contributions to the historical literature of the Island, relating to the Portuguese period.

In 1582, Raja Sinha I, (1581—1593), King of Sitawaka, defeated the father of Dona Catherina, who sat on the throne of the Kanda Uda Rata as a nominal vassal of King Dharmapala, and the un-

fortunate Jayawira who had become a Christian, escorted by some Portuguese troops, fled with his family to Trincomalie where he, his Queen, and his sons died of small-pox, "leaving behind his infant daughter who was only a year old at the time," (Dr. Pieris's *Ceylon: the Portuguese Era*.) The statement in the *Rajavaliya* that her parents died at Mannar is apparently incorrect. There also remained Jayawira's nephew Jama Sinha Bandara—who was later baptised at Goa with the name of Dom Philip—whom he designated as his successor during the minority of his daughter. The nephew took her to Jaffna where he placed her in charge of the Tamil King. How and when she became a ward of the Portuguese, was baptised by them as Dona Catherina, and remained under their protection at Mannar until she reached nubile age is not apparent.

In 1594, she was escorted to Kandy by Pedro Lopes de Sousa, the first "Captain



General of the Conquest," in command of a large army, and enthroned there. The object of the Portuguese who were eager to annex the Kandyan Kingdom by hook or by crook was to marry the Princess to a nephew of the General, after crushing the power of Konappu Bandara,—at one time their *protege*—who had proclaimed himself King under the name of Vimala Dharma Suriya (1590-1604).

It was a marriage with a foreigner and a Christian quite repugnant to the proud and patriotic Sinhalese of the hill-country the Buddhist nationalists of the time—but to the Portuguese a "consummation devoutly to be wished"—their principal occupation in the East as St. Francis Xavier seems to have written to the King of Portugal having been to conjugate the verb to rob "I am robbing, I have robbed, I will rob," according to the varying mood, and tense, and person." (The Rout of Constantine de Sa Noronha by Rev. S. G. Perera.)

The Portuguese, however, were completely defeated "in Danture tract," and Dona Catherina having been surrounded and seized at Balané in the neighbourhood by Ekanayaka Mudaliyar while attempting to escape to Colombo fell into the hands of the victorious Vimaladhamma who married her on the battle field—according to Ribeiro the historian of the Portuguese who called him the 'Apostate of Candea,' and had no love for him,— "ravishing her publicly in the sight of all, and thereby achieving the fulfilment of his ambition regarding the throne" (Ribeiro's *Ceilao*, p. 38)—a statement apparently destitute of foundation in fact.

Who was this man who after the death of Dharmapala in 1597, alone represented Sinhalese sovereignty, who established

a new royal dynasty in Lanka, and whom Dona Catherina was destined to marry, thereby becoming doubly the Queen of the Kandyan Kingdom? Of indomitable courage and strength of purpose, he was the son of Wirasundera Bandara of the Peradeniya branch of the royal house whom Raja Sinha I had caused to be slain by a stratagem for having raised a rebellion in the Kandyan country which he had "reduced under one banner," having as already mentioned expelled the father of Dona Catherina, therefrom.

The manner of his death is related as follows in the *Rajawaliya*: "Raja Sinha having sworn that he would give Vattarama to Virasundara Bandara (by which he only meant to induce Virasundara Bandara to come) sent Vikramasinha Mudali and Senarat Mudali and brought him. A pit had been dug in Golebokke street, and covered over with leaves. The two Mudalis walked one on each side of him (Virasundara Bandara); when the two were passing either end of the pit Virasundara fell into the pit upon the points of stakes (fixed therein), and so died. It should be noted that the promise to give Vattarama of Valagama had reference to the *Vala* (pit) which was intended for him" (*Gunasekera's trans p. 90.*)

When the son learnt the news of his father's tragic end, he left Kandy and came to Colombo where he was hospitably received by King Dharmapala and baptised by the Portuguese as Don Joao of Austria. The *Rajawaliya* says that while living in Colombo he married the daughter of Tammittarala or Udamittarala, (i. e. a brother of Dharmapala's father, who bore the personal name Sembahap Perumal and was known by the honorific Tammitta Suriya Bandara) It is related of her (who seems to have had a son by Konappu Bandara) that the



Portuguese afterwards endeavoured to send her to the hill country, but as "she was not allowed to go beyond Balané, she returned to Colombo" and married a Portuguese called Don Franciscus. It is also stated that the future Vimala Dhamma Suriya when he was in Colombo attacked one Sallappu Bandara for which offence he was tried before Dharmapala and the Portuguese captains and transported to Goa where he signalised his valour and skill in swordsmanship as related in the following interesting passage in the *Rajavaliya*: "When he had been three years in Goa he heard that there was a certain captain called Gajabahu whose gate even the Viceroy could not pass wearing his sword, unless he was prepared to fence with him; that he had fenced with several Pidalgu and captains and vanquished them; and that a triumphal flag was hoisted at his gate. On learning this, Konappu Bandara said, "I will fight him." The Viceroy of Goa being pleased thereat sent for Konappu Bandara and asked him whether he was able to fight. He answered "I will fight"; and having guarded himself with his sword went to his door. Then Gajabahu said, "You sinhalese fellow, pass not this way," and came out prepared to fight. At that Konappu Bandara, because he had been trained in fencing Schools "clave the captain Gajabahu in twain" (*Gunasekera's trans p. 92.*)—a feat of arms on which the Viceroy of Goa and several captains congratulated him and bestowed on him many presents.

Returning to Ceylon he fought with gallantry on the side of the Portuguese against Raja Sinha I, being twice wounded in battle, but seeing that their object was again to restore to power the family of Dona Catherina rather than promote his own cause, he broke with them. Organising an opposition of his own, he

put himself at the head of the people of the five divisions of the hill country, and in 1593 defeated Raja Sinha I who having collected a great army went to conquer the hill-country, and "having encamped at Mawela, sent a large force by way of Balané and Kadugannawa."

In 1594, as already mentioned he obtained a complete victory at Danture over Pedro de Sousa in command of the Portuguese army in which the Commander-in-chief of the Sinhalese forces and the Indian auxiliaries was a man who had come with some Fakirs from South India. His name was Aritta Kivendu Perumal, and on account of his valour and skill in war, had been taken into favour by Raja Sinha I and appointed Mannaperuma Mohotti. He later, however, offered his services to Dharmapala who was supported by the Portuguese, and who in recognition of his distinguished military successes in his service dignified him with the royal title of Jayawira Bandara. At Danture, however he was unfortunately suspected of a treasonable correspondence with the enemy by the Portuguese General who "snatched from him the golden dagger he carried at his waist and stabbed him three times to the heart so that he fell down dead on the spot." (*Ceylon and the Portuguese p. 123.*)

(To be continued.)

#### TO CONTRIBUTORS.

Articles on Religion, Philosophy, Art, Literature, History and Archaeology will be thankfully received for publication in the BUDDHIST.

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## THE RENAISSANCE OF THE SINHALESE LANGUAGE.

### A SUGGESTION.

By Richard de Silva.

Its language is the index to a nation's intelligence. A nation with a scanty vocabulary cannot express itself well. An efficient language is a country's greatest treasure. England is said to have over 400,000 words. It is well nigh the world's completest language. Most oriental languages do not have words enough to express all modern thoughts and ideas. This is because all modern progress in arts and science, is more or less limited to the West. But every language can be improved. We have a striking example in the language of the Bengalis. They claim to teach all modern arts and sciences in their own tongue.

How long would it be before we too can boast of the same with regard to our language? We too have a language of our own. It is our glorious heritage. But we ignore it. True, English is indispensable. That is no reason why we should neglect our mother-tongue. A great disaster awaits it. Every progressive language should be ever on the move. But ours has been lying stagnant for ages. We have neglected it. We have let it "waste its sweetness in the desert air."

There are thousands of vernacular schools today. These produce men—hundreds of them—who have a thorough knowledge of Sinhalese. Surely they cannot be without talent. Is it not possible that some of them may be potential literary geniuses? But do we spare them a thought? They are neglected mainly because they do not know English. Is English a sign of culture, or a criterion of genius? Certainly not. Hundreds of our oriental scholars who do not know English are discouraged in their work. And they have a tendency

to lose the little enthusiasm they have in them.

What we want is a proper organisation with the main object of improving the Sinhalese language. Our literary men should meet and meet regularly. They should study the present position of our language, should discuss its drawbacks, do extensive research-work, and take steps to improve it. It is left to our well-known literary men. They and they alone can do it. But the co-operation of the English-educated Sinhalese is equally important. Hence this appeal to the members of the Y.M.B.A. particularly to the Y.M.B.A.—not only because it is unique in being patronised by great literary men but also because there are many English-speaking members who have something to say for the intellectual advancement of the nation, but who cannot express themselves to the masses.

These men must take the lead. They must organise themselves for this purpose. They must leave no stone unturned until the barriers of prejudice, ignorance and apathy, which are not uncommon even among the so-called educated classes, are removed. The most suitable meeting-place for this purpose is the Y. M. B. A. Meetings must be regularly held. The papers read and discussed must be of a purely literary character. A section of the "Buddhist" must be allowed for the publication of the papers read and the discussions on them. Provided with the patronage of our literary men, the Sinhalese Department of the Y. M. B. A. could be easily developed into such an organisation, and if this humble suggestion is taken up and materialised by the members of the Y. M. B. A. they will realise that they have done their bit for the Renaissance of the Sinhalese Language.



## BHARHUT.

Ceylon has been the custodian of the Dhamma when almost every other country neglected it. And now Ceylon has taken upon itself the great task of spreading it all over the world, and rightly has started work in India the great continent where all Buddhas are born. India had totally forgotten the Dhamma, but the awakening that is coming over is pretty fast. And there is good reason for this great speed.

The keynote of the spread of the Dhamma was the all pervading love of the great Lord Buddha; and it affected the art and culture of the people to an extent which is rather difficult to imagine. The great hidden art treasures of the age are being brought to light, and do quite naturally attract attention first of the learned few and then of the masses. Through these, people hear of Buddha and get interested in his great Dhamma. To those interested in the revival of the Dhamma in India the ancient Buddhist sites are of very great help. I believe new centres should now be established in these ancient sites so that once more they may act as they did in the past.

One such site is Bharhut where there was a Stupa with a railing the magnificence of which is not possible to describe. Only a part of the railing has been found but that is enough to give an idea of the artistic value of the place. Most certainly Bharhut was a great centre in the past and its central situation in the country warrants its similar use again.

Bharhut was discovered in 1873 by General Cunningham. It lies 9 miles south of Satna and 120 miles from Allahabad towards Jubbulpore, or almost midway between Bombay and Calcutta. Its ancient name is not definitely known. The large inscription found on the

Eastern gate of the Stupa shows that the place was in the Sukan kingdom (Sukan Raje). The script of all the inscriptions found on the different parts of the railing is Maurja Brahmi and shows that the Stupa must have existed in the Maurian period i.e. somewhere about the third century B.C. Later on it was certainly included in the Gupta Empire and after that in the Empire of Harsha Vardhana of Kanauj. At the site of Stupa remains of a medieval Vihara were also discovered which can not be dated prior to 1000 A.D. This proves that the Hindus did not damage Bharhut, it was the invasion of the Mohammadans only which ruined this famous place also.

### THE STUPA.

The interior diameter of the Stupa was 88 feet  $4\frac{1}{2}$  inches, the terraced flooring was 10 feet 4 inches wide on the inner side of the railing showing that the edge of the Stupa was 67 feet  $8\frac{1}{2}$  inches in diameter. The bricks were  $12'' \times 12'' \times 3\frac{1}{2}''$ . The Great Stone railing had four openings towards the four cardinal points. It was thus divided into four quadrants each consisting of 16 pillars joined by 3 cross bars and covered by massive stone coping. From the left side of each entrance the railing was extended so as to cover the direct approach to the Stupa. With these four return railings of the entrance, the whole railing formed a gigantic Swastika.

The railing contained 80 pillars. On each side was an ornamental arch or Torana supported on two pillars. Only the Eastern Torana has been found and it is a very highly sculptured one. The Gateway including the pillars, Capitals and the Horizontal beams was certainly more than 20 feet high. The coping which crowned the pillars was massive



and most elaborately and minutely sculptured both inside and outside. In all it was 330 feet long. The pillars were monoliths 7 feet 1 inch high by 1 foot  $10\frac{1}{2}$ " face and 1 foot  $2\frac{1}{2}$  inches side. The stone bars (rails) were 1 foot  $11\frac{3}{4}$  inches in length and 1 foot  $10\frac{1}{2}$ " in breadth and 6 inches thick.

The sculptures on the pillars, Rails and the coping depict scenes from Buddhist legends and fine lotus designs, the like of which is not easy to find anywhere. It may also be mentioned that among the sculptures are included, duly labeled Jataka scenes, full size images of Devtas, Yakshas and human beings, scenes from the life of Lord Buddha. As they depict almost every aspect of the mode of living, they contribute a very important chapter to the history of the age. The sculptures all over are so well carved and are so very fine and exquisite, that the contemporary railing at Bodh Gaya (much smaller in size too) looks like child's play in comparison to this work of the master artists.

In fact enough can never be said to emphasise the artistic, historical and religious importance of the place. The ancient road from Patliputra to Ujjain, went eastwards to Migadaya, Prayag, Kausambi and Bharhut and from Bharhut it changed its course southwards to Videsin Bhisla and Ujjain. Its fine situation on this main road in the centre of the country and in close proximity to a magnificent hill adds immensely to its importance and charm.

#### THE PRESENT CONDITION

The place presents quite a different appearance now. Nothing of the ancient town is on the ground, there may be lots under it, even what little remained of the great railing has been removed to the Indian Museum, Calcutta, and there forms the most important objects of the archæo-

logical section. But what has been removed is not all that could be found. The undersigned has found a number of important sculptures in the neighbourhood and if they are not collected up now they may be lost for ever.

The place where the Stupa stood can only be located by the small mound and a few stray pieces of the railing lying scattered near it. Left to themselves even these meagre reminders of the great past will be lost for ever.

Considering its past greatness and importance, it has been decided to make an effort to restore the site. It is proposed (1) to mark the actual Stupa site by a small brick wall; (2) to set up a public park round the site, (3) to set up a plain stone railing (with a few lotus designs on each pillar if funds permit) where the old railing stood; (4) to collect all available old sculptures, etc and establish a small Museum on the spot; and (5) to erect a small resthouse there. An opening has been cut in the old tank under the hill and this should also be filled up.

The Nagod State authorities have been approached and they will permit the starting of work, as soon as necessary funds for its completion have been collected. In the meanwhile a great opportunity has presented itself. Adjoining the site proper is a fine mango garden with a deep pucca well in it. This belonged to Brahmin of the neighbouring village who wanted to sell it off. Restoring the site would be incomplete without this garden and not purchasing it now might have meant the loss of the plot for ever. The plot is about 425 feet by 425 feet and has been secured for the small sum of Rs. 200/- A chowkidar (care taker) has also been engaged there now. Money is now urgently needed to pay the above amount and the salary of the chowkidar as also



for making a fence round the garden. There is room in the garden for the erection of a small house which may for the present serve as a resthouse, and, also to house the sculptures etc. which may be found and secured round about. This will absorb between Rs 2000/- and 2500/-, and this should not prove too big an amount to collect.

The restoration of a ruined Stupa is far more an important and pious a deed than even the erection of a new one and I appeal to the Buddhists of Ceylon to contribute their mite to enable the work to be taken in hand. Just imagine what your subscription to this fund will be instrumental in doing—it will help to restore an old and important Stupa which was ruined about a thousand years ago, it will present a small Mango grove to an old Stupa, it will help to build up a rest house for people going on pilgrimage

to an ancient site, it will save a number of old Buddhists relics in the form of sculptures over 2000 years old from ruin and last but not the least it will help to establish a new Vihara and Dhamma pracaraka centre in the most central part of India.

Do you not think such a cause deserves your support? I hope there are philanthropist Buddhists in Ceylon who can undertake singly to complete the whole scheme of restoration and many others who can contribute handsome donations for this laudable work. And I appeal to all rich and poor alike to contribute towards the fund. This will be *dāna* in the right cause.

Donations and all correspondence should be addressed to:—

SHARDA PRASAD,  
Secretary

Bharhut Restoration Committee,  
Satna, G. I. P. Ry INDIA.

## THE BUDDHIST TEMPORALITIES BILL.

The Government published for general information a draft ordinance purporting to consolidate and amend the Law relating to the Buddhist temporalities in order to provide such a system of administration and control over these Temporalities as will afford to them adequate protection, and invited "all persons interested in Buddhism" to offer comments on the provisions of the the Bill. The Bill was eventually introduced in the Legislative Council and, after its second reading, referred to a special Committee. Various organizations as well as individuals interested in the subject communicated their views to this committee; some of them gave personal evidence before its meetings. The Colombo Y. M. B. A. sent a deputation consisting of Messrs. R. S. S. Gunawardhana, C. Victor Perera and Julius de Lanerolle. The points urged by our deputation are summarized in a letter addressed to the Attorney General, which we reproduce below.

The Bill passed its third reading of the Legislative Council and was adopted with slight amendments.

*Colombo, February 5th, 1931.*

Sir,—With reference to your favour of the 24th ultimo I have the pleasure to submit the following precis of the points which will be urged by our deputation before the Select Committee on the draft Buddhist Temporalities Ordinance:—

### PART I.

*Section 2.*—The term "A temple" shall include an *avasa* or dwelling place of a *Bhikkhu*.

### PART II.

*S. 3. (1).*—Provision should be made for every temple to have a trustee.

*S. 4. (1).*—A *Diyavadana Nilame* of the *Dalada Maligava* once elected shall hold office for five years only. A person whose term of office so expires may be eligible for re-election.

The second part of this-section dealing with age limit should be deleted.

*S. 4. 2.*—The words "being *Kandyans*" to be deleted.



The electors of Diyavadana Nilame shall be the trustees of all the temples in the Island whose annual income is not less than 1,000 rupees (i. e., a major temple as described in the Sessional Paper xxiv--1920.)

- S. 4. (3) (4) (5).—Substitute “Public Trustee” “Government Agent”.
- S. 4. (5).—“Voting shall be by ballot” should read “.....secret ballot.”
- S. 4. (6).—Public Trustee shall preside at such meeting.
- S. 4. (7).—To be deleted.

It is suggested that a special Trust should be created in respect of the Dalada Maligava on the lines of the Svedagon Pagoda Trust of Rangoon.

- S. 5. (1).—A Basnayaka Nilame shall be elected once in 5 years .

The second part of this sub-section dealing with age limit should be deleted.

- S. 5. (2).—The electors of a Basnayaka Nilame for a particular Devala shall be the trustees of the temples and Devalas in the Revenue District where such Devala is situated.
- S. 6. (1) (2) (3).—A Viharadhipati shall nominate a trustee. On no account shall a Viharadhipati nominate himself or another Bhikkhu as a trustee.

Wherever the word Viharadhipati occur in the Ordinance in connection with the duties of a trustee, the necessary alterations should be made in order to give effect to the idea that ‘a Viharadhipati (or any other Bhikkhu) shall not be a trustee’.

- S. 6. (4).—The board of trustees for the Atamasthana shall consist of 5 members, namely, a Buddhist layman nominated in writing by the high priest of Bomaluva, the head of the Nuvara-veva family being a Buddhist or a Buddhist layman nominated by him in writing and three other Buddhist laymen nominated in writing by the three Mahanayaka Theras mentioned in the clause respectively.
- S. 7. (2).—“....a fine not exceeding one hundred rupees” to read “..... five hundred rupees.”
- S. 8. (b).—Delete “except in the case of a Bhikkhu” and add “provided, however, that the Public Trustee may, at his discretion, demand a higher property or income qualification wherever he thinks that such enhancement is necessary in view of the importance of the temple”.
- S. 8. (d).—Should read “If he has been convicted by a competent tribunal of any crime as defined in the Penal Code.

- S. 8. (f).—After “his wife” insert “or any other member of his family dependent on him”.
- S. 11.—It should be provided that the nominee of a trustee to act for him should possess all the necessary qualifications of a trustee under this Ordinance.

PART III.

- S. 15 (1).—To be deleted altogether.
- S. 15-line-5.—After “pudgalika” add “moveable”.
- S. 19.—Delete “if not alienated by such Bhikkhu during his life time”.
- S. 20. (4).—Add:—“The Public Trustee may direct that the Trustee of a temple or devala shall keep all money offerings in a strong box with two keys, one of which shall be kept by the Public Trustee and the other by the trustee”.
- S. 21. (d).—For “promotion of education” read “promotion of education conducted by the Sangha in pansalas”.
- S. 24.—Add: - “No decree of Court in respect of Buddhist Temporalities shall act as *res judicata* for a period of five years from the date of such decree, within which period, on sufficient proof being placed before the Public Trustee that a trustee has acted dishonestly or in collusion, the Public Trustee may apply to re-open proceedings of the said case”.
- S. 25. (c).—After “No trustee” insert “or his wife or any other member of his family dependent on him”.
- S. 30.—Delete the proviso.
- S. 31.—Delete the whole section.

PART V.

- S. 39. 1).—After “Upasampada Bhikkhu” add “and Samanera”.
- S. 39. (5).—It is desired that the penal section should be deleted if a satisfactory alternative is possible.
- S. 39. (7).—After “Upasampada Bhikkhu” add “or Samanera”

PART VI.

- S. 42.—Provisions 1 & 2 to be deleted.

It being the duty of the Mahanayaka or ordaining Nayaka Thera to register all the Bhikkhus of his Nikaya, it is suggested that it is essential that he should be empowered to apply to the Registrar General, through the Public Trustee, to remove from such Register the name of any Bhikkhu, who, by an order of the Sangha Sabha, has been expelled from the Sangha for misconduct or other reprehensible cause. On such representation being made by a Nāyaka Thera the Registrar General shall remove the name of the Bhikkhu in question from the Register after due notice to him.



Provision is also necessary for a Bhikkhu whose name has been tendered for registration, to be informed that the Mahanayaka Thera has complied with the provisions of S 39.

Wherever the terms Mahanayaka and Nayaka occur in the Ordinance the word "Thera" should be added in each case.

We strongly urge the necessity of amending the Service Tenure Ordinance of 1870 as early as possible with a view to have the rates revised periodically.

In view of the wide discretionary powers vested in the Public Trustee we would also urge that there should be provision in the Ordinance for the creation of a permanent Advisory Board to advise him.

I am, Sir,

Your Obedient Servant,

Sgd.—JULIUS DE LANEROLLE.

for the Hony. General Secretary

Young Men's Buddhist Association,

To The Hon. The Attorney General,

Colombo.

## THE GREATNESS OF BUDDHISM.

### The Buddha Jayanti and the opening of the Anand Vihara in Bombay.

A distinguished gathering of ladies and gentlemen was present at the Bai Yamunabai L. Nair Charitable Hospital, Byculla on the occasion of the opening ceremony of the Anand Vihara and to consecrate the memory of Bhagwan Buddha's 2555th Thrice Sacred Day on Saturday the 2nd May. H. H. the Maharaja Saheb Gaekwar of Baroda was to have opened the Vihara but in the unavoidable absence on account of the sickness of the Maharaja the opening ceremony was performed by the Rev. Ottama. Mr. M. R. Jayakar, Bar-at-law, presided over the function. Among the distinguished persons present were Sir M. Viswesvaraya, lately Dewan of Mysore, Sir Lallubhai Samaldas, Dewan Bahadur V. T. Krishnamachari, Dewan of Baroda, Dewan Bahadur K. M. Javeri and Mr. Madgaonkar, Ex-Judge of the Bombay High Court, Consel General of Jugo-Slovakia, Rev. Iac Kai of China, L. R. Tairsee, R. Nana Shankar Seth, and many distinguished Indian, Burmese, Ceylonese, Chinese and Japanese personages.

On the request of Dr. A. L. Nair, the President of the Society, Rev. Ottama declared the Vihara open

Dewan Bahadur Krishnamachari then read a message from the Maharaja regretting his absence. The message then dealt with the great teachings of Lord Buddha. (The copy of the speech of H. H. the Maharaja, Shree Sayajirao Gaekwar of Baroda, appears at the end.)

Prof. Dharmanand Kosambi thanking Rev. Ottama, for performing the opening ceremony recalled what the Maharaja of Baroda had done during the last quarter of a century for spreading the teachings of Lord Buddha in India. He said that the principle of Ahimsa was preached by Parshva at least three centuries before Buddha. What Buddha did was to put it into practice and to socialize it. He drew the attention of the audience to the pride

with which eastern countries like China and Japan looked at India and added the only way to make India great was to put Lord Buddha's teachings into practice.

Sjt. Muchhala, the Hon. Secretary of the Society then read out a number of messages, which included those from Pandit Madan Mohan Malaviya, Nawab Hyder Jung Bahadur, Sir Sabnis, Dr. Rajabally Patel, Mahabodhi Society, Madam Wadia etc.

Rev. Ottama then delivered a sermon on Buddha's life and teachings.

Sir Lallubhai Samaldas proposing Sjt. M. R. Jayakar to the Chair eulogized his services to the Society and to the country. Prof. N. K. Bhagwat seconded and Sjt. Jayakar occupied the Chair and delivered his presidential address :—

#### Mr. Jayakar's Address.

Mr. M. R. Jayakar in the course of his Presidential address congratulated Dr. Nair on his public spirit and said that the opening of the Anand Vihara was the crowning glory of his life, other similar acts of his, being the opening of a Medical College and the opening of the Hospital. He had that day dedicated to the public of Bombay a really useful institution which he hoped would be largely availed of, by the religiously inclined people. A Vihara meant that place where religion "sportively dwells" in the sense that there, it is unhampered by convention, sect or religion. The fact that it was in the heart of a city like Bombay added to its importance and usefulness for the obsessed and tired-out man in life could well turn his attention to the institution and find solace and peace within its walls. The greatness of Buddhism lay in the fact that it was spread without the sacrifice of a single life or the spilling of one drop of blood. The great features of Buddhism that made a direct appeal to people were its simplicity, its conception of life, that it was gift to every living being whether man or beast for self-expression and



self-development and lastly its freedom from ritualism and superstition. These characteristics made it simple accessible and practicable. Mr Jayakar hoped that like the old Viharas this one would help people to realise more and more the affinity between man and man and of life and life. He believed it would dispense with sectarianism and bring about real unity and harmony.

Dewan Bahadur K. M. Javeri, on behalf of the Society thanked Sjt. Jayakar for presiding at the gathering. Dr. A. L. Nair the President of the Society garlanded Sjt. Jayakar and the meeting came to a close.

### Maharaja's Speech.

Ladies and Gentlemen,

When the President of the Buddha Society requested me to perform the opening ceremony of the "Anand Vihara", I thought it my duty to accept the call and it has indeed been most pleasant duty to me to have had the opportunity of associating myself today with an undertaking of this noble nature whose sole object is to promote the cause of humanity. Having to go on a tour of inspection to Okhamandal, I was at first, feeling a little nervous about my being able to be present here today, but I am glad that I have been able to return in time and to fulfil my engagement.

As you all know, the essence of Buddha's teachings is the great respect he attached to life, irrespective of caste, creed or sex, in the pursuit of the path of emancipation by training, controlling and purifying the the three avenues of action—body-spirit and mind.

A good deal of the success of the faith is due to the order of monks founded by Buddha and it was the "Sangha" which first ensured for this religion its great vitality and its rapid spread, the members repeating the three refuges namely to the Buddha (Intelligence) to the Dharma (Law) and to the Sangha (the Assembly) and taking vows of abstaining from all that is unhealthy and wicked. Gautama tried to start an organised life in the Sangha and through the members of that body, he disseminated his teachings. He defined the scope of religion as active charity and cultivation of good thoughts and destruction of evil ones. He awakened all the classes to a sense of the real duty that they owed to man and all living creation. He started Viharas to localise the activities of the Sangha, by providing means of education imparting of religious instruction, opening of hospitals and doing all kind of humanitarian work. The Viharas, for a long time, fostered a healthy spirit of fellow-feeling, encouraged arts and proved to be centres from which social, religious, moral and intellectual movements spread in all directions.

I should have liked to say something on the growth and decline of Buddhism and compare it with other religions; but in doing so, I shall only be taxing on your patience which I do not wish to do. I, therefore, wish to confine myself to making only a few observations.

If we make a comparison of the great Faiths of the world, we learn that they mostly arose as a protest against religion over-run by superstition and priest craft. Zoroaster protested against the superstition of his time and country. The first tenets of Christianity were appeals to revert to the true spirit of the Jewish faith. The mission of Martin Luther was to preach the return to Christianity as taught by Christ himself. The mission of Shri Shankaracharya was to restore and purify the different Hindu sects which had grown old, feeble and degraded.

"The old order changeth, yielding place to new,  
Lest one good custom should corrupt the world.  
Thus God fulfils himself in many ways."

So, the Faith of Buddha was his noble doctrine promulgated as a vigorous protest against the gross superstition and priest craft of the Brahminical order which preached "Karma Kanda" and the vain attempt to attain salvation by asceticism and the worship of idols. Even the modern movements preach in the same spirit of healthy reform.

Long had Buddha felt that life is vanity, full of suffering and full of sympathy and he, the son of a king secretly stole away from the palace, renouncing rank, wealth and family joys and betook himself to the pursuit of philosophy and religion. He practised severe penances to acquire superhuman wisdom and powers but convinced of the futility of the exercises, he was seized with the temptation to return to his home and worldly affairs but at last, the light of hope broke upon him, as he perceived that in self-conquest and universal love, lay the true path of salvation. That instant, he became the BUDDHA—the enlightened one. Strange to say, the faith of the Buddha no longer prevails in the land of his birth but his doctrines have left an ineffaceable mark on the country.

Just as the Founder of the Christian Church inaugurated his mission by the sermon on the Mount, so Gautama Buddha expounded the essentials of his doctrine in his first discourse in the deer park at Sarnath, "setting in motion the wheel of the law". There are two aims which men should renounce: complete absorption in those things whose attractions depend upon the passions on the one hand, and the practice of asceticism on the other, which is painful—but there is the middle path—the golden mean—which opens the eyes, bestows understanding and leads to peace, to insight, to the highest wisdom to Nirvana. So judged certain men with their finite powers of knowledge. Verily, it is the eightfold



path—right views right aspirations, right speech, right conduct, right mode of livelihood, right effort, mindfulness and right rapture.

What we want is Peace. The means to attain it are loving kindness and Ahimsa or harmlessness. Hatred, cannot cease by hatred, it ceases by love. Overcome evil with good. This is the essence of true religion. The teachings of Buddha are graciously simple and worth following. His doctrines have been the consolation in life and death, to untold millions, softening wild and savage races, by tender words of loving kindness, raising the despairing to higher things and sharing the blessedness of the Noble Aryan middle path.

In these days of strife and the clashes of races and religions, we are in need of the ethical, humanitarian and altruistic aspects of religion. To achieve this ideal in a cosmopolitan city like Bombay, there there would be no better institution than the 'Anand Vihara'. There can be no higher religion than Truth

which alone leads to happiness. Establish the truth In your mind.

Ladies and gentlemen, I do not wish to detain you longer. Dr. Anandrao Nair's has been a labour of love—The College, Industrial Works, and the Charitable Hospital named after his mother are all living examples of his humanitarian and charitable ideals and this splendid building which I have the honour to open has been the crowning glory.

I congratulate Dr. Nair and the Buddha Society on this, their great work. I trust that this symbol of Buddha's greatness and self-sacrifice will be an incentive to many others to follow in their footsteps, to the best of their abilities. I hope this institution will be a source of consolation and inspiration to the poor and suffering and afford a quiet retreat to those who stand in need of peace. I have much pleasure in declaring the VIHARA open. I thank you, Dr. Nair, for so kindly inviting me to perform this function. May this bring peace and happiness to all.

## GLEANNINGS.

### Religion in Russia.

We quote the following from the very interesting report of an Irish delegation which visited Russia in August, 1930, under the auspices of the Friends of Soviet Russia. The delegation consisted of seven persons, of whom Mrs. Sheehy Skeington is the best known:—

In Leningrad, Moscow, and in Mched (Georgia) the delegates visited Russian Orthodox churches. These were open and services were being held. In Moscow a Catholic church was visited where Mass was heard. There were congregations of worshippers in all these churches. We also saw clergymen, monks, and nuns walking about freely in the streets in their clerical garb. In Moscow we saw a "White" funeral with Russian priest and acolytes passing through the streets one day, while on the day following we saw a Red funeral carried out with Communist rites). A pilgrimage of Mohammedans passing through Moscow on the way to Mecca was also met. In the various cities visited the delegation saw churches, mosques, synagogues, and chapels all open and holding services. Except in Leningrad and Moscow, and near Poland, there are no Catholic churches (Catholics in Russia being usually Poles). In the south there are Lutheran churches mainly for Germans), also mosques and synagogues. In Georgia and Azerbaijan there are many Turks and other Eastern races, Mohammedans, and Buddhists. Many of the churches (there were 850 Orthodox churches in Moscow, many being memorials erected by different czars) are closed for lack of congregations. Some have

been converted into museums or lecture halls. The church at Mched is carefully preserved as a historical national monument. It is in the custodianship of a bishop and monks. The former showed us over the church, explaining its history, and presenting each delegate with a copy of a book written about it. He lives peacefully in the church cloister with his monks. In no instance did we come upon any sign of religious persecution, though it is quite true that religion is not encouraged nor formally recognized in the Soviet Union.—(*Literary Guide*)

### Crime in England.

The criminal statistics for 1929 have just been published. A number of points of interest emerge. Indictable offences increased by 4,112 to 134,581. This compares with an average of 97,924 in the five years preceding the war. Crime, therefore, is still tending to increase. Why this should be is uncertain, the Home Office has no definite theory to offer. Explanations which are popular range over a wide field. They include (1) "the war," with its "relaxation of inhibitions"; (2) the decay of formal religion; (3) increased opportunity; (4) unemployment and industrial depression; (5) the cinema; and (6) Chicago and a Chicago-obsessed press. As between the efficacy, as deterrents, of economic prosperity, a censorship of morals, and the fear of hell, it is difficult to decide; but it is noteworthy, and alarming, that crime becomes increasingly a problem of adolescence or of the comparatively young. In 1907, out of 50,000 persons found guilty, 16,000 were under 21; in 1929, out of 53,000, the number under age was 21,000. There is here a real problem to



which far too little consideration is given. We advise the Home Secretary to devote less of his energy to sweepstakes and Sunday observance and rather more to the prevention and effective treatment of juvenile delinquency.—(*The New Statesman and Nation*)

#### The late Sir Charles Eliot.

We regret to report the death of Sir Charles Norton Edgcumbe Eliot, G.C.M.G., just before the 16th of March on the Japanese steamship, Hakone Maru, between Penang and Colombo.

He was 69 years old, and was the son of the Rev. Edward Eliot, Vicar of Norton Bavant, in Wiltshire. He was educated at Cheltenham College and Balliol College, Oxford, brilliantly won scholarships, and displayed a remarkable power of speaking foreign tongues—he ultimately knew more than twenty-seven. He entered the diplomatic service in 1880, served in Russia, Turkey, Morocco, Bulgaria, Serbia, America and Zanzibar, and in 1904 resigned the post of Commissioner of British East Africa after a disagreement with Lord Lansdowne. His service, however, could not be lost, and he was Vice-Chancellor of Sheffield University from 1915 to 1912, Principal of Hong Kong University until August, 1918, and then re-entered the diplomatic service as British High Commissioner in Liberia. From 1919 to 1926, he was British Ambassador to Japan, and, so highly was he esteemed, that he became the first foreign member of the Japanese Imperial Academy, a distinction conferred upon him for his scholarly contributions to philology and Buddhism. His monu-

mental work, in three large volumes, entitled "Hinduism and Buddhism," deals in a masterly and sympathetic fashion with our religion in all ages and countries; it is a mine of reliable information. Sir Charles Eliot was a member of the old Buddhist Society of Great Britain and Ireland, was always most anxious to contribute his share to its funds, and valued the *Buddhist Review*.—(*British Buddhist*)

#### The Hindu View of Women

Though we have had our share of exaggerating the wickedness of woman, and though we have some texts with regard to the women as an external temptress of the man Adam, a snare of perdition, as Donaldson expressed it, "a fireship continually striving to get along-side of the male man-of-war and to blow him to pieces" the general Hindu view of woman is an exalted one. It regards the woman as the helpmate of a man in all his work—Saha Dharma. "While man is expected to take to the worldly pursuits—(Yajna Pradhanya)—woman is capable of great heights of self control and self denial. The stricter code of morality applied to women is really a compliment to them, for it accepts the natural superiority of women. But the modern woman, if I may say so, is losing the self-respect. She does not respect her own individuality and uniqueness, but is paying an unconscious tribute to man by trying to imitate him. She is past becoming masculine and mechanical. Adventurous pursuits are leading her into conflict with her own inner nature.—(*Professor Radhakrishnan*)

## YOUNG MEN'S BUDDHIST ASSOCIATION. ACTIVITIES

#### Lectures.

"Some experiences of a Wandering Buddhist" formed the subject of an interesting lecture by Mr. J. H. de Saram at the Central Y.M.B.A. on the 26th May.

Mr. H. Sri Nissanka presided and there was a large gathering present.

It was his privilege as a student to spend a considerable portion of his time to studies. He made a study of the youth movement in Italy, Germany, Europe, United States, England and Japan. He made that his principal hobby and gave a little time to education.

One thing that struck him when he was in Germany was the quickness with which they had reconstructed everything after the war. For instance in Cologne there was an amphitheatre for bicycle races, football, running, with sitting accommodation for 150,000 persons. That had been built after the war. Ger-

many which had so much to do with the great war showed the least signs of having suffered from the war.

The German people were, he considered, simply marvellous. They did not like being dejected. Everything was smiling. Children were clean and well dressed. The children had to attend physical classes once or twice a week and that was made compulsory and those classes which were well organized were under the direction of highly trained teachers. That had struck him that Germany was really preparing for the future.

In Germany also there was a very great international exhibition held at Dresden. He visited that in the company of a Ceylon Civil Servant and there they were shown everything that was most modern and latest methods of fighting diseases was demonstrated. There were sections organized by England, United States and by all European countries like France, Czecho-Slovakia and Japan and even South American Colonies but Ceylon had been represented very, very poor.



It was a great exhibition and they went from room to room but they were sorry to see that there was not even a word about Ceylon's Health Units and malaria but, added Mr. de Saram, Ceylon had a place in what was called "Hall of superstition." He was shocked to find such things as devil dances being illustrated from Ceylon. That was due to the lack of enterprise on the part of Ceylon. He thought that at the next exhibition Ceylon would do better. There were three places in Europe where there were those International Exhibitions.

He learnt that the authorities of the exhibition in question gave Ceylon every opportunity to participate in the International Exhibition. He referred to those exhibitions because at the present time all talked about making Ceylon better known. Continuing he said that in those exhibitions Canada for instance, had her pavilion as big as that of the British Empire showing their great railways, forests etc. Ceylon on the other hand was conspicuous by her absence. For that Ceylonese should not blame anybody else but themselves.

Referring to the youth movement in Germany the lecturer said that before the war, everything was in strict order. There was, to say, military discipline. But after the war the youths rebelled against that method and started the youth movement, saying that they wanted to be free. They did like to have the protection of their elders. They liked to roam about from country to country. Thousands of boys and girls, (bareheaded most of them) wandered thus with their little baggage and their musical instruments sometimes. With a view to bringing those youths under control the elders began providing them shelters in various parts of the country. There was no exaggeration when he said that in every little town and every big town there was a youth hostel where youths could go and seek shelter and where there were libraries, running water, swimming baths etc., everything was well organized. Those places were far more comfortable than the Y M C A's or Y M B A's. In the evenings one would find about seven or eight hundred youths assembled in those hostels either debating, reading or holding religious and political meetings in various rooms.

Continuing he said that nowhere in England or in Europe was there a so strong colour distinction as in United States of America but that colour distinction was observed only among the American and the Negroes. Except for that there was no other distinction against coloured men of other nationalities,

"I know" said Mr. de Saram, "if you like to have trouble you can get it. Peoples sometimes mistake Ceylonese for Negroes and you might not be well treated and if you lose your head you will be badly treated and you will get more trouble."

Continuing he said that he was an enthusiastic prohibitionist but after his visit to the United States

of America he had hardly met, except the Padres and Missionaries, anybody who agreed with the lecturer. Prohibition was very unpopular with the people. The Americans did not want it. But whether they liked it or not it was there and it was impossible for them to get drunk. Continuing he said that almost every labourer had a motor car and everybody patronised the radio. There was no licensing fee. Everybody could keep a radio. It was said it was all due to prohibition that they did not spend their time in saloons.

## Y. M. B. A. RELIGIOUS EXAMINATIONS.

*Pupil's Examination.* The list of Prize-winners at this examination, held on the 8th March last, was published in the last issue of the Buddhist.

The results of the same have been published in book—form consisting of 84 pages.

In Grade I there are 1996 passes, as against 802 in the previous year.

There are 1067 passes in Grade II, and 569 in Grade III, compared with 735 and 343, respectively, last year. The number of passes in Grade IV is less by 127, and in Grade VI by 14.

The total number of passes is 3207 in 1931, as against 2192 in 1930.

A comparison of this year's results show a great improvement over those of 1927. The number of passes of Grade I alone this year exceeds by 5 the total number of passes in all Grades of that year.

The total number of passes in 1931 is one less than the total number of applicants in 1927.

The number of students who passed with Honours this year is 77, and with Distinction, 297.

The Certificate given to the best school has been awarded to Sri Sanghamitta Buddhist School of Pamankada. I wish to mention that the Buddhist Sunday School conducted by the Etul Kotte Y. M. B. A. has gained a high position, securing nine prizes in the first five Grades. If its curriculum had included Grade VII, I feel sure that it would have received the Certificate.

*Teachers' Examination.* This examination will be held on Saturday the 25th July 1931, at the Y. M. B. A. Hall, commencing at 8-20 a. m. The number of applicants this year is 19.

A. KURUPPU.

Hon. Secretary, Y. M. B. A. Religious Exam.

## HOSTEL NEWS.

Mr. Alton Wijesekara of Messrs. Robert De Zoysa & Co., has joined the Hostel.

Mr. Seneviratne of Municipal Stores has left the hostel after his marriage. We wish him all success in his wedded life.

Mr. N. S. Dullewe of Kandy was a visitor for fortnight.



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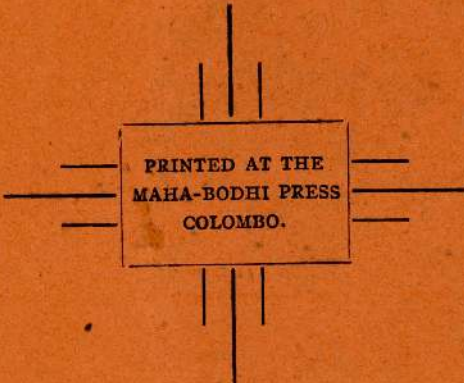
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