



THE BUDDHIST

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“Sila Paññānato Jayam”

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No. 5

NOTES AND COMMENTS.

Nalanda Vidyalyaya. One noteworthy fact regarding the results of the last religious examinations is the performance of Nalanda Vidyalyaya. The first time she presented candidates for our examinations 91 passed and only 27 failed. This is the largest number of passes from any school. We congratulate Nalanda on this achievement. We are glad to see this young Buddhist Institution doing well in all departments. At the last Cambridge School Certificate Examination she had the best result among Buddhist schools, and one of her boys came first in the Island in the Cambridge Senior Examination and was awarded an scholarship at the University College. At the Cadet competition her Cadets won the Herman Loos Cup for the best Senior Platoon, the Shooting Cup and the C.V.R.A. Shield. Her junior Cadets won the C.L.I. Cup for the best Junior Platoon and the Shield for physical drill. The Governor's Cup for the best company was awarded to Captain Gunasekara of the Nalanda Staff. Nalanda has won six out of eight trophies. She has thus proved her worth in all departments—religious, intellectual and physical. In the study of our mother tongue and in diffusing Sinhalese and Buddhist culture by the successful performance of religious dramas Nalanda has

taken a leading place. We shall be very glad to see that this national institution is supported by the Buddhists and her growing needs adequately supplied.

* * *

Our New Vice President We congratulate the Y.M.B.A. upon the wise selection it has made in electing Mr. P. de S. Kularatne, Principal of Ananda College, to fill up the vacancy caused by the death of Mr. D. C. Senanayake. Mr. Kularatne is a great organizer with wide experience. We sincerely trust that the Y. M. B. A. will be greatly benefited by his election to this responsible office. We wish him all success in his new sphere of work.

* * *

India Bureau. We wish to invite the earnest attention of our readers and the general public to the important appeal of our friend Dr. Kalidas Nag published in this issue. Intellectual co-operation on the lines suggested is bound to bring about greater understanding between nations than at present existing. Dr. Nag, in a private letter to us, has expressed his willingness to come to Ceylon if we can arrange lectures for him. Colombo Colleges will do well to make suitable arrangements for Dr. Nag's forthcoming visit.

SRAVASTI IN PALI CANON.

By Tripiṭakācārya Rāhula Sāṅkṛtyāyana.

[The author of this critical study is an Indian by birth and education. As Swami Ramodar, he was connected with the Indian political movement and was a staunch non-co-operator. He also served on the Rajendra Prasad Committee appointed by the Indian National Congress to enquire into the Buddha Gaya question. We recall with joy the busy days we spent in his company at Buddha Gaya recording evidence in support and against the Buddhist claim. His interest in, and love for, the Dhamma was so great that he relinquished politics and took to the study of Buddhism both in India and Ceylon. His religious career culminated in his admission into the Sangha last year at the Vidyalanakara Pirivena. Before receiving initiation he spent nearly a year in Tibet in collecting ancient manuscripts and classical paintings, and his collection is as bulky as it is important. We know the learned Bhikkhu very intimately. His deep scholarship and critical knowledge of the Dhamma are a valuable asset to the Buddhist movement of today. Bhikkhu Sankrtyayana is also engaged in publishing Pali canon in Devanagari characters, and some volumes have already been issued from Benares. He is at present reconstructing the text from, and translating into Sanskrit, the French version of Abhidharmakosha of Vasubhandu, the original being lost to the world. The present article is one of a series which will unfold before the lay reader the nature of affairs—religious, social and political—in the time of our Lord and the most beautiful and human incidents in His life.]

Kosala, Magadha, Vatsa, Avanti and Vajji; these were the five great Powers in Northern India during the time of the Buddha. Of them, the last mentioned was a republic. Kosala, for long centuries prior to that period, had been the greatest Power in the North. Although, in the time of the Buddha, it was fast declining, it had still retained its past important position. Dr. Rhys Davids defines the boundaries of Kosala as "stretching from Nepal on the North to the Ganges on the South, and from Ganges on the West to the territories of the Vajjian Confederacy on the East." Of Kosala, I shall speak later; in this article I propose to confine myself to Srāvasti only—the capital of Kosala. Records of Chinese travellers and Brāhmaṇa, Jaina and Buddhist literatures throw much light on the history and Geography of this great city. Brahmanic writings, especially Purāṇas, were recompiled over and over again; and in this process of recompilation the real meaning has often been lost or rendered obscure. Speaking so, I do not, in the least, mean to minimise the importance of those works, but only bring them into

comparison with Buddhist and Jaina literatures. The Jaina canon was committed to writing about the fifth century A D.; but its tradition was very ancient indeed, as it has been proved from Mathurā inscription of the Kushāna period. Evidently, therefore, we are on safer ground, in so far as they are concerned. As regards Buddhist literature, those canons of the Northern sects evince a singular belief in the supernatural Buddha; so much so that the historical and geographical facts are often neglected in them. But in the Pali canon of the Southern Buddhism, things are much better, informations found in plenty, expressions clear and lucid. So, also, taking its great antiquity into account, it is nothing but right that it should be held as a first grade authority on the ancient Indian history, geography and other kindred subjects. Herein I present all the available material on Srāvasti from the Pali Tripitaka and their Aṭṭhakathās (commentaries), and I hope the reader will not find the information contained in them to be too meagre.

Srāvasti was, for a quarter of a century, not only the seat of Kosala Kingdom, but

1 Pali Dictionary iv.

the centre of Buddhist activities as well. Buddha spent 25 of his rainy seasons there; most of his discourses were delivered there. 483 B.C. is the generally accepted date of Buddha's Parinirvāna. According to *Aṭṭhakathā*² from the 21st rainy season (508 B.C.), after His Enlightenment until 44th rainy season (484 B.C.), He stayed at Srāvasti, regularly for three months every year. Therefore, the importance of Srāvasti from the Buddhist point of view is obvious.

As regards the term Srāvasti (Pali—Sāvattthi), the Commentary on *Majjhima Nikāya*³ says:

“Sāvattthi—because it was the resident city of sage Savattha.....” This is according to the Grammarian. The Commentators say “Whatever is needed for the enjoyment of man is (atthi) all (sabbam) here: hence Sāvattthi, or after the meeting of caravans when one questions ‘What is here?’, then the reply is ‘Every thing (Sabbam) is (Atthi) here’: hence the name Sāvattthi.

“Always all the kings are found in Sāvattthi. Therefore it is called Sāvattthi. The pleasant, the beautiful, and the charming city of Kosala is never without ten sounds. Full of eatables and , possessed of knowledge and plenty, wealthy, clean, like the Ālakamandā of Gods, is the great city of Sāvattthi.”

Fortunately, the question of the identification of Srāvasti is already settled beyond a shadow of doubt. We know for a certainty that the present Sahêth—Mahêth of Gondā in Bahrāich Districts of the United Provinces was the ancient city of Srāvasti. From the Pali sources

we get the following information in regard to the whereabouts of Srāvasti:—

1. “From Note above it is clear that it was in the country of Kosala.
2. “Rajagaha (4) is sixty yojanas from Kapilavattu, but Sāvattthi fifteen. The Teacher was residing then at Sāvattthi having traversed 45 yojanas.”
3. “The noble (5) Pokkharasāti, having travelled 18 minus 200 yojanas (from Takkasilā) was passing by the portico of Jetavana.”
4. The Elder (6) Sudhamma after a quarrel went to the Master (in Jetavana)The Master (thought)—He is full of pride. Let him go 30 yojanas and return.”
5. “Dārucīriya (7)reached the bank of Suppārakapaṭṭana.....Then a God told him: ‘Bahiye, in Northern countries there is one city named Sāvattthi. There resides now the Lord.....(He) went 120 yojanas stopping only for the night.”
6. “The Master (8) gradually reached Aggālavavihāra from Jetavana... The Master (thought)... ..I came 30 Yojanas.”
7. “The city of Sankassa (9) is 30 yojanas from Sāvattthi.”
8. “Uggangara (10) ... 100 yojanas.”
9. “The meeting place of) Angulimāla (12).....30 yojanas.”
10. “(For the) King Mahakappina (13).....having gone 120 yojanas, the Lord sat on the bank of the river Candabhāgā.”

4. *Majjhima A. K.* I; 3; 4.

5. *ibid.*

6. *Dhammapada A. K.* 5; 14.

7. *ibid* 8; 2 and *Udana A. K.* I; 10.

8. *Dhammapada A. K.* 13; 7.

9. *Dh. P. A. K.* 14; 2.

10. *Dh. P. A. K.* 21; 8

11. *Maj.* A. K. I; 3; 4.

12. *Dh. P. A. K.* 6; 4.

13. *Mahavagga VII.*

2 *Anguttara A. Katha* 2; 4; 5.

3 *Majjhima A. Katha* I; I; 2.

11. Saketa (14) 6 yojanas.....from Sāvattī.”

Of these 11 places we know Kapilavastu, Saketa (Ayodhya), Rajagaha (Rajgir), Taksha-Silā, Suppāraka (Sopārā), Sankasya, and river Candrabhāgā (Chenāb). The distances can be measured from the modern maps. But the same degree of accuracy cannot, however, be expected from these ancient records. In regard to yojana, the following is given in the Pali Dictionary: Abhidānappadīpikā (15):—

12 angulas	- 1 span (-9")
2 spans	- 1 hand
4 hands	- 1 pole (-3½ yards)
20 poles	- 1 Usabha (-70 yards)
80 usabhas	- 1 gavuta (-5,600 yds- 3 2/11 miles)
4 gavutas	- yojana (-12.9 miles)

In the Abhidharmakosa of Vāsubandhu (15/1):

24 angulas	- 1 hand
4 hands	- 1 bow (-2 yards)
500 bows	- 1 Krosa (-1,000 yds)
8 krosas	- 1 yojana (-8,000 yds- 4.54 miles)

The following is a comparative statement of distances according to these measurements:—

From Sāvattī	Yojanas.	Ancient miles according to		Modern miles.
		Abhidanappadīpika.	Abhidharmakosa.	
To Saketa	6	76.38	27.26	51.2
Sankasya	30	381.81	136.2	169.6
Kapilavastu	15	190.9	68.16	62.4
Rajagaha	45	572.72	204.3	276.8
Supparaka	120	1727.26	544.8	296.8
Takshasila	182	2347.8	1008.3	724.8
Candrabhaga (near Saikot i.e. Sagala)	120	1727.26	544.8	590.4

14. Abhidhanappadīpika, Bhūmivagga.

15. Abhidharmakosa III, 86—88.

Sāketa (Ayodhya) was not very far from Srāvastī, and between the two cities, there was a well-laid royal road. So, if we accept the distance between them—a little more than 51 miles—as 6 yojanas, then indeed an ancient yojana would represent 8.5 modern miles. These figures, in the absence of their relative directions and reference to other important details, cannot of course, lead us to any definite results in regard to the location of Srāvastī; but the statements containing those figures, nevertheless, give us some useful information in regard to the ancients' knowledge of Geography.

Mention has been made, we find, of two Kosalas, the second having come into existence after the Christian era. In order to distinguish one from the other, the older one has been called Uttara-Kosala (North Kosala) and the other Dakshina (South) or Maha (great) Kosala. The Kosala that was in Buddha's time was bounded on the East by the river Gaṇḍaka, on the West by the river Rāmāganga, on the North by the Himalayas and on the South by the river Ganges. Srāvastī was situated on the bank of Aciravati (now Rapti). Vinaya speaks of harlots and nuns (16) bathing in the streams. Majjhima - Aṭṭhakathā (17) records an old tradition current at the time of Buddha that Aciravati, when it was flowing round the city, it opened up near the Pubba-Koṭṭhaka (eastern mansion) a large pool, which was afterwards used as a bath for the whole city. This place was probably not far from the N.E. corner of Maheth. There were four separate bathing ghats for the King, Buddha, Bhikkhus and others. These bathing places were not very far from the palace (18), as the king was able to see

16. Mahavagga VII.

17. Majj. A. K. I; 3; 6.

18. Pacitti V.

the monks bathing in Aciravatī. From the commentary (Aṭṭhakathā) on Suttanipāta we learn that (19) on the bank of Aciravatī there were barley fields lying between the city and Jetavana. Apparently, therefore, Aciravatī was in the vicinity of midway between Srāvastī and Jetavana. But, as we shall presently see, it was not between Jetavana and the city; and the possibility then would be of its flowing on the eastern or western side of the city. Of these two, however, flowing on the eastern side would necessarily suggest that the river left Srāvastī without touching the Northern side of the city, which is, as we shall notice here, very essential for the correct location of different sites. Moreover, on the northern side of the city it was, where the Royal Palace and the North gate stood, from which the river could be seen, and there would have been no possibility of Orājhāra and other monuments, which date so far back as pre-Mauryan period, being built on their present sites. The plausible alternative, therefore, is that by the west of Jetavana the river moved northward and then turned eastward near Rajagaha gate (Kevaṭṭa Dvāra) and passed through Nankhān (the old bed of Aciravatī). Such is the intelligent conclusion one can arrive at in regard to what is said in the Suttanipāta commentary. But if we take the exact site itself into consideration, then we find no sign of an ancient bed and, indeed, the whole suggestion groundless. There are about the place very many old monuments, such as, the mounds at Purainā, Amhātāl (the ancient Andha-vana) and several others, as old as the period in question. One of these mounds stands near the Rajgarh gate; and if, according to the above suggestion, the river took a

turn, as sharp as it should be, near Rajgarh gate, then this part of the city, existing as it was at that time, should have met the current of the river just at the turning point of the curve. It should have offered a marvellous resistance against the rapids of Rapti, especially during the rainy season. But it is too much to suppose that a mound of soft earth, as the one under reference, was able to stand against the rapids of the river without being washed away. Therefore, it is not unreasonable to say that in the statement itself in Aṭṭhakathā, there is something wrong. That the story says is that the barley crops of the Brāhmaṇa were swept away by the floods of Aciravatī, and for that occurrence, the fields need not necessarily be on the bank of Aciravatī. Flood water can come from afar and sweep away the crops. So the old tradition was apparently this much: that the crops on the barley fields which were between Jetavana and Srāvastī were washed away by the floods of Aciravatī; and it is clearly the commentator's imagination that those fields were on the bank of the river. Mistakes of this nature are not uncommon in old commentaries.

In Rajagaha, a few yards above the foot of Vaibhāragiri, there are several hot springs. They are called Tapōdā in Pali. In the old text of Vinaya, (20) mention of one of them is found in the passage "from where this Tapōdā flows." The word "flows" in this passage made the commentator imagine that a Tapōdā was a river, and so, in the commentary, we find mention of a Tapōdā-nadī, the original text never indicated or inferred a nadī (river). Even today, we see water issuing from inside the hill and flowing from the spring to the river Sarasvatī (ancient Sappinikā). Neither a spring

19. Suttanipata A. K. 4: 1,

20. Parajika-IV.

nor the effluxion of its water is ever called a river.

In these circumstances, the reasonable inference we can draw from the quotation from Suttanipāta is that Aciravatī was on the west side of Jetavana and Srāvasti. It is possible that there was near Jetavana a small brook like Singiā-nālā.

According to Majjhima Nikāya, (20) Aciravatī was on the north of Srāvasti flowing from west to east. It appears that Ānanda was once going out to Pubbarāma (?) after having his midday meal in Srāvasti. The king Pasenadi was also going out of Srāvasti at the same time on his state elephant Ekapūṇḍarika. He saw Ānanda and invited Ānanda to give him a religious discourse after repairing to the bank of Aciravatī where there were cool shades of trees. The king, it seems, met Ānanda outside the eastern gate, from where the river was not very far of it was only for the sake of shade that the king found it necessary to call Ānanda away from the road. This spot, where the king met Ānanda, if it is to be taken as the N.E. eastern gate, would not have been more than one thousand feet from Aciravatī. The stūpa of Kachchī Kutī, perhaps, marks the site of Anātha Piṇḍika's house. His house was not far from the river, and the Jātakaṭṭhakathā (21) states that his considerable wealth was carried away to the sea by the fall of a river-bank.

According to Petavatthu, (22) Srāvasti was situated on the bank of Aciravatī, in the Kosala country, 6 yojanas from Sāketa (Ayodhya), and from there the Himalaya was seen. The actual passage is "Himavantassa passato" (seeing the Himalaya), which shews that it was not at the foot of the Himalayas from where the white

peaks of Himalayas were visible. The foot of the Himalayas is only 24 miles on a straight line from Maheth.

The population of Srāvasti was seven koṭis (seventy millions) according to Aṭṭhakathās (23). From this we can only infer that it was a large city with a very large population; and that much is clear even by the fact that it was the seat of the Government of Kosala—the largest kingdom in the time of Buddha. In Mahāparinibbāna Sutta (24) also we are told that Sāvatti was one of the six great cities in middle India. There Ānanda begs of Buddha not to enter into Nibbāna in such a small township as Kusinārā, but to go to any of the six great cities, namely, Champā, Rājagaha, Sāvatti, Sāketa, Kosambi and Vāiānasī. Also the statement in Aṭṭhakathā of five koṭis of Buddha's followers is to be considered in proportion to the population. Nothing seems to be impossible in regard to the proportion either, especially when it is taken into consideration that Srāvasti was the headquarter of Buddha, whose influence on the king Pasenadi and the millionaires like Sudatta (Anātha Piṇḍika) and Visākhā was so great.

(To be continued)

23. Jataka I; 4; 10.

24. Petavatthu 4; 6.

Y. M. B. A. SERMONS.

For September, 1931.

- | | |
|------|---|
| 6th | Denagama Pragnasagara Thera of Jetawanaramaya, Layard's Broadway. |
| 13th | Talpawila Silawansa Thera of Nalanda Vidyalyaya. |
| 20th | Karaputugala Dhammaloka Nayaka Thera of Veluwanaramaya. |
| 27th | Bhikkhu Narada of Vajiraramaya. |

21. Samyutta A. K. 2; 10; Parajika A. K. IV.

22. Majj. Nikaya 2; 4; 8.

ANIMAL SENSITIVITY TO PAIN.

By Edward Greenly, V. P. G. S., D. Sc.

[This interesting contribution was received by the Hon. Mr. D. B. Jayatilaka some time ago. But its publication was delayed as the Buddhist had then ceased to issue. Dr Greenly is a famous geologist, and his interest in prevention of cruelty to animals is well known. Kindness to animals is a virtue that is inborn in Buddhists. All animals including human beings are subject to the one universal law of Karma. Rene' Descartes, father of modern Philosophy, preached a strange doctrine that animals were automata and that they did not feel. But recent investigations into animal psychology do not support the Cartesian theory. Dr Greenly's article deals exhaustively with this aspect of animals. In this connection we can not help expressing our genuine regret at the death of Mrs. Greenly, a noble and kind-hearted lady, who identified herself with the humanitarian and scientific work of her learned husband. Both Dr. and Mrs. Greenly were personal friends of Mr. Jayatilaka and of the late Mrs. Jayatilaka]

The problems presented by our relations to and treatment of the non-human inhabitants of the Planet (commonly termed by us "animals," as if we ourselves were not animals as well) have been deplorably overlooked by most writers on ethical subjects.* Yet these problems are of the highest importance from the general ethical standpoint. Their comparative neglect is due, primarily, to the anthropocentric mental attitude natural to man; and, secondarily, to certain facts of history. Regard for "animals" is well-developed in the Buddhist countries, and had (as shown by the writings of Plutarch and others) begun to develop in Graeco-Roman Europe, when its further development was unfortunately stopped and the sentiment well-nigh abolished for some fourteen centuries. One of the best features of our own times is that, with the widening of men's ideas, the sentiment has revived, and is being rapidly expanded and intensified. Yet we have still very far to go. We still exploit animals for various purposes, with little sympathy and little scruple. Most of this is regarded as necessary. But on behalf of one of these exploitations, no such plea is possible. The grosser forms

of sanguinary "sport" have lately been abolished, at any rate in North-western Europe and in North America, but other forms of it, some of them very cruel (such as the prolonged chasing of an animal) are still popular, and that in high social circles.

Even with regard to the exploitations which are regarded as necessary, our standards of "necessity" might be considerably modified if (by the turn of some magic wand) the victims were suddenly to acquire a formidable capacity of self-defence! If human ethical development proceed, and be not set back by some long reaction (such as the one we have alluded to), we may be sure that the men of the far future will have very different ideas on the treatment of animals from those which are prevalent even in our own time. Those who will read an essay of this kind, however, are likely to have, already, higher standards than are usually current, and also an open-ness of mind rendering them accessible to new ideas. To them, accordingly, the following considerations may be addressed.

Kindly persons often comfort themselves (and also "salve their consciences") by a hasty generalisation that "animals" have much less susceptibility to pain than man. The question, however, is by no means a simple one, so it will be well to

* This essay was originally written for British readers. There is no need to alter the passages which were specially directed to them.

enquire into it a little, for we are not without physiological and zoological evidence derived from what is known of the nervous system, its degrees of development, and also the peculiarities of its nature and distribution in different types of animal. The first distinction which has to be made is between feelings as such, and the faculties of reflection on those feelings, and of anticipation. The two latter may be taken first.

There is abundant evidence that the organ of reflection and anticipation, at any rate in vertebrated animals, is the large and complex mass of nervous ganglia* situated in the head, which we call the brain. This is developed to a most exceptional degree in man. It may therefore be admitted that other animals probably do escape most of the suffering which is involved in the faculties of reflection on, and anticipation of, pain. This is the truth which the generalisation does contain. On the other hand: the faculties in question bring compensations. Anticipation is not merely of probable pain or of continuance of pain: there is anticipation of recovery. And the faculty of reflection often enables us to overcome pain by occupying our minds with other topics. Lower development of brain, accordingly, must be supposed to deprive an animal of these compensations: his suffering is just suffering, with little if any mitigation.

When we turn to the question of feeling as such, moreover, we must place no reliance on differences of brain-development; the point of importance here being the degree of development of other parts of the nervous system. Anyone can verify this for himself. Apply a pin-prick to one's side or thigh, and then to the tip of

the first finger. The brain to which the nerve-stimulus is conveyed is the same in both cases, yet we do not need to be told that the intensity of pain is much greater in the second case than in the first. And the difference corresponds to local differences of nerve distribution. Now apart from brain, the nervous development in the higher vertebrates differs but little from that in man. Besides which, we know that in the acuteness of some of their senses, some of them are positively superior to man. In regard to them, therefore, comparative anatomy suggests that their susceptibility to pain may not be very different from our own; and it is to be remembered that most of the animals whom we exploit belong to this class.

When we turn to the invertebrates, we find that the range of nervous development is enormous. In such Protozoa as the Amoeba there is no sign of differentiation; every part seems to discharge every function. In the Hydrozoa, however, the inner ends of cells of the ectoderm ("outer skin") are prolonged into very delicate fibrils, which, in some species, branch, and also coalesce into ganglia. Here, then, we have what appears to be the first development of a nervous system. Probably the sensations corresponding to such structures are but indistinct, so that here there is not likely to be much more than general feelings of liking or disliking. But between such beings and the higher invertebrates there is more difference than between a man and a reptile, for in such orders as the Mollusca and the Insecta, nervous development attains to quite high degrees. The principal difference between them and the Vertebrates is less in degree of organisation, than in distribution of the components of the nervous system; chiefly in regard to the distribution of the ganglia, for these are

* A ganglion is a mass of nervous matter where several nerve-fibres meet, or from which they diverge.

seldom subordinated to a single principal ganglion or ganglionic group such as that which has become the "brain" of the Vertebrates. In the higher insects, however, (the beetles, ants and bees, flies, gnats, moths, butterflies, &c., &c.) the "head" contains a large ganglion to which fibres run from the eyes and antennae;* but there are also large thoracic and abdominal ganglia, which may be of little less importance. And it must never be forgotten that all such orders of insect have a highly developed system of nervous fibres. As a whole, the nervous system in insects, though its distribution is different from that of the Vertebrates, is developed to, perhaps, quite as high a degree; and we see its outcome in the amazing rapidity and accurate adjustment of their movements. This can hardly fail to have its counterpart in high susceptibility to pain. It may be objected that cases are on record where insects manifest a surprising indifference to loss of limbs and other organs. Some of such cases are explicable on the same principle as the response of decapitated frogs to stimulus. Others may possibly mean that pain is referred, not to a point of severance, but to nerve-endings, so that loss of a limb causes much less pain than stimulus of those endings. It must be admitted that we have as yet but glimpses into the consciousness of insects. But the high development of their nervous systems is beyond question, and in view of that, our only safe course is to give them the benefit of such doubt as there may be, and assume that they have a corresponding liability to pain.

There is a further, and very curious consideration, arising out of the principle of Relativity. A man kills a gnat with a

blow of his hand. He says it could have caused no appreciable pain, for it was instantaneous. *Was it instantaneous, to the gnat?* For as against four movements of my finger per second, a gnat moves its wings ten thousand to fifteen thousand times per second; and the gnat is probably conscious of each such movement as a separate one. This conclusion is further enforced by the fact that the wings are duly furnished with nerves, and that the wing-nerves are connected with the thoracic ganglion, which in the Diptera (the Order to which the gnats belong) is large and important. Thus it is probable that a given time-interval appears much longer to the gnat than to us. If this be calculated, we shall find that one second of time probably appears to the gnat about the same as an hour appears to us. There is reason, therefore, to fear that the supposed "instantaneous" death was, to the gnat, a being with a highly developed nervous system, an hour's experience of crushing to death. In the same way, a minute would be equivalent to about two days and a half. These reflections are disturbing. They are not put forward as demonstrations. But they may confirm us in deciding to give such beings the benefit of whatever doubt there be.

How, then, are we to proceed? The higher Vertebrates present but little perplexity, save in the matter of food; and as it is generally admitted that most people eat far more meat than is good for them, at least an alleviation of that difficulty is easy. A still further alleviation is being found in the institution of more humane methods of slaughtering. It is not too much to say that if the older methods (which unhappily are still by far the most prevalent) were carried out in public, they would not be tolerated for another day. The more humane methods

* The sensations conveyed by the antennae may be tactile, but may be some sense which is different from any of our own.

are already in use in many towns; and every reader of this essay should do all in his power to promote their extension. Some go further, and obtain the necessary nitrogenous components of food wholly from plant-products. Each person, however, must decide such matters for himself: this is not the place to urge any particular form of diet.*

With regard to insects, it must be admitted that there seems nothing for it but to make the best of a bad business. Their numbers, to begin with, are overwhelming. In the second place, owing to their instinct for light, our lamps and glass windows act as burning—and starvation-traps to thousands. In the third place: many species of insects are the most formidable enemies to the human race which remain upon the planet. In great measure this is due, not to hostile action of their own, but to their functioning as carriers of disease germs. There is no lack, however, of directly hostile and aggressive species, most of which belong to the Diptera (gnats and flies)† whose activities in tropical and sub-tropical climates need not be enlarged upon, but are much greater even in our temperate British climate than city-dwellers realise. Not to mention our several species of blood-sucking and stinging Diptera; only those who have open-air occupations have any conception of what the attentions of even the common house-fly can mean on damp warm days in July! Apart from the considerations which have just been put forward, killing them is of no avail; their legions are at once reinforced and the survivors in no way deterred. For those

exposed to their attack, a more excellent way is by the use of a veil, to take advantage of their singular fear of passing through a *net*, even though its meshes be an inch in diameter. For communities as a whole, a still better method will be to reduce their numbers by draining or cleansing the places where the eggs are deposited and the larvae develop, as has been done successfully in the case of the malarial mosquito.

The idea to which all this is designed to lead up is that the benevolent sentiments towards animals which accompany good treatment, react beneficially upon our own general ethical development. To cultivate such feelings does not mean that we must be a "lover of animals," or care to keep them as "pets," which are idiosyncrasies like many others, and are not *always* accompanied by good ethical relations either to them or to men. The mental attitude which is beneficial is simply one of benevolence to them as sentient beings. In regard to hostile insects, it may be admitted that such an attitude may be more difficult than in regard, perhaps, to any other beings. There can hardly be a more severe test of desirable sentiments than to be attended throughout a whole summer day by a flying cloud of fifty or sixty enemies of excessive activity and untiring vigilance!

Nevertheless, whatever the difficulties: it is certain that few things are so expanding and exalting as a sense of the Unity of all Life. And what can be more conducive to a realisation of that than to treat other animals as though they and we were members of that Unity?

* The writer may, however, be permitted to express his own strong preference for a vegetarian diet; and to add that he has practised it for more than ten years, with an excellent sequel in the matter of health and activity,

† The much-dreaded wasp is not aggressive. He stings only in self-defence. Lord Avebury kept a pet wasp for a considerable period.

"PHILOSOPHY OF OMAR KHAYAM."

Gate Mudaliyar Walter Samarasinha will deliver a public lecture on the above subject at 5-30 on Thursday the 10th September, at the Y. M. B. A.

MY VISIT TO KULU VALLEY IN THE PUNJAB.

By P. P. Sirivardhana.

Suggestion came from my venerable friend Pandit Sheo Narain, Advocate, of Lahore, to visit the Punjab and be his guest in one of his lovely cottages in the hill station Dalhousie. It was in 1929, and the Vesak came rather late. To escape from Calcutta during the boiling summer, and to enjoy the balmy air of

its wonderful orchards, rivers, lakes and valleys that attracted my attention.

Lahore.

Vesak was over, all passed off well; and above everything my holiday allowance had come from home. It was the 23rd of May and there was not much time to lose.



KULU VALLEY FROM "URUSVATI."

the hills in the company of a generous friend is all that is desired by a townsman. My desire to see the Punjab grew more and more intense when I was kindly invited by Madam Roerich who heard about my intended visit through my good friend Mr Shibayeff. Then it was not merely Dalhousie but Kulu with

Travelling things were hurriedly got up, and I left Calcutta on the 25th for Lahore. On the following day I passed through Allahabad which seemed sleeping in grave silence tired of the burning sun. The City was dead. No men, no animals were seen in the open. Next day—Amritsar—with its fruit gardens

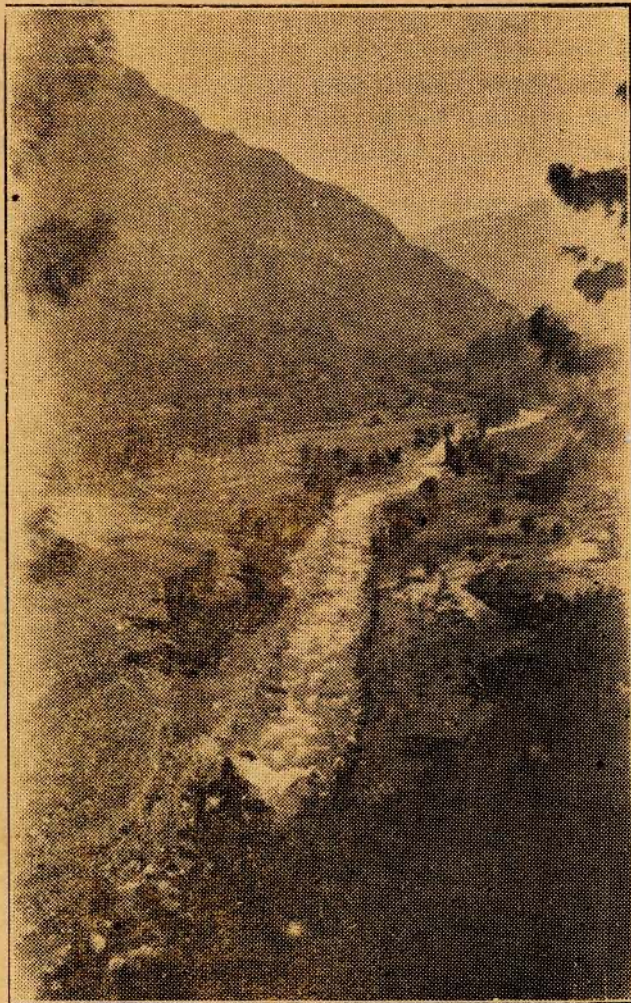
and many Persian wheels,* and, then Lahore which I reached at 10 a. m., and was kindly met by Panditji. One's prejudices are always based on first impressions; the green foliage in front of the railway station made a very favourable impression in my mind, and it remained so throughout my stay in Lahore. It was actually a garden city surrounded by a huge garden, a beautiful irrigation canal and the river Ravi. Panditji had spared no pains to make my stay a pleasant one. From stationery up to a motor car—all requirements—were there at my disposal.

Salimar.

In the same evening we motored to the Salimar gardens—the famous park of the Moghuls. Panditji told me that it was constructed after the manner of the Salimar in Kashmir. The honey-combed marble slabs over

which water glides down to the lower garden betray great workmanship.

Panditji sends me the following interesting note regarding the Kashmir gardens:—"The Moghul gardens Shalimar Nishat and Nasim were built by Moghul



VYASA RIVER.

emperors. Younghusband, in his work on Kashmir, says that the celebrated Bhikkhu Nagarjun lived at Harvin. Recent excavations in the vicinity of the lake Harvin show that a Buddhist monastery existed there. The former two gardens receive their supply of water from the overflow of the lake, and the Srinagar waterworks draw its supply from the same source.

I saw polished columns, brackets and lintels of black marble in the first two gardens, the polish is of the same kind as we see in the Asokan columns and lion capital at Sarnath and Asokan column at

* Persian wheel is a simple device consisting of a big wheel with a chain with buckets fixed on to it. When the wheel is turned buckets continually bring out water from the well. This method will well suit the conditions prevailing in dry districts of Ceylon.

Pataliputra (Patna). The lotus, the Sinhasana and floral designs are purely Buddhist. In all probability these columns etc. were taken from the Buddhist monastery at Harvin. These terraced gardens are most beautiful and undoubtedly show the taste of the Moghul emperors for gardens. The design of a terraced garden was not however new as we know that a terraced garden belonging unquestionably to the Buddhist period exists up to the present moment at Panjore three miles from Kalka Railway station in the Patiala State."

We also crossed Ravi so often mentioned in the Milindapanha, and had a peep at the tomb of Jehangir. The vast square compound walled in by hundreds of small rooms where once the caravansarai of the proud Moghuls took rest are still in good preservation. I can never forget how I stood near the royal grave in the dark chamber lighted only by the dim lantern of the care-taker.

Visit to Dr. Shastri.

Panditji and I visited Dr. Prabhu Datta Shastri who had kindly asked me to treat his home as my own. The visit was followed by a splendid Punjabi dinner and a music party in which his stalwart sons played jazz so nicely. Dr. Shastri was my teacher, and I received my first lessons in Philosophy from him. To his and my great regret I could not prolong my stay in Lahore. The intensity of the summer became rather unbearable; we were burning under a temperature of 113 degrees. But the beauty of Lahore is that the heat does not exhaust one, and the nights are exceptionally delightful. We took our dinner outside on the lawn and slept in the open air. I do not remember a sounder sleep than that which I had at Panditji's.

High Court and Museum.

One day, Panditji took me to the High Courts and introduced me to his friends. I always took delight in watching the proceedings of any High Court. When I returned to the chamber from the court room, one lawyer asked me what was my impression. I told him that one of the judges was speaking too much. They all had a hearty laugh and said I was correct. The Buddhist galleries of the Lahore Museum were being rearranged at the time of my visit. I observed some of the most beautiful images of the Master; I was particularly interested in the blue stone image showing the Master during the period of his extreme asceticism. The weather was very favourable for snapping and I took some views of the important buildings.

Golden Temple.

Towards the end of the month we left Lahore for Dalhousie. On the way I paid a visit to my friend Dr. Paira Mall, of Amritsar. He is a linguist having books on Buddhism in ten or twelve languages. With his turban on, I made my pilgrimage to the Golden Temple of the Sikhs. As in Ceylon Temples, there I saw men and women dressed in white *pyjamas* moving freely on the spacious premises and making *pradakshina* to Guru Nanak. I noticed some squatting on the granite floor and reading from the scriptures as we do in Ceylon. After a hurried dinner consisting of milk, roti, rice and vegetable I ran off to the Railway station and joined Panditji. On the following morning we were at Pathānkot, the last railway station from where we motored to Dalhousie—a distance of about 52 miles. The drive over the Himalayan slope with its awful precipices sends a thrill through you. By afternoon we were comfortably lodged in a cosy

cottage 7000 ft. above sea level. During my stay I climbed many hills in the lively company of Mr. Ramachandra Haksar, M. Sc., a member of the famous Haksar family. Walks round Bakrota Hill are splendid and inviting. From these walks you can see the snow views and the rolling plains and valleys below.

Chamba.

Dalhousie is a part of Chamba State. Maharajah of Chamba has a palace in this town. This State has many Buddhist ruins, and the whole region may have been influenced by Buddhist Kashmir which forms the northern boundary of Chamba. Chamba villages are very interesting. The houses have flat roofs made of big sawn

timber covered with a thick layer of earth, very often grown with grass. I mistook some groups of houses to be lawns on the mountain slopes. It is from the other side of the hill you can see their doors. Chamba women are very industrious, they are small made with doll-like faces. They are tattooed and wear ear-rings, nose-rings and necklaces of beads. You often meet a bevy

of girls coming from their mountain homes with baskets of charred-coal for sale.

Mandi State.

After enjoying all that Panditji's hospitality and the Himalayan Hills gave me for a fortnight I started alone for Kulu. The first Railway line from Pathānkot to Jogindarnagar in Mandi State had just been opened, and I took the opportunity of travelling by it. But

I had to pay the penalty for not availing myself of the Bus service when the train took nearly 10 hours to cover 110 miles, and landed me in the unknown Jogindarnagar when it was gathering darkness. On my way I visited (along with La-



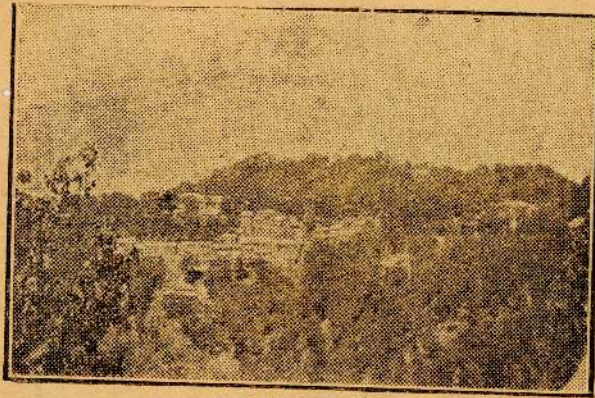
CHAMBA GIRL CARRYING COAL.

more University students) the famous Vaidyanath Temple, now in ruin, resting on a steep hill overlooking the river. In Jogindarnagar there was only one bus bound for Mandi—the capital of the State—where I was to be the guest of Mr. Kawn Narain, Barrister-at-Law and Chief Judge of the State, who was our Panditiji's son. And this bus was commandeered by a Punjabi Engineer for his

heavy luggage; on my appeal to him I was kindly allowed a front seat, and we started for Mandi in the night, though it is prohibited to motor on this mountain area during the night. I could see very extensive work going on in connection with the Hydro-Electric Scheme supposed to be capable of suppling power for the whole of the Punjab. It was 11 p.m. when I reached Mandi (32 miles). Fortunately, Mrs. Narain had sent a boy to fetch me home. The good old Brahmin lady had done all—in the absence of her husband—to ensure my comforts, and the splendid dinner consisting of the finest parotha and curry drove away all the fatigue of the day. Early morning I started for Kulu valley by bus and reached Sultanpur (43 miles) in the noon and had my meals in the Dark Bungalow.

Kulu Valley.

The drive from Mandi to Kulu—a distance of 43 miles—along the banks of the Vyasa river is very sensational. The road between the precipitous bank and the huge bare rocks is very narrow; and crossing of vehicles is controlled by establishing stations at intervals from where traffic must start at a given time. On the way one can observe slate rocks; a strange phenomenon was that in some places pieces of rocks are falling off to the road continually and unceasingly. In Sultanpur the scenery is almost foreign; fine meadows with pine trees and apple orchards, the wooded banks of the Vyāsa with mountain ridges to close them in



DALHOUSIE.

combine to make it an ideal spot. There are many small rice mills run by water power. The bridle path to Simla runs along the left bank. Many hill ponies graze on the open meadows. Beyond Sultanpur lies Nagar—my destination, a distance of 14 miles to be covered on foot or by riding. My attempt to procure a pony having failed, I wired to Mr. Shibayeff who replied that a horse was immediately despatched. On the following morning we were again moving—myself and Mr. Shibayeff's servant riding abreast. My pony was a Ladak animal and it had a most comfortable Canadian saddle on. It was a pleasure to ride on

the shady paths and to watch the caravans from Ladak, Lahoul and Tibet camping in the Silver Valley. Naked Sadhus from Ayodya (Oudh) are seen smoking by the riverbank. The road to Nagar

runs through a most fertile tract of land. Pomegranates and apricots grow everywhere. Wheat and rice grow side by side. Apples and pears abound in this valley—the sacred land of the ancient Buddhist missionaries. (If any fruit merchant in Colombo wants to do business in fruits I shall be glad to introduce some of my Kulu friends to him).

Urusvati.

We arrived at Nagar Dak bungalow from where I was conducted to "Urusvati"—the Research Institute established by Professor Nicholas Roerich for Geological and Botanical work. On behalf of Madam Roerich, Miss Litchmann and

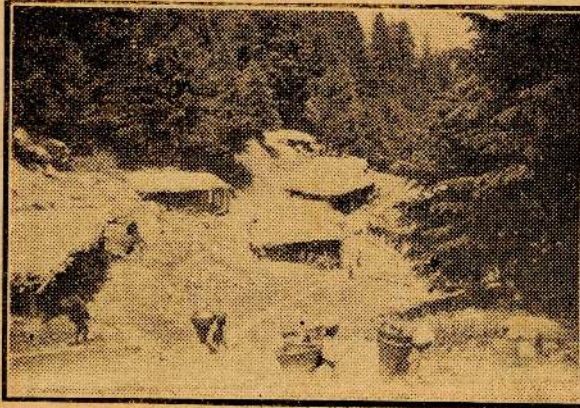
Mr. Shibayeff greeted me. I was just in time for lunch. They were all vegetarians, and the dishes mainly consisted of milk, rice and fresh fruit. "Urūsvati" is situated on the slope of a big hill and it commands the whole valley below. To be in the company of a personality like Madam Roerich; to listen to her intellectual talks; to discuss with her the place of Ananda in the life history of the Master; to see her face lit up with a kindly light; and to feel with her for humanity—these are ennobling experiences which only a few are able to own for themselves. Her drawing room is decorated with Buddhist banners, and over the mantle piece a large bronze Buddha Rupa sits compassionately overlooking the valley. The next day I bade farewell to my very kind hostess. It was with sorrow I left my friend Mr. Shibayeff behind. I could never forget the hours we sat together in the summer house and discussed the vast possibilities of the Roerich Museum and its ideals. The same "Punch" bore me back to Sultanpur, and still sadder was my farewell to her.

Ravalsar Lake.

On my way back I again visited Mr. Narain in order to do my pilgrimage to the famous sacred lake in Mandi. Mr. Narain was administering primitive justice when I saw him in Court.

I was accorded a seat on the bench, and hearing of cases was suspended for a few minutes. A munshi (clerk) was

given me as a guide, and I at once started for Ravalsar at 1-30 p. m. in the very hot sun. The whole route lay among the hills and it is well provided with drinking water. There were Bodhi trees at close intervals affording shelter to the weary traveller. Suket (a vast field) is a very pleasant sight. I reached the lake at about 8 p. m. while there was yet sun light. I need not give a description of the lake as I append below an extract kindly supplied me by Judge Narain. Whenever the road was precipitous my munshi invariably told "Road is very bad, please" He was very helpful to me. He got everything ready for me to



A CHAMBA VILLAGE.

stay over the night. I returned the next day with most pleasant memories of the lake of Padma Sambhava, and started on my return journey by bus via Pallaampur and Dharmasala.

Extract.

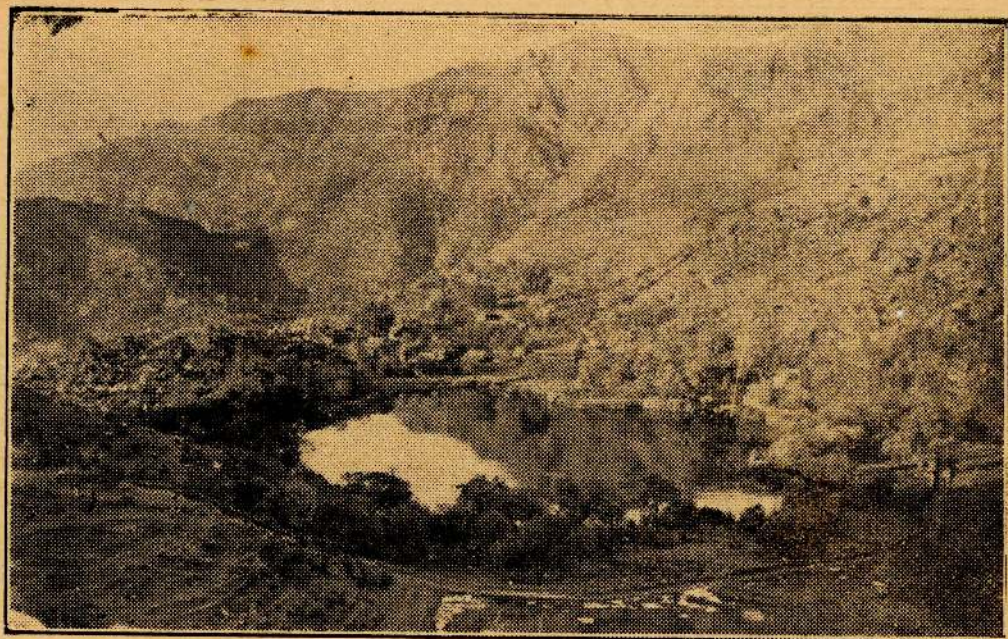
"The Riwalsar lake lies about 12 miles south-west of Mandi, some 4,000 feet above sea level. It is situated in a cup of the hills of considerable natural beauty. The water of the lake is very deep and clear, but the surface is broken by floating islands ascribed to the sanctity of Padma Sambhava with whom the Hindus have confused Rishi Lomas. The islands on calm days usually cling close to the banks, but a small breeze sets them in motion and the phenomenon is regarded both by Buddhists and Hindus as a miracle of the presiding saint. The lake is a well-known place of pilgrimage for the adherents of both religions, the

Buddhists congregating in the winter months and holding their festival in Phagon, while the Hindus come mainly on the first of Baisakh.

Riwalsar, as is usual with stretches of water in hills, is associated with snake worship. The Buddhists believe that beneath its waters are the mansions of the Nags or Lus as they call them and they believe an outlet of the lake to be the path of one of these subterranean serpents. On the Mandi-Suket road

guns are posted at some distance from the lake itself. The birds, so says the lama, are the servants of the saint sambhava and their death occasions him grief.

Among the Tibetans, Mandi is known by the name of Zahor, and it has an interesting association with the great Buddhist teacher and missionary, Padma Sambhava (A. D. 750-800) for it was from Zahor or Mandi that he went at the request of the Tibetan King, Srongldebtzan to preach the doctrines of Bud-



RAVALSAR LAKE.

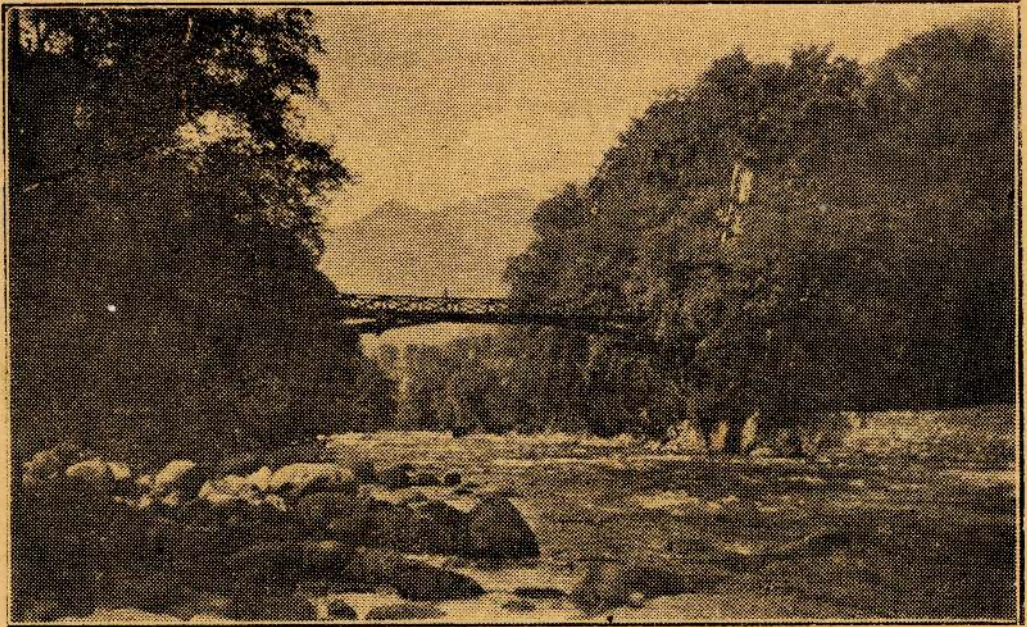
about six miles from Mandi there is a small pool of translucent water fed by a stream which is supposed to flow under ground from Riwalsar some 10 miles distant. The place is known as Nagchala, the path of the serpent, and the name illustrates a common form of Himalayan myth.

In the cold weather large flocks of ducks visit the lake, but these are not permitted to be shot, even though the

dhism in Tibet. Pandit Hiranand Shastri, to whom we are indebted for this information, states that in lamaist representations Padma Sambhava appears in the ancient Mandi garb, and the special head-dress worn by him is still called Saborma. Many Tibetans come on pilgrimage from Tibet every year in winter to the holy lake of Riwalsar in Mandi, which they call Padmacan, and the spirit of the saint is believed to reside on the floating

islands in the lake and is worshipped by them. They approach the lake from some distance on hands and knees. The Hindus look upon Riwalsar as the abode of Lomas Rishi whom they probably identify with Padma Sambhava. We are also told that many religious books were taken into Tibet in early times from Zahor; and during the reign of Lang-darma (c. A. D. 900), the Tibetan king who persecuted the Buddhists, many books are said to have been brought to Zahor for safety, and are believed by the Tibetans to be still lying hidden some-

of the verandah there are two other frescoes, one representing the Wheel of Existence and the second a Lama or ascetic. Within the shrine is an image of Padma Sambhava the chief object of worship, who has however, been confused by the Hindus with the Rishi Lomas. According to the Brahmans, the seven floating islands of the lake were created by Shiva, in reward for the ascetic devotion of this rishi, and an image of the saint is preserved in a low-roofed and primitive building on the bank of the lake. A fair is held in his honour on the first of



KATRAIN BRIDGE ACROSS VYASA.

(Snow capped Hills form the background.)

where in Mandi. These facts and traditions all go to prove the identity of Zahor with Mandi, or at any rate with the tract around Riwalsar.

Buddhism has left a few monuments of interest. The gonpa or Buddhist shrine, at Riwalsar is of recent date, and differs little from similar sanctuaries found in Lahaul and Kushahr. On the outer wall are the Protectors of the Four Regions, painted in harsh colours, two on each side of the entrance. On the walls

Baisakh each year and is attended by several thousands of both sexes. An earlier fair takes place in Phagon, but this is essentially of Buddhist interest, a considerable number of Tibetans, Lahulis and Kanawaris performing the pilgrimage each year. On the rocks above the lake there are many Tibetan inscriptions, the most striking being the figure of Padma Sambhava himself who is shown with the usual attributes—a thunder-bolt, a human skull and a trident crowned with three human heads."

GLEANINGS.

Gandhi on Missionaries.

If instead of confining themselves purely to humanitarian work, such as education, medical services to the poor, and the like, they would use these activities of theirs for the purpose of proselytising, I would certainly like them to withdraw. Every nation considers its own faith as good as that of any other. Certainly the great faiths held by the people of India are adequate for her people. India stands in no need of conversion from one faith to another.—*Young India*.

China and her Antiquities.

The Chinese National Government has ordered Sir Aurel Stein, the famous archæologist, to leave the country, in response to the demand of the Chinese Society for the Preservation of Ancient Relics. Sir Aurel is reported to have made a speech in the United States on his way to China attacking the Chinese Government. Many Europeans have curious views of their duty to Asiatic countries whose salt they eat and whose hospitality they enjoy. Sir Aurel seems to be one of this type. The time, however, is past when intelligent and self-respecting Asiatics attach any importance to the self-sufficient chatter of supercilious white men and if they do not learn to behave themselves with the same consideration for national sentiments as they do in European countries or in the American States they must expect to be dealt with as Sir Aurel has been. Moreover, these explorers have often little scruple in carrying away valuable records and objects which they find in their explorations to their own land or in selling them to other countries. This is robbery pure and simple and Asiatic countries which have suffered greatly from their depredations have been so long obliged to acquiesce in them. But there is a turn in the tide, and we expect that the more honourable of the Western nations will, as a matter of conscience, restore such stolen antiquities to the countries to which they naturally belong. India, too, has a grievance in this respect, which, we hope, will not long remain unredressed.—*Indian Social Reformer*.

Youth Hostels for Ramblers.

The following youth hostels in Derbyshire are or will very shortly be open to rambles:—

Errwood Farm, Goyt Valley, Buxton.—Four and a half miles from Whaley Bridge. above the west bank of the Goyt. Accommodation for 25-30, both sexes.

Town Head Farm, Bonsall, near Matlock.—Three miles from Matlock. Accommodation for 25-30, both sexes.

Flagg, near Chelmerton, Buxton.—Fellowship of Youth Hostel. Accommodation for 8, and also space for camping. Conducted parties only. Not available during Whitsuntide.

Hope.—Attached to Birchfields Guest House. Approach is by footpath on Edale side and not by main entrance of Guest House. Accommodation for 15 men. Open from June 1.

In each case food must be carried, though facilities for cooking are provided. Blankets are supplied at the hostel, but a cotton sleeping bag or sheet should be taken.

These hostels represent only a beginning of the youth hostel movement in Derbyshire, and it is intended eventually to call a meeting of the Manchester and District Group and other regional groups interested in Derbyshire in order to pool experience and co-ordinate hostel accommodation. There are now 37 hostels open in England and Wales at which accommodation is available to those holding the association's card, though this is not at present recognised in Scotland, where the movement is developing on independent lines. It is proposed to issue a periodical under the auspices of the national association.—*Manchester Guardian*.

Liquor Consumption in India.

Figures recently presented to the House of Commons on the Revenue from and amount of liquor consumption in India is for the year April, 1929, to March, 1930—that is 15 months ago. For that period the total revenue was rather over twenty crores which was an increase of forty-four lacs on the figures of the previous year. The recorded consumption of Country Spirit was incomplete as 12 months after the period concerned Bombay and Sind, C.P. and Berar, and Burma could not give the figures required. Madras had drunk fifteen lacs of proof gallons—Bihar and Orissa nearly ten lacs, Bengal five lacs, Punjab and the U.P. nearly three and a half lacs, and Assam two and a half lacs of proof gallons of Country Spirit.

It is interesting to note the imports into India of Spirits the duty on which the Government of India keeps for itself. 4,38,000 gallons of Brandy, nearly 4,00,000 of which came from France. 1,21,000 gallons of Gin 1,00,000 of which came from Great Britain. 5,45,000 gallons of Whisky, 5,39,000 of which came from Great Britain. 2,05,000 gallons of Rum, 1,93,000 of which came from Java, and 19,000 gallons of liquors, of which France sent 11,000. The grand total of imported potable spirits was 13,88,702 gallons, and they gave the Government of India a total net revenue of Rs. 2,12,14,054. So one of the Government of India's nest-eggs of two crores of rupees annual revenue will have to be found elsewhere when a Swarajist Government condemns the whole business as a menace to public health—and a curse to the country's social progress.—*Prohibition, June*.

LETTERS TO THE EDITOR.

INDIA BUREAU.

(An International Society for Cultural Federation)

Dear Sir,

I beg to draw your kind attention to the enclosed draft programme of work of the INDIA BUREAU which has been established by us with the co-operation of the Universities, Colleges and other cultural organizations of India as well as with the Institute of International Education, New York, the Intellectual Co-operation Section of the League of Nations, and other prominent centres of occidental Humanism. Its express purpose is the development of a systematic cultural exchange between India and her sister nations and of a permanent understanding between the orient and the occident.

Please keep up in regular contact with your activities, sending us your friendly suggestions as well as the reports and other publications of the institution that you serve. We shall be very happy if we could serve you in return in any way from India and shall consider it a great honour if you could use our India Bureau as your cultural representative, and permit us to collaborate with you as your ASSOCIATE and colleague in India.

Wishing you all success in your noble mission.

Yours faithfully,

KALIDAS NAG.

ITS PURPOSE AND PROGRAMME.

At the end of the first quarter of the 20th Century, the census of India registers about 350 millions of souls as its population and has therefore to be recognised as the homeland of about ONE FIFTH OF THE ENTIRE HUMAN RACE.

It covers an area as big as the whole of Europe excluding Russia, or as the United States of America.

This vast sub-continent presents a diversity in climatic and geographical conditions as well as a variation in fauna and flora almost phenomenal in character.

Its wealth of raw materials and natural products combined with the potential training of its manpower, will ever make India one of the greatest centres of international production and distribution.

No less remarkable is the cultural commerce of India with her neighbours from time immemorial. One of the earliest cradles of human civilisations has recently been discovered on the banks of the historic river Indus which gives the name to this vast country INDIA. The latest discoveries of Harappa (Punjab) and Mahenjo-daro (Sindh) and other archaeological sites have already brought India in a line with the very few pioneers of human civilisation like Egypt and Babilonia. Thus starting from the 4th millennium B.C., India, no doubt through several vicissitudes of fortunes, has continued to march as a LIVING FEDERATION OF HUMAN RACES down to our days: Six millenniums of her uninterrupted march along

the path of human evolution through the wonderfully dramatic ups and downs of history maintaining substantially her fundamental unity of culture, her rare adaptability and vitality manifested through ever new cycles of human creation and re-incarnations of Truth and Beauty.

Her contribution to the stock of human knowledge and civilisation, her original interpretation of life and universe as reflected in her systems of philosophy, her literature as a vast reservoir of the religious and the spiritual experiences of mankind: Brahmanism and Zoroastrianism, Jainism and Buddhism, Christianity and Islam, all represented in the Indian Parliament of Religions, and lastly, India's pioneering experiments in practical Internationalism through the humanitarian ministrations of Buddha and Asoka (500—250 B.C.), slowly transforming India into GREATER INDIA,—all these contributions to the sum-total of human Welfare, Peace and Fraternity, entitle India to the attention, co-operation, and friendly help of every member of the human race.

With a view to supplying the nucleus of such a sympathetic understanding and collaboration between India and her friendly spirits and organizations outside, the India Bureau has been started with the following definite and modest programme for the present:—

1. To supply informations of all kinds to friends interested in India, in her past cultural and spiritual heritage as well as in her future evolution along the path of Self-determination and World Peace.
2. To help, as far as possible, the distribution and dissemination of knowledge and ideas about the life and thought of peoples friendly to India by collecting their various publications and giving them publicity through the leading journals of India.
3. To stimulate a friendly and fruitful exchange of visitors between India and her sister countries by helping travellers to and from India with up to date news, letters of introduction, expert guidance etc.
4. To provide gradually in collaboration with the different educational and humanitarian foundations of the various friendly nations for a systematic exchange of scholars, students, artists, philanthropists, and social workers between India and her partners in the World Federation.

Branch centres of this cultural exchange might be opened, and as we hope will gradually be opened, in different countries by different individuals irrespective of caste, colour or creed. We would welcome friendly offers of co-operation as well as of any other form of fraternal aid, material, intellectual, or spiritual. To join the *India Bureau* one need not sign any creed or article of association, provided he or she is a believer in Human Brotherhood. Our members should only fill up the enclosed form with their names and addresses written in block letters and if possible, to send us a few more addresses of their friends who might be our supporters in future. There is no fixed payment of

subscription and payment is not obligatory, but any gift of books, handiworks or donations would be thankfully received and acknowledged.

DIRECTOR

Dr. Kalidas Nag M.A. (Cal); D. Litt. (Paris)
University of Calcutta.

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Secretariat, League of Nations, Geneva.

WOMEN'S BUDDHIST ASSOCIATION.

Dear Sir,

Some time ago the Rev. Narada Thero suggested that the Ladies' Self Denial League, which was founded recently to work for the amelioration of the condition of the poor and depressed of Colombo, be made a unclens round which a Young

Women's Buddhist Association might be formed. We were grateful to him for the suggestion and heartily welcomed the idea of forming such an association.

We are obliged to you for commenting on the usefulness of such an association and are thankful for the encouraging remarks you have made in the columns of your valuable journal.

We are happy to inform you that arrangements have already been made to convene a meeting early in September for the formation of such an association

Mr. Rajah Hewavitarne has very generously offered "Aloe Avenue," the residence of Mallika Hewavitarne Lama Etani to us for our meetings. Our best thanks are due to him for his thoughtful and invaluable assistance.

Yours truly,

JENNIE DE FONSEKA.

Colombo,
20-8-31.

*Hony Secretary,
Ladies Self Denial League.*

YOUNG MEN'S BUDDHIST ASSOCIATION.

DINNER TO Y. M. B. A MEMBERS IN STATE COUNCIL

Our Dinner to Y. M. B. A. Members who were elected to State Council on the 29th July was a great success. Brilliancy was added to the representative gathering by the presence of many ladies. Covers were laid for 130 diners.

The dinner was held at the Association's Headquarters at Borella, which was gaily decorated. Mr. P. de S. Kularatne presided, and the following were accommodated on either side of him: Hon. Mr. A. F. Molamure and Mrs. Molamure, Hon. Mr. D. B. Jayatilaka, Hon. Mr. H. M. Macan Markar, Hon. Mr. T. B. Panabokke, Mr. F. A. Obeysekere, Mr. W. A. de Silva, Mr. and Mrs. D. J. Wimalasurendra. Hon. Mr. Batuwantudawe and Mrs. Batuwantudawe, the Hon. Mr. C. W. W. Kannangara and Mrs. Kannangara, the Hon. Mr. Peri Sunderam and Mr. M. M. Subramaniam were also present, besides a number of other State Councillors.

After an excellent menu, the Chairman Mr. P de S. Kularatne proposed the toast of His Majesty the King.

The Guests.

Gate Mudaliyar Walter Samarasinghe in proposing the toast of the honoured guests, offered the members of the State Council felicitations on their entering the State Council and taking upon themselves the important work of guiding the country's destinies.

Today in Ceylon nationalism was an achieved cause, and the freedom of the Buddhist religion was a fact that could never be assailed. The Mudaliyar here referred to the national movement and how the torch lit by Col. Olcott had been carried steadily for the past four decades by the Hon. Mr. D. B. Jayatilaka and Mr. W. A. de Silva. Among their manifold activities was the founding of that Society. As one who had followed the fortunes of that Society he could say with some authority that the success they enjoyed today was mainly due to their tenacity of purpose, their wise counsels, their great knowledge and their great wisdom. Even if the Hon. Mr. Jayatilaka had not entered Council still he would have been one of the foremost inhabitants of the Island.

Mr. W. A. de Silva was one of their Vice-Presidents and continued to be so elected year after year whether he was in the Island or not. Their highest claim to remembrance was their work which was lasting and surviving.

Mr. Molamure was a member of that Association, but did not actively participate in their work perhaps by geographical reasons.

The Mudaliyar here referred to Mr. D. J. Wimalasurendra, Hon. Mr. T. B. Panabokke, the Hon. Mr. C. W. W. Kannangara, and the Hon. Mr. C. Batuwantudave, with whose name the Buddhist movement was inextricably woven. He hoped that those gentlemen who were not members would ere long become members of the Association.

Referring to the Hon. Mr. Peri Sunderam, the Mudaliyar said that he regarded him as one of their own until Mr. St. Nihal Singh said he was not.

(Laughter.) He hoped now that he was in charge of their destinies, his interests and their interests would be identical.

Mr. Macan Markar was the representative of a great community and had always been a friend of the Buddhists. Mr. Subramaniam from far away Trincomalee represented the second largest community. His ancestors and theirs had differences in the past, but today their interests were woven together. Mr. F. A. Obeyesekere was technically not a Buddhist; yet he knew that at heart he was a Buddhist (laughter) because he had common cause with the Buddhists. Referring to the Hon. Mr. D. S. Senanayake, one of their Vice-Presidents the Mudaliyar said that he was the representative of a family to whom they owed very much. It was due to their generosity that they were able to meet in that hall that night. They were deeply concerned at his absence. The Mudaliyar also referred to the Diyawadana Nilame and his association with the Buddhist religion.

Mr. D. B. Jayatilaka.

The Hon. Mr. D. B. Jayatilaka replying said that during his connection with the Y. M. B. A. for the last 31 years that was the first time he was invited to a function in the Y. M. B. A., as a guest. The present occasion was to celebrate the entrance into the State Council of a number of their members. If one considered for a moment the composition of the present Council he would find that there was greater cause for rejoicing. Out of 46 elected members, he believed there were about 25 Buddhists; and among the seven Ministers, the Speaker and the Deputy Chairman, six were Buddhists, 2 were Hindus, one was Christian and one a Muslim. He mentioned this fact for a very important reason.

"Whatever this constitution may or may not do for Ceylon in the future it has done one thing already, namely, it has helped to explode some old world theories which have been doing a great deal of harm in the country.

"There was a time when people of other communities thought with dread of Sinhalese domination. There was a time when people of other communities feared Buddhist domination."

Continuing he said that in a country where the Sinhalese were in a majority and the Buddhists were in a majority, it should necessarily follow in a Council to which members are returned, a larger number are Sinhalese or Buddhists. It would be proved within a very short time to the satisfaction of all concerned that the so much feared Sinhalese or Buddhist domination was a figment of the imagination.

On the Board of Ministers there were 5 Buddhists and his honourable friend Mr. C. W. W. Kannanagara, the Minister for Education, a few days ago at Galle, assured his hearers that although the Executive Committee of the Board was composed of a majority of Buddhists the other religious bodies would not have the slightest cause for fear. He thought he could give the same assurance on behalf of the other Ministers as well.

Referring to the history of their association, he said that they had a very small beginning in the Pettah. From there they moved on to premises in Maradana, the present Pavilion Hotel, and from

there shifted to Regent Street and at last to their present quarters at Kanatta. When they moved into their present quarters they had only a sum of Rs. 5,000, but they took their courage in both hands and bought that property for Rs. 70,000 paying the sum of Rs. 5,000 as an advance. People would have thought they were very reckless when they entered into that contract in 1924 and agreed to pay the balance before the 31st of December of that year. They did of course pay the money. They borrowed the money and repaid the loan. In this connection he could not refrain from mentioning the name of the late Mr. F. R. Senanayake to whom they owed that building.

They collected Rs. 40,000, by personal appeal and a few hundreds of rupees by public subscription. He would say that only a sum of Rs. 120 was expended as collection expenses. He would not tell them how that miracle was performed (laughter). The balance of Rs. 30,000 was given to them as a grant by the Government. He appealed to those who were there that night to join them so that they may extend the sphere of their activities to contribute a larger measure to the progress of their country. He wished in conclusion that there would be many occasions like that when they could exchange thoughts and ideas and discuss matters that concerned them all.

Mr. A. F. Molamure.

The Hon. Mr. A. F. Molamure, who on rising to speak was applauded, said that he was in the position of a tweeny or gobetween in the midst of two people like the Hon. Mr. D. B. Jayatilaka and Mr. W. A. de Silva. Now that he was made the Speaker he was forgetting what it was to make a speech. He was told that he was not to speak and even if he tried to answer any questions, he was told that he was out of order. He was very thankful to them for giving him the opportunity of finding his tongue. All sorts of things were said with regard to the duties of his job and no one seemed to know whether he knew his business.

Although as his Hon'ble friend had said there were 25 Buddhists in the State Council he did not think they enjoyed that freedom of worship which was enjoyed in their religion. That was their birth-right but all that freedom was taken away by the Police Ordinance. (Cries of shame)

Now that the Hon. Mr. D. B. Jayatilaka was in supervision of the Police, where in former times he was under their supervision, he hoped those obnoxious laws which were on their Statute Book would be abolished as soon as possible because he did not know how long the State Council would last.

Mr W. A. de Silva, replied briefly.

Mr. F. A. Obeyesekere in proposing the toast of the Association said that foremost among names connected with the Association was that of the Hon. Mr. D. B. Jayatilaka. The Y. M. B. A. stood for no religion but stood for all religions. It was the one living national institution in the country. He wished it continued prosperity.

Mr. Raja Hewavitarne, the General Secretary replied.

In a brief speech Mr. Sri Nissanka proposed the toast of the ladies which was replied to by Mrs. D. M. Gunasekera, who hoped that in the next Council there would be women representatives.

The Hon'ble Mr. Macan Markar in proposing the toast of the Chairman said that it was the first occasion that he had attended a dinner by the Buddhists. He referred to the friendly feelings between the Muslims and Sinhalese and assured them that his ministry would always stand for justice and fair play.

Mr. P. de S. Kularatne replied briefly and said that they hoped that the day would not be far distant when the Hon'ble Mr. D. B. Jayatilaka would be their Prime Minister when the country attained Swaraj.

It was close upon midnight when the function terminated. Credit is due to the organising Secretaries for making the function a great success.

RENAISSANCE OF SINHALESE LANGUAGE.

Under the auspices of the Sinhalese Literary Branch of the Central Y. M. B. A. an interesting lecture on "The Renaissance of the Sinhalese Language" was delivered on 29th July, by Dr. G. P. Malalasekera at the Association Hall, Borella.

Mr. H. Sri Nissanka, Advocate, presided and briefly introduced the lecturer.

Dr. Malalasekera said that the Sinhalese language now occupied a much more satisfactory position than it was the case once. The Sinhalese language was a few years back looked down upon as the language of the "ayahs" and other servants. Now it had so happened that people made profuse apologies when they found it difficult to address a gathering in their mother tongue. If things went on as at present they could be very optimistic that Sinhalese would become a full pledged language capable of being used for all purposes within a very short time—possibly, added the lecturer, within 5 years. It had been said that Sinhalese was a poor language. That was largely true because the language stopped to grow after about the fifteenth century. Since then various branches of knowledge had come into being in the world and tremendous strides had been made in the progress of learning. The Sinhalese language had fallen into disuse during that time with the result that new things and new ideas, which had followed in the wake of new discoveries and new inventions were wanting in the language. Perhaps when the Sinhalese Dictionary was completed it would be found that there were a lot of words already in the language but not in use. Those words could be made use of to supply the deficiencies in the language. If after that too many words were found wanting—and there was no doubt about that—the only thing to do was, as had been done with every language in

the world, to coin new words. That work required a great deal of thought from those responsible for the education of this country.

The lecturer also deplored the fact no adequate salaries were paid to Sinhalese Teachers. There was a time when the Royal College gardener was paid more than the man who taught Sinhalese there, but now the importance of Sinhalese teachers had however been recognised. Yet they were not paid sufficient salaries.

Continuing he said that it was a pity that the Director of Education had not even a working knowledge of the languages of the land. In no other country would such a thing be tolerated. There was no reason why, even now, the Director of Education should not take steps to learn both Sinhalese and Tamil. The speaker could guarantee that Mr. Macrae could get a working knowledge of Sinhalese within six months' time if he took to study Sinhalese. The Principal of the University College, for instance, had a very good knowledge of Arabic, but he took no trouble to study Sinhalese because he did not feel that any such language was useful.

What was necessary in Ceylon was for somebody to initiate a courageous policy, fearless of abuse and criticism. If the Hon. Mr. Kannangara, for instance, said that from 1935 all instructions would be in the medium of the vernacular, the lecturer believed that all the necessary things would be forthcoming; the necessary books would be written and the country too would find money for the necessary teachers. That kind of support would give prestige to the language which was very important if it was at all to take its right place.

All the work in the Sinhalese districts should be done in Sinhalese. He could not understand why the U. D. C's did not conduct their meetings in Sinhalese when 99 per cent. of their electorates were Sinhalese. Why should Civil Servants be given the use of interpreters, when they were expected to know Sinhalese for all practical purposes and given a pundit allowance from the funds of the country? The whole tribe of interpreters should be abolished. Could anything be more ridiculous than the spectacle of a Sinhalese presiding Magistrate asking a Muslim or a Tamil to interpret the Magistrate's remarks to a Sinhalese witness!

In conclusion he said that a Sinhalese typewriter was a very useful thing and he did not think that there was any difficulty in getting one made.

Comments were offered by Messrs. C. Cumarantunge, P. P. Siriwardana, Mudaliyar E. A. Abeysekera and Mr. R. de Silva.

The meeting terminated with a vote of thanks to the lecturer and Chairman.

OUR NEXT ISSUE.

Will appear on October 1st and will contain:—

"Sravasti in Pali Canon,"—(Continued)

"Vision of the Rishis" by the T. L. Vasvani.

"Practical Aspect of Buddha Dhamma."

Popular Health Lectures.

Dr. N. Attygalle, D. L. O. (Lond) F. R. C. S. (Eng) will deliver a series of lectures on First Aid, Elementary Anatomy and Physiology commencing early in September. Exact dates will be announced later.

MINUTES OF A MEETING OF THE COMMITTEE OF MANAGEMENT

Held on 27th July, 1931.

Present:—Hon. Mr. D. B. Jayatilaka, the President, Messrs. D. T. Jayasekera, J. A. P. Samarassekera, A. Jayasinghe, J. D. A. Abeyawickrema, D. N. Hapugalle, J. N. Jinendradasa, N. J. V. Cooray, G. J. Silva, J. D. De Lanerolle, H. D. David, V. S. Nanayakkara (Hony Treasurer), R. Hewavitarne, (Hony. Gen. Secretary) and the Organizing Secretary Mr. P. P. Siriwardhana.

Appointment of Vice President:—Mr. P. de S. Kularatne was unanimously elected as Vice-President in place of the late Mr. D. C. Senanayake.

Flood Relief Fund:—It was decided to appoint the Treasurer of the Y.M.B.A. as Treasurer of the Flood Relief Fund.

It was also decided that the Flood Relief Committee should visit the flooded area and see to the houses put up by the Y.M.B.A. for the flood victims.

Religions Examination Prize Function:—It was decided that the annual Prize Function be held in September.

Tennis Court:—An estimate of Rs. 41/- for repairs to the Tennis Court was tabled and accepted.

R. HEWAVITARNE,
Hon. Gen. Secretary.

Y. M. B. A. NOTICE

Remittances and Receipts.

Members and the general public are kindly requested to see that a receipt signed by the Treasurer is obtained in due course for all payments made to the Association.

Temporary receipts will be issued at once for payments made to the Office and the holder of the temporary receipt should see that a formal receipt duly signed by the Treasurer is received within a week.

Members' subscription may be paid either to the collector making the usual endorsement on the card or to the Office, but in either case a formal receipt will be sent.

It is also requested that cheques, Money Orders, and Postal Orders, etc., should be crossed and made payable to the Treasurer.

V. S. NANAYAKKARA,
Hony. Treasurer.

8th August, 1931.

Y. M. B. A. TENNIS TOURNAMENT.

The annual Tennis Tournament that was started in March last could not be completed owing to several reasons, viz, the intervention of holidays in April, the absence of playing members from Colombo, and the presence of rainy weather which is yet prevailing. The majority of matches have been played and only the finals in the Handicap Singles event and three matches in the Open Singles event have yet to be played to complete the Tournament. It is hoped to finish these events as soon as the Tennis Court, which has been washed away by the recent rains, is repaired.

The following are the results:—

HANDICAP SINGLES.

1st Round—A. Jayasingha 40, beat G. E. de Chickera 15, 5/6, 6/3, 6/1. A. Seneviratna w.o. L.A. Rajapakse.

2nd Round—P. B. Herat—30 + 1/6, beat S. W. Jayasuriya—30, 5/6, 6/2, 6/5. R. Hewavitarne—30, beat L. B. Attanayake Scr. 6/00, 6/00. M. R. Somasundaram 15 + 1/8, beat G. Wijesinghe + 15 + 1/8, 6/8 6/4. A. Jayasinghe 40, beat A. P. Balasuriya + 15' 6/1, 6/3. A. Seneviratna—15, beat Dr. J. A. S. Goonewardene—30, 6/0, 6/5. C. W. Ratnayake w.o. C. Wijeratna, E. Mathew—15, beat A. W. Dharmapala, Scr. 6/4, 6/5. C. Rajasingham 15 + 1/8, beat G. D. de S. Seneviratne—15, 4/6, 6/4, 6/0.

3rd Round—R. Hewavitarne,—30, beat P. B. Herat,—30 + 1/8, 6/4, 6/3; A. Jayasinghe,—40, beat M. R. Somasundaram, + 15 + 1/8, 6/3, 6/0. A. Seneviratna,—15, beat C. W. Ratnayake, Scr. 6/1, 0/6, 6/3. E. Mathew,—15 beat C. Rajasingham + 15 + 1/6, 6/4, 6/5.

Semifinals A. Jayasinghe,—40, beat R. Hewavitarne,—30; 6/4, 6/0; E. Mathew,—15, beat A. Seneviratne,—15, 6/5, 2/6, 6/2.

OPEN SINGLES

First Round—A. Seneviratne beat E. Mathew,—10/8, 2/6, 6/2; G. Wijesinghe beat L. B. Attanayake (score not recorded).

Second Round—A. Jayasinghe w.o. C. Wijeratna, G. E. de Chickera beat M. R. Somasundaram (score not recorded), R. Hewavitarne beat C. W. Ratnayake, 6/1, 6/4. Dr. J. A. S. Goonawardene beat A. Seneviratna 6/2, 6/3. G. Wijesinghe beat S. W. Jayasuriya (score not recorded) C. Rajasingham w.o. L. A. Rajapakse, P. B. Herat beat G. D. de S. Seneviratne (score not recorded) A. W. Dharmapala beat A. P. Balasuriya 6/2, 6/5.

Third Round—A. Jayasinghe beat G. E. de Chickera 6/1, 6/1, C. Rajasingham beat G. Wijesinghe (score not recorded), P. B. Herat beat A. W. Dharmapala 6/1, 6/0.

Semifinals—P. B. Herat beat C. Rajasingham 6/0, 6/0.

A. JAYASINGHE,

Y. M. B. A.
19-7-31.

Hony. Sports Secy.

OBITUARY.

Dr. Walter Wash.

We regret to record the death of Dr. Walter Wash, which took place in London May, 20th. The body was cremated at the Golders Green on the 22nd. He was the founder of the Free Religious Movement and the Minister of its Church. He was the author of *Moral Damage of War*, "and the leader of a group that hoped to find in religion, which has so often been a disruptive force, an aid to the unity of mankind" He was also a great preacher.

Anicca Vata Sankhara.

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