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THE BUDDHIST

THE ORGAN OF THE

Young Men's Buddhist Association

Vol. II. (New Series)

MARCH ²⁴⁷⁵
1932

No. 11

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THE BUDDHIST

B.E. 2432—Established—C.E. 1888.

THE OLDEST ENGLISH JOURNAL OF THE BUDDHISTS.

EDITED BY

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

ANNUAL SUBSCRIPTION

Ceylon, India and Burma... Rs. 3'00 | Other Countries ... Six Shillings
Free to Members of the Y.M.B.A. whose subscriptions are not in arrear

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All articles should be addressed to the Editor; business communications to the Secretary,
and Money Orders and Cheques to the Treasurer, Y.M.B.A.
Colombo.

Phone 3341.

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"Sila Paññānato Jayam"

VOL. II New Series.

MARCH $\frac{2475}{1932}$

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NOTES AND COMMENTS

Art Treasures of Ceylon. Pointed reference to the deplorable and disgraceful neglect of art treasures of Ceylon was made by Mr. C. F. Winzer, the Acting Archaeological Commissioner, in his lecture on "Sinhalese Art" delivered at the Y. M. B. A. On a previous occasion, in the course of a discussion on Mr. S. Paranavitana's interesting lecture on "Some Aspects of Ancient Sinhalese Architecture", the lecturer made a passionate appeal in the name of art to form a small board to protect art objects and to advise modern builders on the choice of architecture and decorative art for future buildings. Vandalism perpetrated on Ruwanveli Maluwa and other historic sites should at once be arrested and proper and prompt measures taken to save religious and historic monuments. We do not believe that the people are so grossly indifferent to the value of art objects as not to be amenable to reason. We know of a certain society interested in erecting a shelter for the famous Aukana Buddha Rupa, whose members at once agreed, at our request, to consult some competent officer in the Archaeological Department in order to obtain expert advice in the matter. It must be remembered that in Ceylon, unlike Egypt, historic monuments are mostly objects of religious devotion, and archaeological interest should be

made to reconcile with the liberty of worship and freedom to restore them where necessary with safeguards to preserve their aesthetic value. It is, however, quite absurd now to attempt to lay the blame on one or the other. What is immediately needed is action—definite action—both by Government and the public. An enormous amount of very valuable *ola* manuscripts and other art objects are yearly removed to foreign countries. It is no secret that many officials take advantage of their positions to collect art treasures for removal abroad. This must be effectively stopped by immediate legislation. Here we might follow the example of France which does not allow art objects to be removed from that country without permission from the Ministry of Fine Arts. We commend the remedies suggested by Mr. Winzer, and trust that the Minister of Education will take immediate steps to introduce legislation. At the same time we appeal to the public to assist the Government and other bodies to protect and preserve the remains of a glorious past.

* * *

Our Annual General Meeting. The 33rd Annual General Meeting of the Y. M. B. A. was held on the 20th ult. The General Secretary's very interesting report of the work done during the past year together with the Treasurer's accounts is published elsewhere. We invite the earnest attention of members and the Buddhist public

to these important reports—especially to the growing activities of the Association and the deficit disclosed in the accounts. This small deficit can be easily met if only our members pay their arrears. Growing activities require more funds, and we trust that this will be realised by our supporters and sympathisers. We welcome the office-bearers now

elected and thank the retiring members for their past services.

* * *

Our Next Issue. Our next issue—April—May—will be out just in time for circulation on the eve of Vesak. Those who are willing to secure copies of this special number should register their names early.

JETAVANA IN PALI CANON

By Tripiṭakācārya Bhikkhu Rāhula Sankrīyāna

(Continued from last number)

It seems that Devadatta, in his last days, felt very much the wrongs he had done to the Buddha, and naturally wished to see the Buddha before he parted this life. With this object in view, while still on the sick bed, he started from Rajagriha for Jetavana. But he could not see the Buddha. He died on the way, near the gateway of Jetavana. This simple event was, in course of time, transformed into a tragedy—that Devadatta sank in the earth. Afterwards, it assumed such large proportions that in the fifth century A. D. Fa-Hien wrote that Devadatta tried to poison the Buddha, therefore the earth opened under his feet and devoured him. Two centuries later, the place of the scene was made a bottomless pit. From these statements, however, we are able to gather for our purpose, the following results: (1) that the place where Devadatta died was close to the gateway (Dvarakotṭhaka), (2) on the bank of the lotus pond, (3) 100 paces to the east of the convent (Gandhakuṭī); (4) that the sinking place of Cincā (Chanchā) was also known to have been near it; and (5) that 70 paces to the east of the place was the royal road.

Here provides Hiuen Tshiang one more datum to fix the position of the

gateway, when he says that the sinking place of Devadatta was 100 paces (or about 250 feet) from the Gandhakuṭī. With this tallies exactly the distance, if we measure it on the map No. 2, between Gandhakuṭī and the depression of the field No. 487, knowing as we do that the scene of Devadatta's death was close to the gateway and on the bank of the Jetavana Pokkharani. We may therefore conclude that this depression is the old Jetavana lotus pond and on its north bank was the place where Devadatta died

From the story of the Tirthaka nun, Cincā, which has been also mentioned by the Chinese travellers, we can gather some useful information in regard to the position of the gateway. The story runs thus:—(111)

“During the first period of the Enlightenment (528-514 B. C.) Tirthakas (monks of other sects), seeing the respect and popularity the Buddha commanded, grew jealous of him and decided to destroy his reputation. They engaged the services of the nun Cincā to carry out their evil design. They asked her to dress herself in garments as red as the red beetle and, providing herself with garlands and scents, to go towards Jeta-

111. Dh. P. A. K. 13:9.*

vana in such time as to meet the lay disciples on the way as they were just coming out of the Vihāra after listening to the Buddha's discourses. In the night, she was to stay in a monastery of the Tirthakas near about Jetavana, and early in the morning, show herself to the disciples who come out of the city, as if she were just hurrying away from Jetavana, having spent the night there. Under the instructions of the Tirthakas, Cincā pursued this intrigue, in a well organised and systematic way; and at the end of a month, the people, growing curious about her movements, inquired of her what she was about. "I spend my nights," she replied, "with the monk Gotama, in his Gandhakuṭī". One day, after eight or nine months, she got a piece of round wood tied up to her abdomen, clad herself, and in the noon went before the Blessed One while He was preaching. Before Him, she stood, and said, "O Great monk, you are preaching the Dharma to the people here. But what about myself? From you I bear this child; and the time for confinement is fast approaching. You have made no arrangement for the purpose, no house, no butter, no oil, nothing whatsoever of the needs. If you cannot do it yourself, why not ask one of your disciples—the king of Kosala, Anāthapiṇḍika or Visākhā—to attend to it?" As Cincā was traducing the Buddha in this manner, gods took the form of small rats, and cut the ropes with which the piece of wood had been tied up to her body. Then every detail of her plot came to light. The people who were there at the time spat on her, struck her with clubs and sticks, and drove her out of Jetavana. No sooner she was out of the Buddha's sight than the great earth parted under her feet and enveloped her".

In this story, we are told that Cincā was devoured by the earth just as she went out of Buddha's sight. We can have no doubt that Buddha was at the time seated on the Buddhasana, the stupa *H*. To his front, about 200 feet away, was the gateway; and where Cincā could be out of his sight, should have been outside the gateway, i. e., not far from the place where Devadatta went down, which is also stated by Fa-Hien. Hieun Tshiang's version is different on this point. He places the spot where Kokālika went down near Devadatta's. Kokālika's story is related thus in the *Aṭṭhakathā* (112):—

"Kokālika one day went to Jetavana and told the Blessed One, 'O Lord, Sāriputta and Moggallāna are with an evil intention. They are enslaved by evil intention'. 'Think not so', said the Lord, 'Reconcile your heart towards Sāriputta and Moggallāna'. But the Kokālika would not listen. Three times the Blessed One asked him; but every time, Kokālika repeated the same words. Then he did *padakkhīṇā* ('to go round a person keeping one's right side turned towards that person—a mode of reverential salutation') to the Buddha, bowed down, and went away. Soon after this incident, Kokālika's whole body was covered with blisters, each about the size of a mustard. These blisters gradually developed in size, and at last burst when they were as large as *Āmalaki* fruits. Blood and puss began pouring forth. Of this disease died Kokālika."

It is the general tendency of Mahāyāna tradition to exaggerate things, and often paint scenes darker than they really are. This is just what has happened to Devadatta's and Kokālika's stories also. According to Pāli scriptures,

Devadatta came to Jetavana in order to see the Buddha and atone for his past sinful acts; but the Chinese traveller says that the object of Devadatta was to make another attempt on Buddha's life by poisoning him. Kokālika, according to Pāli scriptures, did profound veneration to Buddha at his departure; but Hieun Tshiang says that Kokālika took his departure 'after slandering the Buddha'. Fa-Hien does not make any mention of the place where Kokālika is supposed to have sunk. It seems that, within the following two centuries, Cincā's place, which was originally near Devadatta's, was given to Kokālika, Devadatta's chief disciple, and a new place was invented for Cincā, 800 paces away. Kokālika's story belongs to Suttanipāta, and is, therefore a very old one. Suttanipāta is one of the oldest parts of Sutta Pitaka. In its commentary it is stated that the person connected with this story is not Devadatta's disciple but another Kokālika.

Kapalla-Pupa Pabbhāra.—(The slope of the Pan-cakes)—This was a place near the gateway. It is connected with a miracle. The story runs thus:—(113).

"Not far from Rajagaha, there was a town called Sakkhara, where lived a great miser named Kosika the Banker. He possessed 800 millions worth of wealth. He developed a keen desire to eat cakes, and one day, with the greatest reluctance, brought it to the notice of his wife. All the preliminary arrangements were done, and eventually, the baking process was begun. The Banker's wife was at the head of the business. At this stage, the Great Moggallāna who was at Jetavana came to know what was happening at the Banker's house, and, by his supernatural powers, at once made his appearance at the door of the

Banker's house. The Banker, annoyed at the appearance of the monk, ordered his wife to give the pan-cakes she had by her to the monk. The Elder (Moggallāna) took it to Jetavana and distributed the cakes among all the monks at Jetavana. But the supply still remained un-exhausted. The Lord asked them to throw it 'upon the Jetavana gateway. They threw it on a slope near the gateway. 'Even today this place is known by the name of 'the slope of pan cakes'.

If it was not on the outer side of the gateway, then it is possible that the small stūpa just outside the monastery *F* marks this place. A few feet to the east of it is a wall, which seems to be on the exact site of Jetavana dvāra-koṭṭhaka.

In my note No. 62, I have given a list of buildings as stated in Vinaya to have been built by Anāthapiṇḍika. In the commentary to Jātaka, we notice Anāthapiṇḍika building (114) the Gandhakuṭī in the centre, round it, separate abodes for 80 great elders—abodes of single wall and double wall, hamsavattakas, long halls, pavilions etc.; and also lotus ponds, walking terraces, night lodges and day lodges. Only the names of most of these are mentioned; we possess no sufficient data to identify them. Let us, however, consider those of which we are able to gather some definite information. The following names are found scattered in the Pāli canon:—Karerī kuṭī, Kosamba kuṭī, Gandha kuṭī, Salalaghara, Kareri maṇḍalamāla, Kareri maṇḍapa, Gandha maṇḍalamāla, Upaṭṭhāna sālā, Nahāna koṭṭhaka, Aggisālā, Ambala koṭṭhaka, Āsana sālā, Paniyasālā, Upasampadā-mālaka. Some of these, I have already discussed; others, I shall take one by one:—

113. Jataka 88. 114. Culla vagga VI.

Kareri kuti and Kareri maṇḍalamāla.—Kāreṇi kuṭī is (115) mentioned in *Dīgha Nikāya* in the following terms: "Thus have I heard. Once the Blessed One was residing in the Karerikuṭīka of Jetavana..... Many monks assembled in the Karerimaṇḍalamāla, where arose a discussion on previous birth. The Blessed One heard it with His divine ear". The commentary states that (116) Kareri is the name of Varuna tree. In front of this building there was a Kareri tree, and therefore it was called Kareri kuṭī, even as the Kosamba kuṭī got its name from the Kosamba tree that stood before it. Inside Jetavana there were four elaborate houses—Kareri kuṭī, Kosamba kuṭī, Gandha kuṭī and Salaḍa-ghara. The construction of each of them cost one hundred thousand. One of them was built by King Pasenadi, and the others by Anāthapiṇḍika, the householder. Thus the Blessed One was residing in Kareri kuṭī, a mansion like a celestial one, which was built on pillars by Anāthapiṇḍika."

The foregoing statement give us the following informations:—

(1) Inside Jetavana, Kareri kuṭī was one of the four most important buildings, which was, apparently, like the other three buildings, reserved for Buddha's use.

(2) Not far from it was the Kareri maṇḍalamāla. It was not subjoined to the kuṭī, for otherwise He could have heard the monks talking with his human ears, instead of divine ears.

(3) In front of the kuṭī, there was a Kareri tree, from which the kuṭī derives its name, in the same way as Kosamba kuṭī derives its name from a Kosamba tree.

(4) It was built on large wooden pillars.

(5) It was an elaborate building—as elaborate as a heavenly mansion of gods.

Of the Kareri maṇḍalamāla, the Commentary (117) states that it stood not very far from the Kareri maṇḍapa. The tree was in the centre, surrounded by Kareri maṇḍapa, Gandha kuṭī? (Kareri kuṭī), and the meeting hall. Therefore, the Gandha kuṭī appears to have been called 'Kareri kuṭī', and the meeting hall, Kareri maṇḍalamāla.

The Udāna has the following (118):—"Once many monks assembled in Karerimaṇḍalamāla". Its commentary says "Kareri is the name of Varuna tree. It was between the Gandha kuṭī, Maṇḍapa, and the meeting hall (sālā). From this the Gandha kuṭī was called Kareri kuṭī and also the Maṇḍapa (pavilion) or meeting hall was called Karerimaṇḍalamāla. A pavilion annually thatched with straw and leaves is called a Maṇḍalamāla. Some say that a Maṇḍalamāla is a pavilion (Maṇḍapa) built of Atimukta and other creepers.

Between the two commentaries, there is a variation, in respect of this question. It renders the presence of a Maṇḍapa doubtful. Perhaps, Kareri maṇḍapa and Kareri maṇḍalamāla were the same, as the statement that 'a Maṇḍalamāla is a Maṇḍapa of creepers' shows. Accordingly it seems that

(6) The Kareri tree stood between the Karerimaṇḍalamāla and the Kareri kuṭī; and

(7) The Karerimaṇḍalamāla was a meeting hall or a pavilion, which required to be thatched every year.

Here the side is not mentioned, in which stood Gandha kuṭī or Kareri kuṭī.

115. *Digh. N. XIV.* 116. *Digh. Com. XIV.*

117. *Digh. Com. XIV.* 118. *Udana 3: 8.*

If we suppose that the three kuṭīs—Karerikuṭī, Kosamba kuṭī, and Gandha kuṭī—are mentioned in the order of their positions, then indeed we can infer that the Kareri kuṭī was to the south of Kosamba kuṭī, as the latter is already known to have been on the south of Gandha kuṭī. Monastery No. 5 in the map is an important building, which, possibly, was Kareri kuṭī; and the Karerimaṇḍalamāla may be located on the N. E. of it.

Upatthāna Sālā.—In (119) Udāna of the Khuddaka Nikāya, we see monks assembled in the Upatthāna sālā (service hall). Its Aṭṭhakathā states that the Buddha, after his after-noon meditation came out of the Gandha kuṭī, in order to preach Dharma to his fourfold disciples, i. e., monks, nuns, laymen, and lay women, who were crowded in the whole vihāra. He thought it was time to go to the Dhammasabhā maṇḍala. Sometime this

Upatthāna sālā was used as a dining hall, and that was perhaps its main purpose as it has been built heat and cold proof. In it, there were ropes on which clothes were spread to dry. It was built of bricks and wood. Floral and other designs were painted inside.

To sum up the above as far as the Upatthāna sālā is concerned—(1) it was a meeting hall for the monks; (2) there the Tathāgata used to deliver his sermons to his fourfold disciples; (3) according to Aṭṭhakathā, it has also been called Dhammasabhā maṇḍala; (4) it was not far from Gandha kuṭī; (5) in the evenings, all the monks, nuns, and lay disciples used to gather there in order to listen to the Buddha's discourses.

As regards its location, I think it was to the north of Gandha kuṭī and not very far from it. monuments Nos. 8 and 9 are some sites there.—(*Concluded.*)

11 Udāna 2: 2.

SINHALESE ART

“Sinhalese Art” was the subject of an interesting lecture delivered on the 5th ult, by Mr. C. F. Winzer, Inspector of Art, at the Y. M. B. A. Hall,

Dr. G. P. Malalasekara presided and briefly introduced the lecturer.

Mr. Winzer, in his preface to the lecture, said that the art of a nation was that expression of that nation's life. Subject to political, social and economical factors, it had its periods of splendour and of weakness but it could not die.

The term “reviving an art” was mistaken. Reviving a form of art which had outlived its day was an impossible and futile task. They saw it well illustrated in the effort to revive Kandyan Art. The designs used no longer possessed a meaning. The spirit was flown and it was galvanising a dead frog. They could not produce a vital Art by those

methods. They should go deeper. They should afford chances to the younger generation to develop fresh ideas in the realm of art and they could do, that only by reverting to a study of nature and by giving them the means of developing their creative instinct on that basis. The study of the past supplied that culture in thought without which Art could not be expressive of national and racial characteristics. Under the double influence of the study of nature and the past they asserted themselves automatically and forged the link with the Art of yesterday.

Buddhism and Art.

The Art of yesterday developed with the rise of Buddhism. Profoundly religious artists of old had no place for racial prejudices. The results of the artistic development of one race or nationality might be used as rungs in the ladder of the progress in Art of another.

The idea which gave them the figure of the Buddha originated through the contact of Greece with Bactrian tribes.

Coming from India Buddhist Art created in Ceylon masterpieces of architecture of painting and of sculpture. In its long period of production it was ever ready to accept foreign influences to absorb them. Thus they saw in Anuradhapura the exquisite and little known stoles of the Northern and Eastern Dagebas, distinct signs of Graeco-Roman influence. In the paintings of the northern temples known as Demala Maha Seya Vihara at Polonnaruwa, they found echoes of Chinese and Dravidian elements predominate in the architecture and exterior decorations of the temples of the 10th to 13th Centuries. At Gal Vihara, the statue of the Buddha in the cave was flanked by rampant lions such as were still carved in the temples of South India. All those elements fused together were evidence not only of extreme technical skill but also of a breadth of culture which nowadays would be difficult to parallel in Ceylon. The high quality of those artists'

inspiration was evident in such grandiose conception as the recumbent Buddha at Polonnaruwa. No effort of work was visible and it seemed as if the living rock had assumed a human shape. It lived—not a wax-work life of realistic presentment, but the mysterious life of all great masterpieces. That grandeur was not confined to religious art. They saw it in the colossal lion at Sigiriya, the claws of which alone remain, in the wonderful decoration of the rock citadel itself, the five hundred figures of divine maidens scattering flowers, painted on the precipitous face of the gigantic boulder. Time had effaced all but those hidden in the recesses of the rock where their beauty remained well nigh inaccessible. It was in works of art less controlled by the conventions of religious iconography that they could fully appreciate the vivid sense of humanity and the feeling for nature of the ancient Ceylonese.

Systematic Vandalism.

Here Mr. Winzer detailed the the devastation done to the giant dagabas and sculptures by unscrupulous individuals as a means to extort money from the simple and devout. *Countless fragments of sculpture were thrown like rubbish in heaps. Everywhere one turned were works of art reduced to debris, neglect, rubbish and decay. 'Never had the modern world seen such systematic vandalism' said Mr. Golobef Government Archaeologist of French Indo-China.*

One might well ask what is the remedy for this state of things. "The remedy is two fold" said Mr. Winzer—"One legal, the other, educational. The ordinance regarding antiquities is insufficient. It is impossible on the basis of it to enforce the carrying out of agreements regarding the preservation of ancient sites once handed over to private bodies. A complete reshaping of the ordinance is necessary. I do not propose to enter into the details of such a procedure, but I will give you an idea of how the problem has been touched elsewhere. In France, not only the secular buildings and objects of artistic value have been declared national property but also places of worship such as Cathedrals and

THE MAHA BODHI

JOURNAL OF

THE MAHA BODHI SOCIETY

ESTD 1892

ANNUAL SUBSCRIPTION

India, Ceylon, Burma Rs. 4

America doll. 2

Europe Shillings 6. Far East yen 4

Appld to:—

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CALCUTTA.

their treasures without infringing in any way the liberty of worship and the authority of the clergy. No restoration, no change, no sale may be effected without the sanction of the Ministry of Fine Arts."

State Control.

"As regards smaller works of art the export is controlled. Nothing dating earlier than 1830 may be taken out of the country, without permission. The same state of things exist in Italy with still stricter regulations. Prince Borghese was obliged to sell his complete picture gallery to the nation for a sum smaller than that offered him by an American millionaire for Titian's "*Sacred and Profane Love*."

Indifference of Ceylonese.

Continuing he said that in Ceylon as elsewhere the majority of the public were indifferent to works of Art and their fate. It was curious to note that while the bulk of the educated population rarely visited the museum, it was a favourite resort of the poorer and humbler classes. What was needed was not a convulsive type of interest suddenly stimulated by the possibility of easy criticism of authorities, but a desire to understand not only information but knowledge and a true understanding of the peculiar aesthetic merits of those precious remains. Actually they were chiefly valued from a religious and sentimental point of view, but that need not exclude a purely aesthetic appreciation which could only be achieved by study and an early contact with them.

That was why from the moment, he took over duties as Inspector of Art, he recommended the Heads of Schools to have on their walls reproductions easily obtainable of

such Works of Art. After 10 years, he had met with but little response. Literature on the subject of Art in India and in Ceylon was available but he doubted if a reasonable proportion of Colleges and Secondary Schools had included such books in their libraries.

House Decorations.

One was struck after a few years in Ceylon by the indifference, almost contempt, of educated Ceylonese for the value of house decorations of the minor arts of the country—the painted textiles, the woven textiles of Dumbara, the mats, the bits of delightful old brass work and China so easily picked up, were hardly ever met with in Ceylonese houses. What they found was modern chintzes and Japanese and foreign brass work. But how often he had, had admiration expressed by Ceylonese when coming across such examples of local Art in European houses. He did not think there were more than half a dozen Ceylonese collectors. They should realise that all the great collectors of the world were started by private initiative—that the standards of taste of individuals developed the standard of taste of the public. Every collection of local art, ancient or modern, enriched not only himself but the nation. Children brought up in an atmosphere of appreciation of Works of Art never fail to revert to it. Thus eventually, the taste for the rare, the exquisite, the beautiful never entirely lost to a race—became again a factor in life.

Y. M. B. A. SERMONS

For March.

- 6th. Bhikkhu Vajira.
- 13th. Karandana Jinaratana Thera.
- 20th. Talpavila Silavansa Thera.
- 27th. Pelene Vajiranana Nayaka Thera.

DAWN

An Illustrated Fortnightly
Journal of Synthetic
Religion and Indian Culture

ANNUAL SUBSCRIPTION

India—Rs. 2/As.8; Foreign Sh. 5.

All communications to Editor,

Krishta Kunj,
Hydrabad (Sind) India.

THE YOUNG MEN'S BUDDHIST ASSOCIATION, COLOMBO.

(INCORPORATED.)

Report of the Committee of Management for 1931—1932.

The Committee of Management has much pleasure in submitting the 33rd Annual report for the past year.

1. *Meeting*:—The last Annual General Meeting was held on the 28th February, 1931 at the Association Head-Quarters and the following Office-bearers were elected:—

President.

Hon'ble Mr. D. B. Jayatilaka

Vice-Presidents.

Mr. D. C. Senanayake

„ R. L. Pereira, K. C.

„ A. E. de Silva

„ W. A. de Silva

„ D. S. Senanayake

Honorary General Secretary.

Mr. R. Hewavitarne

Honorary Treasurer.

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

Messrs. J. N. Jinendradasa N. J. V.

Cooray, G. J. Silva, W. F. Abeyakoon,

J. D. de Lanerolle, C. V.

Perera, W. Richard de Silva,

J. D. A. Abeyawickrema, Dr. D.

B. Perera, Messrs. H. Sri Nis-

sanka, D. N. Hapugalle, D. T.

Jayasekera, H. Don David, J. A.

P. Samarasekera, A. Kuruppu, C.

W. Ratnayake, and Siri Perera.

Altogether 41 meetings of the Committee of management were held during

the year with an average attendance of 10. The largest attendance at a single meeting has been 15.

2. *Organizing Secretary*:—The appointment of a full time Organizing Secretary had been mooted for some time. When we were looking for a man to take up this appointment Mr. P. P. Siriwardhana returned to Ceylon in 1930 after a successful university career in Calcutta. While a student he had been in charge of the Maha-Bodhi Society and the Maha Bodhi Journal. The President was requested by the Committee to secure his services. It must be said to the credit of Mr. Siriwardhana that he accepted the post at a nominal salary and discharged his duties fully, including the regular issue of the "Buddhist". Our thanks are due to Mr. Siriwardhana for carrying out his arduous duties to the satisfaction of everyone concerned.

3. *Membership*:—The number of members on the roll at the end of 1930 was 639. 52 new members enrolled during the year and the names of 12 members were taken off the roll—9 having resigned and 3 deceased.

It is with deep regret that we have to record the death of Mr. D. C. Senanayake one of our Vice-Presidents who held this office for 15 years. He never failed to take a keen and abiding interest in all the activities of the Association. His never-failing generosity, unassuming ways and kindly disposition endeared him to all who came in personal contact with him. By his death the Association has lost a loyal and devoted member

Friendship

Ladies, students and gents in India and abroad seek pals by social exchange on 122 subjects;

Ideas, photos, stamps, curios, information, travel, study etc. Confidential proposition; 2as/2d. Editor, Cosmopolitan Friends Correspondence Club, P. O. B. 43, Delhi, India.

The Association has suffered no less by the death of Mr. J. E. Gunasekera. He was connected with many political and religious organisations and with this Association for a number of years. As Hony. Secretary of the Y. M. B. A. Religious Examinations and Religious Publications he employed his organising ability to bring this department to a high level. In spite of failing health he regularly attended the meetings of the Managing Committee till a few days before he passed away.

Finances:—The report of the Hon. Treasurer, Mr. V. S. Nanayakkara, dealing with the finances of the Association properly audited is annexed. It is an important document which members should study in order to devise ways and means to improve our financial position. We are thankful to Mr. V. S. Nanayakkara for the very able manner in which he has discharged his duties.

Hostel:—The Hostel committee consists of Messrs. C. Rajasingham, G. D. de S. Seneviratne, the Organizing Secretary and the Hony. General Secretary. Thanks are due to Messrs. P. P. Siriwardhana and J. T. Peera for the smooth working of the hostel. For the convenience of hostellers we have laid drainage to the upstairs portion and two more garages have been put up.

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

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

1. Religious Examinations Committee
2. Religious Publications Committee
3. Religious Activities Committee

4. English Literary Committee
5. Sinhalese Literary Committee
6. Sports Committee
7. Library Committee

Religious Examinations.

Committee:—Messrs. J. E. Gunasekera, C. V. Perera, Chas Dias, and J. D. de Lanerolle.

Secretary:—Mr. A. Kuruppu.

Of all our activities this department should be counted the most important and perhaps the most progressive. The ever increasing work has been ably handled by Mr. A. Kuruppu, the Honorary Secretary with the help of Mr. M. D. I. S. Gunasekera. We would record here our sincere thanks for the good work done by Mr. Kuruppu.

The Pupils' examination was held on 8th March 1931 at 109 centres of the Island at which 7076 candidates were examined, of whom 3207 were successful, 297 having passed with Distinctions and 77 in the Honours Division. The number of failures was 2123 and absentees 1746.

The Teachers' examination was held on 25th July, at the Association Headquarters, the Rev. P. Ratanapala, assisted by the Secretary, acting as presiding examiner. 19 candidates from 15 schools had sent in applications, of whom 15 were present at the examination, of whom 11 obtained certificates, i. e. 5 in the 1st, four in the 2nd, and two in the 3rd Divisions.

A conference of Managers and Teachers of Schools was held on the 28th November at the Y. M. B. A. Hall to discuss and fix the syllabuses for the examinations of 1933.

The annual distribution of prizes in connection with both the examinations took place on the same day, the President

presiding at the function Lady Thomson kindly distributed the prizes and addressed the gathering which consisted of a large number of ladies and gentlemen, besides the teachers and pupils who were among the prize winners.

The Association is greatly indebted to D. P. Wijewardana Lamateni for defraying all the expenses and providing the cost of the prizes in connection with the Teachers examination every year.

To the 18 Ven'ble Nayaka Theras and Maha Theras who acted as a board of examiners,—setting the questions, scrutinizing the answer papers, and awarding marks—the Association respectfully offers its thanks. Our sincere thanks are also due to those gentlemen who rendered invaluable help by presiding as examiners and supervisors at the various centres.

The Association is also thankful to the ladies and gentlemen who contributed towards the cost of Silver Medals presented to the successful candidates at the Pupils' Examination, as well as to those who assisted the committees in its activities.

Religious Publications.

Committee. Messrs. W. E. Bastian, B. R. Dias, J. D. de Lanerolle and J. E. Gunasekara.

The following publications were issued during the year:—

1. Third Edition of Pirit
Book 6,000 copies
2. Fifth Edition of Saddharma
Manjariya Part I. 10,000 "
2. Second Edition of Buddha
Charita Part II. 1,200 "

Religious Activities.

Committee. Messrs. J. V. Perera, C. L. Perera, J. Nanayakkara and W. A. G. Abhaya. Secretary, Mr. J. D. A. Abeyawickrema

The Hon. Secretary Mr. J. D. A. Abeyawickrema has been carrying on this work for several years in a very unostentatious but successful manner. All functions have been admirably arranged and conducted without any financial loss to the Association.

The activities of this department have chiefly been confined to making arrangements for the Sunday sermons and the printing of the text of the sermon for free distribution. We were paying the Lanka Dharmaduta Sabha Rs 5/- per month for printing the leaflets, but the Sabha requested us to pay Rs 10/- from July, 1931. Mrs. A. M. de Silva kindly undertook to meet the increased amount by contributing Rs 5/- monthly.

We were paying the car hire of Rs 10/- per month for bringing Bhikkhus to the Y. M. B. A. To save expenses the following gentlemen—Messrs. R. Hewavitarne, P. B. Herat, G. J. Silva and V S Nanayakkara, offered to place their cars at our disposal for this purpose. Mrs G. C. S Nanayakkara has given dāna monthly to the Bhikkhus who delivered sermons at the Y. M. B. A.

During the year we had 52 sermons, the average attendance has been nearly 200 and the collection for the year is Rs 289/- against Rs 367/42 last year. These collections help us to meet the expenses for Pirikara printing leaflets etc.

The "Wesak" was celebrated as usual. On the 1st May there was a "Sil" party of over 50 at the Association Head Quarters and three sermons were delivered by Kadawedduwe Sirinivasa Thera, Karaputugala Dhammaloka Nayaka Thera and Bhikkhu Narada. Pelene Vajranana Nayaka Thera delivered a Sermon on the Vesak eve. On the following Sunday, the 3rd May, Sanghika Dana with Pirikara was provided for 25 Bhikkhus.

English Literary Department.

Committee. Messrs. S. W. Jayasuriya, W. P. Jayasekera, and W. L. B. Attanayaka.
Secretary. Mr. Siri Perera

Owing to certain unforeseen circumstances Mr. Siri Perera was unable to carry out his duties, but the Organizing Secretary filled the breach by arranging several very interesting lectures.

The Organizing Secretary has arranged a series of important lectures called "Wisdom of Lanka" and the following lectures have already been delivered:—

"Education in Ancient Ceylon" by Mr. L. H. Mettananda, "Irrigation in Ancient Ceylon" by Mr. J. S. Kennedy, "Poets of Ceylon" by Mr. J. D. de Lanerolle, "Some Aspects of Sinhalese Architecture" by Mr. S. Paranavitana, "Sinhalese Art" by Mr. C. F. Winzer.

It is regretted that the average attendance at these lectures was poor.

Apart from this series of special lectures the following lectures were also delivered:—

"Religion in Individual and Collective life" by Swami Ghanananda, "Some Experiences of a Wandering Buddhist" by Mr. J. H. de Saram, "Youth Movement in Germany and the Philosophy of its Life" by Herr von Pochhammer, "German Landscapes as an expression of her Economic life" by Herr von Pochhammer, "Philosophy of Omar Khayam" by Gate Mudaliyar W. Samarasinha, "Sinhalese and their National Dress" by Geo. Edirisinha and "Buddhism England" by Mr. L. H. Mettananda

We take this opportunity of conveying the thanks of the Association to the gentlemen who so kindly undertook to deliver these interesting lectures.

Sinhalese Literary Department.

Committee Messrs J. D. Dharmasena K. Alfred Perera, K. D. de Lanerolle and M. David Silva
Secretary Mr. W. Richard de Silva.

The following lectures were delivered during the year:—

"Some Ancient Precepts on Agriculture" by Mr. W. A. de Silva, "Rtusanharaya" by Pandit M. S. P. Samarasinghe, "Renaissance of the Sinhalese Language" by Dr. G. P. Malalasekera.

The Lyceum:—An attempt was made to revive the Lyceum, and Mr. T. B. Wadugodapitiya was elected secretary. Two committee meetings were held during the year. Under its auspices Mrs. Nallamma Satyawagiswara Aiyar gave a very interesting lecture on "Woman and national life"

Social Parties & Gatherings.

We had the honour of receiving two distinguished visitors, viz. Pandit Jawaharlal Nehru and Mrs. Kamaladevi Chattopadyaya in May. They addressed large and representative gatherings in the open air. We also entertained all members of the Y. M. B. A. who were elected to the State Council at a dinner on 29th July, 1931. We also had the honour of entertaining our President at a dinner in connection with the Knighthood, conferred on him

We are also pleased to mention that a party of Y. M. B. A. Ramblers visited Labugama on the 23rd August and spent an enjoyable day.

The Japanese Naval Training Squadron that visited Colombo in June acceded to our request in sending their band to play at the Y. M. B. A. and we

are very much indebted to the Japanese Consul for making all arrangements in this connection.

Chinese Art Exhibition:—For the first time in the history of modern Ceylon an exhibition of really good Chinese paintings was held at the Y. M. B. A., which was opened on the 23rd October by Mr. W. A. de Silva. We are grateful to Mr. Kau Chen Foo for exhibiting his excellent pictures as well as some of the priceless masterpieces of old masters.

A Variety Entertainment in aid of the Y. M. B. A. funds was organised by Messrs. J. N. Jinendradasa and P. P. Siriwardhana. and was held on 27th November under the patronage of Mr and Mrs A. F. Molamure. The total collection was Rs 445/01, expenses Rs 118/50 leaving a nett profit of Rs 326/51. We thank the organisers and those who took part in the entertainment.

Sports Department.

Committee. Messrs. G. E. de Chickera, A. W. Dharmapala, A. Jayasinghe, G. D. de S. Seneviratne. Secretary Mr. C. W. Ratnayake.

Mr. C. W. Ratnayake, the Sports Secretary, relinquished his duties on leaving the hostel in June. and Mr. A. Jayasinghe was elected to fill the post.

Tennis, Billiard and Ping Pong were the chief games that attracted members, whilst chess and draughts were not entirely neglected by their votaries. Receipts on account of Tennis amounted to Rs 130/50 whilst expenditure amounted to Rs 152/23. A Tennis Tournament among the members was started in March and was abandoned owing to inclement weather. A Ping Pong match was played against the Electrical Department Sports Club and the Y. M. B. A. suffered a

severe defeat at their hands. We require more co-operation and team work in these activities. Owing to the want of more active participation from members in general the majority of our teams have to be selected from hostellers only.

Library & Reading Room.

Committee. Messrs S. W. Jayasuriya, D. T. Jayasekera, Secretary Mr. W. F. Abeyakoon.

The Library and Reading room has been very much improved and the Library is now housed in a more spacious room with a larger table. The following periodicals have been added to the Reading Room through *The Buddhist*:—The Dawn, Karachchi; Monthly Dobo, Hawaii; The Humanist, Bangalore; The Theosophist, Adyar; Extrême Asie, Cambodia; Buddhism in England, London and Kalpaka, Tinnevely. We thank Professor Nicholas Roerich for presenting to the Library a copy of his recent book "Realm of Light"

Thanks are due to the President who sends us regularly a number of Periodicals. "*The Buddhist*"

We have much pleasure in announcing that "The Buddhist" was started again last May. This was mainly due to the energy of Mr P. P. Siriwardhana, the Organizing Secretary. This Journal of the Association is one of the oldest Buddhist Magazines, and we hope that Mr. Siriwardhana with the help of our President will be able to maintain its standard and ensure regular publication.

It may be mentioned that a copy is priced at 25 cents and issued free to members who are not in arrear. The printing, postage etc costs about Rs 70/- a month and it is the duty of all Buddhists to encourage this work.

Flood Relief Fund. We should like to draw the attention of the members to the

BALANCE SHEET AS AT 31st DECEMBER 1931.

CAPITAL & LIABILITIES.		Rs.	Cts	PROPERTY & ASSETS.		Rs.	Cts.
Abeyaratne Fund	...	10,803	27	FREE HOLD PROPERTY:			
Buddhist Press Fund	...	18,285	86	Association Premises	71,069/62		
Magazine Fund	...	465	12	Kurunegala Property	8,000/00		
Building Fund	...	334	50	Mahō Property	500/00	79,569	62
Kurunegala Property Deposit a/c:		140	00	Furniture & Wireless Set	...	3,753	38
Collector's Security Deposit	...	85	00	SUNDRY DEBTORS:			
SUNDRY CREDITORS:				Resident Members on Account			
Bana Preaching a/c	...	30	00	Hostel Fees	566/87		
Capital Account:				Servants' Advances	5/00		
Balance	68,041/12			Advance on Account			
Less Excess of Expenditure				Elocution Contest (1929)	50/00		
over income	1,043/07	66,998	05	Rent of Kurunegala			
				Property outstanding	127/50		
				Secretary Religious			
				Examination Branch	14/57		
				Flood Relief Account	3/33		
				Concert Account	17/00	784	29
				Deposits:			
				Director of Electrical			
				Undertakings	115/00		
				Colombo Gas & Water			
				Co., Ltd.	30/00	145	00
				Stock:			
				Religious Publications	...	2,630	38
				Investments:			
				Ceylon Savings Bank on account			
				Abeyaratna Fund	1,000/00		
				Ceylon Savings Bank			
				on account Buddhist			
				Press Fund	776/46		
				Post Office savings Bank			
				on account Tennis Club	10/00	1,786	46
				CASH:			
				National Bank	3,427/67		
				In hand	45/00	3,472	67
Rs...		92,141	80	Rs...		92,141	80

V. S. NANAYAKKARA,
Hony; Treasurer.

I certify that I have examined the accounts of the Young Men's Buddhist Association, Colombo, (Incorporated) for the year ended 31st December, 1931, and that the foregoing Income and Expenditure Account and Balance Sheet are based thereon and exhibit in my opinion a true and correct view of the Association's affairs, according to the information and explanations given to me and as shown by the books of the Association. Arrears of subscriptions have not been taken into the accounts.

Certified;

TERENCE E. PERERA A. C. R. A.
Public Auditor.

Colombo, 10th February, 1932.

Asoka and His Message

Asoka, coming under the influence of Buddhist Faith, became a new man. Asoka, once a man of war became a man peace. A king, lived the life of a *bhikkhu* and became an apostle of *ahimsa*. He set a unique example in history by establishing hospitals for animals. Asoka became a pioneer of a new order. Asoka was prophet of humanity. And he believed in the sanctity of work. Dharma was not indolence. Dharma was energy.—*T. L. Vaswani in the Dawn.*

YOUNG MEN'S BUDDHIST ASSOCIATION.
FLOOD RELIEF ACCOUNT.

RECEIPTS.			PAYMENTS.		
	Rs.	Cts		R	Cts
To Public subscriptions	4564	60	By Relief rendered in cash to flood victims	1113	50
„ Bank Interest	66	84	„ Cost of constructing 11 houses with iron frames	2760	88
			„ Sundry expenses	99	00
			„ Bank Charges	4	27
			„ Balance in Hongkong & Shanghai Bank	653	79
Rs...	4631	44	Rs...	4631	44

Colombo,

8th February 1932.

V. S. NANAYAKKARA,
Honorary Treasurer.

Y. M. B. A. Flood Relief Fund.

AUDITOR'S REPORT.

I have examined the accounts of the Flood Relief Fund for the period ending 31st December, 1931, and certify that the above statement of account is correct, according to the information and explanations given to me. Vouchers prior to 15th August, 1931, were not exhibited to me. I have also not seen the acknowledgements of the contributions towards the Fund made through the medium of the public press or any other documentary evidence in support of same.

Colombo,

10th February, 1931.

TERENCE E. PERERA, A. C. R. A.,
Public Auditor.

GLEANINGS

The History of the Bodhi Tree

I am grateful to you for the honour you have done me in asking me to plant at Sarnath, this sapling of the great pipal tree at Anuradhapura. Tree worship dates back in India to the Chalcolithic period or the 3rd or 4th millennium B. C., and the pipal tree is found depicted on seals from Harappa and Mohenjodaro. The *ashvatha* tree at Anuradhapura owes its sanctity to different reasons. It is a descendant of the celebrated Bodhi tree, seated under which the Sakya Sage reached perfect enlightenment. According to the Mahavansa, Sanghamitta, the daughter or sister of Asoka, carried the southern branch of the Bodhi tree of Gaya to Ceylon, where it was planted in the eighteenth year of Asoka's reign. The history of the Bodhi tree of Gaya is given in great detail in Buddhist works wherein it is stated to have been several hundred feet in height in the time of the Buddha. According to Hsien Tsang its leaves did not wither in winter or summer and remained shining and glistening all the year round but at every successive *nirvana* day of the Buddhas, its leaves wither and fall and then in a moment revive as before. The tree passed through many vicissitudes. When Asoka was an unbeliever he had it cut to pieces and burnt to ashes with its roots, leaves and branches. Asoka, however, repented for his crime and bathed its roots in scented water and milk and the tree sprang up as before. It was again destroyed by Asoka's queen, who was jealous of the attention and devotion paid to it by her husband. The tree however revived again. About 600 A. D. Sasankaraja of Bengal was hostile to Buddhism and destroyed the tree with fire. It was replanted or restored by Purnavarma, the last of the race of Asokaraja. A remote descendant of the original

Bodhi tree is still worshipped at Bodhi Gaya by Buddhist laity. The sapling that is being planted in the compound of your new vihara at Sarnath will now receive adoration and worship from the numerous pilgrims that flock to this place. I declare this sapling to be well and truly planted.—*Rai Bahadur Dayaram Sahni in the Maha Bodhi Journal.*

Mr. C. Jinarajadasa

As Mr. Jinarajadasa is for the time being taking a highly needed rest at Gulistan, Ootacamund, a word or two may be written behind his back in regard to his own contribution towards the success of the Convention. He was all things to all members, and simultaneously everywhere. The very hard work Mr. Jinarajadasa does as representative of the President for the administration of the Headquarters estate is bearing good fruit, and, with the Executive Committee, he ceaselessly watches over the well-being of all. How Mr. Jinarajadasa is able to attend to his innumerable duties is a mystery to many, but it is rumoured that he does not sleep at all, or that he is able to attend to business while he sleeps—one eye sleeping and the other watching, as it were. However this may be, the work is done, and that is the main thing after all.—*The Theosophist.*

European Devotees of Buddha—

The existence of a surprising number of European devotees of Buddha has been proved in a curious way. At the conclusion of the Chinese and Japanese exhibitions in Stockholm, innumerable silver coins were found behind the Buddha images. As no Orientals were seen among the visitors, it is presumed that the offerings were made by Europeans.—*Social Reformer.*

