



# THE BUDDHIST

THE ORGAN OF THE

## Young Men's Buddhist Association

Vol. II. (New Series) APRIL—MAY <sup>2476</sup>1932

No. 12.

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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.

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and Money Orders and Cheques to the Treasurer, Y.M.B.A.,  
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By N. Roerich.

**DOWRY OF THE PRINCESS.**

*(The beautiful story of the Chinese Princess who brought to the first King of Tibet, as her dowry, the most precious image of the Blessed One is referred to in the note on Tibetan paintings. See No. 32, page 222. Professor Roerich's creative art has now brought before us, as vividly as possible, how the image was taken in procession.)*

# THE BUDDHIST

*"Sila Paññanato Jayam"*

VOL. II New Series.

APRIL & MAY <sup>2476</sup><sub>1932</sub>

No. 12

## NOTES AND COMMENTS

**The Wesak** Once again the wheel of Time brings us near the Anniversary of the great Day which, twenty five centuries ago, witnessed the birth of the Teacher and Saviour of the world. Buddhists, all the world over, will fittingly celebrate this auspicious day. In Ceylon, too, notwithstanding the financial depression, the faith of the people will manifest itself as on previous occasions. There will be the usual decorations and illuminations, every house, rich and poor, will display the six-coloured flag, and thousands of men, women and children will flock to every temple bearing the tribute of fragrant flowers to be laid at the Master's feet. All this is to the good. Even these external manifestations of love and reverence for the memory of the Blessed One cannot but have a beneficial effect upon those who participate in them. These outward demonstrations have another use as well—they serve to bring out and strengthen the feeling of unity and solidarity among the Buddhists as a community. We are not minded, therefore, to discourage these features of the Wesak celebrations. But at the same time we would earnestly appeal to our readers not to devote this sacred day to mere external manifestations, but to make it an occasion for those practices of charity, self-denial, and self-culture which, according to the Buddha himself, constitute the highest form of honour to him.

There is one matter of prime importance which we desire to make a part of our Wesak Message to our readers. In Ceylon today the need for organized effort to inculcate the lessons of self-restraint and compassion, which form the very essence of the Master's teaching, is extremely urgent. Crimes of violence and passion are daily on the increase, besmirching the good name of this country which has been for centuries regarded as the home of Buddhism. If this widely prevalent disease of crime is correctly diagnosed, it will be seen that it is due mainly to two more or less related causes:—

(1) The undermining of the faith of the masses by the spread of exotic influences which have removed the old sanctions and restraints upon conduct and left nothing in their place, and (2) the lack of a proper system for the moral training of the young. On this occasion we cannot dwell at length on this question. We merely refer to it in order to impress upon our readers the necessity of sustained effort on the part of all who love Ceylon and are interested in its true progress to remedy these evils which we have indicated above. We do not ignore the fact that Societies have been formed in some places for the suppression of crime and the settlement of disputes which often lead to crime. These Socie-

ties are doing good work and they deserve all encouragement. But these efforts, praiseworthy as they are, do not, to our mind, go deep down to the root of the evil. They deal with the symptoms, and not with the causes, of the disease. They may palliate, but cannot eradicate, the malady. This result can only be achieved by the revival of the national faith, not merely in its externals, but in its inner spirit, pervading and influencing the ordinary daily life of our people, and the training of our boys and girls in the principles of conduct prescribed in the teachings of the Master. To make that revival and that essential training possible is the task that lies before the Buddhist Community. The task is by no means easy, but if men of light and leading—especially members of Associations like the Y. M. B. A's—make a united and determined effort it is not beyond fulfilment. It is with that conviction that we venture to address this Message to our readers in connection with the Wesak in the sincere hope that on this great day of Emancipation they will devote some thought and attention to this urgent problem and seriously consider whether it is not possible to set afoot an Island-wide movement to set free this country from the comparatively heavy burden of crime that now rests upon it.

❁

**Happy Buddha Day**  
**Greetings to all.**

\*                      \*                      \*

**Our Distinguished Visitor.** We had the privilege of welcoming to our Island a very distinguished Indian visitor in the person of Sir Hari Singh Gour, Kt. who arrived in Colombo on the 17th of last month accompanied by his charming daughter.

In spite of apparent fatigue due to travelling by train, he kindly addressed a crowded audience at the Y. M. B. A. on the Spirit of Buddhism. It was his conviction that Buddha Dhamma offered to the world the best possible solution to the intricate political and economic problems of the modern world. The party paid a hurried visit to Kandy on the following day and embarked in the evening bound for Japan. Sir Hari Singh is on an important mission to the Far East, and we wish him all success and safe return home.

\*                      \*                      \*

**Mr. S. Paranavitana.** We heartily congratulate Mr. Paranavitana on his appointment as Acting Archaeological Commissioner, and the Government on its wise selection. Mr. Paranavitana, who is a member of the Y. M. B. A., is highly qualified for this very important post which, we confidently hope, he will adorn. We have no doubt that the new Commissioner will make Archaeology as interesting and attractive as any other science. If we are permitted to make a suggestion at this stage, we should like to see him moving the higher authorities to legislate making it impossible for any one to remove objects of antiquity out of Ceylon. We wish him every success.

\*                      \*                      \*

**Our Exchanges.** There have been some notable changes among our contemporaries. The Humanist, the organ of the Humanist Club, of Bangalore, will cease publication this month. We deplore the disappearance of a monthly which stood for the highest principles of positive humanism. Its learned editors will have the satisfaction of knowing that a large number of readers appreciated the journal. We also note with regret that the Akbari, the organ of

the Anglo-Indian Temperance Movement, has ceased publication. The monthly Dobo, the organ of the Hongwanji Buddhist Mission in Honolulu, appears in the delightful form of a magazine of 36 pages full of very interesting articles and news. We wish the management all success in its future career. We have great pleasure in welcoming a new contemporary called "Peace" being the organ of the International Buddhist Union of Singapore. "We are more concerned with the underlying unity in the various schools of thought in Buddhism than with their apparent differences" is the editorial policy of this new

journal which, we trust, will exercise great influence in promoting peace. The Aryan Path and The Theosophist are among the important additions to our exchange list.

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Art In our last issue it was Treasures of inadvertently stated that the Ceylon suggestion to form a board to protect art objects and to advise modern builders was made by Mr. S. Paranavitana. In fact, the suggestion came from by Mr. P. P. Siriwardhana. We regret the error.

## BUDDHISM IN EUROPE

By J. F. McKechnie

Buddhism in Europe is for the moment under ground. And perhaps, all things considered, that is the best place for it.

No, my ever-kindly Mr. Christian Critic, Buddhism is *not* best buried under the ground. Not at all. Buddhism is best kept alive, and always must be kept alive, if the human race is to live and not die spiritually. But at the present moment in Europe it will live best and do its work most effectually, as a silent force working quietly in the minds and hearts of all such as are fitted to receive it, until such time as the state of public affairs in Europe is more conducive to public propaganda of its healing truths.

For the fact is that at present Europe is more concerned, and has good reason to be more concerned, about questions of bread and butter, or in Oriental terms, rice and curry, gross but needed nourishment for the gross body, than in considerations of the ultimate and highest destiny of mankind, in the individual or the mass.

Europe is sick, the whole western world is sick, even that but lately seemingly healthiest part of it all, the United States of North America. It is all alike economically sick of a very strange disease, strange in its symptoms. For it has too much food stored up, too much clothing, too much of everything; and so men are dying of starvation, destitute of proper clothes and boots and other needs of the body, even in that lately most flourishing of its continents, North America. In this comical, but also sadly tragical, state of affairs, the western world at large has little stomach for religious propaganda. The gross bodily stomach calls out too insistently for its needs to be satisfied first; after that, its owner may have more of a mind for other matters.

Nevertheless, the work of Buddhist propaganda ought to go on; but of necessity in a quiet and unobtrusive way. This, indeed, is the only way possible at present. It is individuals, not masses just now who must be given the opportunity of hearing and learning of the

Buddha's word ; and individuals are quite well and most easily reached in their own homes, by their own firesides, in their own studies, at their own writing tables, through the medium of the printed word.

The best method of Buddhist propaganda in Europe is just literature, produced as cheaply as possible, and sold at the lowest possible price, in view of the greatly diminished purchasing power of the peoples of the West now prevailing.

To do this effectively will require subsidising very considerably from the Buddhists of the East. There is no profit whatever to be made by the printing and selling of Buddhist books in the West to-day, if ever there was such a thing. No publisher in London to-day will look at a Buddhist manuscript. He wants something he can have at least a small prospect of making a little money out of, and a Buddhist manuscript offers him no such prospect. If he did accept such a manuscript, it would only be out of an impulse of personal interest in the subject himself, reinforced by an impression made upon him by the excellence of the writing style of the manuscript, and the idea that it might be a credit to the firm, a sort of addition to its prestige as a publisher of good books, to be known as the printer of such a book, without the least expectation of making any money at all out of it.

In this respect Buddhist might take a lesson from the example of their good friends the propagandists of Christianity. They do not shrink from sinking thousands and thousands of pounds annually without hope of any visible return from it, in the printing and scattering broadcast of their literature, from bibles to penny pamphlets, and even one-page tracts that are given away by the handful to all who

will accept them. And they do not print them in a cheap and miserable way that would be likely to disgust any one from reading them by their very appearance. No: they take pains to make them as attractive outwardly as they can, that in this way they may make a first good impression on their prospective reader, and thus lure him on to take a favourable interest also in their contents. And they succeed. Perhaps their success is not as great as the immense amount of money and energy put forth would suggest it ought to be. But this is not the fault of the manner in which they go about propagating their ideas; it is solely the fault of the poverty-stricken nature of these ideas, as compared with the religious ideas already current among those whom they are seeking to convert to their own views.

How different in this respect would be the position of the Buddhist Religious Literature Society,—if there ever should arise such a Society. They would have something to set forth to the peoples of the West which would not be an insult to their intelligence, which would not be in effect an appeal to go back to the ideas about their own destiny and the nature of the universe of life, current among men in the infancy of the race, or not much beyond it. They would be offering the people of Europe something better, more rational, in every way more intelligent and intelligible in the way of religious ideas, than they have now in their own current religion. All, then, who have the interest in these ideas which prompt them to read whatever they can find on such subjects, would read and be impressed by what they would read; and in due time, as the impression made on them by their first reading was deepened and strengthened by further literature put in their way by



the Society we have imagined, at length they would become in their thoughts and lives, Buddhists, whether they ever openly stuck on themselves that label or not.

For in our efforts, we must not make the mistake the Christian missionaries in the East have so largely made, of imagining that once they have persuaded a man to put on the label "Christian," they have done all they need to do, that the work is finished as far as that person is concerned. They make the label the most important thing in their converts, and the result is that numbers of them never get further than that label; and remain to the end of their days just what they were before they let the missionary stick it on them; and even, when they can escape the observation of their converters, sneak off privily and engage in the religious worship of their forefathers as often as occasion favours, and eventually, making a death-bed recantation of the whole Christian heresy, die in the faith of their fathers.

With us, the label must be the very last event in a long process of influencing a new convert, not the first. It must be something that is allowed to happen of itself, just because the convinced person at last has so full a persuasion of the truth of the Buddha's Word that he simply cannot help himself. He must do what he does in calling himself a follower of the Buddha just because he can not otherwise. Such a convert when made, is a real convert, and worth a thousand and a million of the "labelled goods" variety so triumphantly, but so foolishly, displayed in the reports of many Christian missionary societies.

So there is nothing more effective as Buddhist propaganda in the West as good literature, low-priced, but not

meanly and miserably got-up, literature. This is a continual sapping and mining work on the fortresses of Western religious ideas that is bound to tell in the end, and become visible in the simple crumbling away and final collapse of its present religious organisations, despite all their wide and deep financial backing. As Buddhist ideas spread more and more through literary channels among the thinking classes, it will more and more also influence those who follow the lead of those classes, and move them to give less liberally, and finally cease to give anything at all, in support of a religion in which they find less and less to satisfy the deepest needs of their minds and hearts.

But in addition to literature there is another instrument of Buddhist propaganda in Europe and the West generally, which will also be needed occasionally, if it is not possible to use it all the time, and that is a corps of capable lecturers upon Buddhist subjects who are born Buddhists, and therefore have Buddhism not only in their heads but also in their blood and bones. This latter makes a great difference in the effective activity of a speaker on Buddhism. People do like to meet and talk to one who has been born and bred in a Buddhist country, and therefore can tell them with the voice of authentic truth just what Buddhist life is like, what sort of difference in the tone of the life of a people is made by the fact that they are Buddhists, and not adherents of any of the many other religions that divide mankind. After they have filled their minds with the ideas of Buddhism, they wish to make some acquaintance, as nearly as they can, with Buddhist life; and this can be supplied them as nearly as may be at the distance of ten thousand miles from a Buddhist country, by coming into personal contact

with, and hearing the living voice of, one who has been born and reared in such a country, and therefore knows all about its ways, and can tell about those ways to others.

Needless to say, such lecturers must be men of character. It is of no use whatever sending out to the West just anybody among the resident population of a Buddhist country who thinks he would like to see a western country, and thinks this would be a good way of getting to see it at little expense, namely, as a lecturer on Buddhism. The West is not blind. It very easily and very soon discerns the character of the man who comes from the East to address it on the subject of any of its religions. It very soon sees if all he is really interested in, is just getting a sight of their country at small cost to his own pocket; in short, an insincere sort of religious or semi-religious adventurer; or on the other hand, if he is an earnest and sincere believer in the things he says, and has no other wish but to make them known to as many as are willing to listen to him, without any thought of his own advancement either in pocket or prestige, if only he can do the work on which his heart is set. If such men as these latter can be found, then let them be sent to the West in as great numbers as is possible, when things are a bit more settled and financially easier than they are at present both in East and West. Meanwhile the time between might be well spent in selecting candidates for such a body of lecturers, testing and trying them to see if they possess all the qualities, as well of character as of mental endowment, required to make a successful ambassador of the Good Law to the West, and when found, in training them for that weighty and onerous mission. Such missionaries would have to be fairly well informed

about the latest movements in science and literature and art in the West, so as to have at their command not only the speech-language of the people they address, but also their thought-language, that is, be able to speak to them in the current terms of the ideas most at work among them.

It is here that most Buddhist missionaries of Oriental origin who come to the West have hitherto failed. And it is a failure that must be avoided in the future if the Message of the Buddha is to receive that full meed of attention from the best minds of the West which its high importance deserves. This will demand some length of training, in the candidate for a travelling Buddhist lectureship in the West; but it is almost a *sine qua non*, if the best results are to be achieved, and the full value of the lecturer is to be felt by his audience.

Should these lecturers be Bhikkhus? To this question, unfortunately the answer must be in the negative. Whether we like it or not, we have to recognise that in the western Protestant countries there is a deep and ineradicable prejudice against anything of the nature of a "monk". It is in vain that we point out that a Buddhist Bhikkhu has very little in common with the average character and manner of life of the monks of the various branches of the Christian religion, regarding whom, and with not a little reason, there is a considerable feeling of dislike current, even among those of their own branch of Christianity. The prejudice against anything savoury of "monkery" prevails so much, that the sight of the Yellow Robe and its wearer, though it may attract a little attention from the curiosity-hunter, or the seeker of new thrills in the religious domain, actually acts as a deterrent to interest in the case of the very people whose atten-

tion and interest we wish to secure, the serious and thoughtful people of the West. They do not, and to begin with, cannot, see the *raison d'être* of a Bhikkhu. This can only come to them after they have gone more deeply into the Buddha's teaching, and understood it better than they can do on a cursory first examination.

And yet for the really serious and well-informed person in the West who does see what Buddhism aims at as its ultimate goal, it must be a great thing to set eyes for the first time on one who seriously and earnestly is taking the swiftest and most direct road towards that goal, the transcending of conditioned existence, such an one as is a serious and earnest Bhikkhu. So then, it really would be a great thing, a splendid thing in its ultimate effects, if there could be established in a suitably retired situation, so as not to be annoyed by the attentions of mere curiosity-hunters, and yet not too far from a large centre of population to make it difficult to reach audiences for occasional lectures or addresses, a Vihara inhabited by genuine Bhikkhus, possessed of the genuine Bhikkhu character, the character of world-renouncers who have given up the ordinary life of the world simply because for them it contains nothing of any value, their eyes being fixed on a higher goal, their ears attuned to another note. A body of such men, however small, by their mere presence on Western soil, would be a standing witness to the existence of other aims and other ideals than the breathless search for new sensations and new thrills which is all that life means to so many in the West to-day. When in addition they occasionally appeared on the platform of a hall in a city, and expounded the truths of which they lived as witnesses in the flesh, then their words would have weight, much

more weight than those of an ordinary layman who still followed the ways of the world in many respects. But once more, such a Bhikkhu lecturer would have to be a genuine Bhikkhu in his mind and spirit, a real renouncer of the world, to command respect for himself, and win regard and reverence for the things he said. Any others would be useless and worse than useless; for they would only serve to add to, not to destroy, the prejudice that exists in Protestant countries against any one who sets out to lead what they call an "unnatural life," just as though there were only one kind of nature, the inclination to secure as nearly as may be, an uninterrupted succession of pleasureable sensations, and not another which perceiving the unsatisfactoriness of all sensation, seeks to reduce it to the lowest proportions possible, while pursuing a path leading to final release from it all, and the attainment of the bliss that follows from such release.

To sum up:

Buddism in Europe will go forward and gain strength slowly, it may be, but not less surely, by these three roads: First, good, well-written and well-printed literature; second, good, well-informed layman lecturers of high character; and third, the settlement of a few earnest sincere Bhikkhus in a retired situation where those who wish to see living representatives of the Buddhist religion would always be able to find them, for serious converse, on the Teaching of the Buddha, the solution of their difficulties, and the encouragement and fortifying of their minds by actually seeing in the flesh those who have taken to the Path leading to Peace, and are steadily pursuing it, day in and day out, to the end of life.

## TOLERANCE

By Nicholas Reerich

An inscription of King Ashoka reads: "Not decrying of other sects, nor depreciating of others without cause, but rendering of honour to other sects for whatever in them is worthy of honour". The Great Akbar and wise Jodh Bai, when building the Temple of Unified Religions, thought of the same great containment, being imbued with tolerance.

When the Bhagavan Ramakrishna took part in all religions and did the work of all castes, he did so from the same great feeling of esteem towards everything existing, in the name of great tolerance, which opens the Gates to the radiant constructions of the Future. And Saint-Sergius, who advised Prince Dmitri before beginning any military actions first to exhaust all possibilities of peaceful negotiations and to use utmost friendliness, acted in the name of the same great Commandment of Tolerance. Does not every manifestation of crass intolerance leave in us one and the same unpleasant heavy feeling? Are not all the numerous examples from history sufficient when the greatest human heritages were destroyed through ignorant intolerance? Verily intolerance can only be identified with ignorance, the daughter of darkness.

"Agni Yoga", in the Book of the Heart, says: "Intolerance is a sign of spiritual baseness. Intolerance contains the roots of the worst actions. There is no room for manifestations of the growth of spirit, where intolerance is nesting. The heart is boundless, therefore how poor must be the heart, depriving itself of Infinity! Every sign that may lead to the idol of intolerance, should be exterminated. Humanity impedes its ascent with all kind of self-devised obstacles.

The dark forces are trying their best to limit evolution. Their first attacks will of course be directed against the Hierarchy of Light. Everyone has heard of the power of Blessings, but in ignorance this beneficial action has been turned into superstition. Yet the power of magnetism is just that strengthening through Blessing. Much is spoken about cooperation, but at every construction one's consciousness must be affirmed. And what else, if not the Ray of Hierarchy, increases directly our strength!

It is indeed instructive to note against what crass intolerance is chiefly directed. Firstly it hates cooperation and Hierarchy. According to its low understanding, the powerful union of cooperation with the Hierarchy is absolutely incompatible,—but on what else are we to build our progress? It is especially strange to see how those, who are filled with intolerance, not being aware of it themselves, establish their own hierarchy. And even if it be the hierarchy of destruction, it still remains such. The dark hierarchy is a tyranny, whereas the Hierarchy of Light is based first of all on conscious cooperation. Tyranny is violence, fear, terror, slavery. True Hierarchy is constructiveness, in which every positive ability finds its application and grows in continuous perfectionment.

Let no one think that speaking against tyranny, we also admit intolerance. For tyranny, as already said, is the root of decomposition and becomes the gate to chaos. Besides, tolerance does not mean tolerance of evil and criminality, but refers of course to all endless branches of constructiveness.

And let us not attach the conception of tolerance and intolerance to some higher, abstract regions. Let us not assign them to something superhuman or unusually great, beyond the boundaries of the common. Why to go so far, when both these qualities are evinced just in daily life. We have to look for the expressions of our nature in small usual actions.

“And Jesus answering said: A certain man went down from Jerusalem to Jericho and fell among thieves, which stripped him of his raiments, and wounded him and departed, leaving him half dead.

“And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

“But a certain Samaritan, as he journeyed, came where he was and when he saw him, he had compassion on him.

“And went to him, and bound his wounds, pouring in oil and wine, and set him on his own beast and brought him to an inn and took care of him.

“And on the morrow, when he departed, he took out two pence, and gave them to the host and said unto him: Take care of him; and whatsoever thou spendest most, when I come again, I will repay thee.

“Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?”

“And he said: He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise”. (Luke, X, 30-37).

Not from the heights of a throne did the merciful Samaritan pour the curing balm into the wounds of the unknown traveller. No, the Gospel gives a parable in the surroundings of daily life. A lonely road, and a lonely perishing

wounded man. Not a few came across him and hastened to pass by. Who knows, who he might be? Perhaps he is of foreign faith? Perhaps to help him would mean to become entangled in an unpleasant affair? A servant of the Church once confessed that he could not help a certain ill woman, because he did not know to what faith she belonged. But the good Samaritan by his example reproached all hypocrites of intolerance. And also St. Martin, when giving his cloak to a naked beggar, hardly held a prior inquest as to his faith and social position. The examples of both Testaments speak of highest and most beautiful tolerance.

An intolerant person is first of all not merciful, and consequently not generous and does not know what confidence is. Every inceptency of intolerance should be eradicated from childhood, from the very day of the awakening of consciousness. An experienced educator should notice when the first negation appears in the child and should immediately replace it by positive containment. What a multitude of prejudice and superstitions will be eliminated from life! How many tragedies will be solved by benevolent commandments of all-containment.

In every school, in whatsoever speciality, there will be instilled from the first day patiently and with great care enlightened widest attention and containment. Extreme care will be given to thought-development, because with few exceptions humanity has forgotten to exercise the great power of thought. Despair, the breed of intolerance, will be replaced by boundless realization of creativeness. The dark “impossible” will be transformed into “possible”, ennobled by true education.

The reminders about tolerance are as old as the first pages of the Testaments, but the lack of attention to them, makes them new, as if meant for tomorrow. What little effort is required, in order to turn this tomorrow into a radiance of many achievements, which are possible in case of hearty cooperation.

Even in our days of extreme intolerance, such unifying institutions, as the World Postal Union and International Red Cross are possible. Even the most intolerant hypocrites do not protest against these institutions. Then, what insignificant expansion of consciousness is needed to reach cooperation and trust. And is this so difficult?

Since antiquity psalms and folk-sagas hail the most unifying and uplifting human aspirations, noble acts of heroism. Do not young eyes sparkle at the sight of beautiful heroic achievements? And no machine, no standards, will crush the sacred tremor of the heart that faces the beautiful Infinity. Let in schools be untiringly reiterated about heroism, generosity and incessant mental creativeness. Even a small shifting of consciousness will already show from behind the shadow the radiance of light. And the shifting will turn into an achievement.

Let us remember the instructive example from a Chinese legend:

"A famous artist was invited to the Court of the Emperor, in order to paint his best possible painting. The expenses connected with remuneration and travelling of the artist were great, but the Emperor—the Protector of Art—wanted to have the best masterpiece and spared no effort to give the artist the best conditions. The artist agreed to complete the picture within a year. Special apartments were allotted to him. Here

he spent day after day in contemplative thinking so that everyone became worried as to when after all he would begin to paint. All material was long ready, but the artist apparently had no intention to start work on the canvas. Finally they decided to ask the artist, in view of the approach of the term, but he merely replied: "don't disturb me". And two days before the expiration of the year, he got up and with precise touches of the brush accomplished his best masterpiece, stating afterwards: "to make does not take long, but one has to first visualize, what one wants to make".

It seems that sufficient time has elapsed for humanity to realize the impracticality, the baseness and meanness of intolerance. Let us hope, that past centuries have already taught us to see and realize the harm which is continuously done. Let us hope that in accordance with the saying of the wise Chinese artist: "to visualize takes a long time, but to do takes little".

Thus the shift of consciousness can be transmuted into achievement.

In order not to be grieved on the path of achievement, let us remember the famous Saying of vital experience, of the Blessed One to Ananda, when the latter asked the Blessed One why He should waste His breath for nothing preaching before the audience who have no insight to understand His sayings. In reply to that the Blessed One said: "Winter comes, but it might not affect someone, but it matters not; it still comes. Therefore it will not least obstruct me in my endeavour to preach the truth if some one does not need what I say".

NICHOLAS ROERICH.

Himalayas,

February 7th, 1932.

## BUDDHISM FOR THE HINDUS

By S. Haldar

The disappearance of Buddhism from India is perhaps the most calamitous event which that unhappy country has ever experienced. There is much uncertainty as to the past history of India and the recent archaeological discoveries in Southern Punjab and Sind have given the go-by to the old notion that the earliest civilization in India was the Aryan. Another prevalent idea to be revised is the story about Buddhism being wiped out of its place of origin by the Hindus. It would appear that phallic worship prevailed in India before the Aryans introduced Vedic ritualism. That form of worship at one time extended westwards from India right up to Arabia. The Kaaba at Mecca is fabled to have been built by Abraham and it enshrines a black stone believed to have been brought from heaven. Idolatry in the countries to the west of India was abolished to some extent by Jewish reformers but it was left to the great Prophet of Arabia to stamp it out completely. The non-Aryan races in India were phallic worshippers and the Aryans seem to have adopted phallicism from them. Devi, Chandi, Kali or Bhavani, the consort of Siva, is still worshipped by the non-Aryan races of India. Another old form of worship which prevailed in India was Jainism. Risabh, the first Jaina Tirthankar, proclaimed, like Buddha, a high standard of morality which included the doctrine of Ahimsa. The Monotheism of the Upanishads developed, five centuries before Christ, into what may be called the Positivism of Buddha. The greatest gift of Buddhism to India was the abolition of the pernicious caste system. The Rev. Dr. J. Estlin Carpenter, the Oxford Professor, has stated in his work on "Buddhism and Christianity": "When Jesus first sent out the Twelve to preach, he bade them limit their mission to their own people 'Go not into any way of the Gentiles, and enter not into any city of the Samaritans' . . . . . Buddhism had at the outset made its appeal to all humanity, irrespective of race or class." Hinduism was so closely

intertwined with Buddhism that in course of time it implanted on popular Buddhism many of its own religious features, which were derived from the Purans, such as image-worship, ceremonial rites, the use of rosaries etc, although Buddhism is essentially a Rationalistic religion. The fact is that Sankaracharya took up arms against the Jainas, who were denounced as the naked (Digambara) ascetics. Colonel H. S. Olcott has, in his book on "The Kinship between Hinduism and Buddhism" (published by the Maha-Bodhi Society in 1893), rightly described the story of Buddhism being driven out of India by Sankaracharya as "one of the silliest popular delusions". He writes:

"The latest researches show that Buddhism disappeared from the land of its birth at the end of the twelfth and beginning of the thirteenth century after Christ, the *coup-de grace* being given in the massacre of 2000 Bhikkhus at Odantapura, the capital of Bihar, in the year 1202. Until the Moslem General, Mahmud of Ghazni, began the slaughter of its innocent monks, deluged its flower-strewn altars, and burnt the palm-leaf books, Buddhism had lived in peace with its sister (or mother, if you like) Hinduism, and the religions of both had been held by Buddhists in equal respect."

It may not be generally known that the Dhamma is still a living fact, though it is seen in a degraded form, in some parts of India. I have seen it in the Birbhum district of Bengal, where temples of sorts enshrine the god "Dhamma-raj" who is worshipped under that name by the Hindus, mainly of the poorer classes, with animal sacrifices. In the marshy regions to the south of Calcutta the Poda fishermen make representations of alligators and worship them as "Dhamma-raj".

The present position of the Hindus is extremely anomalous. India has long ceased to be the country of the Hindus. In certain tracts of great extent the Hindus are already outnumbered by Muslims. In the United Province of Agra and Oudh, which comprise the heart of Hindustan, the influence exercised by Muslims, in spite of their numerical

inferiority, is enormous. If the lower ranks of "Untouchables" are left out of consideration (and they are, to all intents and purposes, outside the Hindu pale) it will be seen that the Muslims and Christians are multiplying at a rate which threatens the eventual extinction of the caste Hindus. There are so many cross-divisions amongst the Hindus. There are the big water-tight compartments based on religious faith, ranging from the crudest animism to the highest agnosticism, not to mention territorial divisions. This does not interfere seriously with communal amity, so each sect is supremely indifferent to the religious belief of the other. But it certainly cannot be said to constitute a national bond such as is implied by a common religion. Broadly speaking, the Hindus are divided more sharply from a social point of view. The orthodox Sanatanists, including the illiterate sections, form a class which is distinct, for all communal purposes, from the reformed Hindus like the Arya Samajists, Theists, and the westernised Agnostics. The orthodox body greatly out-numbers the reformed section and it contains an enormous number of so-called educated people who are rigidly conservative, being wedded indissolubly to primitive religious beliefs and observances and are bound hand and foot by the shackles of the Caste

system. Amongst the orthodox there exist numerous distinct sections and sub-sections between whom inter-marriage and inter-dining are forbidden.

Now what is the prospect of reviving the Arya Dhamma amongst such people? The higher teachings of Buddhism no doubt make a strong appeal to Hindu Vedantists and Agnostics; but numerically these people are negligible, and as long as higher education is limited in its scope any numerical increase in this direction cannot be hoped for. But surely there is ample field for Buddhist missionaries to begin work, starting with the popular form of Buddhism, amongst the untouchable classes and also amongst the rank and file of the orthodox Hindus. By undertaking this work they would not only spread the Dhamma but would be the means of saving the Hindus from being absorbed by Islam and Christianity. The higher sections are fast dwindling in number. The Untouchables are finding a warm welcome in the folds of Islam and Christianity. The great Hindu leader, Dr. Moonje, speaking at Nagpur in January last, said: "India has seven crores of 'untouchables' who are in danger of being claimed by Christians or Mohammadans, so it is important that we should win them over." It is an impossible task. It has defied even Mahatma Gandhi. *Buddhism alone can save the Hindus.*

## IS BUDDHISM ATHEISM?

By T. L. Vaswani

Buddha's was a message of the Brotherhood of Humanity, of Love for all beings, of purity, self-restraint and Peace. To speak of this message as "atheism" is unfair, I submit, to the life and teachings of the Blessed One. Buddhism is anything but atheism. The One Reality is referred to as "Tathata" and its two aspects are mentioned as *Sunyata* and *Asunyata*. *Sunyata* means, literally, "void",—i. e. void of phenomenal attributes. The one Reality is beyond them. *Asunyata* means "full", i. e. full of contents, rich, self-existent. May I not interpret Tathata to mean the Self-existent Supreme?

The Universe is a Chain of Causation. This was Buddha's great discovery. A discovery greater than Newton's discovery of the Law of Gravitation, greater than Einstein's discovery of the Law of Relativity. The discovery of the Buddha is often referred to as the Law of Karma.

What is "Karma"? Technically not mere effects but those effects that bind to "birth". Arhat or the Perfect One also acts, but his thoughts and words and acts, while having their effect on the life of the world do not create a new body to bind him to a new birth. Arhat acts but his actions



are not "karma". "Know thyself",—was the teaching of Solon and Socrates and other sages of Greece, "Conquer thyself",—was the teaching of the Buddha. We read in one of his "Sayings":—"One may vanquish a thousand foes in war; but he who conquers himself is the greatest victor." Self Conqueror is mightier than the world-conqueror. "No evil", said Buddha, 'can touch a man who no evil hath done. A hand with unbroken skin never absorbs poison'. And again:—"As dust thrown against the wind is blown back on him who throws the dust, so the evil deeds of a man to injure the innocent recoil upon *the man himself*". *Karma*, then, is the *Law* which binds to re-birth.

What builds up the bodies in successive incarnations? Buddha's answer is in one word,— "Tanha" it is translated as craving or desire or thirst. It is the cause of '*dukkha*' suffering. "He who overcomes", says Buddha, "the fierce thirst,—sufferings drop away from him as water drops from a shaken lotus-leaf". "Tanha" includes thoughts and desires. They build up our "ego" and environment. "All that we are", says the '*Dhammapada*', "is fathered and fashioned by thoughts". Thoughts and desires are 'germs' of the ego; and one recalls the Jain theory according to which *Karma* is a subtle form of matter which goes into us and which by this influx defiles us, forming a subtle body as food becomes our physical body. The thought-and-desire germs build up the ego or "personality"; and this is compared by Buddha to "flame". The "flame" must be quenched before one can attain Enlightenment. Nirvana is to transcend attachments and interests of finitude and pass into Peace,—the Peace devoid of desires, the Peace of fulness. Viewing human life as being consumed by cravings, Buddha said to his disciples:—"Everything, brethren, is on fire; go and quench it!" The triple fire of lust, hate, and *avidya*! "When the fire of lust, the fire of hate and the fire of delusion are extinguished, then", said the Buddha, "is Nirvana won". Nirvana, then, is extinc-

tion *not* of the Atman but of the empirical ego, the ego of imperfect personality built by craving or 'tanha'. It collects '*skandhas*' and they form the bodies in succession They are like 'waves' or 'flames' which have only a semblance of "sameness". The "ego" is impermanent, and the illusion of its permanent must go. The personal must perish and the impersonal awake.

I will not go into the metaphysic of this doctrine of '*tanha*'. The bodies are built by '*tanha*'. But whence is *tanha* itself? What is its root? Whence this craving which builds our worlds? If this *tanha* is an expression of a cosmic force, what is its character? *Avidya*,—is the answer given in some books. An answer, which, I humbly submit, is inadequate. But are not other answers to this ancient question also inadequate? Hartmann's interpretation of this Cosmic force as the "Unconscious" is to me as inadequate as Schopenhauer's "will-to-live". The nearest approach, as it seems to me, to a philosophic solution,—a fuller answer must take us from philosophy to mystic experience,—may be found in the illuminating but much-misunderstood doctrine of *maya* and in the inspired doctrine of Creative Energy or *Shakti*. No less inspired is the Buddhist doctrine of *tanha*. It is radiant with a cosmic vision of a truly spiritual character. Buddhism is not atheism but spiritual cosmism.

### WESAK PROGRAMME.

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|--------|---|
| May 18 | 5:30—6:30 p.m. Sermon by Ven. Pelene Vajiranana Nayaka Thera.   |
| „ 19   | Those who are willing to observe "Attanga Sila" are requested kindly to meet at Tilakaratnamaya, Borolla, between 6:40 and 6 a.m. |
| „ 19   | 9—10 a.m. Sermon by Bhikkhu Narada.   |
| „ 19   | 4 p.m. Religious discussion.  |
| „ 19   | 9—10 p.m. Sermon by Pandita Palannaruwe Vimala dhamma Thera.  |
| „ 22   | There will be a "Dana" with Prikara for 25 Bhikkhus.  |

## MODERN BUDDHIST MOVEMENTS IN JAPAN

By the Rev. Ryoru Ehara.

(A Lecture delivered at the Y. M. B. A.)

I am a preacher belonging to the Nichiren sect of Japanese Buddhism or Mahayana. The late Saint Nichiren, the great founder of the Nichiren sect died just six hundred and fifty years ago. On the anniversary of his death, I left Japan last March on a pilgrimage to places of historic religious interest in India. On my way to India, after visiting various places elsewhere in Asia, I have had the good fortune to visit Ceylon for the first time in my life.

Ceylon has so long been connected with Buddhism that we Buddhist people in Japan have heard and thought much about it, and I have often longed to visit the land of my dreams.

Since my arrival in Ceylon I have tried to meet as many High Priests as possible and to ask them their views of Mahayana, the form of Buddhism practised in Japan. I was greatly disappointed at their reply that they could not recognise Mahayana as true Buddhism though it is composed of part of the teachings of Buddha. Then do all the Japanese Buddhists believe in a form of Buddhism which is not true Buddhism? I do not quite agree

The Japanese word for Mahayana is "Daijo." "Dai" means great and "jo" carriage. The significance of this name is that on this doctrine the human race will be surely and safely carried to the Bodhisattva. It is a progressive and positive doctrine the proper fulfilment of which aims not only at self-emancipation but the devotion of one's means to the well-being of one's society.

The next point I want to touch upon is the character of those people who compose the Buddhist community. In ancient times in Japan, when Buddhism was in its most primitive stage, most of those who entered the priesthood renounced the world and lived a life of solitude without any communication whatsoever with the world. But at the

present day the motives which prompt us to join the priesthood vastly differ from those of olden days. Most of us become "Sangha" priests with a profound love for, and responsibility towards, society, thus changing the former gloomy, cold and dark form of Buddhism into a bright and living force which brightens the Buddhist world. As a result of the remarkable progress of Buddhism in Japan there has arisen a great movement among young men to confront the increasing spiritual and social problems of the present day.

It is now only about one thousand five hundred years since Buddhism was introduced to Japan from India, through Tibet, China and Korea. In the inculcation of the philosophy of Buddhism, Japan has manifested a wonderful development that is unparalleled in any other country. This development is mainly due to the systematic organisation of the community of each section, which is composed of the founder of the section together with his pupils, the faithful followers of Buddha, and also to the systematic study of the doctrine. In Japan today all these sections and doctrines are living forces. There are 13 main sections and 56 further sub-divisions. The existence of such numerous sections of Buddhism in Japan would be most confusing to foreigners. This is due to the fact that the founder of each section formed his own conception of what this great religion meant after an intensive study of Buddha's teachings as well as study of the changing conditions of the society in which he lived.

Religious doctrines, however perfect they may be in theory, are of no value unless their influence on mankind is beneficial. Japan has a very complicated social structure and the requirements of the people are widely different. It was thus the numerous Buddhist sections were established in olden times and still exist in the present day. Whenever

I think of the founders of these sections I am filled with admiration. Each of these sections has its Central Organising Bureau for the control of its work, and the work of this Bureau is simplified by political, social and missionary work departments. These sections as a whole are under the supervision of the Religious Bureau which is run by the Government while the Federated Association of Buddhism, not a Government organisation, supervises all co-operative social movements.

All these movements have now reached that stage when the desire for unity is beginning to make itself felt—unity not of doctrines and teachings as of practical work.

Let us now consider the effect of these movements on education. It is generally said that there are two sorts of education, viz., academic and social. I will only refer here to the academic side, in particular the education one receives at the religious universities which is the highest form of education in Japan.

**There are fifteen Buddhist Universities in Japan, with about three thousand students in each. These have been founded by the various sections of the Buddhist community.**

The tradition and principles of education and the guidance of thought in these Universities are not the same but they all revolve round one main idea, that of Mahayana. However, these Universities are not meant only for the study of Buddhism. Their curriculum includes all the usual University subjects but the most important is the study of the higher principles of Buddhism. The majority of these Universities are situated in Tokyo which is the most advanced city in Japan. But there are Universities, too at Mt. Minobu, Mt. Hie and Mt. Kooya, etc., sacred spots far from the noise and the bustle of town life and where some of the founders of various Buddhist sections spent a good part of their life in study and probably where they worked out their own doctrines.

Professors and students in all these Universities diligently pursue the study of Buddhism and its fundamental doctrines and, in

my opinion, though Buddhism owes its birth and origin to India, Germany and Japan are the only countries where the history, doctrines and philosophy of Buddhism are systematically studied. Meanwhile I am happy in the thought that Japan, if it continues its present rate of progress, will in another hundred years become a country which would owe its culture and civilisation entirely to the influence of Buddhist thought.

The connecting links between the Buddhist community, the University and the general public will be more strongly welded when the graduates of the Buddhist Universities enter public life as teachers, preachers, scholars, social workers, statesmen and devotees of Buddhism.

Preachers are divided into two classes; home and foreign. There are, however, various classes of social workers, and Prison Chaplaincy is a form of service which is monopolised by these workers.

The Buddhist Scriptures (Sutras) now existing in Japan are all translations from the Chinese but now the desire to go straight to the original Sanskrit Sutras has made the study of Pali and Sanskrit one of the most important courses in the Universities of Japan. And I hope the time will come in the near future when students in India, Ceylon and Japan will seriously take to the study of each other's languages. This will become more and more necessary for an intensive study of Buddhism as well as from an Eastern cultural point of view.

Japanese students from Kindergarten up to University age have that same love and admiration for the life of Lord Buddha as the Buddhists of India and Ceylon. The birthday of Lord Buddha is an annual holiday and day of rejoicing. Students in the various towns hold united ceremonies and festivities when thousands of them gather together and spend a very enjoyable day in remembrance of Lord Buddha. Again on the anniversary of his death, the 15th of February, students hold united religious meetings in memory of this great sorrow,

In Japan today there are over forty thousand University students who are studying Buddhism.

As far as I have been able to judge most of the Buddhist priests whom I have met here in Ceylon seem to be wholly occupied with their efforts towards their own self-emancipation and make no endeavour towards the promotion of the welfare and emancipation of the public as a whole. Of course there is a certain amount of social work being done by the Buddhists of Ceylon, but I am told that the priests have nothing to do with this whatever.

The main difference between Mahayana and Buddhism in Ceylon and India, therefore, lies in the above fact. In Japan all social work is chiefly done by the priests assisted by the Buddhist public. I admit that in olden days in Japan Buddhist priests retired from the world and had no communication with it. But in the present age since they realised the ideal of service for the masses and the relief of suffering and all such contributions to public welfare, the priests are doing their best to come into closer contact with the public to enable them to understand better the conditions under which people live and their requirements. All Buddhist priests are looked upon by the public as teachers who are very necessary for the progress and welfare of humanity.

Social work can roughly be divided as follows: (a) Hospital, (b) Personal advisers, (c) Social education, (d) Politics

There are many first class free hospitals established and managed by the different Buddhist sections. Some priests, possessing the necessary medical qualifications, have their own hospitals attached to their temples and give free medical treatment to the poor. Work among the lepers is perhaps the most distasteful of relief work. There are many asylums in Japan managed entirely by Buddhists. Other forms of relief as well, such as provision for the families of lepers, etc., is carried on in conjunction with the Christian Japanese.

The work of a personal adviser is also a very important duty fulfilled by Buddhist priests. He acts as arbitrator in quarrels and gives advice in troubles and difficulties of all sorts to all who come to him for guidance. There are also several thousand societies founded by the priests for guidance in various matters such as Employment Bureaus, societies which help in choosing careers others for the granting of capital to those who are handicapped for the need of it but are otherwise really deserving of help, and for the promotion of cultural education among women, etc

In ancient times the public looked upon politics as being a thing apart from religion but in these advanced days one cannot hold with this idea. The participation in politics by the Buddhist priests is considered a sacred duty incumbent on the priesthood because they are thus able to reform and keep pure the political circle which otherwise is liable to become very corrupt. The participation in politics of priests aroused a serious discussion between the priests of the modern and old schools some eight or nine years ago. The old school opposed it because according to their standpoint a priest of Buddha should be too holy a person to enter into politics. But the leavening influence of Buddhism or of something far higher than politics and science can only be shown by contact with everyday life and not from keeping aloof from it as from something dirty or unclean. In the same way labour problems, population, economic and political problems can only be solved rightly by looking at them from a religious point of view and can bring the ordinary laymen to look at a thing from this point of view better than a priest?

The time for priests to confine their lives within temple walls is long past—the time when they devoted their lives only to the study of the ancient Buddhist doctrines and were satisfied in the attainment only of their self-emancipation. The progress of education and the complicated social life of the present day make it necessary that priests in

order to fulfil their arduous and varied religious duties in a satisfactory manner should be far fitter mentally as well as physically than they were in the olden days. In studying the life of Lord Buddha we realise that this idea has already been embodied in His life. Firstly, He left His palace forsaking all His worldly possessions and went into solitude and lived in deep meditation earnestly seeking after the Truth. After this period of retirement He went back into the world as teacher, adviser and comforter.

Japanese priests through the ages have only followed the ideal set before us by the Master.

To sum up, then, the progress of Buddhism from ancient times to the present, lies in the fact of the priests coming more into contact with the public—the movement from a solitary contemplation within temple walls to the world outside—and the desire of the masses to become really familiar with Buddhist doctrines.

## LILAVATI—A Vesak Story

By Mrs. A. H. Gunatilleke

Maitripala returned home in the night after a very busy day. He was tired, but there was a look of satisfaction on his face. He knew that the day was fast approaching when Lanka would regain her former glory. The Light of the Dhamma which years of persecution could never extinguish was shining as brightly as ever. The drink evil was gradually disappearing from the land, and the men and women were at last coming to realise their responsibilities.

Maitripala was one of the many brave men who were unselfish workers for the welfare of their country—the pioneers of the greater and nobler Lanka which is to be. It was this specially that had endeared him so much to his cousin Lilavati. She was a sweet, and gentle girl, who was full of beautiful ideas, and great resolutions all of which she shared with Maitripala, but unfortunately she had no faith in herself. She greatly longed to do something for the world, some good and lasting work that would benefit humanity; but she thought that she would never be able to do it. What could she, weak and helpless as she was, do in that direction? She felt that she was of no use whatever. This was the trouble that weighed heavily on Lilavati's mind, and she had confided it to Maitripala, who always gave her good counsel that seemed to encourage and strengthen her.

One beautiful starry night Maitripala and Lilavati were in the garden. They were

gazing at the stars, and Maitripala was giving her valuable information regarding them when Lilavati heaved a deep sigh. She was feeling her insignificance more than ever. Maitripala saw the distressed look on her face and smiled, for he guessed what was in her mind.

"You smile, cousin Maitripala," Lilavati said sadly, "but you don't know what its' to be in the world without being of any use to anyone." And tears were very near to her eyes.

"And I have told you again and again, Lila," Maitripala said kindly, "that you have many ways of being useful. You can make your home happy, and bright; you can be kind to your neighbours; you can be a friend to all. Every day you get opportunities of doing something that would make another heart glad, that would mean less of misery. I am sure you are all that."

"But that isn't helping the world!" "Why not? Do you think that its' only those who go about the world making a noise that have a work to perform? The least that a man does for the good of another is not lost. There is no knowing where a loving thought or deed will end. It will grow up into a wholesome tree of benefit with branches of happiness spreading on every side. Whatever you do with love in your heart will make its effect felt in the world, though you may not be aware of it."

Maitripala was not aware of the great love that Lilavati felt for him.

She was to him a dear sister, and he loved her as such, but unfortunately she believed that he loved her as she loved him.

\* \* \*

Wesak Day came at last. It was the day that Lilavati, nay, all Buddhists, all those who love universal kindness and peace looked forward to most eagerly. She was up with the cock's crow. It was a lovely, happy morn, and Lilavati felt as if something great were going to happen that day. Temple bells were ringing. White-robed devotees looking so gentle and pure made their way to the Temples carrying flowers and incense. People were decorating their houses and streets in honour of the great and loving Master. Lilavati had just returned from the Temple, and was hanging some Wesak lanterns, singing a carol softly to herself when Maitripala entered the house. It was the one thing needed to make Lilavati's happiness perfect, and she greeted him lovingly.

She was so lost in happiness that she did not notice the sad look on Maitripala's face. He helped her to decorate the house, and, after taking some tea which Lilavati offered him, he said, "Let us go out into the garden, Lila. I have something important to tell you."

Lilavati could hardly still the beating of her heart at these words. There was only one thing for him to tell her. Was he going to crown her happiness? She raised her face with much difficulty, and as she stood there in her white saree with the light of love shining in her guileless eyes and a deep flush on her cheeks, Maitripala saw her, and could not help exclaiming with admiration, "How beautiful you look. Lilavati!"

They went out into the garden together. The sky was as blue as ever with white clouds floating over it. The air was filled with the happy cries of birds and the scent of flowers. They reached a shady nook among the palms. A butterfly flitted past them like

a floating flower. When they had made themselves comfortable there, Maitripala began, "Do you know I am in love, Lila? But my parents won't allow me to marry the girl of my choice. This is what oppresses me from day to day, and there is none in the world but you with whom I could share this trouble."

Lilavati raised her eyes, and looked at Maitripala with a puzzled air, and for the first time she noticed the troublous look on his face. She could hardly understand him. "I think, you know who she is," he continued, "she was a student in your school. Her name is Chitra." Lilavati's eyes were opened at last. It was as if an arrow had pierced her heart. She bent her head to hide her anguish from Maitripala. She felt all the world become dark, and she hardly heard what Maitripala was now saying. "I see, you are not listening, cousin," Maitripala said in conclusion. Lilavati roused herself. "I am sorry," she said in a strained voice. "Yes, I knew Chitra when I was in school. She was very good and pretty, and nearly all the girls loved her."

"Dear Lila," Maitripala said with emotion, "it is kind of you to say so. I knew I would find a sympathiser in you. But my parents object to our union because she is supposed to occupy a lower scale in the community than I do."

Maitripala now saw the death-like pallor on Lilavati's face. "What is the matter, Lila?" He asked her tenderly.

"I think we ought to go in now. Isn't it hot out here?" She stammered in her confusion, though she was standing in the shade.

So they made their way back home, Lilavati walking like one in a dream. But even in her anguish she remembered that she had not spoken one word of comfort to her cousin.

With a great effort she mastered herself, and said, "You must not lose heart. If you truly love Chitra and Chitra loves you, why, it will all come right in the end. Till then you must not lose hope."



over her, for had not all her blissful dreams of the future faded away, even as the dreams that haunt one of a night?

Dusk was falling fast, and soon the moon came out shedding a soft radiance all around. The trunks of the coconut palms looked like silver poles in the moonlight, and everything seemed to diffuse peace in the soft stillness.

Lilawati looked at the silent, peaceful trees with yearning. She would go, and lie down beneath them. They had been friends to her at all times. They had never caused her pain.

So Lilawati went and lay down on the soft grass beneath the happy trees, in the silent moonlight. And, as she lay there, she felt to thinking, as we cannot help doing when we are alone among the friendly trees.

She first reflected on her own sorrow, and this led her to thoughts of the nature of this world and of the sorrow of others. Then she saw in her mind's eye the countless miseries that men had to endure. At this very hour how many mothers must be moaning over the loss of their beloved sons, how many orphans must be wandering helpless and weary in this world, how many husbands must be moaning over the loss of their wives, how many wives over the loss of their husbands, how many lovers must be moaning over their unfulfilled hopes, and how many other hearts over the loss of their dear ones. Nay, there were miseries even more bitter than these. There were the unhappy prisoners that toiled all day in the darksome prisons, there were the men who had lost their reason, there were the deaf and blind, and—ah, there was no end to the miseries that existed in all shapes, and forms in this world.

Lilawati saw them, and her heart overflowed in love and pity for them, for she felt that their sufferings were hers, even as her grief was theirs, for was she not a part, however insignificant, of the whole world of beings. But what was her sorrow compared to theirs? She felt ashamed—ashamed of herself for hugging it so closely to heart.

What right had she to make moan, when there were so many worse off than she? Could her sorrow make her blind to the sufferings of others, or rather increase them? Then certainly it was something bad. But if she had the power of moaning over her sad lot, she had also the power of making the lot of others less miserable. She was not here to make moan over the inevitable workings of the Law of Karma, but to conquer Karma. She would choose the better way, the only way that would bring her, and others consolation and happiness and peace everlasting. Then she went on to thoughts of the wondrous love and compassion of the Blessed Master, and of the great Dhamma, which He has preached for the benefit of all beings, and which alone could bring sure and certain Freedom and Peace.

She felt more and more ashamed of herself, for what was she doing to celebrate this Wesak day, the holiest of holy days? Other Buddhists were doing what lay in their power to make the great significance of this great day a part of themselves, and of others but she was doing nothing that would be an honour to the Lord of Compassion whose name she bore. She was just nursing her idle grief, which, look at it from what way she would, seemed but an empty, useless thing.

And as she thus lay thinking beneath the silent trees under the soft moonlight, such beautiful thoughts came flowing into her

## 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.



mind that her very face shone with the radiance they gave her.

She rose with pure joy and gladness shining out of her eyes, and entering the house repeated them to herself:—

“ I found myself in a dark dungeon. There seemed to be no way of escape from it, and in the darkness I could see none. When I realised my position I felt very miserable I longed for the light without, but how could I find it? As I meditated on my position it seemed to me that flashes of light did suddenly light up the dungeon, and as suddenly disappear before I could even see the way of escape. So I lay sighing, and meditating when one day I became aware of a wondrous perfume that pervaded the whole dungeon. I raised my eyes, and lo! the whole dungeon was filled with light, and before me was a Lotus most beautiful to behold, and in the heart of the Lotus lay a jewel, the brightest and most beautiful I have ever seen. I could hardly contain myself for joy. I bowed low before the Lotus, and the longer and deeper draughts of fragrance I inhaled from it, the more I felt my heart fill with love and pity, and the closer I looked at the jewel, the more I felt my mind fill with light. And I raised my eyes, and lo! I saw the way of escape. I ran to the door, but

try as I would, I could not open it. I looked round bewildered, and in the light of the jewel, I saw many many others such as I in the dungeon. I had so long been blinded by self that I had not seen them before. Like me they suffered, like me they lay in the dark dungeon, and some had not even seen the Lotus, and the jewel. As I saw their sufferings, my heart went out to them in love and pity, and I knew that their sufferings were mine. They belonged to me, and I belonged to them. I was no longer separated, no longer blinded by self. As I realised this, the truth dawned upon me that I could never hope to escape from this dungeon, until I made their sufferings mine, and did something (never mind, even if it is a little so long as that was what was in my power) to relieve them. My whole being throbbled with this desire, to do something for them. Whereas I was weak before, I was strong now. And the harder I strive for this ideal, the stronger I shall feel till one day (never mind, if it is far off so long as I am doing something for my fellow beings) I knew I shall be strong enough to open the door, and escape into the light without ”

And from that day onward Lilavati no longer felt sorry that she could not help the world.

## TIBETAN PAINTINGS AT THE Y. M. B. A.

*A unique collection of Tibetan paintings and other objects including some images kindly lent by Bhikkhu Rahula Sankrityayana was exhibited at the Y. M. B. A. on the 29th February. The exhibition was opened by Sir D. B. Jayatilaka who thanked the Bhikkhu for his kindness in allowing us to exhibit the paintings. The following note by Bhikkhu Rahula was read by the Organising Secretary:—*

Like script, literature, religion and many other things in Tibet, the art of painting too was introduced to that country from India in the 7th and 8th centuries of our era. The technique is Indian. The dress, ornaments, pose and even the physiognomy of gods and goddesses are exclusively Indian. Fathers of Tibetan art were trained in the great Universities of Nalanda and Vikramashila. Thus the Tibetan art belongs to the same family of art to which are related the arts of Ajanta and Bagh in India, and of Sigiriya in Ceylon. Though the Chinese and Japanese arts are influenced by Indian arts and ideas, Tibetan art is purely Indian. From Tibet it spread into Mongolia and distant Siberia where many master—hands still reside. They are rich in expression of hidden and subtle ideas. Like

old masters of India, Tibetan painters are experts in drawing delicate curves, graceful folds of cloth and fine cloudy back-grounds etc. Their blending of colours is wonderful.

In India and Ceylon by reason of war and political troubles the continuity of the old schools was broken. During the Mohammadan period all great treasures of art were burnt and destroyed. For centuries, great masters were decorating the walls of the University buildings of Nalanda and Vikramashila which were destroyed at the end of the 12th century. In those days art was a common thing. When I read in Sanskrit poems and dramas that art was a common thing, it was difficult to believe the statement. But after visiting Tibet, where there is not a single house without one or two paintings hanging

on the walls, I had to change my mind. The ugliest of these pictures is far superior to those which generally we keep in our houses. There is a universal demand for these pictures, so you find many people employed in this work. During the Mohammadan rule in India, our painters had no patrons. In a country where no temple or palace was safe, who should think of spending money on them. So during the period of 13th to 15th century, old Indian arts disappeared. The first Mohammadan rulers, like so many learned Mohammadans thought it against their religion even to tolerate images, not to speak about patronising art. In Moghul period there was a revival of art, but then it was not the old indigenous art, but the Persian art which was afterwards influenced by Indian ideas and is now known as Rajput art. Thus like so many philosophical works, it was for Tibet to preserve Indian art like a guardian god; for which we will ever be thankful to Tibet.

Tibetan artists have an unbroken relationship with the masters of Nalanda and Vikramashila. In all the big monastic Universities there is special arrangement for the study of painting. Apprenticeship is very hard. Boys from their childhood take instructions from their teachers. It takes several years to master all the conventions. Those who can not forebear the trouble, and therefore not worthy of the profession, are eliminated. In this way the Tibetan brush masters are made. In some families painting is a hereditary art, but they are exceptions. From the Grand Lama to the noble and the merchants, Tibetans are always in search of good painters. So the life of a painter is always attractive. There is one defect in Tibetan art, namely, it is too conventional. On account of this it can not be described as a living creative art. Man's genius is fettered, and deterioration is often seen.

The study and collection of old Sanskrit works of Dignaga, Dharmakirti, Asanga and others which are no more available in Sanskrit original, but are preserved in their admirable Tibetan translations) was the chief purpose of my visit to Tibet. I had no inclination to collect paintings; but the beauty of the Tibetan art forced me to have some specimen of them. In Tibet, it is not easy for a foreigner to collect paintings. The religiously minded people think it a great sin to give the painting of their gods and lamas to the hands of an infidel. Therefore best collections of Tibetan paintings are very few outside Tibet. By my long stay in Lhasa I was known to many Tibetans with whose help I was able to collect about 150 paintings within a brief period of two months. The climate of Tibet is cold and dry. In that altitude of 12,000 to 15,000 ft. white ants and so many other insects are absent. That is why art objects and books can be preserved for a longer period than in Ceylon and India. As I was primarily interested in literature, I was not able to ascertain the exact age of these paintings, but there is no doubt about their antiquity.

Nos. 25—37. These paintings I acquired from a Lama—Incarinate who had got them from his predecessor. Even in Tibet this kind of paintings

is very scarce. You can appreciate their beauty by examining them minutely. The Chinese embroidery below the paintings is now not found, and much priced. A trader tried to persuade me to sell those small pieces at three fourth of the price of the whole painting. Most of the persons depicted in them are historical. Nos. 30, 31, 33, and 36 are the pictures of the past Dalai Lamas. No. 28 is the picture of the fifth Dalai Lama—Sumatisagara, who received the kingdom of Tibet as a present from the great Mongolian chief Gushi Khan. He was the first ruling Dalai Lama who built the famous Po-ta-la palace.

No. 27 shows the mythical king of Shambala—the country where the future Cakravarti is to be born.

No. 32 is the great emperor of Tibet, Srong-Tsan-Sgambo, who conquered the modern Himalayan districts of India including Nepal in the north, upper Burma in the south-east, Western China in the east, the country south of Mongolia, Chinese Turkistan in the north and Gilgit (in Kashmir) in the west. Under his guiding hand art of writing was introduced to Tibet in the 7th century. Below him are seen his two queens, one of whom is a daughter of the Chinese Emperor. She brought the famous sandal-wood Buddha Rupa from China, for which the Emperor built the famous temple of Jo-renpochi. It holds the same position in Tibet as Ruvanveli in Ceylon. It is depicted in the corner of the picture. Srong Tsan Sgambo was also the founder of Lhasa.

No. 35 is the future Buddha Maitreya. No. 37 is the successor of Atisha, 11th century) the great Indian Mystic-philosopher and missionary who once visited the blessed Sinhala. Perhaps, in that journey he took the Yakkha Snan-Mgon (No. 9) who is known as a god of Sinhala and worshipped by Atisha. When Atisha was above sixty years of age he undertook a journey to Tibet in order to propagate Buddhism and there he died in a place called Ne—thaung a few miles from Lhasa. The scene of his death—Tara temple—is seen on the left, and the great Atisha on the right. Dom-ton-ba (No. 37) is acknowledged as the preceptor of the big lamas of Yellow Sect including the Ruler-Dalai Lama. He wrote a biography of his teacher in verse the last portion of which is very touching.

No. 2 is a painting of Maitreya, the future Buddha from Sam-ye monastery, the oldest in Tibet and built by Mahamahinda of Tibet—the great philosopher Santarakshita of Nalanda—who went to Tibet when he was above 70 years. Sam-ye is situated in the valley of Brhamaputra, and the first Tibetan Bhikkhus were ordained in that monastery. It was also there the most of the Buddhist works were translated into Tibetan.

Nos. 3 and 7 are two guardian gods Dhatarattha and Vessavana who are well known in Pali literature.

No. 4 is the goddess Ushnisha-vijaya in whom is personified the cap-like (ushnisha) head-top of the Buddha.

No. 5 is Avalokiteshvara the most famous Bodhisatta in Mahayana Buddhism.

No. 6 shows twenty one kinds of goddess Tara mentioned in Tisara Sandesa by our Sangharaja Sri Rahula.

No. 8 is Vajradhara the mighty god of Vajrayans the last horrible phase of Buddhism in India—with several Indian mystics around him.

No. 9 (Please see above) Snan-Mgon taken from Ceylon. Perhaps, in the 11th century a little before the great Parakrama, there were plenty of Yakkhaa of this type in Ceylon; but Parakrama forced them to leave the shore.

No. 10 is Bu-ston, 13th century) one of the greatest Tibetan scholars, compiled and classified the whole translations of Indian works into two big collections, namely, Skañ-jur (translations of the Buddha's words) and Stan-jur (translations of the Shastras.) He was a voluminous writer and is the author of a history of Buddhism in Tibet, the first part of which is just published in English by a great Russian scholar.

No. 11 is Tsong-kha-pa (14th century) the great reformer and founder of the Yellow Sect to which belong most of the big monasteries and lamas including Dalai Lama and Tashi Lama.

No. 12. Maitreya in Tushita with many departed great teachers of Buddhism. Atisha is seen just nearby.

No. 13 shows the head of the Karma-pa sect, one of the four prominent sects of Buddhism in Tibet.

Nos. 14—24 were obtained from Tashi-lhumpo Monastery, the seat of Tashi Lama, the most respected religious personality of the Buddhists of Tibet, Mongolia and Siberia. On the back of some of these paintings are marks made by a former Tashi Lama himself.

No. 17 is Subhuti, one of the eighty disciples of Buddha, though not so famous in the Theravada Buddhism. He is the chief bearer and expositor of Pragnaparamitas, the most important scriptures of Mahayana Buddhism. Note the Nagas, garudas and other beings.

No. 19 is Bhavya, a great Pandit of India and the famous commentator of the chief philosophical work of Nagarjuna. See the Jatila heretic, first engaged in discussion, then defeated, and becoming a Buddhist monk by shaving his head.

No. 21 is Ratnakara-shanti one of the great mystics of India. A great scholar and author of both philosophical and mystic works. In the beginning of the 11th century, at the invitation of the Sinhalese King, he visited Ceylon and stayed here for three years, perhaps in Polonnaruwa. He was one of the

foremost scholars of the Vikramashila University. Most of his works are still preserved in Tibetan.

No. 22 is Tanak, a Tibetan disciple of Atisha. No. 23 shows Mkahas-grubs, the second Tashi Lama, (the present Chhos-kye-nima is the 7th.)

No. 29 is Dge-hdun-grub, the first Dalai Lama. (the present Thub-bstan-rgya-mtsho is the 13th.)

No. 38 is the panel (drawn on Chinese silk) with nine famous Indian Teachers with the Buddha in the centre. They did not go to Tibet, but their works were afterwards translated into Tibetan.

38 a. Nagendra, a teacher of, perhaps, Vinaya.

b. Ding-naga (5th century) father of logic, whose chief work Pramana-samucchaya is lost in Sanskrit, but preserved in Tibetan with so many commentaries. An English translation is undertaken by the Russian *savant* Dr. Stcherbatsky under the auspices of The Research Institute for Buddhist Culture of the Academy of Sciences of U. S. S. R.

c. Asanga, (4th century) the founder of Yogachara school of Buddhist philosophy, was born in Peshawar (in ancient Gandhara) and was the elder brother of Vasubandhu. He wrote so many philosophical treatises some of which are attributed to Bodhi Satva Maitreya. He was the first profounder of Mysticism which afterwards devolved in Vajrayana which was one of the causes of the disappearance of Buddhism in India. On account of that mystic teaching, his philosophy was called Yogachara or Yogavachara.

d. Nagarjuna, (1st century) founder of Madhyamaka (Relativity) Philosophy. He is known as second Buddha in Mahayana Buddhism. His chief philosophical work, Madhyamaka-karika, is available in Sanskrit.

e. Lord Buddha with Sariputta and Moggallana.

f. Aryadeva, (1st century) a Sinhalese according to tradition, the chief disciple of Nagarjuna and author of the philosophical work Catush-shataka-shastra published in Sanskrit.

g. Vasubandhu, 4th century a younger brother of Asanga and author of Abhidharmakosha, now restored with a Sanskrit commentary etc. by Bhikkhu Rahula Sankrityayana.

h. Dharmakirti, 7th century) the greatest Buddhist Logician of Nalanda University. His chief work is Pramanavartika which is lost in Sanskrit but preserved with many commentaries in Tibetan. This work is now being restored into Sanskrit by Bhikkhu Rahula Sankrityayana.

i. An Indian scholar.

## LUMBINI

### To be restored by Nepal Government

The Government of Nepal has sanctioned a sum of Rs. 20,000 for the purpose of improving the site of Rummin-dei, which is better known to the outside world as the Lumbini Garden, where the Queen Maya Devi, while on her way to her father's palace, gave birth to her illustrious son Siddhartha, who subsequently became known as Buddha, the founder of Buddhism.

Immediately after his return to Nepal from Calcutta, His Highness the Maharaja of Nepal informed the Maha-bodhi Society of Calcutta. in reply to a representation made by the Society, that the question of providing a suitable Dharmasala at Rummin-dei and the improvement of the site there had already received the attention of His Highness. A sum of Rs. 20,000 had been sanctioned for

the purpose, and the work had been entrusted to the Governor of Palpa (Western Nepal), who will soon be looking into the matter, if indeed he has not already done so.

Thus after 33 years the Government of Nepal, independent of any outside help, has taken upon itself the task of restoring the place wherein Buddha was born and where a celebrated monk of Emperor Asoka in the 20th year of his reign went on a pilgrimage, and at the command of his preceptor erected the Asoka Pillar with the inscription that "here the Great One was born." The place in turn was visited by the Chinese pilgrims like Fa Hien and Hiun Tsang and others, and then with the decay of the religion of the Prince, the place became obscure and remained unknown till the time of General Cunningham and Vincent Smith, both of whom visited the place.

It was in 1892 that Mr. Purna Chandra Mukherjee, a noted archeologist-explorer of the Government of India, with the co-operation of the Nepal Government made the first attempt to explore the numerous noted Buddhist holy places in the Nepal Terai. But as time was limited he could not make a thorough exploration. The results of his partial but interesting excavations and survey, are embodied in his report which is still regarded as the solitary authoritative archaeological work on the subject. Mr. Mukherjee, however, recorded that full advantage of the ready co-operation of the Nepal Government should be taken in the matter of exploring the holy sites, although no further attempt is reported to have been made up to the present time.

The places present almost insurmountable difficulties in the matter of excavation, for

besides the climatic effect on the health, Mr. Mukherjee, in course of his report, says, "the forests are all reserved by the Nepal Government. They are full of wild animals which generally intrude upon the neighbouring villages, and a tiger almost attacked me one day near the ruins of T lamkot."

Rummin-dei is situated six miles north-east of Dulha and about two miles north of Bhagawanpur, which is the head-quarters of the Nepalese Tehsil. This ancient site says Mr. Mukherjee is full of ruins. Whenever he excavated, walls of ancient structures were brought to light and vestiges of some eight Stupas were discovered. Apart from the inscribed pillar, which records the very fact of the Buddha's birth-place which is the most important point in topographical archaeology, the discovery of a magnificent temple in curved bricks proves how advanced was the art of architecture in those ancient times.

Giving his opinion on the report of Mr. Mukherjee's survey, Mr. Vincent A. Smith says that the Rummin-dei mound, which unquestionably represents the Lumbini garden as the actual birth place of Gautama Buddha, is worthy of a detailed survey and thorough exploration. The mound is a compact mass of ruins and seems to include all the ancient eight stupas.

Though Mr. Smith and Mr. Mukherjee were unanimous in urging the exploration of the site, it remained outside the scope of operation of the Indian Archaeological Survey. But the Government of Nepal fortunately does not intend to neglect the exploration and so has taken upon itself the work.—*Social Reformer.*

## YOUNG MEN'S BUDDHIST ASSOCIATION

### 33rd ANNUAL GENERAL MEETING

The thirty-third annual general meeting of the Young Men's Buddhist Association, Colombo, was held at the headquarters, Borella, on 20th February. The Hon. Sir D. B. Jayatilaka presided and there was a large attendance of members.

Proceedings began with Pansil in which all present participated.

Mr. Raja Hewavitarna, the Honorary General Secretary, then read the Minutes of the last general meeting and submitted the report of the Managing Committee, while Mr. V. S. Nanayakkara, Hon. Treasurer, submitted the balance sheet. These were adopted after some discussion.

### Resolutions

Mr. A. Edirisinghe moved and Mr. J. Nanayakkara seconded.

That an evening class should be started at this Y. M. B. A. quarters for a wider study of Buddhism once or twice a week by the members to improve their religious knowledge and intellectual capacity.

Mr. N. J. V. Cooray proposed as an amendment the addition of the following words at the end of the motion:—"Provided a sufficient number of pupils are found."

Dr. D. B. Perera seconded.

The mover of the motion agreeing to the amendment the resolution as amended was carried.

It was further resolved that the Association should hold half-yearly meetings every year to enable all members to review jointly the activities of the Association in the interim, and to consider and deliberate on matters of importance affecting the Association in general.

### Office-Bearers

The election of office-bearers then took place and resulted as follows:

President: Sir D. B. Jayatilaka (re-elected.)

Vice Presidents: Dr. W. A. de Silva, Mr. A. E. de Silva, Mr. P. de S. Kularatna, the Hon. Mr. D. S. Senanayake and Mr. R. L. Pereira, K. C.

Honorary General Secretary: Mr. Hewavitarne (re-elected.)

Honorary Treasurer: Mr. V. S. Nanayakkara (re-elected.)

Managing Committee: Messrs. D. T. Jayasekera, J. A. P. Samarasekera, J. D. de Lanerolle, D. H. Hapugala, G. D. de S. Seneviratna, J. D. N. Abeyewickrama, D. Pandita Gunawardana, D. L. Disanayaka, C. V. Perera, W. Richard de Silva, N. J. V. Cooray, H. Don David, J. N. Jinendradasa, A. Kuruppu, W. F. Abeyekoon, G. J. Silva and Dr. D. B. Perera

Mr. Terence Perera was re-elected Auditor

### Presidential Address

The President, addressing the meeting, said: "I thank you for having elected me for the 33rd time as President of the Y. M. B. A. It certainly is an honour to be re-elected year after year for 33 years (A voice: many more to come). At any rate I think the time is come that I should be put on the

shelf (Cries of Nol Nol). For my part I must say sincerely that my interest in the Y. M. B. A. has grown with the years and will continue to grow. I just want to say a few words in regard to the past year's work and the future prospects of the Association. I think I have spoken of the past history of the Association and I need not take any time in repeating all that I have told. We have passed through difficult times and we have been struggling at one time for our existence and we have faced many difficulties, but because we worked with a sincere purpose we succeeded in overcoming all those difficulties and attaining a certain position of importance as an Association in the Island.

### The Deficit

"During the last two years, owing to the financial difficulties which have troubled all Associations and individuals in this Island, our financial position has to some extent deteriorated. For the first time in our history during the past ten or fifteen years we are faced with a deficit this year. The other day, when Mr. Lloyd George addressed that monster gathering at the Town Hall, he said that to have a deficit is to be in the fashion even with governments. Only we have followed the fashion I do not think it is safe for us at any rate to continue to follow this fashion any longer. (Laughter). So we must try our utmost to get out of this fashion as soon as possible. That is to say, we must devise ways and means to improve our resources and increase our revenue. And I believe that can be done without much effort if we all put our shoulders together.

To-day at this meeting I see a large number of members keenly interested in the welfare of the Association taking part in the proceedings. I want to impress on members that not only on these occasions but during the year also members must realise that a certain responsibility rests upon them no less than upon the members of the Committee of Management. When that idea is grasped by members, I really think that the raising of a thousand or for a matter of that, two thousand rupees in the course of the year is not an impossible or difficult task. I want to ask members to cooperate heartily, and if they do so, I am sure that within the next year, we may be able to be in a position not only to wipe off the deficit but leave a substantial balance to our credit. (Cheers.)

To curtail our working expenses would be worse than death for our Association. Associations like this must justify their existence by doing more and more. If we curtail our activities on the plea of want of funds it would mean not stagnation but worse, it will mean going back. So, gentlemen, I know you would never agree to curtail our activities, activities which are greatly expanding."

### 9,000 Entries for Examination

Continuing, Sir D. B. Jayatilaka said that in the matter of religious examinations much progress had been made. He received a few interesting figures from the Secretary of that branch of activity, Mr. Kuruppu. He learnt that in 1920, when the religious knowledge examination began, there were only 300 pupils and the number began to grow. In 1930 it was 5,366, and on 31st March last year it rose to 7,076. This year the number of entries received had risen to 9,064. (Applause.) On the face of such work how could they plead poverty and suggest curtailment of activities? It was one of the most important things undertaken by the Association. That work must be pushed on for it was very satisfactory to see that within ten years the numbers had reached the total of nine thousand.

### Organising Secretary Complimented.

There were various other activities connected with Association. They had been for many years hoping that it would be possible for them to appoint an Organising Secretary to be in charge of the various activities. They had now secured the services of one who fulfilled their expectations. They had

secured the services of Mr. Siriwardhana who had a very creditable career at the Calcutta University and had been connected with the Maha Bodhi Society, Calcutta, and edited the Maha Bodhi Journal. He was a man of experience and his services were of special value to them. The Association was showing a good deal of energy and life since the Organising Secretary had assumed duties. He hoped that the members would co-operate with him and make the Association more successful than before. They were grateful to their energetic Honorary Secretary who had rendered great service. They had to thank their Honorary Treasurer who filled the role of watch-dog of the Association's finances.

Thirty-three years was but a small period in the life of an Association and people three hundred years hence who belonged to the Y. M. B. A. which might be housed in palatial buildings would think with grateful remembrance of those young men three centuries ago in this country who devoted their time and labour to the cause and discharged their duties conscientiously.

"We are all workers" added The President in conclusion. "whether President, Secretary or ordinary member, we are of the same level—all workers. That is the spirit of the workers in a great and noble cause. Let us see that we do our best, everyone of us, to promote this great cause." (Applause.)

Refreshments were then served, after which an adjournment was made to the lawn where a group photograph was taken.

## GLEANINGS

### A Tibetan Dictionary

A good Tibetan English Dictionary embodying the results of modern researches in the fields of Tibetan linguistics and philology, has long been a great desiderata. Such a Dictionary has now been undertaken by the Institute, and Lama Lobzang Mingyur Dorje and the Director have been placed in charge of this important task. The new dictionary will include besides the printed material found in the already existing Tibetan-English dictionaries, the rich material found in the Sanskrit-Tibetan and Tibetan-Sanskrit dictionaries printed in Tibet, the Mongol-Tibetan dictionaries printed in Mongolia and Transbaikalia, and the several important polyglot dictionaries published in China. Besides the above printed material the compilers will add a vast material collected by them in the course of their researches. The Dictionary will include the Sanskrit equivalents of philosophical terms; loan-words, which will be traced to their origins wherever possible; and an extensive material from the colloquial

language and the various living dialects of Tibet. Work on the dictionary was begun in June, 1931 and it is hoped to bring it to a completion towards 1934.

The first volume of the series "TIBETICA" dedicated to the study of Tibetan antiquity and related subjects, will contain the Director's Study of the Tibetan Dialect of Lahul. The study will be accompanied by a collection of phonetically transcribed Lahuli texts and a vocabulary (Lahuli-English). The volume will be issued in the course of 1932. Two more volumes are in preparation.

(a) Life of Atisha, by the mKhan-po mchims-thams-cad mkhyen-pa.

(b) The History of Buddhism (Chos-byun) by Padma,dkar-po. This important text will be edited in Tibetan, and followed by a translation accompanied by a copious commentary. (Dr. George Roerich in *Roerich Museum Bulletin*.)



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