



THE BUDDHIST

THE ORGAN OF THE

Young Men's Buddhist Association

Vol. III. (New Series) MARCH & APRIL $\frac{2476}{1933}$

Nos. 10 & 11

CONTENTS

	PAGE.
Notes and Comments:—Y. M. B. A; Live Buddhism; Ourselves; Wesak Number	145
The Great Lesson of True Philosophy—by Swami Jnanakanda ...	146
Progress of Buddhism in the West—by Miss G. Constant Launsbery	150
The Heart of Culture—by H. E. Prof. N. de Roerich ...	158
Random Jottings—by A Reader ...	160
The Young Men's Buddhist Association:—	
Annual Meeting and Dinner; ..	161
Report of the Committee of Management for 1932—1933 ..	162

THE BUDDHIST

B.E. 2432 - Established - C.E. 1888.

THE OLDEST ENGLISH JOURNAL OF THE BUDDHISTS.

EDITED BY

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

ANNUAL SUBSCRIPTION

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

Punctual Payment will help both members and the management

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

Phone 3341.

THE YOUNG MEN'S BUDDHIST ASSOCIATION, COLOMBO.

FOUNDED IN 1898 - INCORPORATED.

AN INSTITUTION FOR THE RELIGIOUS AND CULTURAL ADVANCE-
MENT OF BUDDHIST YOUTH

Objects—The Study and Propagation of Buddhism

The encouragement of the practical observance of Buddhism

The promotion of unity and co-operation among Buddhists

The advancement of the physical, intellectual and social welfare of members

Membership—Men, not less than eighteen years of age, having any or all of the above
objects in view, are eligible for membership.

Members are classified as honorary, active and life members.

Any person who has rendered distinguished service to the cause of Buddhism
may be elected an honorary member at a General Meeting of the
Association.

Active members shall pay a minimum subscription of one Rupee a month
or ten Rupees a year or five Rupees a half-year, payable in advance
during the first month of each period.

Any person who gives a donation of not less than Rs. 200/- to the Asso-
ciation may be elected a life member

ANNUAL SUBSCRIPTION Rs 10/- MONTHLY Re. 1/-

Be a Member and help the cause of Buddhism.

THE BUDDHIST

“Sila Paññānato Jayam”

VOL. III New Series

MARCH & APRIL $\frac{2476}{1933}$

Nos. 10 & 11

NOTES AND COMMENTS.

The Y. M. B. A. We publish elsewhere the proceedings of the 34th Annual General Meeting of the Y. M. B. A. together with the report and accounts for the year 1932. We would invite the serious attention of Buddhists to the remarks made by the Chairman Mr. W. A. de Silva, that the membership of the Association was by no means what it should be. It counts about 600 members of whom only about 250 members pay their subscription regularly. This is deplorable. The activities of the Association are manifold, and it is reasonably expected that every member should discharge his obligation in order to sustain and widen the activities now carried on. We congratulate the management for conducting the affairs of the Association during a period of acute depression without any financial loss to it. On the contrary, the accounts show an excess of nearly Rs 2000/- over expenditure. We also take this opportunity to thank the retiring members of the Committee of Management.

* * *

“Live Buddhism.” Mr. W. A. de Silva, M. S. C. as Chairman of the General Meeting in the absence of Sir D. B. Jayatilaka and Miss Launsbery, in her very interesting lecture published elsewhere, rightly called the attention of our countrymen to the importance of living up to the precepts of Buddha Dhamma. We all agree that it is the best form of propaganda that Buddhism can have. In the West where religiosity and priestcraft are losing their hold on the people, few sincere Buddhists who live Buddhism can accomplish what many organizations are required

to do by way of spreading Buddhism. We are one with Miss Launsbery in saying that there should be a training centre here to equip young men and women with a sound knowledge of the Dhamma and foreign languages. We venture to suggest that the leading Buddhist institutions should co-operate for the purpose of establishing a training centre.

* * *

Ourselves It is matter for just pride that we are now in our 45th year of existence. The current issue which is a double number for March and April will complete Volume III in the New Series. The next issue which will also be a double number for May and June in addition to its being the Wesak Number will be out just before the Wesak Day—May, 9. We regret to note that we have not been financially successful during the last two years. The support we received was very scanty. But we have to congratulate ourselves on our being able to obtain the co-operation of many able contributors without whose assistance the publication of this journal would have been impossible. We are grateful to them, and we hope that they will continue to extend to us their kind help for the coming year too.

* * *

Wesak Number A special feature of our Wesak issue will be a reproduction of “Buddha the Giver”, a painting by H. E. Professor Nicholas Roerich who has very kindly informed us that the necessary number of reproductions will be donated by him to be sent out to all subscribers. We are really very thankful to him for this timely gift.

THE GREAT LESSON OF TRUE PHILOSOPHY

By Swami Jnanakanda

The heyday of imaginary philosophy, based on purely imaginary idealism is now a thing of the past. This marks the passing of over a dozen and a half centuries of history in which philosophy, considered as a science in itself, used to be taken as an end in higher studies, though in common aprioristic, and foreign to all investigation or experience. Then, efforts were made to explain the universe without any knowledge of astronomy, or to know the essence of life without knowing even the a b c of biology.

During the last twenty centuries the world has heard of a thousand-and-one systems of philosophies which have sprung up, imposed and then disappeared like mushrooms. Philosophy of purely imaginative bases and functions, as we have said, and also of a transcendence is only to be found in the fakes, freaks and fancies of imagination, depending on it much of the depravity and the ultimate despair of the world. Such easygoing philosophy had seemingly no other preoccupation than how "things and events could or should be". Its outlook was ostensibly a pretention that phenomena, all the beings of the entire universe be subject to their unsubstantial and illogical expositions, instead of giving expression to the creative faculties of the mind.

In all these so-called systems of philosophy one can notice in regular formation a sort of synchronical and tedious repetition, so simple and limited and uniform in every case that they seem to be made in the same mould, boring to the utmost the creative minds anxious to obtain a true conception of the universe as a whole.

During all that time of predominance of *imagination* reason remains unoperative, uncultivated, bribed, bridled

and checked, persecuted or tyrannically tied up. It is the long cynical trend of tragi-comical history (over XX centuries up to the present) in which thought is banished from the individual even as a possibility, and imagination is completely subordinated to blind, irrelevant faith. Then, "ancilla theologiae", reigns, after the reign of a Brahmanic "furore" in India following Asoka's death, and after similar reigns in the decadent Hellene of the Epicureans and Pyronnians, in the Jeremian Roman Colony of the Levantine, in the gloomy Rome of the blood-thirsty "divine" Emperors that lead to Nero's atrocities. It was the irremissible "Golden age" of the dogma.

Then, Revelation was the unique possible "truth", and no one dared to question it nor to doubt the powers of those who first spoke such Revelation. All the Revelations confirmed some sort of orthodoxy. Both labored in a close consortship which made the world their sure domain. Reason was banished and chastized, and that saved faith and allowed it to reign in an unquestioned splendour of glory.

A Galileo, a Darago, a Da Vinci are ostracised; a Bacon, a Luther, a Huc, a Voltaire, a Blavatsky, an Apolonius of Tyana are hostilized; an Archimedes, a Hipatia, a Sinesius, a Kociusco, a Bruno are massacred while the champions of absurdity like Aristotle, Thomas of Aquinas, Augustine the African and Pope Eusebe, the stars of mendacity like St Gerome, the pontiffs of crime like Alexander the great, Cromwell, G. de Bouillon, the bishop that imposed sacrifice upon the virgin of Orleans, and his fellow companions of ministry who imposed a new faith with

the cross as symbol while mercenary sword (inverted crosses) wrought fear and havoc in a stream of human blood, all the great defenders of established orthodoxy and faith were consecrated as glorious individuals in eternal favour of the Gods (that of Religion as well as that of the vulgus populum). The ironical masquerade of self-conceited humanity was on!

The epoch of faith is eloquent. Legions impose it through secret councils, inquisitions or through conciliatory swords and shells wherever the unbelievers, then called "infidels" or "ignominious heathen", have the courage to resist the outrages of the absurdities of untrained imagination termed "Revealed truth", and when they take to peace they discourse on Byzantine motives or hair-splitting Hinduistic riddles or solve crossword puzzles, or they frantically speculate on the future Jap-American war. The Hindus aimed at the colours of the human aura, which in fact cannot be seen by the human eye, and similarly the Byzantines speculated on the colour of the light of transfiguration. Strange indeed it is that the most serious opponents of clear thought should manifest such affection for "light". Nowadays, things are about as worse since we know Theosophists that ponder the colours of Divinity (sic)! All this is called scholasticism, though indeed it is practical barbarism.

Happily nothing is eternal. Voltaire's rebellion led Kant to make a deep breach on the untractable front of dogmatism with his "pure reason" and gave a good hint to Comte who conceived positivism as against dogma that he wanted to overthrow in order to prove reason's right and might over faith. But to succeed he had to banish the imperatives of imagination, and as he did not, he hardly succeeded to give the world but a sort of

desire for something better than that instinctive vegetativeness of ponderous faith. Then Schopenhauer, a great admirer of the Buddha's teachings, came to remedy the defect of Comte's insipient thought and Kant's unnecessary subtleties, and thereon appeared the pragmatists like James, the intuitionists like Bishop Berkeley, Bergson and J. S. Haldane, and finally the "holists" like Gen. Smutts. This puts us on the threshold of a strong aim for spiritualism, affirmed most genially by a great occidental Buddhist, H. P. Blavatsky. But even then there prevailed a sort of prematurity in the mien of the civilized world and faith still holds good its grip and spiritualism seems to stand only through sonorous words, affirmations for wonders and above all in sentimentalist motives. The preference of the human mind for its imagination is really wonderful.

Today, things have changed, and this is a matter of about six years from this date. The world has turned the dangerous corner and now stralls along a wider and more clear avenue. Faith is fastly losing its force and prestige, and in direct proportions reason is gaining favour. And so all the orthodoxies are suffering from attacks from reason, and are staggering in a more or less unsafe way on their false basements, in imminent peril of destruction and substitution, just like the easy glories of faith.

Today, imagination, when staged in public, meets with the challenge of democratic tyrants, and in private it is met by the too precautious scientific investigators, so no sane mind would dare mistake its mirages with the scientific facts nor would anybody call it philosophy according to the old usage.

Philosophy, right attitude towards life, is no more in need of imagination than it is dependent on faith. This is what the great moment we are now going through is proving to us, in the same way as the Buddha did long ago.

The present moment tells us that there is no frontier between science and religion; they are so related that it is not possible in pure logic to say where the one begins and where the other ends.

Buddhist teachings are implicit in this regard. Resuming them we might say that Philosophy is the scrutiny and exaltation of applied Science in all departments of life, and Science is the elaborate process of Philosophy, while Religion is the inner experience of Philosophy and Science, and Art the aesthetic expression of Religious experience. All this is well corroborated by actual scientific investigations. We think, of course, on purely Buddhistic values. That is what differentiates us from the rest of humanity. But let us deal with decisive proofs.

The elaboration of a true (not an imaginative) mode of ethics may belong purely to the domain of Philosophy, yet it could not be arrived at nor expressed without a profound knowledge of modern physico-chemistry and astro-physical cosmology. This is so simple because no true Philosophy be conceived without the absolute possession of the immense treasury of science. This, of course, the people educated in the antiquated schools will never be able to understand. Yet the dominant fact in the trend of thought today is that it is absolutely impossible to speak philosophically without mastering the principles of Science. This is disclosed so clearly now with the diffusion of science by illustrious savants like Jeans, Eddington, Haldane, Heisenberg, Einstein, Planck, Raman, Bose, Dirac, Copton, Millikan. Their profound knowledge on nature's things and

ways entitles, authorizes and permits them to be philosophical infinitely more than the untrained laymen or the pretentious digesters (or indigesters) of books and advocates of dogmas who know only of stale ideas which are out of place in a fastly progressing world.

Classic scholasticism has given us nothing but vagaries. Even its logic was unstable and without exactitude, and conscious of this fact dogmatic institutions don't feel so very sure of their standing, least about their future, and the academic circles in their rush to avoid defeat have chosen to resort to mathematics. Of late the mathematicians stepped in the labyrinth of science and with their strict logical reasoning endeavoured to bring order out of that chaos of faith and imagination affirmed by dogmas, and this marked the advent of pure science with a henceforth definite bulk of precise data and principles well directed towards the solution of the riddles of human ignorance.

The prodigious development of Science makes it no more possible to speak philosophically without a general specialization in all the branches of knowledge. That must be the reason why real philosophers have been scarce for the last twenty five centuries. Who would dare lecture on philosophy now treating on time and space so candidly as Thomas of Aquinas, Kant and Descartes did? Who would brave the ridicule today treating elaborately on the motive and object of life like Aristotle, Spinoza, Hegel and Bergson did deciding "ex cathedra" how things should be? Who could make affirmations without the mathematical conditions postulated by Darago (1), unless for the sake of sheer insanity? And next to that, what is the worth of a dogma, today, anyhow?

(1) Darago said that "All affirmations outside of pure mathematics are absurd."

Assertions, today, are made in laboratories, with precise graphs and meters, spectrographs, electrosopes, microscopes, telescopes, and there alone is true philosophy verily expounded.

It is most probable that science is still undergoing progress, and it is fallible and continuously subject to rectifications. Einstein has modified his General Theory of Relativity at least 15 times during the last 12 years, and yet all he did was to develop the theory of Relativity and Four Dimensions advanced before him by Lorentz and Minkowsky. Now (date: 3 March 1932) Einstein's theory seems like simple arithmetic in comparison to the mechanistic wave theory just advanced by Profs Davisson, Germer and Thompson, which proclaims that for the meeting of three electrons no less than ten dimensions are involved in our physical world. That upsets Euclidean, Copernician, Galilean and Darwinian concepts to the core. And yet it is true, though it seems as improbable as to come across equilateral triangles whose angles are unequal, like speaking of tomorrow as the past or like coming across thirteen trumps in our hand at bridge. Modern geometry and geography prove the undeniable possibility of the two first cases, not the third because it is but a puzzle of impossible solution to catch fools. But just as science is not perfect philosophy will never be complete. Everything is in a mood of imperative progress.

Nevertheless we have received a good lesson from the past as far as science is concerned and it is our duty to take full advantage of it.

But there is a still greater lesson from the past. We mean that of true Philosophy, the clear and precise thoughts advanced by the Buddha.

It might appear rather pretentious to speak here of the Buddha's teachings, yet "*noblesse oblige*", besides that Truth knows no frontier, clan, race nor whatever banner. We feel tempted to swell upon the history of the principles propounded by the Buddha, but it is too long. Bayer once said "I don't investigate to inquire whether others are or not of my opinion but simply to find out how elements react". The Buddha had a similar method, and that is characterized by his zeal in teaching about the fundamentals of a pure life and on the selfsame principles of the Universe, leaving at the same time his disciples in complete liberty to study and experiment. The world has never known a better example of scientific spirit and of ethical tolerance than the Buddha.

But what is important to note here is that the Buddha advanced a philosophic system truly scientific, an achievement not equalled by any of the other philosophers. This Sage had none of the elaborate implements of our modern research laboratories, nor is there any indication that he has had or that he could have had any teachers of great capacity in handling higher mathematics, yet it is an undeniable fact that modern science has not objected to a single one of the tenets of Buddhism nor has it added any new capital principle to its foundations. Further more, Buddhist philosophy responds fully to the development of logic and of higher mathematics. Here is matter for thought for our modern scientists and philosophers like Planck, Einstein, Heisenburg, Dirac, Eddington and Jeans and Haldane, who might find out that their best conclusions were arrived at already twenty-six centuries ago by a mountaineer of northern India, named Gautama, and if they cared to face proofs of their own deficiencies they might learn from his Phi-

losophy the object of their apparent quest, either through higher mathematics or through the most severe research.

Can anything near to that be suggested even remotely of the other existing systems of thought or religious revelations? And for the sake of clarity, we will insist on the fact that Buddha Gautama never pretended to be a Divine being nor that his teaching was of the Revelation type, as he attained it progressively, and only through the slow process of personal experience is it that it will be conceived and lived by his followers.

Buddhism shuns imagination and it stresses the necessity of avoiding faith. In return it constantly reminds one counselling that "Nothing be believed on the ground of authority of so and so, nor without proper and repeated personal experience," and it incites enthusiastic optimism and invites us to a constant self-control. Self preparedness and personal control for a complete experience of life in order to solve the riddles of our ignorance and then attain Liberation from them, seems to be the

unending order of Buddhist Philosophy, and as such this system has passed triumphantly through twenty-five centuries, challenging all the divagations of men.

The main reason why Buddhist Philosophy stands unaffected by the development of science is that it deals directly with definite principles, on foundations that remain unchanging despite all the variations of science and evolution of thought.

How the Buddha attained realization of such philosophy is not our purpose to enquire now. The important thing would be to demonstrate it, as also its superiority or the high standard of its values, but our sole purpose this time is to point out that reality, indicating the futility of all search outside of its expressions.

All this every Buddhist must necessarily know as well as the people who would follow the quest of Truth, even though they might have preferences either for the super-psychology or paramount philosophy (*Pragna*), or the Right Meditation (*Samadhi*) or Noble Activity of Life (*Seela*) or for all of these forms of true Buddhism.

PROGRESS OF BUDDHISM IN THE WEST.

By Miss G Constant Launsbery,

President, Friends of Buddhism, Paris.

For the hospitality shown to us by distinguished Buddhists since our arrival in Ceylon, gives us, I hope, the right to call you friends.

We have not come as tourists to admire the beauty of your marvellous island, but as students seeking a greater beauty, the incomparable beauty of truth, that lightens us through the Triple Gem. Only in a Buddhist land can one absorb the atmosphere, and feel the devotion of a people (I wish I could say the devotion of an entire country), to the law of the Supremely Enlightened One.

We are asked to tell you what has been accomplished in the West, what we are doing, and to consider with you what should be undertaken in the near future.

As an American, I feel I should publicly express our gratitude to the late Col. Olcott, who helped many in Ceylon, to rediscover the truth they had forgotten. I assisted with deep interest at Pirit and Dana celebrated in memory of him at the Dharmaraja College in Kandy.

Buddhism up to the time of Madame Blavatsky was considered a heathen faith. And, although today she is often repu-

diated, her efforts first awakened a great interest, and forced Western mind to investigate Oriental ideas

In America, Emerson, in Germany, Schopenhauer, owed the best of their Philosophy to Buddhist reading. But Blavatsky, although she often presented ideas imperfectly, was the first to awake great public interest. Col. Olcott was wise and his method is for all times, schools, and more schools, for children, and for grown up students. Schools also, where the West may meet the East and study the Dhamma, is the need Today.

Now after Blavatsky and after Olcott, there was a lull. People often want Prophets, Krishnamurti or others have been sent forth. Many are they who wish to be told what they must think. but, in the various prophets, Swamis and others who have been sent to the other continents, there has been small wisdom, and no method or discipline.

General interest was lagging, when first the Rev. Dharmapala sent Bhikkhus from Ceylon to the London Mission Buddhism seems to have come to the West in waves, sometimes advancing, sometimes receding. At the present moment the tide is coming in, and the Maha-Bodhi Society has bravely launched its boat over the black waters.

If Buddhism could, as the Rev. Dharmapala plans, become firmly rooted in India, and in the Western world, we should have a force that would gradually sweep away the evils of war, class hatred, race prejudices, and caste distinctions, which are not entirely absent even in Ceylon

The Babel of tongues is the greatest barrier in India as in Europe; we must have trained men to speak to the heart of the people in their native languages.

Before going into the important subject of what we can do at this critical

moment when war threatens and we are all living in the midst of political and economical chaos, let us examine the elements we have to work with.

BUDDHIST CENTERS

Although you probably know something about the various groups in Europe that are furthering the study of Buddhism it is well to review them.

The Maha Bodhi Society in London has the honour of being the only center presided over by the Venerable Bhikkhus from Ceylon. There is also a small Buddhist Group studying in Dublin. A second Society, The Buddhist Lodge, in London is doing valuable work too.

In France, our Society, Les Amis du Bouddhisme, has for three years been bringing the Bhikkhus from London to give private and public lectures on the Dhamma, thereby teaching the pure tradition of Thera Vada. We are, I think the only legally constituted association in France for the study of Buddhism, but a group at Nice under the leadership of Countess Prozor (who died recently) could be developed. Not far from Nice Madame David Neel, at Digne, has recently written me that she will, this summer, organize a course of studies at her estate, and this should be useful.

During the summer, in Italy, on the beautiful Lake Maggiore, there is a student group. Professor Lorenzo who lives at Naples has rendered a great service in his translation of the Majjhima Nikāya into Italian

Germany has several groups and very able men working for Buddhism. Of them Dr. Dahlke has certainly attained the best results and profited most by his studies in Ceylon at the Parama Dhamma Cetiya. His scientific training and his powers of intuition seems to have enabled him truly to present the Thera Vada teachings. Since his death, his

Buddhist House in Berlin is carrying on his work. The Rev. Rahula Sankrityāyana, after visiting us in Paris, spent some days there.

Dr. Grimm's work and writings are well known, his late books however have recently been criticised in your Buddhist reviews, for he too (like Mrs. Rhys Davids, though to a lesser extent) after having rendered great service, wishes to interpret according to individual ideas, certain Doctrines of the Buddha. I will touch upon this later for it is important. Walter Persian in Hamburg manages the Upasaka Buddhassa; Munich has a group working under Prof. Schwab. Martin Steinke has also a group of Buddhist enthusiasts. Hungary has a Buddhist Center in Budapest. Russia, and lately Georgia are showing more and more interest. Prof. Schterbasky is considered by many to be the ablest exponent of Buddhism in Europe, there should be much field for Buddhism in Russia later on, and recently, two Bhikkhus, I am told, have been spreading Buddhism in Georgia.

In Zurich, Basil Guirkowsky, a Russian refugee, well versed in Buddhism, has recently established a Buddhist center. I think Buddhism could gain much ground in Switzerland. Last winter, Madame David Neel gave lectures in Geneva, that created a wide interest in Buddhism.

You can see that students of Buddhism are scattered here and there over Europe, what is most needed is to strengthen these groups, and to link them up, leaving each group free to present Buddhism in a way that will best appeal to each race and group because of racial differences. No Westerner can do this, only an orthodox Buddhist center in such a country as Ceylon, could unite these branches, co-ordinate their work and

baffle any attempts at changing the interpretation of the Dhamma. If in the West you want to become a Buddhist you have to beg for instruction, nobody forces you to become a Buddhist therefore those who wish to believe in an *atma* are quite free to do so, but not free to misinterpret Buddhism to suit their desires—let them leave Buddhism alone.

After consulting with the Hon. Secretary of our Society, we have come to the conclusion that the Maha Bodhi center in London could radiate its influence over the whole of Europe.

It would be most effective to have Bhikkhus trained in the best known languages, but a skilled translator, who is a Buddhist, can, as we do in Paris, present the teaching in the vernacular of the country. I have elsewhere in this lecture stated the reasons why I think none but an orthodox Bhikkhu is qualified to teach pure Buddhism, or to supplement and control the teachings given by instructed Westerners.

Later on a Vihara might be erected, such a beautiful building as the Kelaniya Monastery with its sober frescoes (best suited to our northern colouring) could be reproduced. A Dharmasala and lodgings for students would be useful. All this must be in some quiet place, not in London or any noisy town, people would go there to study and meditate.

But we should not begin by putting money in stones, first we must spread the teaching and absorb Buddhism in our hearts. For us in France, books are of the greatest necessity. An accurate translation of the *Ti-Pitaka* is urgent. Public reading rooms in the center of great cities are a necessity. Some such room near the University of Paris we hope to obtain, at present we are using a large room in my home.

A place, however small, facing the British Museum would give better results than can be obtained at the headquarters of the Maha Bodhi, far from the center of the town. I believe in letting people go to the living fountain heads of wisdom, read Lord Buddha's own words, and then ask questions. The Bhikkhus in London now hold classes for reading and explaining the Scriptures, and this is a great help.

We ourselves have started translations into French, and have published under Bhikkhu Silācāra's control, a Dhammapada, and are preparing a Majjhima Nikaya. There are too many books about Buddhism, what we need is the Books on Buddhism. If we can have well equipped Libraries, and itinerant Bhikkhus travelling and lecturing in 4 or 5 great cities, the mass of ignorance and of dangerous half learning will be dispelled.

Simple shrine rooms for symbolic worship may be established later, and will appeal to some people, but we are shy of rites and ceremonies, and people are likely to take these literally misinterpreting the spirit, this would be misleading. For the West has seen too much superstition attached to relics and rites, and is suspicious of ceremonies.

I shall briefly tell you what has been accomplished and what mistakes have been made, and then dwell at length on what we consider should be done immediately to help Buddhism gain a strong foothold, for this is at present the most important thing.

The growth of Buddhism in the West will depend on financial and political conditions, the starving or the wounded cannot turn to philosophy. But suffering and privation have brought home to many a man the truth about sorrow and impermanence.

However, it is in peaceful places, and in times of peace, that one must concentrate on the teaching of the Law. It is your duty, and our duty, by every means to help the coming of Peace. I say no religion but Buddhism has ever established a millenium on earth such as evidenced in the time of Asoka.

It is also to the intellectual elite that we must first make an appeal. In most countries they have no faith in the Dogmas once taught, and there are many unsatisfied by purely materialistic philosophy. The logic, the reason, the scientific construction of the Law of Causation satisfies the enquiring mind.

In our Society we have the man of science, the artist, the philosopher, the compassionate, all these are satisfied by the wisdom, the rich beauty and the marvellously constructed theories of Buddhism, while the Pure of heart find here the perfect training in morality.

Writers like Anatole France, statesmen like Clemenceau in France, have paid the highest tribute to Buddhism.

Today we wish to do our own thinking. Buddhism leaves us free, advises us to analyse, to reflect, and to hold to what seems to us true, moreover Buddhism helps us to purify our nature and leads us to higher and higher states of consciousness. How can we do this? Only by some definite method. Buddhism gives us its marvellous system of training, its freely consented self-discipline. Method and wisdom go hand in hand.

Now Lord Buddha has said that the teaching is a raft to get one over the ocean of suffering, the suffering of separate existence and its selfishness, on to the shore of selflessness, a state of liberation, in the Peace of Nibbāna.

No wise man floating on a raft will try to change the planks of the structure of

the raft. Yet this is just what some learned western Buddhists wish to do, thinking they can build better than the Sangha has built.

This is a danger, the raft is marvelously put together, you cannot take out the plank of Anatta, and substitute Atta, it will not fit and the raft may sink.

That the Dhamma may remain unchanged, it is necessary that the Bhikkhus with the force of tradition behind them, with enlightened understanding teach the primitive, the pure doctrine, to prevent the confusion caused by Western minds, taking out, or putting in, whatever appeals to them.

This is why the instruction of the Bhikkhus is necessary at present in the West and why Westerners should come to Burma to Siam to Ceylon for instruction.

BHIKKHUS

Now I must touch on a delicate and critical subject. The question has been raised, is it wise, is it advisable to send Bhikkhus to Europe? Would it not be wiser to educate Westerners and send them back to expound the Dhamma? Certainly this is advisable and useful, but it will take some time, and necessitate a kind of center for Western students, both men and women, in Ceylon. Even that will be insufficient, for I find that it takes not only book learning, but long years of thinking along Buddhist line of thought, before one can present not only the letter, but also the spirit of Buddhism.

Not propaganda, not the intolerant superiority of any missionary kind will serve Buddhism. An intelligence grown gentle and compassionate, mellowed by years of purified unselfish living is necessary to enable one to expound the essential principles. Intuition of Buddhist feeling, and sensibility must be developed.

The Westerners, by temperament, seem to insist on the negative side, even Bhikkhu Nyanatiloka uses the word "extinction" for Nibbāna instead of saying "extinction of Desire." Therefore we hear on all sides that Buddhism is Pessimistic, a negation of life, nihilistic. Yet surely the Scriptures tell us that life here is the finest field of merit, and once grasping and greed have been renounced, a certain happiness and confidence is born in the heart of the disciple—a joy in working for his own liberation, and in living a life of Service.

Now the Dhamma of the Buddha, as expounded by the Bhikkhus breathes a spirit of gentleness, and if it cuts with the sword of intelligence many of the ties that bind us to selfish life with our ideas of individualism, it gives us a vision of a life that is constructive, sympathetic, a life of service lived without thought of self, and this life leads to perfections the self also. For purification of selfish ideas and aims lead to Peace.

I say that before the coming of the Bhikkhus to the West, the Dhamma had never been truly taught. The letter, not the spirit had been expounded and often the letter has been modified, sometimes unintentionally by Westerners, according to their temperamental propensities.

A German, however well versed in the Dhamma will not present it as an Englishman would. Undoubtedly Buddhism may be approached in different ways, the rational, the scientific side will appeal to some, the great spirit of compassion the ideal of Ahimsa to others. But here lies a danger—as I have already hinted—*loss of cohesion* and of consistancy, that is why the true Buddhist Dhamma needs the Buddhist Bhikkhu to instruct us in the subtle meaning and the spirit of orthodox Buddhism, which is based upon Intelligence and Compassion.

For the East, although using various methods (such as Hindu Yoga) has, as its ideal, sought to escape from the bounds of our limited personality whether the Aim be that of Yoga, Union with Brahm, or Buddhist Nibbāna

Moksha, Liberation from the limitation of the lesser self is the ideal of Asia, while Europe has sought to intensify individuality, not union but multiplicity, seeking personal, permanent and immortality. This has led to warring creeds, to division, to great selfishnesses in the aims of nations and men.

This way of thinking is also a stumbling block to the Westerner presenting Buddhism. He is inclined as soon as he becomes Buddhist to become intolerant, to think himself superior, to forget the Bodhisattva ideal.

The true Bhikkhu is above all petty aspirations of personality, he knows that the gift of the Dhamma is the greatest of gifts and he wishes to give a pure unadulterated gift

It is marvellous that over a great lapse of time, extinguished here, persecuted there, corrupted by the ideas of primitive religions with which it has come in contact, Buddhism has survived like a mighty river whose pure waters sweeps away or cleanse all the impurities cast into its living stream. It has not only survived, but it is a living force growing stronger. The truth of the Essential ideas is the cause of this vitality, and until there is a large community of Buddhists in the West thinking and living Buddhism, it will not be possible entirely to give over the teaching of the Dhamma to Westerners.

It is logical that only a Bhikkhu can live the full life of a Buddhist, and it is logical that meditation should play a large part in the life of a Bhikkhu.

I regret that today it is difficult to find instruction in higher meditation in Ceylon. For nothing modifies and purifies character as quickly as meditation, and there is a great need for instruction in this branch of the Eight-fold Path.

I have heard some criticism in Europe, and a great deal of criticism since I have arrived here, of certain Bhikkhus in London. I think it is a very healthy attitude, and a sign of true devotion to the Sangha, that you wish, that you demand of your Bhikkhus a life according to their vows, freely consented.

But while mistakes have been made, the Western public does not demand what you rightly expect of your priests, perhaps I should rather say, it is ignorant of the rules and regulations and does not understand the great value of the discipline.

As far as we are concerned the benefit derived from the teaching, which has been sincere and dignified, has certainly outweighed any mistake on the part of the Bhikkhus.

Nevertheless it is necessary that you should send only reliable men of exceptional character and that you should not leave them too long separated from the inspiring example and the purified atmosphere of their native Viharas.

You have recently imitated certain Christian methods of missionary organization. The Y. M. B. A. is a necessary society to accomplish work such as is done for Christians by the Y. M. C. A. Very often the Catholics have selected their best men for the Asiatic Missions. So too you should send us especially trained men, men knowing English, French, and German, men who living in such a center as London could travel and preach all over Europe.

I do not mean men able to dispute philosophical conceptions according to

Western ideas, that is vain and misleading. I mean men thoroughly versed in the languages, men strictly observing the vows they have taken, men given to meditation, who will not become tainted by the glamour of great cities, and let these men return often to bathe in the living springs of Ceylon Buddhism, above all let them be men of spiritual insight.

Some say you have not helped us enough in spreading Buddhism and that Ceylon is indifferent toward the Western world, but I realize that you have still a great work to do here, that Ceylon needs more money for her own people, and the increase of Buddhist Schools combining modern hygienic conditions with the Ancient ideals, has given me a great pleasure.

In this great work you should more and more interest your women. Their intelligence, their gentleness could be of great benefit in the Buddhist revival; for the freedom of woman in a country is said to give the measure of a country's high civilisation. Buddhist women are free, they will use their freedom for service—more and more if you ask this of them.

THE NEEDS.

If in any country, if in any considerable part of a country to-day, the Buddhist life could be lived, if all sentient beings, animals as well as men, in such a country were granted their happiness, such a spiritual example would draw people from far and near, to admire and to practise the Dhamma of the Buddha.

For I say that what we need today, what we are thirsting for, is high spiritual example, in a country, or in a man. Let Ceylon bring forth a Buddhist Gandhi, fearless and peaceful, ready to suffer all things, even ridicule for the sake of Dhamma Compassion united to intelligence is irresistible. There is no flame in

the presentation of the Dhamma as it has been given us. Not philosophy, not metaphysics however interesting, will satisfy the hunger of the world at any time. No doctrine contrary to reason and science will be able to endure very much longer. The living Dhamma based on reason, and purifying men of selfishness and of cruelty, is not for man's intellectual delectation, it is to be liked, and if really believed in, almost instructively one begins to live according to the light acquired, then, as veil after veil of ignorance falls, the purer the life the greater the vision, and the light of the Bodhi.

Now when I first heard that an Italian Bhikkhu called for 10 lion hearted Bhikkhus to start a preaching pilgrimage, even as of old, it seemed to me ridiculous, in the light of modern conditions: passports, formalities, police regulations etc. But these men, I am told, have started; if in them there is the pure flame—if they can awaken Asia—then, in some twelve years time there will be masses of people everywhere thirsting for as much spiritual nourishment as they can give. Many are hardened by greed, many are blinded by ignorance, but the heart of the multitude is what it always was, it realizes the Dukkha of life, it longs for escape and higher states of consciousness, it asks for living examples to teach men that it is possible to live the Dhamma.

Hero worship, a belief embodied in a man, a manifest example, is a pathetic need of humanity.

The spirit of pilgrimage and of crusades is an eternal spirit. No god has ever had the absolute compassion of the Buddha. No religion has taught man that his great dignity lies in the fact that the Light is within him, that it is in each of us that he can free himself from the limitations of self and the phenomenal world—and that no one else can accomplish this for him.

If we stop to observe, we must realize that we are living in a revolutionary epoch. Politically, economically there is a breaking down of the established order. Communism levelling down to mass rule, and absolutism (called Fascism) are establishing tyrannies. There will be a fight to maintain intellectual freedom, so dear to Buddhism.

To keep alive this freedom in troubled times, centers of Peace are necessary in every country, where one can go, (for a time at least) to study and to meditate, and then, strengthened one can return to the fray, to help to sooth the surge of the struggle.

There should be in Ceylon some such center where men and women could come for Buddhist instruction. No country today can be isolated, no continent is safe from the disorders of another continent, the world is rushing towards a state of chaos. What are we going to do, to prepare a brighter future, when the storm shall have swept down the barriers of so-called civilisation?

Much depends on the young men of Buddhist countries. You know that the world is getting nowhere by cut-throat competition, in its wish for material gain. But you alone, as Buddhists, know the reason for this, and that the cause of our suffering is selfish desire.

The aim of these last 100 years has been to create more and more demand for material things, to increase the volume of commerce, to awake desires, to exploit the individual desires of possession for the profit of traders. It is a stupid aim, and short sighted, for having flooded the markets, our wealth has begotten its only son—Poverty.

The aim of predatory commerce is in direct opposition to a Buddhist ideal of detachment; to simplicity of living, to helpfulness. Spiritual growth is only at-

tainable after acquiring an indifference to material gain and detachment from vain worldly ambitions. The virtue of Dana is that it teaches us the joy of giving, and the folly of grasping.

Whether we like it or not, the age of competition has failed, and the age of co-operation is dawning.

I think the precept of Ahimsa is at the basis of all possible progress, social or spiritual. The killing of animals not only deprives sentient beings of their happiness, but it hardens the heart and dulls the intuitional sensibilities of man, who having no respect for life (and the right to live) is then willing to kill his fellow-man. Only the Jains and the Buddhists have taught the sublime virtue of not killing.

I am told that the Burmese, during the great war, considered this slaughter the result of the terrible Kamma caused by the daily wholesale slaughter of animals. The pain and terror daily created reacts upon us.

As war again threatens both Asia and the Western world, let us remember that we all are responsible, for we do not teach Ahimsa, we do not live Ahimsa, and we do not work in times of peace to create a state of union that would make war impossible, no leagues can establish peace or produce disarmament. We know that the conqueror as well as the conquered is exhausted and ruined by modern war—and yet we see war staring us in the face.

Only a heart daily trained in Ahimsa is incapable of hatred and slaughter. Buddhism is pure of blood, and tolerant. Let it help us as individuals and as communities to establish the great ideal of Ahimsa in daily life, so that it will become a leading principle in social, economical and political life too. This is what groups of people are doing in the West,

It is your duty, it is your privilege, it is your power to live Buddhism, for the Light of Asia (which has never set) could lead India beyond its caste boundaries—and lead Europe towards an ideal that is Pacific.

Live Ahimsa, breath it forth, then you may keep your happiness, and gaining great merit spread the true happiness of Buddhist ideals over the continents of the world.

Let only 4 men speaking 4 European languages and living the Dhamma, preaching the Dhamma, travel over Europe inspired with the spirit of Oneness, which is far more than fraternity, start a crusade teaching the root doctrine of Ahimsa.

Let them preach the Essential principles of Buddhism, let them point out the folly of desire and attachment, then Buddhism which has come in waves, will spread like an Ocean.

And the time is ripe, you men of Ceylon, do not miss your magnificent opportunity. When the Dhamma had been persecuted in India, you became the custodians of the Faith and spread it abroad. The world has become very small today, distances are abolished, it is for you to set an example of Buddhist life—and spread the pure truth of the Dhamma in the four quarters of the universe—you will be in danger of losing your magnificent spiritual

heritage if you do not share it—with others.

If Asia can take what is useful in our machine-made Western world without letting the machine become her master, she will not fall a prey to imperialistic, military conquest and its Tyranny. If the West can assimilate Buddhist ideas she can overcome the hurry and hate of modern men and nations. Peace first—Peace of the Heart, and then of the hand—and through Peace we may find Perfection. That is the Path for us all to tread.

CONCLUSION

On behalf of our Society, the Hon. Secretary and myself wish to tender a vote of deep gratitude to the admirable Sri Devamitta Dharmapala, for his courage, his faith and his compassionate desire of spreading the Dhamma in the West. You have seen that in spite of difficulties and mistakes, much has been accomplished, and the seed of a great harvest is sown. If Kamma permits the people will reap the benefit.

May his great work in India prosper more and more, and may the West profit and appreciate and follow his example.

Gentlemen, we count on you to redouble your efforts and to draw the link between the different countries closer together.

(An address delivered at the Y. M. B. A.)

THE HEART OF CULTURE

(Presidential Address to the World League of Culture by H. E. Prof. N. de Roerich.)

Culture is reverence of Light. Culture is love of humanity. Culture is fragrance, the unity of life and beauty. Culture is the synthesis of uplifting and sensitive attainments. Culture is the armour of Light. Culture is salvation. Culture is the moving power. Culture is the Heart.

If we gather all the definitions of Culture, we find the synthesis of active Bliss,

the altar of enlightenment and constructive beauty.

Condemnation, disparagement, defiling, melancholy, disintegration and all other characteristics of ignorance do not befit Culture. The great tree of Culture is nourished by an unlimited knowledge, by enlightened labour, incessant creativeness and noble attainment.

The cornerstones of great civilizations support the stronghold of Culture. But from the tower of Culture there radiates the jewel-adamant from the loving, realizing and dauntless Heart.

Love opens these beautiful Gates. As with each true key, so also must this love be true, self-sacrificing, daring, fiery. Where we find the sources of Culture, they are fiery and issue from the very depths. Where Culture has once been born, it cannot be killed. One may annihilate civilization, but Culture, the true spiritual treasure, is eternal.

Therefore the field of Culture is a joyful one. Joyful even during labour. Joyful even during the tense battles with the most obscure ignorance.

The flaming heart is without limitations in the great Infinity.

The Festival of Labour and Constructiveness: A summons to this Festival means a reminder of eternal labour, of the joy of responsibility, and of human dignity.

The labour of the worker for Culture is like the work of a physician. The true physician is acquainted with more than one disease. And not only does the physician cure that which has already occurred, but his wise foresight anticipates the future. The physician not only eradicates the illness, but he labours to improve the health for the whole of life. The physician descends into the darkest cellars in order to carry light and warmth there. The physician is not forgetful of all the amelioration and beautification of life, in order to give joy to the understanding spirit. The physician not only knows of the old epidemics, but he readily acquaints himself with the symptoms of new diseases, which have been induced by the decay of the foundations.

The physician has sage words of counsel for the young and for the old, and is

ready to give everyone encouraging advice. The physician does not cease to extend his knowledge, otherwise he could not answer the needs of the present. The physician does not lose patience or tolerance, because a restraint of feeling would repel the suffering ones against him.

The physician does not fear the sight of human ulcers, because he is concerned only with their cure. The physician collects various curative herbs and stones he knows for their benevolent application. The physician is not weary of hastening with help for the suffering ones at all hours of day or night.

All these qualities are also inherent in the worker for Culture. He is equally ready at all hours of day or night to contribute his help. The worker for Culture always beneficently answers: "I am always ready". His heart is ever open to everything in which experience and knowledge may be useful. Helping, he himself, continually learns, because "in giving, we receive". He is not afraid, for he knows that fear opens the gates of darkness.

The worker for Culture is always youthful, for his heart does not wither. He is movable, because movement is force. He stands vigil on the parapet of bliss, Knowledge and Beauty. He knows what true cooperation is.

All coworkers for Culture are united by rays of the heart. Mountains and oceans are no obstacles to these flaming hearts. They are not dreamers but constructors and smiling ploughmen.

In sending this Greeting of Culture, one cannot do so without a smile, without the call of friendship. Thus we shall meet, thus we shall gather together and labour for Bliss, beauty and knowledge. And we shall do this undeferrably, without losing a day, nor an hour in blissful constructiveness.

RANDOM JOTTINGS

By A Reader.

With all defects—imaginary and real—Ruwanweliseya is being restored and will be completed within a few years. But the restoration will not remove the ugliness of the whole site caused by the hideous modern buildings erected on the compound of the Maha Seya. They should never have been built on the Maluwa. They destroy the whole architectural harmony of the place. A vast compound is a necessary adjunct of a great *thupa*. The compound heightens the aesthetic beauty and serves the purpose of providing ample space for the people to make *pradakshina*. Both these purposes are set at naught by the very unwise step some moderns have taken in erecting these shapeless structures. Atamasthana Committee should exert itself to get the buildings removed and to place the granite statues now in the building in their original positions.

* * *

A still more disgraceful shed has been built on the majestic looking compound of the Jetavan Dageba as it is now known. It is indeed a pity that there has been no control over these great religious edifices during the recent past. Did it not occur to those modern vandals why the compounds of vast sthupas had been paved with granite and kept free of all buildings by their royal benefactors. We are surely a degenerated race. It is strange to think that the Sinhalese of the twentieth century could not refrain from disfiguring the awe inspiring structures saved for us for the last 20 centuries. Even ravages of time have not been so harmful to these monuments of our ancestors as

these hideous, pigmy, and wretched looking sheds. The best thing now to do is to get them removed at once. Will the custodians and patrons of these unwanted miserable huts be amenable to reason? Recent Salaries Commissioners blundered nowhere so seriously as they did in their recommendations in regard to the Archaeological Department. Where one is not interested his attention to it is very little indeed.

* * *

Uninformed Rationalists seem to be making unfair references to the teachings of the Buddha generally called Buddhism. Some of them include the Buddha Dhamma in the category of theology and criticise as such. As a matter of fact Dhamma has nothing to do with theology in any of its multifarious forms. Dhamma knows of no creator; it does not seek salvation by prayer; it has no everlasting hell or heaven; it has no *priests* as Theistic religions have; and it has no Resurrection; nor has it a Revelation. The Buddha through reflection and insight discovered the cause of suffering and laid down a code of practical and human laws for the guidance of humanity, application of which removes the cause of suffering. The ethical principles on which the Dhamma is built are *unalterable* because they are eternal truths. Recent discoveries in Biology and Physics have undermined the very foundations of Theistic religions. But the Dhamma has nothing to fear. It is the only religion—if you call it a religion—which did not persecute thinkers and scientists. Toleration and criticism are its best allies.

THE YOUNG MEN'S BUDDHIST ASSOCIATION.

ANNUAL MEETING AND DINNER

In the absence, through illness of Sir D. B. Jayatilaka, the President, Mr. W. A. de Silva, presided at the annual general meeting of the Colombo Y. M. B. A., held at the Association's Headquarters at Borella on the 13th ult:

Proceedings opened with the observance of "pansil" by those present, after which the Chairman unveiled the photographs of the late Messrs. D. C. Senanayake and J. E. Gunasekera, both of whom, Mr. de Silva remarked, had been among their prominent members.

After the adoption of the report and accounts the following office-bearers were elected for the ensuing year:—

President:—Sir D. B. Jayatilaka;

Vice-Presidents:—Messrs. D. S. Senanayake, R. L. Pereira, K. C., W. A. de Silva, A. E. de Silva, and E. A. L. Wijewardene.

Hony. General Secretary: Mr. Rajah Hewavitarne;

Hony. Treasurer:—Mr. V. S. Nanayakkara,

The following Committee of Management and other sub-Committees were then elected:—Dr. D. B. Perera, Messrs. D. T. Jayasekera, C. C. Senaratne, J. A. P. Samarassekera, D. N. Hapugalle, N. J. V. Cooray, A. Kuruppu, J. N. Jinendradasa, G. J. Silva, J. D. A. Abeyewickrama, W. F. Abeykoon, G. L. H. Perera, E. S. Jayasinghe, H. S. Gunasekera, J. Nanayakkara, A. Jayasinghe and D. N. W. de Silva.

The Chairman then said that the usual Presidential address would, no doubt, be delivered to them at a future meeting when Sir D. B. Jayatilaka was well enough to do so, but at the request of the audience Mr. de Silva consented to make one suggestion which he hoped members would take to heart. It should be their endeavour to live up to the name of a Buddhist Association. If they lived up to the precepts that an Upasaka should follow, they would not only be accomplishing something for themselves but it would be the biggest propaganda which they could desire to have for Buddhism.

ANNUAL DINNER.

Mr. G. C. S. Corea and Mrs. Corea were the guests-of-honour at the Annual dinner of

the Y. M. B. A. held on Saturday night at the Association Hall at Borella.

Mr. W. A. de Silva presided and about 80 sat to dinner.

The toast of the King having been duly pledged, Mr. Corea proposed the toast of the Colombo Y. M. B. A. In doing so, he said that they had an Association which would be of very real and great assistance to the national development of the people.

He went on to say that he looked upon the Y. M. B. A. as the cradle of nationalism in Ceylon—the nursery from which would go forth men imbued with courage and hope, men who would be real citizens in every sense of the term. It was a matter of hope for the country, he continued, that the Y. M. B. A. started 33 years ago under humble auspices, should today be flourishing in the full vigour of its manhood. It was from institutions like the Y. M. B. A. that they looked forward to getting the real type of Ceylonese.

He urged them to realise the significance of that old adage "There is a time and tide in the affairs of men" and understand that if they did not take it at the proper time, he ventured to say—he did not claim to have the vision of a prophet, but spoke as a matter-of-fact man—that so far as he could read the signs, the time was at hand and if not made use of may perhaps never come again. Perhaps they saw now in various ways the writing on the wall. If they took that warning, he hoped that they would also be prepared for such action as may be necessary. He was sorry if he had struck a serious note, explained Mr. Corea in conclusion, but he was unfitted by temperament to make after-dinner speeches.

Mr. W. A. de Silva in reply said that the Y. M. B. A. had been fortunate not only in their guests, but also in their members, as was evidenced by the fact that the institution had grown from very small beginnings to its present strength. A matter which should however engaged the attention of the Association was that the membership was by no means what it should be, considering the large Buddhist population, especially in Colombo,

"Today the Y. M. B. A. is going to become both a Young Men's and a Young Women's

Association," remarked Mr De Silva. From his legal knowledge their chief guest would be able to tell them that men and women were equal in the eyes of the Law and when they said Y. M. B. A., it meant an Association of young men and young women, old men and old women. Continuing Mr. De Silva said that publicity in the Press was to a certain extent necessary for the well-being of the country.

Replying to those critics who asked them why if they were good Buddhists they did not retire to the wilds and spend themselves in meditation, Mr. De Silva said that their religion taught them to live and not to die.

Mr. N. J. V. Cooray proposed the toast of the guests, and Miss Elliott responded.

Report of the Committee of Management for 1932—1933.

The Committee of Management have pleasure in submitting their 34th Annual Report, together with the audited Accounts, for the past year

1. Meetings The last Annual General Meeting was held on the 20th February, 1932, at the Association Head-quarters when the present Committee was elected to office. Since then 34 meetings of the Committee have been held with an average attendance of eight. It is a matter for regret that there has been a slight falling off of the average attendance from ten to eight. With the increasing responsibilities of the Association every year, a corresponding amount of work is thrown upon the shoulders of the Committee and we sincerely hope that this will be shared by a larger number of members in the future. At the last Annual General Meeting it was proposed that in future a Half yearly General Meeting should be held to review the work done. Accordingly, the last Half-yearly General Meeting was held on 20th August, 1932.

2. Membership. The number of members on the roll at the end of 1931 was 679. 47 new members were enrolled during the year and the names of 16 members were taken off the roll—14 having resigned and 2 deceased.

3. Finances. The Report of the Hony. Treasurer, Mr V. S. Nanayakkara dealing with the finances of the Association and the audited statement of accounts are appended to this report. Any member who will study them will realise that the Association's accounts are in very able hands, Mr. Nanayakkara has not only discharged his exacting duties as Hony. Treasurer but also has acted for the Hony. General Secretary during his absence from the Island. The thanks of the Association are due to him for the very able and painstaking manner in which he has carried out his responsibilities.

4. Hostel The Hostel Committee consists of Messrs. C. Victor Perera, J. Nanayakkara, the Hony. Resident Manager and the Hony.

General Secretary. We are thankful to Mr D L Dissanayake, the Hony. Resident Manager and Mr. J. T. Perera for the smooth working of the Hostel. Mr. Dissanayake relinquished his office on his leaving the Hostel at the end of December, and Mr. J. Nanayakkara has been appointed to fill up this post.

5. Revision of Room Rent.—A Committee was appointed to go into this matter and according to their report an all round reduction of 13% was made as from May, 1932.

6. Organizing Secretary.—The Organizing Secretary's resignation was accepted as from 1st March, 1932. No new appointment has been made since.

Our Activities. Our Activities have, as usual' been in charge of the various departments, elected for that purpose at the last Annual General Meeting, consist of the following:—

1. Religious Examinations
2. Religious Publications
3. Religious Activities
4. English Literary Branch
5. Sinhalese Literary Branch
6. Sports
7. Library & Reading Room.

Religious Examination Department. Of all our activities this department should be counted the most important and perhaps the most progressive. The ever increasing work has been ably handled by Mr. Kuruppu, the Hony Secretary, with the help of Mr. M. D, I. S. Gunasekera. Mr. Gunasekera recently resigned from his post as Clerk to this department and Mr. L. Y. S. Abeyatunga has been appointed to fill the vacancy. It is well to consider the work entailed in despatching and again collecting papers from nearly 9400 students. Mrs. Kuruppu and Mr. A. Jayasinghe have rendered valuable assistance and our sincere thanks are due to them.

The Pupils' Examination. The Pupils' Examination was held on Sunday the 13th March, 1932, at 149 different centres in the Island. 9358

students from 175 schools applied for admission; 7355 were examined at these centres. 3391 passed the examination; 530 with Distinctions, and 89 in the Honours Division; 3964 failed and 2003 were absent.

A conference of the managers and teachers of schools was held on the 19th November, at the Y. M. B. A. to discuss and fix syllabuses of the examinations for 1934.

The Teachers' Examination. This examination was held on Saturday the 30th July at the Y. M. B. A. Colombo. The Rev: H. Vajira assisted by the Secretary, acted as Presiding Examiner. Nineteen candidates from thirteen schools sent in applications; three withdrew and sixteen were present at the examination; of these thirteen secured certificates; viz:—Eleven in the First Division, and two in the Second Division.

The Prize Distribution in connection with both the examinations was held on Saturday the 19th November with the President in the chair, and Mrs D. P. Wijewardene, Lama Etani, of "Sri Ramya," Kollupitiya, gave away the prizes. A very large gathering of Buddhist ladies and gentlemen, including visitors were present on the occasion.

The Association is much indebted to Mrs. D. P. Wijewardene Lama Etani, for donating the cash prizes and meeting the expenses of the Teachers' Examination, annually.

The eighteen Venerable Nayaka Theras and Maha Theras helped us as examiners last year, as in previous years and the thanks of the Association are due to them

Our thanks are also due to those ladies and gentlemen who donated special cash prizes and silver medals in connection with the Pupils' Examination, to the ladies and gentlemen who acted as presiding examiners and supervisors, as well as to those who assisted us in other ways in our activities.

Y. M. B. A. Publications. The following publications were printed during the year:—

1. Sixth Edition of the Buddha Charita Pt. I
10,000 copies
2. Third " " " " Pt. II—
5000 copies
3. Sixth " " Saddharma Manjari Pt. I—
10000 copies.

Religious Activities. The activities of this department have chiefly been confined to making

arrangements of the Sunday sermons and printing the text of the same for free distribution. Mr. J. D. A. Abeyawickrema, the Hony. Secretary of this Department has been carrying on this work for several years with great effort and enthusiasm, as a result the activities of this department have been much appreciated.

During the year 56 sermons were delivered. The attendance at these sermons was very satisfactory and very often the Hall has been taxed to its fullest capacity

The total collection during the year amounts to Rs. 295.21 with which the expenses of Pirikara, printing leaflets, and the travelling expenses of some of the Bhikkhus were met.

The "Wesak" celebrations were conducted as usual. On the evening of 18th May a sermon was delivered by the Ven'ble Sri Pelene Vajira-nāna Nayaka Thera. On the 19th (Vesak Day) the Y. M. B. A. "Sil party" was accommodated in the Association Hall and three sermons were delivered by Bhikkhu Narada, Bhikkhu Vajira and Bhikkhu Ransegoda Saddhananda. On the following Sunday a "Sanghika Dana" with "Pirikara" was given to 25 Bhikkhus.

Our very grateful thanks are due to all the Venerable Nayaka Theras and Theras for their kind co-operation in bringing the Sunday sermons to a success.

We may also record our thanks due to Messrs P. B. Herath, Pandita-Gunawardena, M. David Silva, Bonnie Weerasuriya, V. S. Nanayakkara and R. Hewavitarne for placing their cars at our disposal for conveying Bhikkhus for sermons on Sundays.

English Literary Department—Mr. D. H. Pandita Gunawardena the Hony. Secretary of this Department is responsible for arranging several interesting lectures which attracted crowded audiences. "Three Indian Poets of today" by Mr. K. P. S. Mennon, I. C. S., "A Trip round the Sky with my Telescope" by Dr. F. O. B. Ellison, "Buddhism in England" by Dr. M. D. Ratnasuriya, and "Ten Years of Travels" by Mr. D. P. R. Gunawardena respectively were the lectures well attended by the public.

Mr. H. R. Gunawardena was particularly helpful in making these arrangements and while thanking these gentlemen who accepted our invitations to address public audiences under our auspices we are also thankful to Messrs. Sri Nissanka, W. A. De Silva, P. de S. Kularatne and Dr Colvin de Silva for presiding on the several occasions.

Sinhalese Literary Department.—This department is in the able hands of Mr. W. Richard de Silva who spared no pains in making it very popular. A number of interesting lectures were arranged during the year but only a few of them could be delivered owing to want of audience. The following lectures were delivered during the year:—“Oriental Music” by Mr. M. G. Perera, “Value of Scientific Research” by Dr. S. E. Fernando, “Physical Culture” by Mr. D. S. Samarasinghe, “Tamil Language” by Mr. D. P. Subasinghe “Scientific Sinhalese” by Mr. J. D. De Lanerolle, and “Renaissance of Ayurveda” by Mr. D. B. Lenora, respectively to whom our thanks are due.

In addition to these lectures classes in Tamil were arranged for the benefit of the members but only a few availed themselves of this opportunity.

Sports Department.—Mr. D. L. Dissanayake, the Sports Secretary, relinquished his duties on leaving the Hostel in December and Mr. J. Nanayakkara has been elected to fill the post.

Tennis, Billiards and Ping-Pong were the chief games that attracted members, whilst chess and draughts were not entirely neglected by their votaries. Receipts on account of Tennis amounted to Rs. 151/90 whilst expenditure amounted to Rs. 163/87. A Tennis Tournament among the members was started in July and was abandoned owing to inclement weather. The Membership fee has been reduced to Rs. 1/50 per mensem and it is hoped that more would join the Tennis Club.

Library and Reading Room.—The Library and Reading Room has been very much improved and the Library is now housed in a more spacious room with a larger table. The following periodicals have been added to the Reading Room through the “Buddhist” magazine, The Maha Bodhi Journal, Calcutta, The “British Buddhist” London, the “Buddhism in England” London, the “Dawn” Hyderabad, the “Social Reformer” Bombay, the “Theosophist” Adyar, the “Extreme Asie” Cambodia, The Ceylon Railway Magazine, the “Children’s News” Delhi, the “Aryan Path” Bombay, the “Scholar” Phalghat, the “Kalpaka” Tinnevely, etc., etc. Thanks are due to the President who sends us regularly a number of periodicals.

The Buddhist.—This journal of the Association is one of the oldest Buddhist Magazines in the Island and is edited by the President and Mr. P. P. Siriwardena.

It may be mentioned that a copy is priced at 25 cents and issued free to members who are not in arrear. The cost of printing, postage, travelling allowance of one of the editors and sundry expenses amount to nearly Rs. 120/- a month. It is the duty of all Buddhists to encourage this work.

Flood Relief Fund.—After completing 12 cottages with an iron frame work costing Rs 251/- each. Of the balance remaining Rs. 350/- is being distributed in small sums monthly to various flood sufferers in the Ambatalenpahala area. A sum of Rs. 200/- is being kept back for emergency relief.

Visitors—Sir Hari Sing Gour, member of the Legislative Assembly, Delhi, accompanied by his daughter, paid us two visits. Thanks are due to the President and Mr. P. P. Siriwardena for arranging two interesting lectures which drew large crowds.

Abeyaratne Scholarship.—The Committee decided to award two scholarships of Rs. 20/- each for three years. In order to throw them open to a large number of competitors applications were called from students under 16 years of age who have passed the fourth standard in Sinhalese and Seventh standard in English instead of Fifth standard in Sinhalese and Seventh standard in English as it was the case in the previous years. This was advertised in the morning Press and Masters D. P. Ranasinghe and D. E. P. Gunawardena both of the E. S. L. C. Form of the Government Training College were selected.

New Projects.—We have great pleasure in informing the members that we are making arrangements to provide the Buddhist patients of the Mantivu Leper Asylum with a suitable place of worship. There are about forty Buddhist patients in the Asylum. These unfortunate people suffering from a dire disease and in many cases with no hope of permanent cure, are cut off from the rest of the world without any opportunity for religious practice and observances. The Buddhist patients so placed have repeatedly appealed to us for help in this direction. We have after careful investigation into their requirements decided to build, with the help of the sympathetic public, a shrine room so that their spiritual needs may be satisfied to some extent.

According to the plans that have been prepared, the building is estimated to cost Rs. 2000/-. So far we have been able to collect Rs. 817/50 which amount is not sufficient to

commence building operations. We would therefore make an earnest appeal to those members who have not yet contributed to the Fund to send their mite towards this laudable project.

The above record briefly indicates the nature of the work that has been done during the year, and we sincerely hope that in the manner of our discharging the great responsibilities entrusted to us we have been able to maintain the best

traditions of the institution. In conclusion we beg to thank all our workers for their help ungrudgingly rendered, our members for their whole-hearted support, the Buddhist public for their generous sympathy and the Press for their ready courtesy in publishing news connected with the Association.

RAJAH HEWAVITARNE.

Hony. General Secretary.

On behalf of the Managing Committee.

Report of the Hony. Treasurer.

I have the honour to submit my report on the finances of the association for the year 1932.

Income & Expenditure: A statement showing the Income and Expenditure for the year under review is appended. It will be observed that the Income for the year exceeded the Expenditure by Rs. 1995/22. This appears to be satisfactory considering the fact that in the preceding year there was a deficit of Rs. 1043/07 on the year's working. This satisfactory state of affairs was due to an effective control of the expenditure of the various branches of the association. It is hoped that in the new Year too, the Branch Secretaries will endeavour to carry on their work as economically as possible.

Subscriptions:— The ordinary subscription received from members amounted to Rs. 2172/- as against Rs. 2241/- in the preceding year. It is seriously distressing to find that a large number of members have neglected to pay their subscription. Several attempts were made during the last two years to induce them to pay their dues promptly. The Committee even offered to waive all arrears up to 31st December 1930, if a member agreed to give an undertaking to pay his subscription regularly in future. Personal appeals were made both by the President and the Treasurer in addition to the usual reminders and Collector's calls but to all of them most of the members, I regret to state, appear to have paid no heed. The time is bad no doubt but I venture to suggest that there is not a member who is unable to make a little sacrifice and contribute such a small sum as a Rupee out of his monthly income so that the work of the association may be carried on with greater efficiency and with greater benefits to the members themselves.

Donations:—Rs. 1063.55 received as donations includes a sum of Rs. 500/- remitted by Mudaliyar G. W. Gunaratne, to whom our grateful

thanks are due. This was the legacy left behind by his brother the late Mudaliyar R. F. Gunaratne. The balance is chiefly made up of the cash prizes offered by the members and the Buddhist public which were duly awarded to the successful candidates at the last examination.

Tennis & Billiards Fees:— It is gratifying to record that Billiard fees received have been sufficient to meet the direct expenses of the game while Tennis shows a small loss of Rs. 11.97. The Sports Secretary is expected to see that these games do not necessitate a contribution from the General Funds.

Rent:— Our chief source of income is from Rent which amounted to Rs. 3209.25 in respect of rooms and garages and Rs. 622/- in respect of the Hall. The total rent received during 1932 exceeded that of 1931 by Rs. 279.25 in spite of a reduction made in the rates charged for rooms.

Hostel Fees:— The difference between the Income and Expenditure on this account represents the amount recovered as over-head charges on the working of the hostel which are expected to cover the cost of hostel equipment, lights and other establishment charges.

Religious Publications:— The income under this head is derived from the sale of text books for the Religious Examinations which were published from time to time by the Association. It is a mistaken idea that the income of Rs. 2507/30 shown under this head is available to spend on the Religious Examination and Prize Function. A careful examination of the accounts will show that a discount of Rs. 709/54 has been allowed on the sales and the nett profit of Rs. 1797/76 is buried in the stock which amounted to Rs. 2075/92 at the end of the year. The expenditure of the Examination Branch has therefore been met from the income derived from other sources.

EXPENDITURE.

Salaries & Wages;—The expenditure on Salaries & Wages was Rs. 2115/73 which was less than that of the previous year by Rs 964/61. The decrease was due to the abolition of the post of Organizing Secretary which carried a salary of Rs. 150/- per mensem. The amount shown under this head in the Income and Expenditure Account does not include certain personal emoluments paid by the association and charged direct to the accounts concerned. The total personal emoluments for the year was Rs. 3902/83 arrived at as follows :—

Salaries & Wages of the office staff	
Gardener, Collector etc.	2115. 73
Collector's Commission	204. 10
Hostel Servants' wages	463. 00
Billiard Marker's wages	360. 00
Allowance to Mr Siriwardena for editing the "Buddhist" magazine	500. 00
Salary of the Religious Examination Branch Clerk	260. 00
	<hr/>
Total Rs.	<u>3902. 83</u>

It will be observed that no less than 26.7% of the total income was spent on salaries & wages. The question of reducing the cost of the establishment without impairing its efficiency should I think receive the immediate consideration of the Committee as there is a tendency for the income to go down owing to the continued financial depression as indicated in the drop under subscriptions.

Interest on Buddhist Press Fund:—The sum of Rs. 620.30 appearing against this item represents the amount charged annually as 5% interest on the sum of Rs. 12,406/02 handed over to the association by the Trustees for the purchase of a press. This sum was however used with the consent of those Trustees to redeem a portion of the Mortgage on the association premises. The arrangement was that the association should pay 5% interest on the principal borrowed and use 2/3 of it for the publication of magazine and credit the balance 1/3 back to the Press Fund. The liability to the Press Fund with the accumulated interest now amounts to Rs. 14,492/62 as appearing in the Balance Sheet.

Religious Examination Account:—The expenditure of this Branch continues to increase. It amounted to Rs. 1127.88 in 1932 as compared with Rs. 1044/- in 1931.

The following table gives details of the expenditure under this head:—

<i>Pupils' Examination</i>	<u>1931</u>	<u>1932</u>
Clerk's Salary	260. 00	260. 00
Stationery & Printing	489. 96	585. 49
Advertisements	41. 60	14. 10
Postage	160. 61	171. 89
Travelling Expenses	28. 29	26. 92
Sundries	5. 37	3. 30
	<hr/>	<hr/>
	<u>985. 83</u>	<u>1061. 70</u>

Number of applications received	7076	9358
Cost per applicant	14 cents	11 cts
Number of candidates examined	5330	7355
Cost per candidate	18 cts	14 cts

<i>Teachers' Examination</i>	<u>1931</u>	<u>1932</u>
Stationery & Printing	21. 63	22. 15
Advertisements	13. 75	11. 70
Postage	5. 34	9. 10
Travelling expenses	5. 51	5. 63
Meals to candidates	11. 94	13. 80
Sundries	—	3. 80
	<hr/>	<hr/>
	<u>58. 17</u>	<u>66. 18</u>

Number of applications received	19	19
Cost per applicant	Rs. 3. 06	Rs. 3. 48
Number of candidates examined	15	16
Cost per candidate	Rs. 3. 88	Rs. 4. 14

Mrs. D. P. Wijewardena of "Sri Ramya" Colpetty contributed Rs 50/- annually towards the cost of the Teachers' Examination.

Prize Distribution Account:—Details of the expenditure incurred on this account during the last two years are given below:—

	<u>1931</u>	<u>1932</u>
Cash Prizes	430.00	495.00
Medals	80.04	47.62
Prize Books	181.55	196.93
Stationery & Printing	21.10	8.50
Postage	10.61	11.88
Travelling expenses	2.16	—
Refreshments	79.91	40.42
Sundries	1.18	5.52
	<u>806.55</u>	<u>805.87</u>

The cash prizes include 3 prizes to the value of Rs. 175/- in 1931 and Rs. 225/- in 1932 awarded in respect of the Teacher's Examination.

Balance Sheet:—The balance Sheet at 31st December, 1932 is appended. I think it will be necessary to explain some of the items therein as there may be many who had not followed our accounts with sufficient interest during the last few years. As you are aware, our accounts are now kept on the Income and Expenditure basis according to which all income received and accrued and all expenditure incurred have been brought to account; the amounts outstanding at the end of the year being shown under Sundry Debtors and Sundry Creditors respectively in the Balance Sheet.

Sundry Debtors:—The Sundry Debtors in respect of hostel fees include certain old debts amounting to Rs. 260/50 which is not likely to be recovered. Legal proceedings against these debtors have been taken but it is unlikely that any part of it will be recovered. Rs. 50/- shown as an advance on account of the Elocution Contest was paid to the Literary Secretary in 1929 to meet expenses in connection with an elocution contest which never took place. Most of the other items shown under Sundry Debtors have since been recovered.

Sundry Creditors:—The items shown under this heading with the exception of Rs. 917.34 in respect of the hostel, are small bills received after the closing of the accounts which have since been paid. The item of Rs. 917.34 referred to, is the balance of an amount handed to the association by a hosteller for safe keeping against which his monthly charges are debited.

Abeyaratne Fund:—This Fund is made up of the capital value of the property at Kurunegala Rs 8000/- and the income accrued therefrom Rs. 3199.19. Of this sum, you will be pleased to note Rs. 2000/- has been deposited in the Savings Bank thereby setting aside a great portion of the income received for the fund without utilising it for ordinary expenses. The balance of Rs 1199.19 is kept in current account to meet the expenses in connection with the Kurunegala Property and for the payment of the two Scholarships which have been awarded out of this fund. It is hoped that the committee will always see that any money received on this account in excess of the amounts required for the payment of Scholarships and for the maintenance of the Kurunegala Property is deposited separately in a Bank to its credit.

Building Fund:—The sum of Rs. 334/50 shown under this account was the result of a five Rupee Campaign organised in 1929 for the purpose of settling the balance due on the mortgage of the association premises. The loan was subsequently paid up with collection from the public with the help of the Government and the "Sri Chandrasckera Fund".

Buddhist Magazine Account:—A detailed account showing how the balance of Rs. 382/69 shown in the Balance Sheet has been arrived at is given below:—

EXPENDITURE.

	R.	.
To Printing	688	03
„ Editor's travelling allowance	500	00
„ Postage	85	62
„ Articles for publication	10	00
„ Blocks	43	80
„ Sundries	7	00
	<u>1334</u>	<u>45</u>

INCOME.

By Balance on 1.1.32.	465	12
„ Interest	413	54
„ Subscription	27	00
„ Sale of Magazine	6	10
„ Advertisements	40	00
	<u>951</u>	<u>76</u>
„ Excess of Expenditure over income	382	69
	<u>1334</u>	<u>45</u>

Up to the end of 1931 we were able to carry on the publication of the magazine out of the amount set aside as 2/3 interest of the Buddhist Press Fund. But in the year under review owing to the increase in the cost of publication and the allowance paid to one of the editors we have not only spent the credit balance of Rs. 465/12 at the beginning of the year and the interest of Rs. 413/54 on the Press Fund but have also been compelled to borrow from the general funds Rs. 382/69. This sum, the management of the "Buddhist" is expected to refund to the association. How this account is to be settled is a matter for the new committee to decide. If the magazine is going to be as costly as it had been in 1932, steps should be taken to increase the income of this Branch either by charging a subscription from the members, or by procuring advertisements. If on the other hand the services of an Honorary Editor can be secured, there will be a saving of Rs. 600/ per annum. The annual expenditure will then amount to about Rs. 800/-.

Cash:—The other important item that deserves any comment is "Cash". It gives me great pleasure in being able to submit to you today a Balance Sheet showing a sum of Rs. 2697/15 in the current account after setting aside Rs. 2000/- on account of the Abeyaratne Fund, Rs. 1086/60 on account of the Buddhist Press Fund and Rs. 3000/- on account of the General Fund in Fixed Deposit Account. It shows, that we have so far been able to carry on the ordinary work of the association without utilising the various funds opened for particular purposes. This is indeed a matter for congratulation which I hope would stimulate those who have not so far taken much interest in the association to do so with such enthusiasm and zeal that the next year may show better results both in the finances as well as in the activities of the association.

In conclusion I desire to place on record my appreciation of the services rendered by Mr. J. T. Perera as clerk to the Association.

V. S. NANAYAKKARA,

Hony. Treasurer.

23-1-33.

Income and Expenditure Account for the year ending 31st December 1932.

EXPENDITURE.			INCOME.		
	Rs.	Cts		Rs.	Cts
To Salaries and Wages ...	2115	73	By Subscriptions ...	2172	00
„ Collector's Commission ...	204	10	„ Donations ...	1063	55
„ Lights & Fans ...	735	70	„ Sunday Collections ...	295	21
„ Printing & Stationery ...	104	03	„ Tennis Fees ...	151	90
„ Postage ...	116	27	„ Billiard Fees ...	517	40
„ Telephone ...	250	00	„ Rent of Rooms & Garages ...	3209	25
„ Audit Fees ...	60	00	„ Rent of Hall ...	622	00
„ Religious Examination ...	1127	88	„ Hostel Fees ...	3819	93
„ Religious Prize Distribution... ..	805	87	„ Garden Produce ...	130	00
„ Bana Preaching ...	210	94	„ Religious Publications ...	2507	30
„ Tennis ...	163	87	„ Bank Interest ...	110	18
„ Billiards ...	371	87			
„ Library & Reading Room ...	212	24			
„ Hostel expenditure ...	3546	97			
„ Rates & Taxes ...	525	00			
„ Repairs to building ...	26	47			
„ Insurance ...	93	75			
„ Interest on Buddhist Press Fund ...	620	30			
„ "Vesak" Celebration ...	87	93			
„ Discount on Religious Publications ...	709	54			
„ Depreciation on Furniture etc. ...	325	87			
„ Organizing Secretary's travelling expenses ...	5	70			
„ Sundries ...	183	47			
	12603	50			
Excess of income over expenditure	1995	22			
Rs :	14598	72	Rs..	14598	72

BALANCE SHEET AS AT 31st DECEMBER 1932

CAPITAL & LIABILITIES			PROPERTY & ASSETS		
	Rs.	Cts.		Rs.	Cts.
Abeyaratne Fund ...	11,199	19	FREE HOLD PROPERTY:-		
Buddhist Press Fund ...	13,492	62	Association Premises 71,069.62		
Building Fund ...	334	50	Kurunegala Property 8,000.00		
Kurunegala Property Deposit a/c:	140	00	Maho Property 500.00	79,569	62
Collector's Security Deposit ...	100	00	FURNITURE & WIRELESS SET...	3,440	76
SUNDRY CREDITORS:-			SUNDRY DEBTORS:-		
Hostel a/c J. Samarasinghe 917.34			Resident members on a/c hostel fees 517.63		
Prize Distribution a/c 10.00			Servants' Loans 30.00		
Religious Examination a/c 2.50			Advance on a/c of Elocution contest (1929) 50.00		
"Vesak" Celebration a/c 3.00			Rent of Kurunegala Property outstanding 87.50		
Abeyaratne Fund 60.00			Flood Relief a/c 8.35		
Magazine a/c 3.80	996	64	Prize Distribution a/c 10.00	703	48
CAPITAL ACCOUNT:-			BUDDHIST MAGAZINE a/c ...	382	69
Balance on 1. 1. 32. 66998.05			DEPOSITS:-		
Add excess of income over expenditure during 1932 1995.22	68,993	27	Director of Electrical Undertakings 115.00		
			Colombo Gas & Water Co 30.00	145	00
			STOCK:-		
			Religious Publications ...	2,075	92
			CASH:-		
			In Ceylon Savings Bank on a/c of Abeyaratne Fund Rs. 2,000.00		
			Do on a/c of Bud: Press Fund 1,086.60		
			Do on a/c of Collector's Security 100.00		
			In Post office Savings Bank on a/c of Tennis Club 10.00		
			In National Bank on Fixed Deposit a/c 3,000.00		
			Do on Current a/c 2,697.15		
			In hand 45.00	8,938	75
Rs...	95,256	22	Rs...	95,256	22

V. S. NANAYAKKARA,
Hony; Treasurer.

We certify that the foregoing Revenue Account and Balance Sheet are based on the accounts we have examined for the year ended 31st December, 1932, and that they correctly set forth the affairs of the Young Men's Buddhist Association (Incorporated,) Colombo, as at that date.

TERENCE PERERA & Co.,
Corporate Accountants and Public Auditors.

Colombo, 9th February 1933.

MANTIVU LEPER ASYLUM VIHARA BUILDING FUND

INCOME	Rs.	Cts.	EXPENDITURE	Rs.	Cts.
To Public Subscription up to 31st December, 1932	817	50	By Bank charges ,, Balance in National Bank (No 2 Account)	817	30 20
	817	50		817	50

V. S. NANAYAKKARA
Hony. Treasurer.

FLOOD RELIEF ACCOUNT

INCOME	Rs.	Cts.	EXPENDITURE	Rs.	Cts.
To Balance on 1. 1. 32.	653	79	By Relief rendered in cash ,, Amount spent on dismantling and re-erecting House at Gothatuwa ,, Balance In Hongkong & Shanghai Bank in current account	199 50 404	00 00 79
	653	79		653	79

V. S. NANAYAKKARA
Hony. Treasurer.

OUR BUDDHA DAY NUMBER.

A Splendid Wesak Gift to Your Friends.

REPRODUCTIONS OF

• Professor Nicholas Roerich's Painting
"BUDDHA THE GIVER"

will be sent out with this issue as his Wesak Gift.

Some of the Contributors to its pages:—

SIR HARI SINGH GOUR, H. E. PROF N. DE ROERICH, PANDIT SHEO NARAIN,
DR. G. P. MALALASEKERA, BHIKKHU NARADA, DR. B. C. LAW, PANDIT H.
NANDASARA, J. DE LANEROLLE, ETC., ETC.

Book Your Copy Now. Price 50 cts. each.