

With deepest regret we announce that the Ven: Sri Devamitta Dhammapala passed away at Sarrath on April 29, and was cremated there on May 1. A fuller account will appear in the next issue.



# THE BUDDHIST

THE ORGAN OF THE

## Young Men's Buddhist Association

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# THE BUDDHIST

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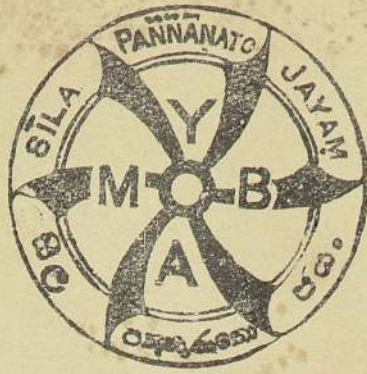


**"BUDDHA - THE GIVER"**

by Nicholas Roerich

(In the Roerich Hall of the Bhārat Kālā Bhawan in Benares).





# THE BUDDHIST

*"Sila Paññanato Jayam"*

VOL. IV (New Series.)

MAY & JUNE  $\frac{2477}{1933}$

Nos. 1 & 2

## NOTES AND COMMENTS.

**Buddha—The Giver** The frontispiece which we have the pleasure of sending out to our readers as a gift from that great philosopher-artist, Nicholas de Roerich, sufficiently expresses the significance of the Great Day which the entire Buddhist world will fittingly celebrate on the full moon day of May (Wesak). It is the 2522<sup>nd</sup> year after the Enlightenment of the Tathagata whose Dhamma liberated man from the bondage of theology and made him responsible for his actions.

"Buddha, the Giver" is one of the latest of Professor Roerich's paintings, and we rejoice that this painting is permanently exhibited in close proximity to the Dhamek Stupa and Mulagandha Kuti Vihara at Sarnath (Isipatana). To a pilgrim who has travelled long distances across mountains and has overcome many hardship the Lord offers the Chalice of Amrita. Thus the last step of ascent of the pilgrim is gloriously crowned. Sharp mountain rocks rise towards the sky reminding of the pillars of Asoka. The original of this painting is in purplish sunset colours, so typical of the great artistic conception of Prof. Roerich. Among other latest paintings of similar magnitude are "Maitreya", "The Arhat", and "The Abode of the Spirit" now in the Roerich Hall of the Allahabad Museum. In all of them is expressed

the same peacefulness which uplifts the hearts of all sincere seekers after the Truth.

We also publish elsewhere a reproduction of his drawing "Tri-Ratna—Three Jewels" amidst flames of purification. It is characteristic of Tibetan art which the Professor admires so much. We believe we are voicing the sentiments of our readers when we say that Professor Roerich deserves the sincere thanks of all who receive his kind and thoughtful gift.

The late Mrs. <sup>\*</sup>Jeremias <sup>\*</sup>Dias It is with deep regret that we have to record the death of Mrs. Dias of Panadura, which occurred on the 26th March. The loss which Ceylon suffered by her death is well nigh irreparable. Member of a leading wealthy family, the late Mrs. Dias led the noble life of a true Buddhist Upasika who was honoured and loved by all on account of her innumerable acts of charity, unfailing generosity, and public spiritedness. She took a very prominent part in the social and religious activities promoting the well-being of the Ceylonese. She supported many useful institutions with liberal donations. Her interest in the education of girls was so great that she founded one of the leading Buddhist girls' colleges—The Visākhā Vidyalaya—at a cost of about Rs. 300,000/-, and



endowed it with an extensive estate. This progressive institution alone entitles her to be classed among the great modern benefactors of Ceylon. Her memory will ever remain enshrined in the various institutions which she so nobly helped. Our sincere sympathy goes out to the members of her family.

**Bhikkhu Rahula** We understand from **Sankrityayana Bhikkhu Ananda Kausal-yayana** of the London Buddhist Mission that **Bhikkhu Rahula** was busy editing a special Archaeological number of a Hindi magazine "Ganga". **Bhikkhu Ananda** writes: "It is an excellent publication covering more than 300 pages. There are more than one article of extraordinary importance e. g., the origin of Mahayana. Now after staying a while at Sarnath and Patna, he intends to go to Kashmir and Ladhaka. In summer, he will be examining the manuscripts at Gilgita, Kashmir."

\* \* \*  
**Y. M. B. A.** This examination was held on the 12th of **Religious** March at about 150 centres. About 10,000 boys and girls have taken the examination this year.

## Wesak Greeting.

(From "Les Amis du Bouddhisme")

To the Y. M. B. A. on behalf of "Les Amis du Bouddhisme" we send our brotherly greeting.

When you read these lines, groups in London and Paris will be celebrating with you the auspicious day of Wesak, paying loving homage to the Lord Buddha; he who extended his compassion to the ploughman, the bullock and the earth worm with equal commiseration, and resolved to find a way out of suffering; he who perfected his intelligence, his reason, his intuition and became the thoroughly Enlightened One, through the merit of his purified Kamma.

May you succeed in bringing your beautiful Buddhist land back to the benevolent rule of the Dhamma, and to a life of freedom and happiness.

Already the Y. M. B. A. is a force in Ceylon, may it prosper and fulfil its purpose.

**G. Constant Lounsbery, B. Sc.**  
 President of "Les Amis du Bouddhisme" Paris.

**M. La Fuente,**  
 Hon'y. Secretary.

## CULLA SETTHI JATAKA

### A Synopsis

(From the Sinhalese *Pansiya-Panas Jataka Pota* now being edited by *Sir D. B. Jayatilaka*)

*The Place:* This Jātaka was related by the Buddha while he was residing at the Mango Grove of Jivaka, the physician, near Rajagaha.

*The Occasion:* In the city of Rajagaha there lived a merchant held to be the wealthiest in the land. A daughter of his ran away with a servant and lived with him in a distant country.

There two sons were born unto them. The elder was named Mahā Panthaka and the younger Culla Panthaka. When the boys grew up, they learned from their mother who her parents were and begged her to take them to their kinsfolk in Rajagaha. Unable to resist their importunacy, she took them to Rajagaha and sent word to her parents



that she had come with her children. But they had not forgotten or forgiven the disgrace she had brought upon the family. So they refused to see her, but asked her to send the two boys to them and go away and live the life she had chosen for herself.

The elder boy, Mahā Panthaka, used to accompany his grandfather to hear the Buddha preach. By frequently listening to the Dhamma, his mind was drawn to the religious life. With the consent of his grandfather he entered the Order, and being ordained in due course, soon became an Arhat.

Some time after he induced his younger brother to join the Order under him and began to train him. But Culla Panthaka proved to be an exceedingly unpromising pupil. He was so dull-witted that he could not memorize a verse of four lines in four months. At last the Thera lost all patience with his brother and plainly told him that he was not fit to be a Bhikkhu and ordered him to leave the Vihāra.

At that time Mahā Panthaka held the office of Distributor of Alms. That day Jivaka, the Physician, came to him and invited the Buddha and his retinue of disciples, numbering five hundred, to the mid-day meal on the following day. Mahā Panthaka accepted the invitation on behalf of the Buddha and all the Bhikkhus except Culla Panthaka whom he pointedly excluded as unfit. Culla Panthaka who heard this conversation, felt greatly disheartened and made up his mind to disrobe himself on the following day.

That morning the Lord Buddha, who knew what was happening, met Culla Panthaka at the gate, as he was leaving the Vihara. Rebuking him gently for not coming to him in his trouble he

brought him to his own residence. There he made the young Bhikkhu sit in the court-yard facing the East and giving him a clean white piece of cloth asked him to go on rubbing it with his hands, repeating the words 'rajoharanam, rajoharanam!'

As Culla Panthaka sat there rubbing the piece of cloth with his hands, he saw how it gradually became dirty. That set him thinking and step by step he came to realise the impermanency of all organic things, and by concentration upon this characteristic he attained to Arhatship and with it acquired a complete knowledge of the Dhamma. By special request he then repaired to the house of Jivaka where the Buddha and the other Bhikkhus had preceded him, and there after the repast, he was deputed by the Master to preach to the gathering.

That afternoon, when the Bhikkhus as usual assembled in the hall of the Vihara, they began to talk of the wonderful way the Buddha helped Culla Panthaka to obtain wisdom and emancipation after he had been sent away by his brother as being hopelessly stupid.

The Buddha then came to the assembly hall and hearing the subject matter of their talk, related the following story of a previous birth in order to show that he had then helped Culla Panthaka to acquire material wealth, just as in this life he led him to secure spiritual bliss:

*The Story:* Once upon a time when Brahmadata was King of Benares, the Bodhisattva was born in a merchant's family. In course of time he became famous as Culla Setthi (the younger millionaire). He was a man of wisdom and understanding, well-versed in the lore of signs and omens. One day, as he was on his way to the Court, he happened to see a



dead rat on the road, and observing the position of the stars at the time he remarked that by means of that dead rat an intelligent person would be able to maintain his family or start some business. A poor man who heard these words thought to himself that the merchant would not have made that remark without some good reason. So he picked up the dead rat and taking it to a shop sold it as food for a cat for a small coin. With this money he bought some jaggery, and carrying a pot of water with him he went to meet the flower-women as they returned to the city with flowers gathered in the forest. He offered them jaggery and water and they in return gave him each a handful of flowers. He sold the flowers and next day with the money thus obtained he bought more jaggery and taking a pot of water with him he met the flower-women as on the previous day. They allowed him to gather flowers from half the trees. By this means he managed to get eight pieces of gold in a few days.

Some time after a great storm swept over the city and the royal park was strewn with leaves and broken branches of trees. The keeper of the park did not know how he could get the rubbish removed from the grounds. Cullantevāsika (by which name the poor man was known) went up to him and offered to have the leaves and branches removed, if he was allowed to make use of them. The keeper of the park readily gave his consent. Cullantevāsika then went to the play-ground of the town boys and induced them by offering them sweets to come with him and remove all the leaves and branches and heap them at the park-gates. There he sold them to a potter for sixteen pieces of gold and five hundred pots. He increased his capital by and

by to twenty-four pieces of gold, and established himself at the gate of the city. There he offered water daily to five hundred grass-cutters as they returned home in the evening. They were greatly pleased with this attention and asked him in what way they could requite him for his kindness. Cullantevāsika replied that he would tell them whenever he needed their help.

One day he heard from a friend trading in foreign lands that a horse dealer would arrive in the city with five hundred horses on the following day. He at once went to the grass-cutters and asked them to give him each a bundle of grass, and agree not to sell their grass until he had disposed of his bundles. The grass-cutters readily agreed to do so. The horse-dealer finding that grass was not available anywhere else, bought his bundles of grass for a thousand pieces of gold.

Some time after he heard from a friend engaged in sea-borne trade of the arrival of a ship laden with merchandise. Thereupon Cullantevāsika hired a splendid equipage for eight pieces of gold and drove in great state to the harbour town. He went on board the ship and gave to the master a valuable ring as an advance for the cargo. He then came ashore and stayed in a house which he had specially reserved for himself. Hearing of the arrival of the ship with merchandise from foreign parts, a hundred merchants from Benares soon came to the port with the object of buying the goods. But they were told on board that they could not purchase the goods as the great merchant who had arrived beforehand had given an advance for them. The merchants then went to see Cullantevāsika, who received them with much ceremony, and after some bargaining agreed to sell them the goods for two hundred thousand pieces of gold.



When he had acquired this vast wealth Cullantevāsika thought to himself that he should show his gratitude to the person by following whose advice he had become a rich man. So he went to Culla Setṭhi and presented him with a hundred thousand pieces of gold. Being questioned by the great merchant as to how he had obtained this wealth Cullantevāsika re-

lated the whole story beginning with the dead rat. Culla Setṭhi was so impressed with the man's intelligence and business capacity that he gave him his only daughter in marriage and made him the heir to his immense wealth.

The Buddha wound up the story by declaring Cullantevāsika to be the Culla Panthaka Thera of this life.

## ORDAINMENT OF QUALITY

By Professor Nicholas Roerich

"If thou wishes to be ahead of thy shadow, turn thy face to the Sun! Brethren, do everything better and labour ever joyously."

During a certain period of synthesis, activity must concentrate on the quality of work. Quantity, as is known, is effective as a messenger for the masses, and is at times admissible in works of the highest Culture; but the movement of Culture never made its imprint either through quantity or through the majority.

A high quality and a refined minority were always the impetus for real achievements of Culture. Very often, even in splendid addresses and writings regarding Culture, it is made evident that Culture begins where people know how to utilize their leisure. If by leisure, we understand the period outside of our routine work, or as we have sometimes called the period of work,—pranayama—then so-called leisure becomes a concentration upon finding a high quality in our activity. How beautiful is the sound of these concentrated strokes of an accumulated energy of high quality, and how their resonance awaken the hearts of nations.

Quality also awakens another characteristic, indispensable to evolutionary processes; it arouses a real sense of respon-

sibility for all that happens, be it even a single affirmation or warning, or even if it appears as a new phase of refinement in something already known. The greatest drama often hides in our presumption that something is common knowledge. This "known" is entered into the category of the habitual, about which people no longer thinks; in other words, not only do they fail to refine but they do not even elevate this concept.

Striving to quality will lead us to many axioms of life which must be reverted into problems for solution, because they demand refinement, accuracy and striving from new angles of our existence. "Non multa, sed multum"—this wise counsel was also given at certain periods of activity. One cannot begin the glorification of Culture with silence. The hermits departed from the world for their silence only after a certain activity, when their silence itself became a thundering spiritual call and a cure for ailments.

How beautiful is the concentrated and responsible motion of the sculptor's chisel, when, after the crude modeling, he begins to sculpture the subtlest features, in which the most minute inexactitude in the precision of the hand may result in an irreparable distortion. As long as the sculptor works in the province of the rudimentary forms, his hand is



permitted the use of either a deep or shallow curvilinear stroke of the chisel. But as soon as he reaches the final interpretation, any distortion would mean a return to chaos, thus his creative enthusiasm becomes more exalted, combined with a great responsibility for each motion of his hand. At such moments the sculptor frequently stands away from his work to view it from various positions in order, when coming closer, to impart to it the inimitable touch. Whereas, during the early days of his work, the sculptor could express his intentions in words, during the final strokes he is more silent, more deeply penetrative, knowing his responsibility for that which he completes.

The quality built up by the entire complexity of circumstances into the work of construction is an especial spiritual joy. In crossing the mountain stream one cannot afford to make a single false step. Likewise, when crossing an abyss upon a string, we ever seem to lose something of our physical weight; and when we are attached by the heart to the spiritual threads, we almost fly over perilous abysses.

Whether we term it enthusiasm, or spiritual upliftment, or perfection in the quality of movement and thought, or a high solemnity in all our feelings, there is no difference in definitions. For him who does not understand solemnity in love, and the exaltation of quality, all other definitions are like stones rolling in

the mountain stream. The judgment of high quality does not consist in the resonance of loud words. In a concentrated solemnity of the heart, this judgment of eternity is resolved. If we dare to pronounce the word Culture, it means we are primarily responsible for quality. The root of the word Culture represents the highest service towards perfection, and this is also our duty in regard to existence.

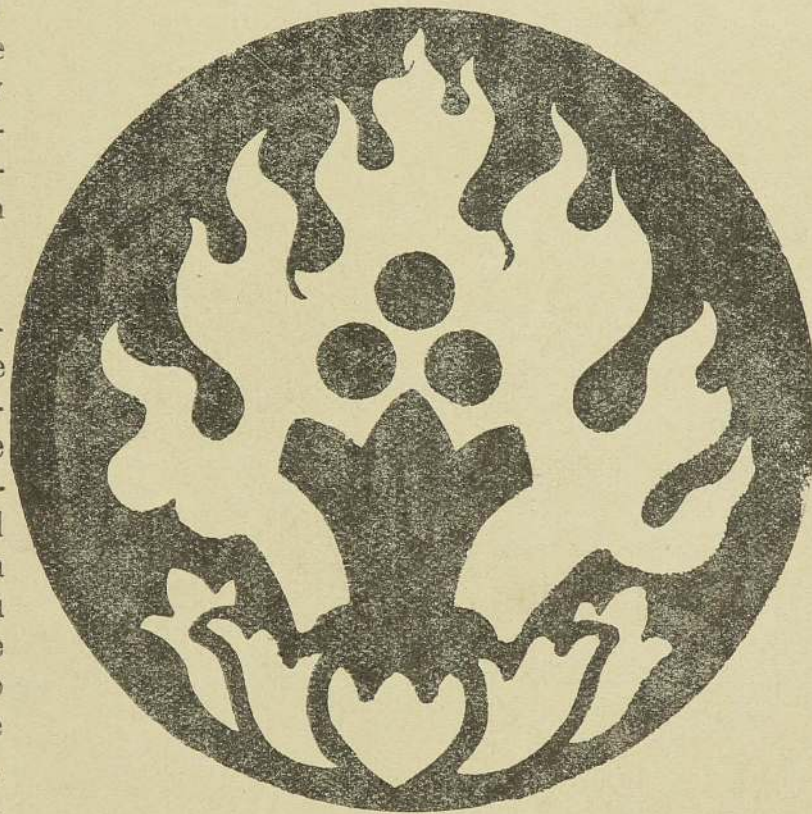
In the aggregations of quality, nothing remains unforeseen, nothing remains forgotten, and of course nothing is distorted

through reasons of self-interest. Great or petty self-interest is so enrooted in the life of humanity through centuries of perversions and denials, that it has become one of the chief enemies of everything achieved above the personal quality.

There have been discussions in the press as to whether the heroic achievements recognized by humanity were prompted

by self-interest. The question has been raised as to whether the deeds of the shepherdess Jeanne D'Arc and the fact that she set herself to the thoughts of the salvation of an entire nation, was impelled by egotism; this question could occur only to the minds of those who are themselves essentially self-centred. In their opinion, not only the achievements, but also the deeds of daily philanthropy are of course called forth only by various degrees of egotism and self-interest.

Such is the canon of the heartless who, judging only by their own nature, sup-



Three Jewels—By Prof. Roerich.



pose that each good act is performed either for a self-interest or for some other material personal benefit, forgetful that these earthly flowers endure but a single day, like the brilliant blossoms of certain cactus which gives a flower but once in its lifetime. Convicting everything as being self-interested, those who are inherently self-interested themselves begin also to assault Culture. They say "these sanctimonious paths are inaccessible to us", as if the functions of Culture demanded some superhuman achievements.

Those who disparage, always consign the reality, which they hate, to the clouds of inaccessibility, in order thus to be rid of it more easily. With pleasure they promote boxing matches, bull fights and contests for speed records. They will bring forward the crudest physical manifestations, in order to erase at least partially everything subtly creative. They are ready to resign the Temple into the hands of the money-lenders, confident that, in line with the era in which we live there will be none to expel them from the Sanctuary, and to sustain that by which the human spirit exists.

Happily, the paths to perfection and the highest quality are in their essence outside of the hands of the money-lenders. The minority thinks of quality. The young heart can think of quality as long as it remains unsullied; no matter along what byways humanity wanders, the process of the enhancing of quality proceeds notwithstanding. Because heroism inhabits the heart of a refined spirit. The accumulations of refinement are beyond the recorded laws.

But let us not enter into the spheres that are inexpressible. Now one must reiterate precisely about the concrete concept of quality in all actions and in every day productiveness. Those who do not

strive to quality had better not speak of Culture. Culture is not modish, not a fashionable conception.

It is the deepest basis of life attached by the most sensitive silvery threads to the Hierarchy of Evolution. Hence, those who have realized the striving to quality are not afraid of derision and they repeat the words of the Apostle—"when you think us dead, we are nevertheless alive". And not only alive, but each one striving to Culture or, in other words, to quality, finds within himself an inexhaustible source of strength and opposition to everything wrathful and destructive. He can repeat the wise saying, "blessed be the obstacles; through them we grow". For him each manifestation of an abstacle is a possibility of elevating the quality.

Through what else then will be conquered the coarsest forms, if not in the radiation of the spirit which is reflected in the quality of each action, each day, each thought. Thus, striving to the highest forms of civilization, daring to think even about Culture, let us not forget that the vitality of striving is created out of the high quality of all action. Our responsibility for Culture lies not in dreams but is manifested in life. And this responsibility verily extends not only to dreams beyond the clouds of some rare festive days, but must be imprinted in every-day life. Quality, beauty, solemnity in love in all its impetuosity and limitlessness, were the unbreakable wings of spirit. Quality, quality, quality, in everything and everywhere!

Of course there will also be found dark elementals who will hiss at everything spiritual and beautiful. "To hell with Culture, cash above all". The sad fate of such depraved men is not enviable. Happily, "Light conquers darkness."

But, what hearty expressions of salutation one can send those who disinter-



tedly and self-sacrificingly fight for Culture! How, then to greet those who through their noble battle help the State to inscribe unforgettable pages of the best achievements. For this battle, as a battle with the densest darkness, is unusually difficult but at the same time it is that true achievement, which will remain imprinted for ages and which represents the best guiding milestones for the young generation.

A noble battle creates also the inexhaustibility of strength and cultivates that radiant enthusiasm with which the eyes glow and the human heart resounds. In the name of the depthless Beauty of the human heart, let us gather and become strong in the luminous victory of Culture.

*Urusvati, Himalayas, 1933.*

## THE EARLY HISTORY OF THE BUDDHIST

By W. A de Silva, M. S. C.

*The Buddhist* was started in December, 1888 as the English supplement of the *Sarasavisandaresa*, and was issued regularly every week for seven years punctually each Friday printed on high class paper and set in very good type. It was equal in its get-up to any well established weekly Review published in England. It consisted of eight pages crown quarto and has recorded in its pages the early history of Buddhist activities in Ceylon in addition to contributions on Buddhism written by well known scholars of the time. In July 1888 a specimen number of *The Buddhist* was issued on the Esala full moon day and was well received, and the Colombo Buddhist Theosophical Society decided to make it a permanent feature of their weekly publication *Sarasavisandaresa*. There were a number of enthusiastic workers. The paper in its first year was edited by C. W. Leadbeater and he had many willing helpers in its production. Rev. Dhammapala Bhikkhu who at the time had devoted his life to the promotion of Buddhist activities with his youthful enthusiasm worked very hard to make the new venture the success it was. Among the editors during the first seven years we find several names.

Leadbeater founded and edited the paper during its first year. Mr. D. C. Pedris edited it for a few months. L. C. Wijeyesinghe Mudliyar's name appears as its editor for some months. From about the second half of the second year A. E. Bultjens became its editor, and he continued it for the next six years. Col. H. S. Olcott contributed a characteristic article to the first number of the new paper, it is worth reproducing today as an indication of the efforts and aspiration of Ceylon Buddhists forty five years ago. We give here a few passages from this interesting paper. (We have reproduced it elsewhere—Eds.)

“In issuing the first number of this Journal the designs of its founders should be very clearly understood. It appears not to create a want but to meet one which they believe to exist already.....” *The Buddhist* is intended to serve as a channel for reaching these English-knowing inquirers; and the best endeavours of its founders and conductors will be made to present the salient points of Buddhism its moralities and current news of its spread in different countries. ....So my Buddhist brothers of Ceylon should take heart and by their devotion to their religion and correct conduct en-



courage our friends in foreign countries to look upon our beautiful Island as the home of the purest form of the Dharma as taught by the TATHAGATO, and of the most consistent people who profess to take it as their guide."

*The Buddhist* during these seven years fulfilled the object of its founders even to a greater extent than they hoped for. Among the contributors to its pages were many well known scholars of Europe. All the local talent rallied round the publication and we have translations from the Buddhist texts and commentaries and original articles on various aspects of Buddhist thought from their pens. Buddhist news from abroad have been regularly and faithfully chronicled. Sir Edwin Arnold was a frequent contributor to *The Buddhist*. In its first volume is a reprint of an article written by Prof. Rhys Davids to the *Spectator* (London) in reply to a savage attack on the Buddhist religion. In the course of this letter Prof Rhys Davids says:—

"I may ask to be allowed to enter a humble protest against the writer's sweeping condemnation and to suggest that there is a very great deal to be said on the other side. No doubt the European with his railways and his tall hats and his hundred ton guns and his exhibitions with their hideous pyramids of gold..... will look down with much contempt on

the wisdom of the East. The Gospel of getting on (in this world and the next) will suit him better for some time to come. But he should at least make sure of his facts....

"Has the writer ever read any Buddhist poetry? Has he ever looked at the wondrous remains of Buddhist art in India? Would we be surprised to learn that the history of the Buddhist Order has its St. Augustine and its St. Francis; its Thomas a' Kempis, its Baronius and its Bernard of Clugny; and that the history of Buddhist peoples has its wise rulers and mighty heroes? Because the blind man with much boldness proclaims that there is nothing lovely; should those who seek for beauty cease to look?"

The publication of *The Buddhist* ceased for some time after its seventh year and was revived again as a weekly edited by W. A. de Silva, and later as a monthly magazine it was handed over to the Young Men's Buddhist Association and was edited by Sir D. B. Jayatilaka. After another period of cessation, the new series under the editorship of Sir D. B. Jayatilaka and Mr. P. P. Siriwardhana is well on its way and is showing a vigour and activity that augurs well for its future progress. The need for "an English organ of the Church of Buddhism" "for the revival and strengthening of the Buddhist religion in this country and its spread in other lands" is as great today as it was in 1888 when *The Buddhist* was founded.

## BUDDHISM OF TODAY AND TOMORROW

By Kalidas Nag, Editor, *India And The World*.

Books on Buddhism in Asiatic as well as non-Asiatic languages are innumerable and even to-day when religion seems to be in the discount, the study of Buddhism is ever extending its jurisdiction through agencies, religious as well as secular. Of the Western countries, England, France, Germany and Italy are well known champions of Buddhistic studies in the academic circles; and Russia, which produced some of the finest Buddhistic scholars like Minayeff, Serge d'Oldenburg

and Tscherbatsky in pre-Soviet days, is reported to organise an intensive study of Buddhism right now when Soviet Russia is on the verge of officially renouncing all religions. Two great principles combined to strengthen the claims of Buddhism and endear the "Enlightened One", Lord Buddha, to modern humanity: an absolute reliance on individual initiative in solving the problems of life and a supreme charity and good-will to all beings. So it is easy for us to



understand why Buddhism holds such a noble record in the past as well as such a sublime prospect of human fellowship in the future. India is proud of her great son who is coming back to his own slowly but surely across the darkness of centuries; and in dedicating this number of our review to the Buddha, we simply record the gratitude of innumerable men and women of India, of Ceylon and Burma, Siam and Cambodia, China and Japan as well as of ever so many big and small organisations of the East and the West who combine in a common respect and homage to that supreme incarnation of human Compassion. He ever urges India to raise herself from the degradation of the present to the lofty plane of spiritual Greater India through the path of universal well-being.

The history of the revival of interest in Buddhism is a fascinating chapter of collaboration between the East and the West. A little over a century ago, Hodgson brought from Nepal a rich collection of MSS. portions of which were utilised by the great French Sanskritist, Eugene Burnouf who brought out (1844) the first systematic history of Buddhism in an European language. And within 100 years from those preliminary investigations we find generations of archæologists, scholars and philosophers collaborating with one another, directly or indirectly, in developing a veritable new science of Buddhology. It is a happy coincidence indeed that the Nepal Darbar, ever renowned for its enlightened tolerance and respect for Hindu culture, has taken up the noble task of excavating Lumbini-Gardens, the birth place of Lord Buddha. The late Maharaja, H. H. Sir Bhim Shamsheer Jung Bahadur Rana, kindly ordered a thorough exploration, in 1930, of the site, as well as for the provision of a rest-house for visitors. The present ruler, H. H. Maharaja Yuddha Shamsheer Jung Bahadur Rana, in the course of his inaugural address delivered on 16th October, 1932 assured of his whole-hearted support to the exploration and conservation work with

these sympathetic words: "Both as a Hindu stronghold and a seat of Buddhism the ancient shrines and sites in the country are many and command veneration of the faithfuls and archæologists alike from far and near. These demand our attention to preserve the traditional culture". Within a year, valuable relics, Buddhistic sculptures and other objects were discovered by Mr. Gokalchand Nogratha, Officer-in-Charge, who is working under the close and careful supervision of the enlightened Prince, General Kaiser Shamsheer Jung Bahadur Rana, who amidst his multifarious official duties, maintain his keen interest in Buddhism and in Indology. Let us hope that Buddhistic research and studies will gain a new impetus now from the Darbar of Nepal. Two of the leading Muhammadan states of India have also generously subsidised the conservation and publication works with regard to Buddhism; the Bhopal state may legitimately be proud of the splendid conservation work in connection with the historic stupa of Sanchi, and His Exalted Highness, The Nizam of Hyderabad, has not only made the most munificent grants for the restoration of the historic Rock-Cut Temples of Ajanta and Ellora in his dominion but also for the publication of the priceless Buddhistic frescos of Ajanta for which the entire scholarly world will be grateful.

Ever since the days of Alexander Cunningham, the Archæological Department of India is attentive to the pressing demands of Buddhist antiquities and Rai Bahadur Daya Ram Sahni, the first Indian Director General of Archæology, recently presented to the Buddhist congregation in the historic city of Sarnath, under the Maha-Bodhi Society, well authenticated relics of the Sakya Sage, Gautama Buddha, discovered in the Chir Tope at Taxila and in a stupa at Nagarjunikonda in the Guntur District.

Indians specially should be grateful to one of their noble cousins from Ceylon,



Venerable Sri Devamitta Dhammapala who after 40 years of heroic struggle with material and psychological difficulties finally triumphed over all trials and vindicated the claim of Buddhism upon the loyalty of his contemporaries. Beginning his career as Anagarika (the Homeless) Dharmapala, coming from one of the richest families of Colombo, settled down in Calcutta in January, 1891, a cheerful and voluntary exile, determined to develop centres of Buddhism in this land of Buddha. The Maha-Bodhi Society was established by him in May, 1892 and just on the completion of the 40th year of uninterrupted service, he was ordained into the High Order of Bhikkhus as Sri Devamitta Dhammapala on the 16th January, 1933. It was in the holy Sarnath that the Lord Buddha turned for the first time the Wheel of The Law, proclaiming his universal religion over 25 centuries ago, and it was here that our revered Dharmapala had his ordination, attended by 11 Nāyaka Theras and 4 Bhikkhus from Ceylon. While we remember with gratitude the incalculable services rendered to us by Rev Dhammapala, we wish that all those who revere Lord Buddha and his revelation would come forward to support the programme of the Maha-Bodhi Society and especially that of the foundation of an International Buddhist Institute at Sarnath, the meeting place of pilgrims of different lands and different ages.

Lastly, we beg to draw the attention of the public to the forthcoming session of the All-World Buddhist Congress which would hold its session in Colombo during the last week of December this year. The provisional agenda of the Congress is quoted below from *The Buddhist, Colombo*: (1) The compilation of a Buddhist Bible, stating the doctrine in a condensed form applicable to all Buddhists, irrespective of its various schools and sects; (2) The survey of the progress of Buddhist thought made in all countries and the plan for popularising the creed every where, especially where it is stagnant or is forgotten or superseded by other reli-

gions; (3) The establishment of a closer union between all Buddhist countries, societies, sects and schools with a view to eliminate their conflicts as far as possible; (4) The wider dissemination of Buddhist thought by means of books, periodicals, lectures, cinema shows and other similar means in all countries; (5) Missionary work, and the establishment of fresh missionary centres and their guidance by a central body; (6) The education of Buddhist communities, scholars and students, and facilities for research and advanced studies in the history, philosophy and tenets of Buddhism; (8) The provision for the establishment of Buddhist libraries and museums and picture galleries, descriptive or illustrative of Buddhist art; (9) The better control of Buddhist endowments and religious foundations; (10) Such other matters as the Assembly gathered may agree to bring forward." We endorse whole-heartedly the programme of the Congress and appeal to all Indians and especially to our brothers and sisters of Burma and Siam, Java and Cambodia, China and Japan—to attend the Congress or to send some concrete token of their spiritual collaboration. Sir Hari Singh Gour, during his last tour through the Far East roused considerable interest in such a Congress and in spite of tragic interludes of violence (may it pass away soon!) now disturbing the lives of Chinese and Japanese, the responses from different parts of the world are quite encouraging. Already Mr. Hsuing Hsi-ling, Ex-Premier of China has assured the organisers of the Congress of his whole-hearted sympathy and support in a recent letter, and a batch of Japanese artists are, even now, quietly covering the walls of the new Vihara at Sarnath with their fresco-prayers. May the fundamental spiritual unity of Asia triumph once more over the trials and tribulations created by the Māra of materialism and may we all unite in our homage to the Immortal Being who dedicated his whole life for the well-being of humanity!



## TO THE FRIENDS OF BUDDHISM.

(Reproduced from the first number of *The Buddhist*.)

In issuing the first number of this Journal the designs of its founders should be very clearly understood. It appears, not to *create* a want, but to meet one which they believe to exist already. Not only among the non-Sinhalese portion of the inhabitants of Ceylon, but also throughout all English-speaking countries there is a great awakening of interest in Buddhism. That beautiful epic of Sir Edwin Arnold's, *The Light of Asia*, has done more, it is safe to say, than any other agency of modern times to create this wide-spread desire. There is probably not a city of any size where English is known where the cultured class have not felt the charm of his mellifluous verse. He has succeeded with exquisite art in depicting the personality, the character, and the surroundings of the TATHAGATO, and in rendering explicit some of His most metaphysical discourses—such for example, as the Dhammachakkappavattana Sutta. True, the ground had been prepared by the literary labours of Professor Max Muller, Burnouf, Rhys Davids, and other Western Orientalists; and in a very marked and especial degree by the spread of the Theosophical Society. This latter fact has been strikingly shown in the recent article of M. Eugene Burnouf of Paris, the illustrious writer of Buddhism. A still further and perhaps more striking evidence is furnished by the multiplication of editions of the *Buddhist Catechism*, already published in fourteen languages, and now passing through the press at Stockholm in the Swedish tongue, making the fifteenth. Upon my recent voyage from Europe to Bombay I was specially invited to lecture upon Buddhism to the passengers, numbering over four hundred and including all the Judges of the High Court at Calcutta, several English peers and peeresses, and many Indian officials

of high rank. The Buddhists of Ceylon will do well to bear these facts in mind when they are taunted and insulted for their religion by local adversaries. *The Buddhist* is intended to serve as a channel for reaching these English-knowing enquirers; and the best endeavours of its founders and conductors will be made to present the salient points of Buddhism, its moralities, and current news of its spread in different countries. It is already known in Ceylon that I am expecting to go in January to Japan to render such help as I can give to our co-religionists, who find themselves in much the same difficulties as were the Sinhalese Buddhists in 1880, when Madam Blavatsky and I first visited the Island. From this visit there is likely to result a close and brotherly relationship between the Buddhists of the two countries. It has long been my dream to bring about such international Buddhistic intimacies between all peoples of our faith. Colombo is already in loving intercourse with its co-religionists in the Chittagong hill-districts, and to some extent with Burma. His Royal Highness Prince Chandradhat Chudhathar of Siam published his views in the *Theosophist* for November; this I hope may be followed by a closer friendship between the Siamese Royal House and the poor Buddhists of Ceylon, who so badly need such sympathy and encouragement. From Cambodia I have not heard, but I should not be surprised to receive encouraging news from China.

So my Buddhist brothers of Ceylon should take heart, and by their devotion to their religion and correct conduct encourage our friends in foreign countries to look upon our beautiful Island as the home of the purest form of the DHARMA as taught by the TATHAGATO, and of the most consistent people who profess to take it as their guide.

H. S. OLCOTT,

*President of the Theosophical Society.*



## THE Y. M. B. A. IN 1901

By C. Jinarajadasa

My connection with Ceylon, the land of my birth, is really slight, since all my life's work has been done outside the Island. Yet undoubtedly it was a piece of good Karma that I was born in a Buddhist family, and not here on the mainland of India in a Hindu family. For being a Buddhist has enabled me to be free of various mental encumbrances which act like chains on the mind of the ordinary young Hindu, unless of course he has sufficient character to break away from them and take a stand against orthodoxy.

On my return to Ceylon after eleven years' residence in England, naturally my mentality was moulded by the education which I had received. As I had studied Sanskrit for four years under Professor E. B. Cowell, I had what might be called the "critical apparatus" of the Oriental scholar. Since I am profoundly attached to the personality of the Lord Buddha, my desire was to understand His teaching, and if possible discover what was His original teaching. For it is obvious that the teaching as found today in the Pitakas is far too unnatural in expression to have been the actual words of a living Teacher addressing an audience. I was familiar with the value of the work that had been done by Christian scholars regarding the "Higher Criticism" of Christianity, and therefore I desired to do something of the kind for Buddhism. Though my knowledge of Sanskrit was fairly advanced, that of Pāli was slight. But anyone who knows Sanskrit well and the Prakrit dialects can get into Pāli in a few hours.

It was my desire to begin such a kind of work as Mrs. Rhys Davids is doing

today, and it promptly got me into hot water with my Buddhist friends. I began reading some Pāli with the late Mahagoda Nanissara Thero. I edited the magazine "The Buddhist" for about a year, and started a series of articles called "The Higher Criticism of Buddhism". The result was that, after the second article, Mr. H. Dharmapala, as he then was, called a public meeting at Maligakanda, with the High Priest Sumangala in the chair, to denounce the heresies which were being started by me. The only element of humour in the situation was that a Committee was appointed to go further into my misdeeds, and I myself the culprit was appointed a member of it. Fortunately for me, the difficult situation was solved when I received an invitation from Theosophical friends in Italy to come and work in Theosophical fields in that country. Since that time I have not been in Ceylon except for a few days at a time.

During my year and a half in Ceylon, there was very little enthusiasm and nothing like the present Buddhist awakening of today. The Y. M. B. A. was a very sleepy affair, few attended its meetings, and hardly a person would help. Sir D. B. Jayatilaka was an exception. I am delighted to see the change that has taken place.

Speaking frankly to the young generation, who are doing much work today, I would like to mention one profound cause for my dissatisfaction when I tried to do something for Buddhism and for Ceylon. It is the complete mental separation which exists between Ceylon and the great tradition of India. Anyone who has had even a glimpse into Hindu traditions knows at once that all that is of



real significance in Sinhalese civilization is closely linked to Hindu civilization, if not fully derived from it. All the more it struck me as following the policy of the ostrich to make no attempt to understand whence comes the real vitality of the Sinhalese people. Yet nobody seemed to be interested in the great tradition of India. All those who considered themselves intelligent Buddhists—particularly the leading priests—never seemed to realize that it was scarcely possible to understand any Buddhist philosophical term without a thorough knowledge of the Hindu philosophies of the time of the Lord Buddha. There was very little of any really national feeling, such as there is today. To me it still lacks the true vitality of Nationalism, such as we have here on the mainland. Speaking for myself, I get the best of Buddhist traditions, not through the tradition of Ceylon, but through the great tradition of the religious movements which have characterized India from the time of the Lord Buddha, and long before.

[The Y. M. B. A. the first Buddhist institution of the kind in Ceylon, was

started in 1898. In 1901 it was just three years old. It could hardly be described "as a very sleepy affair" either then or at any other period of its existence. True enough then and for many years afterwards, its membership was small and its resources very limited. But thanks to the untiring efforts of some of the original members—most of whom are no more with us—it continued to grow from year to year, and now occupies a prominent place among Buddhist Associations in the Island.

As regards our valued correspondent's efforts at "Higher Criticism of Buddhism" thirty years ago, it was, we venture to suggest, rather fortunate that they were nipped in the bud as described of him. It is inconceivable how a knowledge of Sanskrit, even much more extensive than is prescribed for the B. A. examination of an English University can qualify one for a task which must necessarily presuppose a wide and deep knowledge of the Tripitaka and the commentaries which can only be acquired by almost a life-long study. We must also add that it was more than fortunate that he was not allowed to anticipate the mental aberrations of the author of "The Gotama, the man"—*Edd.*]

## METTA SUTTA: THE DISCOURSE ON LOVE

(Translated specially for *The Buddhist* by Pandit H. Nandasara, Benares.)

### Introduction:—

[Buddha was living in Savatthi. It was the eve of Vassāna or the rainy season. Many thousands of Bhikkhus came to the Buddha from various kingdoms and besought Him to give them Subjects for meditation. The Buddha accordingly gave them subjects that agreed with their tendencies and stages of development.

They were five hundred Bhikkhus who, taking their Subjects of meditation, reached a shady, beautiful spot in the Himalayas. The inhabitants of neigh-

bouring villages treated them kindly, fed them and helped them to be comfortable. The Bhikkhus therefore decided to spend that Vassāna in that very forest which was so attractive in all ways,

As soon as the Bhikkhus sat down to meditate, they began to be disturbed by the forest deities who, unable to bear the power of their virtues and desirous of expelling them from the forest which they had made their abode, appeared before them in various terrific and ugly shapes, and rent their (Bhikkhus') ears with



terrific and ugly noises, and filled the whole neighbourhood with intolerable odours.

The Bhikkhus returned to the Buddha and acquainted Him with all that had happened. And the Buddha understood that that was the exact place most suitable to their need. Therefore He taught them the following Sutta so that they might go back and use it both as a protective spell and a subject for meditation. The Bhikkhus went again to the forest and began to chant this Sutta. And the deities were pleased, and they helped the Bhikkhus who thus became Arahants at the end of the Vassāna.]

#### The Metta Sutta

He who would reach Nibbāna and continue in that state, should act as follows:—

Let him acquire the ability to realise the Four Noble Truths. Let him be straight and upright in body and mind. Let his talk be unblemished, his disposition gentle, his manner humble, his heart filled with contentment, easily pleased. Let his vocation be light and his life simple. Let the clamour of his senses cease. Let him be resourceful. Let him avoid all improprieties of speech and conduct. Let him not be attached to families. Let him not do anything, however trivial, which the wise would censure.

[Thus should he meditate:]

May all beings be happy, free from fear and peaceful in mind! Those that have desires and those that are desireless, long beings and short beings, huge, middle-sized, dwarfish, tiny, fat, visible and invisible beings, beings near and remote, all those that are and yet to be—May all these be happy! May there be no deceit, no scorn, no intention to cause suffering whether by thought or word or deed, anywhere!

As a mother protects her only son even at the cost of her life, (as her love is limitless) so let his love for all be boundless. And let him spread his thoughts of love towards all. Let him fill the entire world with his infinite love. Let his mind, overcoming obstacles and being free from hostility and hatred, spread its boundless love through the upper, middle and lower worlds. Let him fix these thoughts of love in his mind and let him thus meditate, all the time that he is awake, in whatsoever posture he may be, whether he is standing, sitting, lying down or moving about.

This kind of life is known as Brahma Vihāra, the life of supreme excellence. He who lives thus, free from errors of understanding and judgment, established in saintly virtues, blessed with constant vision of the Noble Path, victorious over sensual cravings, such a man will never be reborn.

#### Conclusion:

Such is the instruction given by the Buddha to those that would claim to follow Him, to those that would attain Nibbāna. Surely, nobody could be a true Bhikkhu and nobody could attain Nibbāna without carrying out in daily life these instructions enjoined by the Enlightened One. It is not enough that one says as often as possible: "May all beings be happy!" There should be perfect accordance between the word of the mouth and the inner life. It is not enough that the heart is free from feelings of hatred and enmity. It should be filled with the positive feeling of love, and that love should be boundless and universal. It should extend to all, fill and inundate this world and all other worlds. Judged by this standard, how many among us are qualified to reach Nibbāna, to be considered as followers of the Buddha, to be regarded as Bhikkhus? Let each one question himself: "Do I hate any one, do I entertain the slightest ill-feeling towards any one?"



## RACIAL DISCRIMINATION

By S. Haldar, P. C. S. (Retired.)

The colour sense in man is closely connected with the perception of discrimination—*bheda-jñān* (differentiation). Observation shows that it is completely absent in infancy and that it manifests itself progressively and with more and more intensity as the child advances to adolescence and on to manhood. A white child will cordially associate in terms of perfect equality with a negro child without the slightest manifestation of difference. But the adult white man will refuse to recognize the negro child as a human offspring and will call it by a different name. To the white man a negro child is only a piccaninny. A retired British member of the Indian Civil Service wrote in the *Spectator* (March 3, 1931): "I am quite sure that my children, who stayed in India much longer than is usual, never felt any dislike of their coloured attendants. Quite the contrary: they preferred them generally to any English nurse we had." This fact is a striking contradiction of the sin innate theory of the Hebrew exegesis. That theory indeed puts a slur upon the goodness of God as man's Maker. No, the child does not come into the world burdened with evil propensities, but he comes with a pure heart, uncontaminated by sin. Evil comes to him from his surroundings, as he grows up in the midst of men who are steeped in ignorance. That great poet of Nature, Wordsworth has expressed an Oriental Aryan idea in his charming phrase: "Heaven lies about us in our infancy." Another English poet has said:

One human sound the devil hateth  
One music wholly undefiled;  
One rapture that with goodness mateth,  
The laughter of a little child.

The same subject has been thus graphically described by Robert Ingersoll:

Strike with hand of fire, O weird musician, thy harp strung with Apollo's golden hair; fill the vast cathedral aisles with symphonies sweet and dim, deft toucher of the organ keys; blow, bugler, blow until thy silver notes do touch and kiss the moonlit waves, and charm the lovers wandering mid the vine-clad hills. But know your sweetest strains are discords all compared with childhood's happy laugh, the laugh that fills the eyes with light and every heart with joy.

The spirit of discrimination is the product of wrong education. In the Western countries people are taught by their religion that man is essentially vicious, and that he is a congenital sinner. They are taught that only the elect—the believers in a particular dogma of salvation—can escape the doom of eternal torment in hell. The elect thus occupy a privileged position. They follow the teachings of a book which tells how God made himself the patron and benefactor of a chosen race of men; how, under the curse of Noah, a special favourite of God, the people of Africa were made the helots of the white races; how, Jesus the Redeemer restricted salvation to the Jews. ("Salvation is of the Jews"—John iv, 22). The Dutch in South Africa are a strictly religious people. They have forcibly appropriated the territories of the native Africans who are the children of Ham. Their first law is: "There shall be no equality between black and white, either in Church or State." Of the Dutch in South Africa the Rev. C. F. Andrews has said: "The colour prejudice goes very deep indeed, when really good and kindly people justify it on the ground of their most cherished religious beliefs." Mr. W. F. Bailey, F. R. G. S., stated in the *Nineteenth Century* for February,



1906, that there are in South Africa many white men who boldly deny that the black man is any more a human being than a baboon, and that he has frequently heard his own fellow countrymen there speak of "human beings and Kaffirs." An Anglican clergyman of Lamourya Nyeri very properly drew the attention of the British Colonial Office, a few years ago, to the following injunctions of St. Paul the Apostle lest the authorities should take steps to recognise the claims of the heathen and infidel Indian settlers in Kenya to a position of equality with the white settlers: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?" (2 Cor. vi). A noble-minded Governor of Madras (our present Viceroy, Lord Willingdon) speaking in September 1923, at the prize distribution of an Anglo-Indian school at Conoor, said:

My young friends, as this is the last occasion which I shall have the opportunity of speaking to you in my official position, I want to ask you in the first place to remember one thing very particularly, for many of you may find your life's work in India or some Eastern part of the Empire, that it is not the colour of man that makes a man, but it is the character that is inside a man, whatever his colour, that counts. I wish to emphasise this for after many years' experience in this country as head of the administration I can say

with some confidence that if all my fellow countrymen had realised this in past years and had been less intolerant on colour question, many of the troubles and difficulties which have assailed the administrators would never have arisen at all.

The superiority complex is bred in the white man's bone and marrow. It is imbibed by him with his mother's milk. He absorbs it from his religious teaching and from the mass of literature which is built up on the Word of God. Hatred is the necessary outcome of social discrimination. What is true of the West is also true of the East. The elimination of that sense of discrimination is the highest aim of the Geeta; but the Brahmans have made it their practice to accentuate such discrimination from motives of self-interest. They have rejected the noble teaching of their own Lord Buddha, who taught: "NEVER THROUGH HATE CAN HATREDS CEASE; LOVE ONLY ENDS THEM EVERMORE."

The inevitable law of Karma will overtake Hindu orthodoxy. There is no power on earth or in heaven to save it from the consequences of its wickedness. Writing in *Young India* in September 1921 Mr. Gandhi stated in no uncertain terms: "There can be no Swaraj without the removal of the curse (of Untouchability) from our midst." He also said: "Our being treated as social lepers in practically the whole world is due to our having treated a fifth of our own race as such."

## CULTURAL WORK OF ROERICH INSTITUTIONS: A WORLD FORCE

(By A Sinhalese who visited the Himalayan Roerich Institute)

During the present time of difficulties and depression, one must rejoice at every affirmation of Culture. In the last issue of *The Buddhist* was published the presidential address of Prof. de Roerich to the World League of Culture, in which this

Leader sends out the following imperative call: "Culture is reverence of Light. Culture is Love of Humanity. Culture is fragrance, the Unity of Life and Beauty.....Culture is the moving power". No doubt from this inexhaus-



tible source Prof. de Roerich draws his ever increasing constructive ideas and their application in life. Besides the activities of the Roerich Museum, the Master Institute of United Arts, the Roerich Museum Press and the International Art Center—all in America—as well as the Roerich Peace Pact Union in Bruges, Paris and New-York, it is interesting to describe the latest news about the activities of two other of this remarkable ring of Institutions: of the Urusvati Himalayan Research Institute and of the Roerich Society.

The Urusvati Institute situated in the Himalayas conducts original scientific work in the fields of medical research, philology, archaeology, ethnography etc. The medical research embraces healing plant research on ancient Ayurvedic and Tibetan lines. A biochemical research laboratory is under equipment for this purpose, to investigate the pharmacognostical properties of high altitude plants in their living state. A special department for cancer research is also on the programme. The philological department has just completed the publication of the first volume of the Series *Tibetica* on the Tibetan Dialect of Lahul, by the Director Dr. Georges de Roerich who, in the last issue of the Institute's Journal, also began a most significant treatise on the study of the Kalachakra. Again, a monumental work in preparation is the Tibetan-English Dictionary, also compiled by Dr. G. de Roerich in collaboration with a member of the Institute's staff, Lama Lobzang Mingyur Dorje. This new dictionary has long been a great desideratum and will include besides the material found in the already existing Tibetan Dictionaries, the rich material found in numerous lexicographical works issued in Tibet, China and

Mongolia up till now unexplored by Western Science. Besides Sanscrit equivalents, loan words, etc. there will be added a vast new material published for the first time. The Institute further publishes its annual Journal, the latest volume of which is just to hand. It shall be reviewed in some later issue. We would however mention here from its contents, the following highly interesting articles: An Account of the Journey to the Gangotri Glaciers by Prof. Shiv Ram Kashyap of Punjab University, The Cosmic Ray Expedition to South Eastern Ladakh by Prof. Benade, Lahore, The *Prajñāpāramitāhrdayasūtra* as an Inscription by Prof. Mironov, Tunis. The Journal is headed by a substantial dedicatory article of the Director to Dr. Sven Hedin. The whole appearance of the Journal and its illustrations printed in Calcutta, are of excellent make-up. Thus in the remote Himalayas, the mother of all great teachings and sages, a great humanitarian work is being conducted, which will bring benefit for many generations to come.

In the same place in the Himalayas is also situated the Himalayan Roerich Society, which has recently published a beautiful coloured postcard reproduction of a portrait of Prof. de Roerich, painted by his son Mr. S. Roerich. This Society forms one of the 57 branches of the parental Roerich Society in New-York. "Buddhism in England" recently in an appreciative editorial note called these Societies ubiquitous, and truly this definition is fully justified as they are now already situated in over twenty countries. These Societies came into being quite naturally as a result of the profound admiration impelled by the writings and paintings of Prof. de Roerich. They



have found the new revelation of life embodied in the beauty of colour and in the creative conception corresponding, as does nothing else in art and literature to-day, to the highest cultural aspirations. Hence arose the desire to spread the wisdom and influence of Roerich's art and philosophy to the many countries which are eager for the Master's great pan-human message. In 1932 alone, in New-York only, the Roerich Society gave 350 cultural events which included a diversity of subjects covering Art, Literature, Music, Science, Philosophy, Religion, Psychology, Drama, Opera and Folk Song Recitals, National Dances and Evenings, Travelogues, etc. Besides the French, British, German, twelve South-American, Yugoslavian, Latvian, Finnish, Scandinavian Societies and Associations of St. Francis, Maha-Bodhi, Shakespeare, Spinoza, Origenes, such large organizations like the Academy of Creative Arts and Institute for Advanced Adult Education have joined the same programme. Lately there have been formed such varied bodies as the Polish Institute, Japanese Roerich Society, Chinese Roerich Society, the Washington Roerich Society, Bulgarian Roerich Society, San-Francisco Roerich Society, Siberian Roerich Society, Irish Foundation, Esthonian Roerich Societies, and

others. Whosoever has participated in the lectures on the Himalayas, or on a Spinoza tri-centennial celebration or at the Pan-American Women's Meetings or at Friendship Dinners, or at the South-African students' reception, knows what uplifting and unifying spirit prevails on all occasions connected with the Roerich Institutions. The beneficial work of the European Centre and French Roerich Association in Paris also greatly helped to promote the artistic, intellectual and spiritual understanding between peoples and nations and to encourage all endeavours in the cause of human progress. M. Paul Chabas, Vice-President of the French Roerich Association, has arranged a meeting in honour of the Roerich Peace Pact at the Grand Palais des Champs Elysees, at which the world significance of Roerich's art and message was presented. A significant event took place at Riverside Church in New-York, where the Vice-President of Roerich Society, Mrs. B. Kunz-Baker, arranged several programmes on Roerich-Tagore. Thus the great contemporary spirits are jointly affirmed on the vast cultural field.

We heartily wish all cultural creative activities success and expansion, especially at this period of unrest because—concluding in Roerich's own words: "Culture is the Armour of Light. Culture is Salvation".

### THE PASSING OF BISHOP IMMAMURA OF HAWAII.

We much regret the death of Bishop Imamura, the Head of the Honpa Hongwanji Mission of Hawaii, and associate ourselves with the sentiments expressed in the following obituary notice which appeared in the "Navayana" (Journal of the International Buddhist Institute of Hawaii), January, 2476 B.E.

It is with the deepest regret that we record the death, which occurred at his residence on Fort Street, on the 21st of

December, of our beloved leader, Yemyo Imamura, a pioneer Buddhist in these Hawaiian Islands and a man of profound culture and attainments. He was born on the 25th of May, 1867, in Sentoku Temple, Fukui Prefecture, Asuwagun, Togomura, Japan. Graduating from Keio University, Tokyo, December, 1894, he taught for four years at Fukui Middle School. In 1899, Yemyo Imamura came to Hawaii and in 1900 was appointed Bishop, succeeding Hoji Satomi.



Surrounding himself with a body of active Buddhist workers, the Bishop never spared himself when labouring for the welfare of the members, and oftentimes his advice—faithfully followed during critical situations—brought harmony and peace out of what threatened to be grave disorder. Convinced of the Wisdom of all the Buddhas, he strove with all his might to do his share to bring about the Reign of the Kingdom of Righteousness.

In 1920 he turned his attention to the spreading of the Dharma among the Occidental people living in Hawaii and in 1928 sponsored an English Language Section. True to the spirit of the Buddha's Teaching, he recognised the right of everyone to freedom of thought and action and he appreciated the truth wherever found. From this attitude of mind sprang his sponsorship of a branch of the non-sectarian organization known as the International Buddhist Institute of Hawaii, of which he was President.

Yemyo Imamura was respected by the leaders of all religions and all races in Honolulu and revered by the members of all sects of Buddhism. By his passing we lose a level-headed leader whose strength of character, sincerity and tenacity of purpose made Buddhism in Hawaii what it is to-day.

To this writer the Bishop was an understanding friend and a true teacher, a Saint Shinran of the Hawaiian Islands.

There is no room for grief, our Leader has passed—but his life of loving service will be a source of inspiration to the future generations. The work he pioneered goes on.

#### THE FUNERAL OF BISHOP IMAMURA.

East and West joined together to honour and pay their last respects to the

memory of our late leader at the funeral rites held in the Fort Street Temple on Wednesday, the 28th day of December.

Eulogies were offered by heads of all religious circles and by leaders in the Government administration. Secretary of the Territory, Raymond C. Brown, representing His Excellency Lawrence M. Judd, Governor of the Territory of Hawaii; Captain Charles Welch, representing the Mayor of the City and County of Honolulu. Acting Consul-General Ichitaro Shibata, representing H. I. J. M. Consulate, and twenty religious leaders praised the life work of the late Bishop and testified to his influence and example, not alone to the members of his organization, but to the community at large.

The Venerable Hiseki Miyasaki of Lihue, Kauai, was master of ceremonies, and with thirty-five bhikshus of Hongwanji and leaders of the Zen, Shingon, Nichiren and Jodo sects, led in the singing of the special Sutras for the occasion. The ceremonies and speeches lasted until nearly five o'clock. Then began the march on foot of thousands of people to the crematorium (about one mile and a half away). Buddhist school children stood in reverence with bowed heads all along the road as the procession made up of the family, the bhikshus, delegates from every organization connected with the temple, young people, middle-aged people, old people; Oriental and Occidental, passed along School Street and up Nuuanu Street to the little crematorium chapel where the last rites were conducted.

How transient are things mortal!

How restless is man's life!

But Peace stands at the portal

Of Death, and ends all strife.

(Reprinted from *Buddhism in England*.)



# BUDDHIST ART IN CENTRAL ASIA

## WITH SPECIAL REFERENCE TO BUDDHIST ART IN INDIA AND CEYLON

*(From an address delivered at the Y. M. B. A. by Dr. Ernst Waldschmidt, Curator,  
Indian Section of Prussian State Museum, Berlin.)*

"The most delicate and beautiful examples of Buddhist art all over India and Ceylon are the old paintings which have become known to us, particularly from the Ceylonese rock cave of Sigiriya and from the Indian caves of Ajanta," remarked Dr. Waldschmidt prefacing his lecture. Referring to the frescoes of the "Ladies of Sigiriya" in their vivid colours, the lecturer expressed his anxiety to see them when for the first time he had the opportunity of studying them on the spot and he described how his heart began to beat with excitement when he went up the ladder steps leading to those world-famous treasures of art. He next referred to the wonderful creations of Indian genius, incorporated in the paintings of Ajanta, and recalled them to the memory of those present by showing them two of the most picturesque paintings from one of those caves in which, he said, the whole magic of art was developed.

The first picture projected on the screen was a representation of the Bodhisattva—the prototype of royal dignity as well as of intensive religious feeling and one of the clearest examples of artistic expression in all the world. As a counterpoise, the lecturer proceeded to show the head of a lady, which, he said, incorporated both intensity and depth of feeling, coupled with the grace and beauty of an Indian woman. As a German, he compared that picture to that of Gretchen, the chief female figure in Faust the greatest German poem by the celebrated Goethe. Only a very great artist, a poet of colour and form, was able to create such paintings, which ranked equal to the finest pictures of Florentine Art, said the lecturer. Indian art had had many such artists and it would not cause surprise that their fame extended beyond the frontiers and and thus Indian art became the ideal of neighbouring countries.

He did not wish, however, to talk to them that night of the art of Ajanta or Sigiriya, for here and in India he supposed the most distinguished connoisseurs of the old national art were to be found and it would be like taking tea from the bushes in the German Botanical Gardens to Ceylon for him to do so. His idea was to take them to the heart of Asia, Chinese Turkestan and show them that an art existed there which had manifold connections with the art of old India and Ceylon, even as the art of Ceylon had its roots in the art of India. The art of Central Asia was as Buddhistic as the art of Ajanta and Sigiriya, and as in them, the works of that art were to be found in caves, and that art too

was of the same period as that in which the art of Ajanta and Sigiriya was at its height, namely, the 5th and 7th century A. D.

After a description of the geographical features and physical characteristics of that part of Asia to which he was referring, the lecturer said that the great cultured countries surrounding it had always exercised a considerable influence on Turkestan. At the beginning of the present century European science started to investigate that ancient land of culture which owing to its aridness was able to preserve perishable antiquities such as paintings as could any other country in the world. England, Russia, France, Japan, and not the least Germany, equipped expeditions and the results obtained were so important and conclusive as to exceed all expectations. The Indian Department of the Berlin Museum of Ethnology contained more than seven hundred wall-paintings from Central Asia, some of very large size, and it had been their aim to save and to bring home not only specimens of the old Buddhist art of the country but to save the whole wall-decorations as far as possible, so that it had been possible to build up and restore at Berlin several of the old temples in their pristine condition, howbeit in a more or less fragmentary manner, as they were found on the spot. Turning to the history of the British and German excavations in Central Asia, the lecturer said that the Anglo-Indian undertakings under their famous leader, Sir Aurel Stein, were the most comprehensive

The lecturer then proceeded to conduct the audience through a series of projections on the screen depicting the temples, the paintings found therein and their manner of construction. The representations of Buddhas, standing on lotus flowers, borne by nagas or snake kings, while each of the Bodhisattvas was standing on a lotus flower carried by yakkhas, were next shown. Showing the domes of some of the buildings found, the lecturer remarked that he could not remember having seen in Ceylon buildings with domes like those he had shown, probably they would never find them in Ceylon as it was quite certain that that peculiar form of architecture was a typical Persian one.

He next showed a picture of an excavation at Anuradhapura, with the huge base of a Buddha statue. It was standing in the centre of an old shrine and was to be walked round on a narrow path by the procession of worshippers in the manner called "pradakshina," that was turning always the right side of the



body to the Buddha. In Chinese Turkistan nearly the same plan of temples was to be found, not however in the period of Kutscha, but in Chotscho, farther to the East. Proceeding to show examples of illustrations of the Jatakas, the lecturer said that the number of the illustrated legends was very large.

More than 200 various representations of stories of previous births of the Buddha were able to be traced in East Turkistan and so far most of them had been identified with certainty. All categories of tales, of animals, people, heroes, tales with a moral, fairy tales, were all represented amongst them.

## GLEANINGS

### A. E. Bultjens, The Worker

At all times it is extremely difficult for a man to make up his mind to break away from tradition and pursue for himself a line of independent activity. The man who is able to do so is one who deserves well from those who value freedom and progress. He is qualified to make a success of what he undertakes. It is after all the spirit that defies the demands of expediency that eventually prevails and is able to take its proud place in the events of life.

A. E. Bultjens had to face difficulties and was able to contribute his quota in no small measure towards the forward march of the people of this country. There was a scholarship awarded on the results of the Cambridge Local Examinations which enabled a Ceylon man to pursue his studies in an English University. This scholarship was restricted to boys of the Royal College. After considerable public agitation it was thrown open to other schools. The very first year of the inauguration of the open competition—1883—A. E. Bultjens of St. Thomas' College was able to win it. It was a great event in the scholastic world. Bultjens joined the Cambridge University. He was attracted to the study of philosophy and religion and before he left England he became a Buddhist. The news created a stir in Ceylon. At that time a normal Christian was not expected to change his religion. Bultjens came from a Christian family, he was a Burgher and a departure from family tradition was considered in certain circles as almost a social offence. Moreover he was the most distinguished boy of the premier Christian College, and for him to forsake his religion was a sad disappointment to his teachers. He returned to Ceylon to face the frowns of his friends and relatives. This he did not mind, for at that time the torch of free thought was held high in England.

About this time the Buddhists of Ceylon were attempting to organize a system of education for their children. A few Sinhalese schools had been opened and recognized after much opposition from those supporting vested interests. An English School was started in Maliban Street, Pettah. It was organized by C. W. Leadbeater, who had come to help the Buddhists in their education work. Leadbeater left for Europe to engage himself in a wider field of work in the Theosophical Society. Some of the members of the Buddhist Theosophical Society approached young Bultjens and invited him

to join their work. Bultjens readily consented and from that day devoted his talents to the furtherance of the work of the Buddhist movement. He brought youth and intelligence, energy and enthusiasm to the movement. He soon organized the small school and brought it to a state of efficiency. He persuaded his colleagues to seek a new site for the High School. He foresaw the possibilities of expansion and progress. The present site at Maradana was secured. A small building came up and the Maliban Street School was removed to Maradana and became Ananda College.

Bultjens' task was an extremely difficult one. He had to face two kinds of obstacles, one from his own contemporaries, relatives and friends and the other from unsympathetic Government officials who were very loth to encourage Buddhists in their attempt to alter the then existing methods in the conduct of school. Bultjens' name was displayed prominently on the boards of his old College as one of its most distinguished pupils; when he threw in his lot with the Buddhists in their activities, the authorities of St. Thomas' College had his name erased from the honour boards. The news of this ill-advised action reached England and Labouchere of "Truth" who commanded great influence on English liberal thought had a deal to say on it. He pilloried the action of the College authorities and in his inimitable way made much fun out of the incident. Bultjens turned a blind eye to the incident and in the faith of his convictions and his devotion to his work he brought greater honour to his school. The times are different today. We have made progress in the spirit of appreciation of good and unselfish work and it may be that one of these days Bultjens' College will restore his name to the honour boards.

Bultjens devoted his whole energy to the work of the Buddhists. He pushed the work of Ananda College and took up in addition the work of General Manager of Buddhist Schools. He travelled in the villages, he attended village meetings and he helped in the establishment of village schools. He edited the "Buddhist," a weekly Buddhist journal where the news of the activities of Buddhist work found a fitting place in addition to articles of scientific and literary value and translations of Buddhist Pali works. Bultjens took a prominent part in all this work. Year after year the work grew both in volume and importance. Others gradually arose



who were able to take an active part in the extension work and who were able and competent to assist him and relieve him of some of the gathering work. After a number of years when ill health intervened he was in the position to hand over his work with confidence to others who were his colleagues and to watch the further expansion of the movement he assisted so unselfishly and with such great personal sacrifice.—*W. A. de Silva in "Ceylon Daily News."*

### The Late Mr. J. M. Robertson

The death of J. M. Robertson removes from among us the finest embodiment of militant Rationalism since Charles Bradlaugh. His learning was as profound as his character was noble. His courage, his honesty, his sincerity—these would have made him in any event a notable man. But when to these were added a learning such as few of his contemporaries could rival, and none surpass; an energy of mind which made him tireless in the service of his ideals; a devotion of heart which made no effort too great for the cause he served; those who, like myself, revered him as master and friend can only feel that they have lost a leader such as few have had the privilege to follow. It was possible to disagree with Mr. Robertson; it was impossible not to respect him. The qualities he displayed both in public and in private life were those which add to the stature, moral and mental, of a great people.—*Prof. Laske in The Literary Guide.*

### The New General Secretary of the M. B. S.

On his being given Upasampada ordination, the venerable Sri Devamitta Dhammapala retired in favour of Brahmachari Devapriya Valisinha from the General Secretaryship of the Maha-Bodhi Society, which office he held from the commencement of the society. Accordingly Brahmachari Devapriya was nominated to the post by the two Presidents of the Maha Bodhi Society of Ceylon.... The appointment is for life as in the case of the Ven. Dhammapala. Buddhists are requested to give him every assistance in the work that lies before him.—*The Maha Bodhi.*

### Sariputta Relics.

London is an ancient city and has witnessed many unusual scenes in the course of its long and eventful history. But on a winter's day, a few weeks ago, there took place here an event which must be unique in the annals not only of this Metropolis, but of the whole Western world. On the day named, at the instigation of the Buddhist Mission in England, a party of Buddhists of the Orient and the Occident made their way to the Indian Section of the Victoria and Albert Museum at South Kensington and there paid their homage to the relics of a Buddhist Saint, which have found a home in that building.

In this museum are deposited the remains of no less a person than the "Captain of the Faith"

(Dhamma Senapati) Sariputta, the right hand disciple of the Buddha, of whom the Master once declared that whatever he said in exposition of the Doctrine was the same as if he himself, the Teacher, had said it.

On the occasion of the visit the Curator of the Museum, Mr. Campbell, was kind enough to make the arrangements necessary for the party to pay their reverence to these rare relics, placing them on a suitably arranged stand in a place apart, so that the Bhikkhu and those who were with him could carry out their little ceremony of flower offerings and words in praise of this leader of their religion of 2,500 years ago, with the solemnity due to the occasion.

As the day was Sunday, there was quite a number of interested spectators of the little ceremony from among the visitors to the Museum, and perhaps some of them may have carried away a favourable impression of a Faith that, after 2,500 years in a country thousands of miles remote from its homeland, could still move devoted hearts to pay this token of respect to the few tiny remains of the physical body that once was associated with the mighty mind and heart of the preacher greatest in exposition of the Dhamma after the Buddha himself.—*Ceylon Daily News.*

### Japanese Artist for Sarnath.

At a reception accorded to Mr. Kosetsu Nosu at the Nippon Club by the Japanese Consul in Calcutta, he said:—"I have come from the Eastern Country of Cherry Blossoms to this Sacred Land of Lotus Flowers, to offer my humble devotion to our Lord Buddha. This is the greatest privilege I have been looking forward to, for many years.

"Permit me to say something of my idea about the fresco work in the Mulagandhakuti Vihara which has been entrusted to me. It is well-known that every nation's art reflects its soul. Naturally the spirit of Japanese Art would not be the same as that of the Indian. How to harmonise these two is, I believe, the most difficult but the essential part of my task. The other day I had the honour of paying a visit to Dr. Tagore at Santiniketan. The poet was so kind as to call my attention to this very point, when he strongly impressed upon me the importance of unifying the characteristics of Indian Art with that of the Japanese, through the spirit of Buddhism, I could not but reply that it would be impossible to accomplish such a work within the time allowed, to say nothing of my poor skill. The poet encouraged me by saying that devotion to our Lord Buddha would solve my difficulties. Thereupon I really made up my mind to do my very best in painting the sacred frescoes, always bearing in mind this valuable advice from the poet. I should be grateful if you, ladies and gentlemen, who are pre-



sent here to-day, kindly favour me with facilities and encouragement directly or indirectly. My hearty prayer is due to our Lord Buddha for the great chance that has been given to me. If my work leads to closer unity and friendship between nations, I shall have amply earned my reward.

"Japanese Buddhists asked me to bring a temple bell to be presented to the Vihara. I am sure that the sound of the bell will echo the sacred voice of our Lord Buddha, who departed from this world 2,500 years ago at Kushinagara, proclaiming peace on earth."—*Maha Bodhi Journal*.

### A Free Man's Worship.

United with his fellow men by the strongest of all ties, the tie of common doom, the free man finds that a new vision is with him always, shedding over every daily task the light of love. The Life of Man is a long march through the night, surrounded by invisible foes, tortured by weariness and pain, towards a goal that few can hope to reach, and where

none may tarry long. One by one as they march, our comrades vanish from our sight, seized by the silent orders of omnipotent Death. Very brief is the time in which we can help them, in which their happiness or misery is decided. Be it ours to shed sunshine on their path, to lighten their sorrows by the balm of sympathy, to give them the pure joy of a never-tiring affection, to strengthen failing courage, to instil faith in hours of despair. Let us not weigh in grudging scales their merits and demerits, but let us think only of their need—of the sorrows, the difficulties, perhaps the blindnesses, that make the misery of their lives; let us remember that they are fellow sufferers in the same darkness, actors in the same tragedy with ourselves. And so, when their day is over, when their good and their evil have become eternal by the immortality of the past, be it to ours to feel that where they suffered, where they failed, no deed of ours was the cause; but wherever the spark of divine fire kindled in their hearts we were ready with encouragement, with sympathy, with brave words in which high courage glowed.—*Bertrand Russell*.

## BUDDHIST GAZETTE

Br. B. L. Broughton, at whose expense the frescos in the Sarnath Vihara are being painted, is spending the winter in Japan. His address is: Chioin Temple, Kyoto, Japan.

\* \* \*

Samaggi Sara, the organ of the Samaggi Samagom, or Siamese Society in London, has many articles of interest to the Buddhists including a complete translation of the new constitution of Siam. Copies can be obtained from No. 51, Barkston Gardens, London, S.W. 5.

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The Society for Promoting the Study of Religions whose rooms are situated at No. 17, Bedford Square, London, W.C. 1, publishes an important journal. Particulars of membership can be obtained from its secretary.

\* \* \*

The Java Buddhist Association under the direction of Mr. van Dienst is carrying on useful work in Java and Bali. Its address is: Tjibinong, Buitenzorg, Java, D. E. I.

**Y. M. B. A. HOSTEL,**  
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"Buddhism in England" publishes an interesting letter from Mr. Guido E. Auster who says that the Buddhist House, Berlin, founded by Dr. Dahlke is in full activity, regular meetings being arranged, and that Bhikkhu Rahula Sankrityayana visited it in December last.

\* \* \*

A noteworthy attempt is being made to take photographic reproductions of the Chi Sha Collection of Buddhist Sacred Books of the Sung Dynasty. This collection was organized by a bhikkhuni named, according to "Buddhism in England" Hwong Yuan of Yen Shu Temple, in 1280. The complete work consists of 5600 fasciculi, each containing five pages, each page having six columns and each column seventeen characters. "The Committee for the Anastatic Reproduction of the Sung Tripitaka" is now at work with expert photographers. The subscription for each set is fixed at Mex \$ 500 (equivalent to about U. S. A. \$ 100). Subscription may be sent to No. 19, Hart Road, Shanghai.

### CONGRESS OF BUDDHIST ASSOCIATION

*Bhikkhu Narada Writes:—*

I note that you have made two mis-statements in reporting my address which I delivered before the Congress of Buddhist Associations.

I said that a Sangha Sabha composed of about 13 learned Theras from the Sangha should be formed. I took special care not to mention Nayaka Theras and the "three Sects".

I did not say that a permit should be taken from the Government to allow Bhikkhus to "travel free on trains". I said that the Government should be requested to issue return tickets to the Bhikkhus as the new rule inconveniences the Sangha to a great extent.



### Y. M. B. A. SPORTS BRANCH

*Cricket:*—On the 5th of March a Team led by Mr. Rajah Hewavitarne met the Notts C. & A. C. 2nd XI, at the latter's grounds. The encounter ended in a win for the Y. M. B. A. XI by a small margin. Mention must be made of the generous hospitality of the Nott's representatives who entertained us very kindly. The following represented the Y. M. B. A:— Rajah Hewavitarne (Capt.) J. Nanayakkara, A. Seniviratne, J. D. A. Abeywickreme, C. Rajasingham, W. M. Karunaratne, E. Aluvihare, M. David Silva, G. L. H. Perera, J. R. Dharmasena and A. P. Wijetunga. It is hoped that the same spirit will prevail when we have the pleasure to extend our invitation in the return game. Arrangements are being made to play a few more matches in Colombo and if possible at outstations too. The Sports Secretary will be glad to hear from members in this connection.

*Tennis:*—A Good number turn out for their regular exercises and this is a source of encouragement to arrange tournaments.

*Billiards:*—It is not with little pleasure that I inform the readers that we were able to come through successfully in a friendly game with the Members of the of K. C. Y. M. A, Kotahena. We played 5 matches in all, and we had the better of our visitors in a closely contested fight. We were represented by Messrs. M. W. F. Abeykoone, M. Navaratne, W. M. Karunananda, D. L. Disanayake, S. D. Solomon, G. Wijesinghe, E. P. A. Fernando, E. Warsakone.

We have been invited for a return game though dates are not yet fixed.

I regret to mention that need for more co-operation is felt, and I appeal to Members to take more active part in the Sports Branch of the Y. M. B. A.

**J. Nanayakkara,**  
*Hon'y. Sports Secretary.*

## Y. M. B. A. COLOMBO,

### Wesak Programme.

8th MAY Monday 6 to 7 p.m. Special Sermon by the Ven'ble Sri Peléne Vajirañāna Nāyaka Thera.

9th Tuesday 6 a.m. Members observe "Ata Sil" at Tilekeratnārāma Temple, Borella.

„ „ 9 to 10 a.m. Sermon by the Rev. Heenatiyana Dhammāloka Thera.

„ „ 4 to 5 p.m. Sermon by the Rev. Pandita Palannoruwe Wimaladhamma Thera.

„ „ 9 to 10 p.m. Sermon by Bhikhu Nārada.

14th MAY 11 a.m. Saṅghika Dāna with Pirikara for about 25 Bhikhus.

**On the 9th & 10th the Head Quarters will be illuminated.**



