



THE BUDDHIST

THE ORGAN OF THE

Young Men's Buddhist Association

Vol. IV. (New Series)

FEBRUARY

2477
1934

No. 10

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Price 25 Cts.

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

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

Colombo.

Phone 3341.

THE YOUNG MEN'S BUDDHIST ASSOCIATION,

COLOMBO.

FOUNDED IN 1898 — INCORPORATED.

AN INSTITUTION FOR THE RELIGIOUS AND CULTURAL ADVANCEMENT 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.

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"Sila Paññanato Jayam"

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NOTES AND COMMENTS

The Indian Earthquake An unprecedented destruction of life and property has followed the earthquake which occurred last month in the Gangetic Valley. Province of Bihar and Orissa and Nepal have suffered the most. Over 20,000 people are believed to have been killed and much more rendered utterly destitute. Patna, Monghyr and Nepal valley have been most seriously affected. Public buildings and houses have been damaged beyond repairs. Water supply and irrigation works have been disrupted. Staple industries have been destroyed. Fertility of soil has been rendered poor. These and other disastrous after-effects of the earthquake have created a pitiful situation which calls for the greatest sympathy for the sufferers. If immediate relief is not granted to these unfortunate victims virulent diseases might set in and sweep away the living. Kings, Princes, statesmen and business magnates have joined to make the catastrophe a common cause to which every individual should contribute.

* * *
Relief Funds. We are very glad to note that more than one Relief Fund has been started in Ceylon

in order to send help to sufferers from this terrible disaster. When the news of the calamity reached Ceylon, the Y. M. B. A. promptly circulated a subscription list among its members and friends. Buddhists have been known to be charitable and ever ready to relieve suffering. We sincerely hope, therefore, that all these Funds will be generously supported by the Buddhist community, so that Ceylon's help to India on this occasion may be a substantial one. Subscriptions so far received by the Y. M. B. A are published elsewhere.

* * *

The Late Mr. Martinus C. Perera It is with deep regret that we have to record the death, in his eightieth year, which occurred on the 4th of this month, of Mr. Martinus C. Perera the well-known social worker of Colombo. The late Mr. Perera was one of the most popular figures in Ceylon. Only a few years back he retired from active service owing to feeble health. A skilled mechanic, a great social worker, a pioneer temperance leader, and a friend of the poor, Mr. Perera served his countrymen truly and well for a long period of over 50 years. Everybody will miss his

speeches which were a delightful mixture of seriousness and humour. He was the dreaded foe of smokers. He used to say "You have no right to poison the air we breathe". Mr. Perera was loved and respected for his simplicity and urbanity. He was brave and fearless in criticising what appeared to him to be unjust or unfair. His enthusiasm found him in strenuous work while in most people enthusiasm was allowed to end in smoke.

We would commend his exemplary life to every worker in modern Ceylon. We convey to the members of his family our very sincere sympathy.

* * *

The Y. M. B. A. We invite attention of the members of the Y. M. B. A. to the notice convening the General Meeting which is fixed for the 24th instant. The Annual Dinner takes place on the same evening.

NIRVANA

By Anagarika Lhashekankrakrya

"Om, Amitaya! Measure not with
words
Th'Immeasurable; nor sink the
string of thought
Into the fathomless. Who asks,
doth err,
Who answers, errs. Say nought.!"

Nirvana was always hailed with silence by the Buddha.

What is Nirvana?—None can say anything of it. Theoretically I would represent it as a tangent of a circle. The circle is there, rather the Wheel of Life. But the tangent is the initiation of a grand new world in the realm of geometry, one of originalities yet undefined of the domain of the formless and therefore of unlimited dimensions. A defined thing is a limited thing, and as such of imperfect nature. There dwells the fundamental truth of Dukkha (sorrow), Anicca (Impermanence), and Anatta (Soullessness).

The new realm or posterior life of a new order as represented by the new mystical world of the metaphorical tangent is Nirvana. But then nothing can be said of such eventful though utterly unexpressed realm hereunder, that is to

say, in our limited and imperfect three dimensional world of Miseries. We can only progress towards it with mathematical precision by the aid of the Eightfold Path, itself, based on the Rule of the Four basic Truths, preached by the Buddha.

Karma. Is it KISMET of the fatalists? or PROVIDENCE of the fanatical dogmatists? or NATURAL LAW of the casuists?

It may be all that, yet it is none of these. If it is explained as ORDER we are more within the domain of Truth. But for the sake of our surmise we shall insist on the fact that we shun definitions so to avoid inexactitude. We prefer to remain faithful to the analytical progress.

Karma is not, as commonly said, a supernatural bookkeeper's Due and Debit. So and thus does Karma lead us towards our common goal, with a direction that may be imparted or controlled by the will. Karma is our treasure house, or our line of power, thus becoming our source of supreme inspiration and conviction with clear conceptions and optimistic defiance of Life. Karma thus

understood puts us on the borders of the grand stream of eternal beingness. It is the fusion of the qualities of the Khandas (form, sensation, perception, concept and consciousness); it moulds our momentary personalities and also shapes our character or individuality. It is like the ocean breeze that strikes over the shores and looses itself in the unknown land of the domain of another sort of existence: Nirvana!

In our life Nirvana is the supreme Goal, Karma the Direction, Rebirth the means, the Khandas the method, Personality the incidents, Individuality the framework. We are the substance undergoing sublimation, yet what is sublimated is not "ourselves". Nothing of ourselves endures. We are but the reality of a wondrous 'mirage'. That which becomes Buddha or Illuminated and passes on to Nirvana is nought of the composed nature of our manifested being. This is illusory, but where Karma has no more 'raison d'être', which is evidently its final goal; whence Rebirth becomes impossible, because useless; when the Khandas complexities are altogether vanished and Personality has become void, futile, unimportant and Individuality fused with the whole of nature through the Jhanas (obliterations of self by the

all-pervading transcending expansion of the higher consciousness); thence do we reach or realize or "become Nirvana."

This is fundamental Buddhism. Nothing of nihilism, of egotism or of pessimism,—Buddhism ignores what is nothingness and it is foremostly an ethical system which respects other's will, thoughts and deeds. As for pessimism, may it be said, once for all, that no Buddhist could ever be so since the basic foundation of Buddhism is clearness of concept and transcending realisation of the deepest Truths of Nature, whereof comes the greatest freedom of mind. Higher knowledge has ever meant supreme freedom and sublime happiness.

We may repeat with the late Dr. Paul Dahlke, one of the foremost Buddhists the West has produced; "Buddhism is the science of reality". It remains for us to say that Buddhism is par excellence the Teaching of Actuality, the Philosophy of Realization and ultimately, the Religion of Sublimation. Buddhism is a most wonderful remedy for our presently ill-faring world. It is the Path of perfect Peace and of dynamic Consciousness.

"Om Mani Padme Hum!": A Great Light is cast upon the Shadows of Life.

SIRIPADA: IMPRESSIONS OF A PILGRIM

By Mrs. V. Vitharana

Supreme in its unrivalled and majestic beauty stands Siripāda, tranquilly gazing on the world around, a world shrouded in the mists of the mysterious dawn. Could anything be more befitting to symbolize The Buddha, The Enlightened One?

Almost unconsciously one's thoughts run in this strain on reaching this wonder

spot at sunrise, for a more magnificent sight would surely be hard to find. It does not seem at all incredible that, as legend has it, Saman Deviyo (deva) should have prayed The Buddha to leave on this peak the imprint of His Sacred Foot, in order that Gods and men might bow their heads and hearts before It and worship The Living Buddha.

Siripāda which means the site of the Sacred Foot, is about the most popular place of pilgrimage in Ceylon, and attracts thousands of pilgrims every year. It is unique in the fact that unlike other shrines it draws people of different creeds who all consider it sacred, though Buddhists predominate in number.

The pilgrim season lasts from December to April, and every year with the approach of this period one hears many a folk-tale connected with this spot, which is as deeply imbued with romance and legend today as it was nearly 2000 years ago.

The journey itself is full of interest, though at the present time not quite so perilous as it used to be. Enthusiastic devotees have cut steps on the steep mountain side where many years ago were mere loose iron chains to aid the pilgrim on his difficult climb. We are told by the older men and women that long ago those who started on this pilgrimage left home doubtful whether they would ever return to kith and kin.

There are two routes leading to the little shrine, the longer and more difficult route still preserving more or less intact the thrill of adventure so dear to the heart of those who love to achieve something in the face of real danger. The other easier and more modernized route is in itself a climb of about 7 miles, a journey that rich and poor alike must do entirely on foot.

The route is divided into different stages at each of which tradition demands that certain rites must be performed; else it is believed that ill-luck pursues the pilgrim throughout the journey. The first of these stages is the crossing of the Sīta Gangula or the Ice-cold stream. One is expected to bathe in this

before crossing over, for this forms the boundary of the region specially ruled over by the guardian deity, Saman Deviyo, who it is said guards all pilgrims from harm if they will but keep all cruel thoughts and words in check and climb the peak in true humility, loving all the world as their own flesh and blood. Metaphorically one might say men wash away their wickedness on this border line, for on the other side, the sanctified region set apart for The Buddha and Saman Deviyo, one never hears an unkind word or sees an unkind face.

Are not these legends and traditions worth preserving through the ages, when annually for the brief period of a day or two, men and women of all types and creeds, some of them perhaps very far from virtuous, live a life of almost perfect goodness and practise the highest form of unselfishness and compassion?

With the crossing of the Sīta Gangula the real climb begins and after some time the next stopping place is reached. It is a little wayside inn, a cadjan shed in fact, situated in a gap through which the wind comes whistling, making it bitterly cold. Here during the season pilgrims can get something hot and refreshing to drink, or if they prefer it, they may stop and cook their meals. This inn is known as the Indikatupāna, a name probably derived from a special rite performed by every pilgrim climbing the peak for the first time. As this pilgrimage is generally done in companies of twenty to thirty people at least, with an experienced leader at the head, these little rites though simple in themselves, seem very amusing and full of interest. With one end of a ball of cotton threaded to a needle, each pilgrim continues the climb, the ball of thread mechanically unrolling itself behind him with every



THE
YOUNG MEN'S BUDDHIST ASSOCIATION, COLOMBO.

(INCORPORATED)

Report of the Committee of Management for 1933 - 34.

The Committee of Management has pleasure in submitting its report for the past year.

Meetings:—The Annual General Meeting was held on February 18, 1933, when the present Committee of Management was elected to office. Since then up to February 12, 1934, 43 meetings of the Committee have been held. The Committee is composed of 25 members, and the average attendance at its meetings during the period under review has been nine against eight in the previous year. The largest attendance at a single meeting has been fifteen.

A Half-yearly General Meeting was convened on August 9 in pursuance of a resolution adopted at the Annual General Meeting in 1932 to review the work done during the half year, but this meeting was attended by only 25 members.

Membership:—The number of members on the roll at the beginning of the year was 710. There were 39 new admissions during the year, six resignations and two deaths. We regret to mention that 388 names had to be taken off the roll for non-payment of subscription. These members were in arrear for several years and although every effort was made to induce

them to discharge their obligations towards the Association, by allowing them the option of paying their arrears even by small instalments, many did not even acknowledge the several requests addressed to them from time to time. It was therefore found necessary to remove these names from the register to reduce the unnecessary burden put on the shoulders of the Hony. Treasurer and the staff, and also, to save the expenditure on postage and printing incurred in this connection. This leaves a membership of 353 today.

We regret to record the death of Mr. E. H. de Zoysa, Proctor, Negombo, and Mudaliyar K. W. Y. Atukorala of Colombo.

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.

Hostel:—The Hostel Committee consists of Messrs. E. Aluwihare, R. B. Wettewe, W. F. Abeyakoon, J. Nanayakkara, the Hony. Resident Manager and the General Secretary. We are thankful to Mr. J. Nanayakkara for the smooth working of the hostel.

A Committee was appointed to go into the question of room rent and according to their report a further reduction was made as from June, 1933.

Abeyaratne Scholarship:—This scholarship which is open to students of the North-western Province studying at a Buddhist or Government Institution, is being awarded, as usual, from the income derived from the property at Kurunegala vested in the Association for this purpose by the late Mr. B. Abeyaratne. Two triennial scholarships of the value of Rs. 240/- each, are at present held by Master D. P. Ranasinghe of Nalanda Vidyalaya and Master D. E. P. Gunawardena of Ananda College.

Our Activities:—Our activities have, as usual, been in charge of the following Departments members of which were elected at the last Annual General Meeting.

Religious Examination Department:—

Committee:—Messrs. Chas. Dias, J. D. de Lanerolle, L. H. Mettananda, and A. Jayasinghe. Hony. Secretary. Mr. A. Kuruppu.

Of all our activities this department should be counted the most important and the most progressive. The ever increasing work has been ably handled by Mr. A. Kuruppu with the help of Mr. A. Jayasinghe. This year 206 schools sent pupils to this examination as compared with 175 last year. 10,469 candidates entered i. e. 1,111 more than last year. The supervisors, of whom a few were ladies, give their services free, and bear their own travelling and other expenses, as well as the cost of forwarding the packets of answer papers to Colombo from outstations. To these volunteer helpers are due the best thanks of the Association. It is well to

consider the work entailed in despatching and again collecting papers from nearly 10,000 students. The thanks of the Association are due to Mr. A. Jayasinghe for the ready and valuable assistance he has rendered at all times as well as to several other young Buddhist workers who were helpful in sorting and arranging the thousands of answer papers before being despatched to the different members of the Board of Examiners.

The respectful thanks of the Association are also due to the Maha Nayaka and Nayaka Theros, and other distinguished members of the Sangha who set the questions, and afterwards scrutinized the answer papers.

The Annual Report containing the full results of the Examination, with the necessary observations thereon—consisting of 113 pages—has been published. The gold medal awarded by the Association to the candidate who stands highest in the Examination, gaining more than 75% marks, was won this year by a student of the Mahanama School, Panadura.

Our thanks are due to those ladies and gentlemen who donated special cash prizes in connection with the Pupils' Examination and last not but least to the Hony. Secretary, Mr. A. Kuruppu, and Mrs. Kuruppu to whose whole hearted efforts the present success of the examination is mainly due.

Teachers' Examination:—This Examination was held at the Association Hall on the 29th July presided over by Pannalankara Thero of Asokaramaya, and under the supervision of the Hony. Secretary assisted by Mr. A. Jayasinghe.

Thirty five candidates applied for admission this year as compared with 19 last year. Of these 25 sat for the examination, i. e. 19 men and 8 women teachers.

Twenty three candidates passed the examination, one man and four women teachers winning the cash prizes, the value of which was raised from Rs. 175/- to Rs. 200/- First, Second and Third Class certificates were also granted to fifteen, five and three of the candidates respectively.

The amounts of these prizes, as well as a major portion of other expenses incurred in connection with this examination were met from the annual donation of Rs. 250/- given by D. P. Wijewardena Lamateni of "Sri Ramya" Kollupitiya, to whom the grateful thanks of the Association are due.

The annual distribution of prizes in connection with both the examinations took place on November 18, the President presiding at the function and Mrs. A. M. de Silva distributing the prizes.

Religious Publications.

Committee:—Messrs:—D. E. Hettiaratchi, B. R. Dias, M. D. I. S. Gunasekera, J. D. de Lanerolle. Hony. Secretary, Mr. A. Kuruppu.

The following books were printed during the year:—

Buddha Charita Parts I, II and III, Saddharma Manjari Part II, Dhammika Sutta and Satipatthana Sutta.

As an addition to the thirteen text books already published by the Association, the Loweda Sangarawa, kindly edited by Pandit Wimala Dhamma Thero of Vidyo-daya College, will be issued this month.

These Religious Publications have been prepared *gratis* by learned and distinguished members of the Sangha. The thanks of the Association are due to them.

It is gratifying to note that the profits accruing from the sale of these text books, supplemented by special donations received from the Buddhist Public are at present sufficient to meet the expenses in connection with the Religious Examinations.

Religious Activities.

Committee:—Messrs. C. L. Perera, N. M. Sadhuwardena H. Don Henry, and J. Nanayakkara. Hony. Secretary, Mr. J. D. A. Abeyawickrema.

The activities of this department have chiefly been confined to making arrangements for the Sunday sermons.

Mr. J. D. A. Abeyawickrema has been carrying on this work of this department for the last several years. The success of his painstaking efforts has resulted in our having crowded audiences almost every Sunday.

The collections made during the year have enabled us to meet all expenses in this connection.

The usual "Wesak" programme was carried out and it was encouraging to see the large number of members who turned out to join the "Sil" party.

English Literary Branch.

Committee:—Messrs. R. Hewavitarne, H. R. Gunawardena, V. S. Nanayakkara and S. W. Jayasuriya. Hony. Secretary. Mr. D. N. W. de Silva.

Mr. C. C. Senaratne who was elected Hony. Secretary of this Branch at the Annual General Meeting resigned his office in April and his place was filled by Mr. D. N. W. de Silva. The following interesting lectures were arranged during the year:—

"Kashmir" by Mr. T. W. Hockly.

"Last hours of the late Venerable Devamitta Dhammapala" by Mr. Rajah Hewavitarne.

"Origin of the Religious Idea" by Mr. S. W. R. Dias Bandaranaike.

"Some Impressions of Australia" by Mr. S. P. Foenander.

“England and the English” by Mr. A. N. L. Clark

“The Harijan Movement” by Mr. M. Kelappan.

“Literary Animals” by Mrs. G. S. Wodeman

“The Buddhist University of Nalanda” by Dr. Hirananda Sastri

“The Mission of the World Fellowship of Faith” by H. H. Raja Jai Bahadur Pritvi Singh

Apart from these lectures Hon. Secretary, has been successful in arranging two picnics, one to Attanagalla in September and the other to Horana in October 1933. Both were well attended and thoroughly enjoyed by all who took part in them.

Sinhalese Literary Branch.

Committee:—Messrs. W. Richard de Silva, K. M. Gunatilaka, and J. R. Dharmasena. Hon. Secretary, Mr. E. S. Jayasinhe.

Though every effort was made by this Branch to induce prominent speakers to appear on this platform they have not been very successful. Three lectures were, however, arranged and they were delivered by Messrs. M. Cumararatunga on “The Sinhalese Language” P. Jayatilake on “The world around us” and W. Richard de Silva on “Food Reformation.”

Sports Branch.

Committee:—Messrs. D. H. P. Gunawardena, T. B. Dissanayake, L. Rajakaruna and V. S. Nanayakkara. Hon. Secretary, Mr. J. Nanayakkara.

This Branch began its work with a Cricket match played against the Notts C. & A. C. and followed up with two Billiards Matches against the Kotahena C. Y. M. A.

Three Tennis Matches were arranged and played during the year, two against the Wireless Station Tennis Club and one against the Nalanda Vidyalaya Tennis Club.

A successful Tennis Tournament was held towards the end of the year, Mr. E. P. A. Fernando winning the championship Cups. In this connection a very enjoyable Tennis Social was also held on January 13, 1934, when the Prizes were distributed by Mrs. A. E. de Silva (Jr.)

Library and Reading Room.

Committee:—Messrs. D. T. Jayasekera, W. F. Abeyakoon, D. N. W. De Silva and J. L. Jinendradasa. Hon. Secretary, Mr. G. L. H. Perera.

Much useful work has been done by the Library Committee during the year. A catalogue of books has been printed and is available at the nominal price of 25 cents each. Certain books in the Simon Hewavitarne Reference Library which need not be classified as reference books have been transferred to the Lending Library. A sum of Rs. 50/- was spent in the purchase of books. In years to come we hope to spend much more to make the Library more attractive.

We are thankful to Sir D. B. Jayatilaka, Messrs. E. W. Perera, C. D. Mahawela, Rajah Hewavitarne and T. W. Hockly for the kind donations of valuable books during the year. “The Physical Culture” magazine has been added to the Reading Room and now there are about 25 magazines and periodicals available.

Japanese Representatives:—We have had the pleasure of welcoming Reverends Sohaku Ogatha and Soka Kawano who were sent here by the Federation of all Young Buddhist Associations in Japan, personally to invite our Association and other similar institutions to send delegates to the forthcoming Pan Pacific Conference of Buddhist Associations to be held in Kyoto in July, 1934. They were the guests of the Y. M. B. A. for four days. It is hoped that all the Buddhist Associa-

tions will consider the matter soon and decide to send at least one representative from Ceylon. It is essential that Ceylon should be represented as many matters affecting the future of Buddhism will be placed before the Conference.

New Projects:—We have been able to collect a sum of Rs. 1,369-89 on account of the Mantivu Leper Asylum Vihara Building Fund. Plans for the building are now being prepared and it is hoped to lay the foundation in April. We still need Rs 631/- and we hope those members who have not yet contributed to this worthy cause will kindly send in their subscriptions early.

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 Buddhisi Public for their generous sympathy and the Press for their ready courtesy in publishing news connected with the Association.

R. HEWAVITARNE,
Hony. General Secretary,

REPORT OF THE HONY. TREASURER

I have the honour to submit my report on the finances of the Association for the year 1933.

Income & Expenditure:—The usual statement giving details of the income and expenditure is attached. The expenditure exceeded the income by Rs. 677.05 reducing the Capital value to Rs. 68,316.22.

It will be observed that an expenditure of Rs. 1,099/91 on account of the "Buddhist" magazine has been charged for the first time to Revenue, thereby contributing largely to the deficit referred to above. Another item which did not appear in the previous year's accounts is "Bad Debts" written off amounting to Rs. 222/20.

Subscriptions:—As stated in my previous report it is regrettable to find that the income from this source is going down from year to year. The amount received during 1933 was Rs. 1901—which fell short of the amount collected in the previous year by Rs. 271/-.

The decrease of revenue may perhaps be partly attributed to the prevailing economic depression. But it is difficult to resist the

conclusion that a large number of members do not realise the importance of discharging their obligations to the Association by a prompt payment of their dues.

Tennis & Billiards Fees:—It is gratifying to record again that the Billiard Fees received were sufficient to meet the direct expenses of the game while Tennis shows a small loss of Rs. 1/92. There is also a sum of Rs. 22/86 to the credit of the Tennis Tournament Account which has been brought forward to meet the expenses of the recent Tournament.

Rent:—Rent, which was our largest source of income has gone down considerably. It fell short of the previous year's income by Rs. 1059/25—decrease of Rs. 709/75 on rooms and garages and Rs. 349/50 on the hall, which is very disappointing.

Hall rent charged for the solemnization of marriages has been reduced from Rs. 5/- to Rs. 2/50 as from August last year.

Hostel Fees:—A sum of Rs. 2,869/15 was charged as hostel fees from resident members and visitors of which Rs. 2,734/63 was actually spent. The balance Rs. 134/52

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. It amounted to only 4.9% of the cost.

EXPENDITURE.

Salaries & Wages etc.—The expenditure shown under this head does not include certain payments charged direct to the accounts concerned. The following is a complete list of payments made as salaries and wages, allowances, and commission to various persons in respect of their services:—

	Rs	Cts.
Salaries and wages of the Office Staff, Gardener, and Collector	1859	25
Collector's Commission	183	50
Hostel Servants' wages	259	50
Billiard Marker's wages	360	00
Travelling allowance to Mr. P. P. Siriwardena as co-editor of the "Buddhist" magazine	460	00
Salary of the Religious Examination Branch Clerk	300	00
Total	<u>3422</u>	<u>25</u>

It amounts to 26% of the total income. The corresponding figure for the previous year was 26.7.

Religious Examinations:—The expenditure of the Religious Examination Branch continues to increase

The following table gives details of the expenditure under this head for the last three years:—

Pupils' Examination.

	<u>1931</u>	<u>1932</u>	<u>1933</u>
Clerk's Salary	260-00	260-00	300-00
Stationery			
Printing and Advertisements and Postage	692-17	771-48	919-21
Other Expenses	33-66	30 22	48-12
	<u>985-83</u>	<u>1061-70</u>	<u>1267-33</u>

Teachers' Examination,

Stationery,			
Printing and Postage	40-72	42-95	54-07
Other Expenses	17-45	23-23	16-73
	<u>58-17</u>	<u>66-18</u>	<u>70-80</u>

Prize Distribution.—Details of expenditure on this account during the last three years are given below:—

	<u>1931</u>	<u>1932</u>	<u>1933</u>
Prizes & Medals	691-59	739-55	723-65
Stationery,			
Printing and Postage	31-71	20-38	19-25
Other Expenses	83-25	45-94	81-11
	<u>806-55</u>	<u>805-87</u>	<u>824-01</u>

Religious Publications:—The income derived from the sale of text books for the religious examination after deducting the discount allowed was Rs. 2,612.29. It should be borne in mind that in arriving at this apparent profit, certain expenditure incidental to its production such as rent, interest on Capital, salaries and other establishment charges which a publisher would in the ordinary course of his business incur, have not been charged. If due allowance had been made for these items of expenditure the profit on the publications would have been hardly sufficient to meet the expenditure of the religious examination branch which amounted to Rs. 2,162 14.

It may be interesting to know that no less than 33,566 books were sold during the year, an average of 90 books per day.

Interest on Buddhist Press Fund:—5% interest is charged annually on the sum of Rs. 12,406/02 handed over to the Association by the Trustees of the Buddhist Press Fund. In accordance with the arrangement made with the Trustees, 2/3 of the accrued interest has been credited to the Buddhist Magazine Account and 1/3 to

the Press Fund. The Press Fund with the accumulated interest now amounts to Rs. 13,699/38 of which Rs. 1293/36 has been lodged in the Savings Bank.

The Buddhist Magazine Account:—The expenditure incurred in publishing the magazine which is issued free to members, has for the first time been met from the Revenue as the accumulated interest on the Buddhist Press Fund which was set aside for this purpose had been exhausted.

It will be noticed that the Magazine is published at a loss, which accounts for the deficit in our Balance Sheet.

Bad Debts:—The bad debts written off were Rs. 172/20 on account of room rent and hostel fees which were outstanding for a number of years, and a sum of Rs. 50/- drawn by the Literary Secretary of 1929 as an advance to meet the expenses in connection with an elocution contest and not accounted for.

Performing Rights Society Licence:—This is another item of recurrent expenditure which the Association will have to meet hereafter so long as the Hall is let out for social functions at which music is played.

Balance Sheet:—The Balance Sheet at 31. 12. 33 is attached. In spite of a deficit of Rs. 677/05 on the year's working, as explained above, the balance sheet discloses a fairly satisfactory state of affairs particularly in view of the fact that the amounts to the credit of the various funds are either represented by property or by cash.

Abeyaratne Fund:—This fund is made up of the capital value of the property at Kurunegala Rs. 8,000/- and the income derived therefrom Rs. 3,312/98 of which Rs. 3,000/- has been placed in the Savings

Bank. It is hoped that this policy of setting aside the income that is not immediately needed will be continued.

Sundry Creditors:—The items shown under this heading with the exception of Rs. 548/19 are bills received after the closing of accounts which have since been settled. The item of Rs. 548/19 is the balance of a deposit made by a hosteller for safe keeping against which his monthly charges are debited.

Sundry Debtors:—Among the various items shown under this heading are the following:— Rs. 27/22 the unexpended balance of an advance made to the Religious Examination Branch for minor expenses and Rs. 500/- an advance made to the Maha-Bodhi Press for certain Religious Publications. The other items have since been recovered with the exception of a portion of servants' loans which are to be recovered by monthly instalments and a portion of hostel fees.

Cash:—The total amount of cash in the various Banks at the end of the year amounted to Rs. 9,247/30, an increase of Rs. 308/55 over that of last year. A sum of Rs. 1,000/- on account of the Abeyaratne Fund and a sum of Rs. 206/76 being one third of the interest due on the Press Fund were deposited in the Ceylon Savings Bank. It has not been possible to add anything to the Fixed Deposit of Rs. 3,000/- lying to our credit in the National Bank.

General:— I have attempted to explain certain items appearing in the accounts with the hope that the members may take more than an ordinary interest in the affairs of the Association and give their financial support which is badly needed. The expenditure, particularly that of the Religious Examination Branch continues

to increase, a costly publication viz. *the Buddhist* is issued free to members, and a staff in respect of which a sum of Rs. 3,500/- is spent annually is maintained causing in all an outlay of Rs 14,000/- per annum. In no better way can the members assist than by paying their own subscriptions

with as little delay as possible, preferably yearly or half yearly, thereby saving a considerable sum in office expenses.

V. S. NANAYAKKARA

Hony. Treasurer.

Y. M. B. A.

Colombo, 12. 2. 34.

Income and Expenditure Account for the year ending 31st December, 1933.

EXPENDITURE.			INCOME.		
	Rs.	Cts		Rs	Cts.
To Salaries and Wages	1859	25	By Subscriptions	1901	00
Collector's Commission	183	50	Donations	335	00
Lights & Fans	650	10	Sunday Collections	349	92
Printing & Stationery	160	62	Tennis Fees	155	65
Postage	89	20	Billiards Fees	424	10
Advertisements	3	00	Rent of Rooms & Garages	2499	50
Telephone	230	00	Rent of Hall	272	50
Audit Fees	60	00	Hostel Fees	2869	15
Religious Examination	1338	13	Garden Produce	76	08
Religious Prize Distribution	824	01	Religious Publications	3690	51
Bana Preaching	265	47	Bank Interest	291	20
Tennis	157	57	Sundries	53	81
Billiards	412	91			
Library & Reading Room	232	99			
Hostel expenditure	2734	63	Excess of expenditure over Income	677	05
Rates & Taxes	500	00			
Repairs to building	282	13			
Insurance	93	75			
Interest on Buddhist Press Fund	620	30			
"Vesak" Celebrations	99	08			
Discount on Religious Publications	1078	22			
Depreciation on Furniture etc.	297	00			
The "Buddhist" magazine	1099	91			
Bad debts written off	222	20			
Performing Right Society License	32	00			
Sundries	269	50			
Rs .	13795	47	Rs...	13795	47

We certify that we have examined the accounts of the Young Men's Buddhist Association, Colombo, (Incorporated) for the year ended 31st December, 1933, and that the foregoing Income and Expenditure Account is based thereon and exhibits in our opinion a true and correct view of the Association's affairs, according to the information and explanations given to us and as shown by the books of the Association, Arrears of subscriptions have not been taken into the accounts.

V. S. NANAYAKKARA
Hony Treasurer.

TERENCE PERERA & Co., }
Corporate Accountants } Auditors

Colombo, 2nd February, 1934.

YOUNG MEN'S BUDDHIST ASSOCIATION (Incorporated)

Balance Sheet as at 31st December, 1933.

CAPITAL & LIABILITIES	Rs.	Cts.	PROPERTY & ASSETS	Rs.	Cts.
Abeyaratne Fund ...	11,312	98	FREE HOLD PROPERTY:-		
Buddhist Press Fund ...	13,699	38	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
Security Deposit of employees ...	200	00	FURNITURE ETC. ...	3,320	89
Lending Library Borrowers' Deposit ...	8	00	SUNDRY DEBTORS:-		
Tennis Tournament A/c ...	22	86	Resident Members on a/c of Hostel fees ...	443	43
SUNDRY CREDITORS:-			Servants Advances ...	80	00
Hostel a/c J. Samarasinghe ...	548	19	Rent of Kurunegala Property ...	70	00
Abeyaratne Fund ...	80	00	Maha Bodhi Press-Advance on account printing ...	500	00
Bana Preaching a/c ...	5	00	Value of books purchased by Rel: Secy; ...	8	00
The "Buddhist" a/c ...	53	25	Ceylon Savings Bank interest due ...	156	82
Printing a/c ...	3	00	Secretary Religious Exam ...	27	22
Interest a/c ...	4	83	DEPOSITS:-		
CAPITAL A/C:-			Director of Elec. Undertakings ...	115	00
Balance at credit on 1. 1. 33	68,993	27	STOCK:- Religious Publications ...	1,183	93
Less excess of Expenditure over Income	677,05	68,316	CASH:-		
		22	Ceylon Savings Bank, Abeyaratne Fund	3,000.00	
			Buddhist Press Fund	1,293.36	
			Collector's Security Deposit	100.00	
			Post Office Savings Bank, on a/c of Tennis Club	10.00	
			National Bank of India, Fixed Deposit	3,000.00	
			Current Account	1,798.94	
			In hand	45.00	
				9,247	30
				94,728	21
				94,728	21

We certify that we have examined the accounts of Young Men's Buddhist Association, Colombo (Incorporated) for the year ended 31st December, 1933, and that the foregoing Balance Sheet is based thereon and exhibits in our opinion a true and correct view of the Association's affairs according to the information and explanations given to us and as shown by the books of the Association. Arrears of subscription have not been taken into the accounts.

V. S. NANAYAKKARA,
Hony. Treasurer.

TERENCE PERERA & Co, } Auditors.
Corporate Accountants

Colombo, 2nd February, 1934

MANTIVU LEPER ASYLUM VIHARA BUILDING FUND.

Statement of Receipts and Payments for the year ended 31st December, 1933.

RECEIPTS.	Rs.	Cts.	PAYMENTS.	Rs.	Cts.
To Balance	817	20	By Balance in Bank	1322	14
„ Public Contributions	498	56			
„ Bank interest	6	38			
	1322	14		1322	14

Audited and found correct.

A sum of Rs 46.75 has since been received.

V. S. NANAYAKKARA.
Hony. Treasurer.

TERENCE PERERA & Co.,
Corporate Accountants } *Auditors*

Colombo, 12th February, 1934.

FLOOD RELIEF ACCOUNT.

Income and expenditure Account for the year ended 31st December, 1933.

RECEIPTS.	Rs.	Cts.	PAYMENTS.	Rs.	Cts.
To Balance	404	79	By Cost of re-building house at Gothatuwa	50	00
			„ Repairs to house at Kotuwila	5	00
			„ Payments to 1930 flood victims at Buthgamuwa	109	00
			„ Relief rendered to 1933 flood victims at Kaduwela	24	15
			„ Sundry expenses	8	35
			„ Balance in Bank	208	29
	404	79		404	79

V. S. NANAYAKKARA
Hony. Treasurer

TERENCE PERERA & CO.,
Corporate Accountants } *Auditors*

Colombo, 12th February, 1934.

upward step he takes. About 50 yards ahead at which spot the thread has more or less unravelled its full length, is a large tree whose trunk green with the moss of ages, is covered with innumerable needles. The newcomers stick theirs as well, to rust on this self-same tree. This is believed to be one of the most difficult stages in the early part of the journey, and if the novices manage it without trouble they are fairly qualified to go through to the top. So the steady climb goes on, sometimes easy and at other times more difficult. At the final stage known as the *Ākāsa Gawva*, roughly meaning the region of the skies, some spots give one a thrill of awe at the thought that one little slip might easily carry anyone several thousand feet below, to be dashed to atoms. Nevertheless, strange as it may seem, that slip never occurs, and seldom or never does one hear of any mishap coming to pilgrims, though little children and even the blind and lame are known to go there to worship.

To the guardian dieties of *Siripāda* wealth is of no avail, nor caste, class or creed: only virtue and *maitriya* or *karūnā*, this last word being on every lip throughout the journey. It is interesting as well as amusing to note the turning of the scales during this pilgrimage. The well-to-do accustomed to home comforts and easy means of travel, are often unprepared for the actual hardships to be encountered during this journey. In spite of repeated warnings from the more experienced, they set out in a more or less irresponsible fashion, expecting it to be something of an enjoyable picnic, and would often find themselves in a quandary, but for the intrinsic worth of the poorer classes. Perhaps in their own homes some of these rich and great

scarcely give a thought to the humbler folk, and certainly would not deign to share food and drink with them; but such is the power of legend and tradition, they will gladly live on equal terms on this hallowed ground. Nay more, they are proud to be so honoured and drawn into the protecting fold of these good people, for good they are, if such a thing as goodness exists on earth, since their hearts are pure, untarnished gold. How infinitely kind, generous and thoughtful they are, and how gladly they lend a helping hand to those in trouble!

They could do the climb thrice as fast and reach the Peak long before the dawn, but no, they will wait and help some tired strangers who tarry by the way. Here on this sacred spot one learns the great lesson of give and take, and that Eternal Truth. The Buddhas teach, the invincible power of loving-kindness to make the whole world kin.

Those who have not heard of *Siripāda* might wonder why constant reference is made to the eagerness of every pilgrim to reach the shrine at dawn. Perhaps to get there in time for some special ritual that would bring great blessings at some future date? Not so! It is to witness the sunrise and the shadow of the Peak. One falters at the thought of *presuming* to convey to those who have not seen this gorgeous phenomenon, even an iota of its glory. Can we catch the brilliant moonlight shining on the hill and lake and milk-white stupa on some full moon night, show it to our friends some day and tell them, "See this is the moonlight amidst our hills"?

Nature is very lavish in her gifts to Ceylon. She is her spoilt child in this respect. Yet, even in this country where natural beauty is so common that the majority of the people consider only the

choicest bits worth admiring, Nature surpasses herself at the sacred Peak. If one is fortunate enough to reach the summit before dawn on a clear morning, the Peak appears a little spot on a bed of thick white clouds. The space occupied by the pilgrims and the shrine seems very small, and yet it is possible to accommodate comfortably any number of people that may happen to be there.

Without any unseemly hurry or scrambling and pushing to get ahead of others, the customary ceremonies are gone through. With hands clasped in the attitude of worship each pilgrim kneels at the Footprint and bows his or her head in veneration, makes the simple offering of a few yards of white cloth and money and passes on. Beyond is a huge brass lamp ten to twelve feet in height, which is kept burning throughout the year. Into this medicinal herbs and fruits, sandalwood, different kinds of oil and the kernel of the dried coconut are put in that they might help to keep the lamp burning. During the season this lamp is seen by people in the district for many miles around, so large it is and so bright its light.

Immediately after this all eyes turn to the east and everyone takes as convenient a seat as possible. The cold is intense but none complain, for it is believed that Saman Deviyo will punish those that grumble ever so slightly in his domain. So silently the patient crowd waits for the coming of the lord of day. As the minutes pass, the sky gets tinged with colour and great pink streaks appear on the horizon reaching far up into the sky like the spokes of a great wheel. Simultaneously the thick banks of greyish white cloud on the west and around the peak get slowly tinged with a rose-pink hue which turns to a darker golden colour

as the east heralds in the dawn, with its brighter hues. It is almost 6 o'clock when the sun, a glittering, quivering ball of silver with a halo of fire around it rises above the horizon, dips back again, rises again, sinks again, and finally leaps out of the depths for the third time. Just then it looks like a great glittering crystal ball whirling at a terrific speed and throwing out brilliant colours on peak and cloud and valley. This is the signal for the great shout of "Sadhu" that bursts from every throat, to be taken up by the echoes all round. But this is not all, for immediately someone calls out, "there is the shadow". All heads turn westward, and far away on a bank of clouds appears a pyramid of pale sapphire blue. It is vertical at first and is far out across the valley, the point of the pyramid rapidly changing from one prismatic colour to the other. As the crowd watches, this shadow takes on a deeper shade, the true sapphire blue, and at the same time grows larger and more horizontal until the base of the pyramid seems to touch the foot of the mountain at right angles. Legend says that the actual Footprint is on a blue sapphire of the same deep shade as this shadow, and that it was covered over by an ordinary rock on which was marked a similar imprint for the sake of worship. Be that as it may, that it is one of the most wonderful of nature's works none can gainsay.

The Buddha has said that Nibbāna cannot be described or compared to anything that the ordinary, blind, human intellect could understand. It is the Perfect Peace to be realised and experienced by each individual, while Buddhas only show The Way.

The same might be said of the strange phenomenon as well as the beautiful panorama that greets one's eyes in the

early dawn at Siripada. They are only to be seen and inspiration gained therefrom. Words are but the halting attempt to describe the indescribable.

With the sun's brightening rays the mists gradually fade away, and the scene takes on a more everyday appearance. The pilgrims whose thoughts have all this while been concentrated on their religious ideal and the wonders of Nature, now turn their attention to their companions of the past few hours. It is a sight as wonderful and inexplicable as Nature herself. Here in this isolated spot high above the clouds stands this victorious little group, men, women and children from all the ranks of life. Prince and pauper have knelt together at shrine in the early hours of the dawn with never a thought of inequality or the world's petty demands. They rub shoulders as one family and smile or talk in friendly fashion, though they have met for the first time and may never see each other again. There is no room in their hearts for an unkind or evil thought, for univer-

sal Love is believed to be the guiding power that keeps each pilgrim safe from harm. What an ideal representation of the upward climb on the Eightfold Path; the Viriya Paramitā and the struggle to reach the great goal Nibbāna, with the torch of loving-kindness ever lighting the darkness and dangers of the steep and narrow way! As flowers yield their unstinting fragrance to all alike, the Buddha's Word pervades the earth with its all-embracing love, carrying its soothing balm to an uncertain, doubting world.

SABBA PAPASSA AKARANAN;
KUSALASSA UPASAMPADA;
SA CITTA PARIYODAPANAN;
ETAN BUDDHANUSASANAN.

It matters not to the Buddha whether we be of different faiths, whether we believe in Him or not. His love remains steadfast and unchanged. Some day, He says, each being will realise the beauty of this Flower—The Buddha Dhamma, and inhale its fragrance to the full. Till then let there be tolerance and goodwill towards one another. Do good and all is well.

KING RAJA SINHA II AT DODANWELA.

By L. B. Attanayaka.

Dodanwela, a charming village, lies a few miles from Alakolanga near Kadugannawa. This village is sparsely populated but its scenic grandeur is of no little interest to him who wishes to please the eye and soothe the mind in a land of high hills, rich paddy-fields stretching for miles with small, unpretentious watch huts of wattle and daub scattered here and there with a confusion of huge boulders.

At dawn the whole country side is dark with a thick mist; and train-travellers who pass by espy in the hazy

distance the fleecy clouds gliding over the hills which like gigantic monsters appear voraciously to devour them. The cart road thousands of feet below makes its zig-zag course like unto a white serpent creeping through many a brake for its prey. Then, there appears an unbroken line of bullock-carts the bulls panting and foaming in their mouths. The faint hooting of a motor car horn is heard. There is no room for the car to pass. The bullock-carts wearily move to a side of the road while the car is yet stationery—the new paying homage to the old!

Raja Sinha II reigned at Kandy, A. D. 1634—1687. The King's common name Rasing Devio is a house hold word in the Kandyan Provinces. Even now there are villagebards who sing songs in praise of the king, their deliverer. That he was a great swordsman is well known. A rock-carving at the Saman Devalaya at Avissawella is supposed to be the figures of Kuruwita Banda and Constantine de Sa. Tradition tells that the king was grieved to hear of the death of his favourite, Banda of Kuruwita, and swore vengeance against de Sa by whose hand Banda came by his death. Just as the yakdessa prophesied in August 1630, Don Constantine de Sa who was on his way back after plundering and burning Badulla was surrounded and defeated by the Kandyans. The head of the general was presented to the King's son, Raja Sinha, who happened to be then bathing in a brook, (Tennent, Vol. 2. pp. 40 & 41; Valentyn, pp. 16, 142) To the king's ready wit Mr. R. G. Anthonisz alludes in his book "The Dutch in Ceylon." He says, when Maatzuyker in 1646 warned the king that the Dutch will be compelled to oppose force by force, and to prepare to occupy Batticaloa, Kottiyar and Trincomalie, the latter replied with mild humour that it was not right to seek peace from kings with threats of war.

Raja Sinha sent a letter to the Governor of the Fortress of Paliacutta on September 9th 1636. He begins, "I inform the Governor of the Fortress of Paliacutta of the good success that my operations against the Portuguese have had; although I know that you are aware of certain events, yet for your assurance I shall detail these more fully to you herein. The first is, that the Emperor

deprived the Portuguese of two forts, named Walane and Forago, and the town of Maruagoma, with 500 Portuguese and Captains of war, beside many monks of various orders. At that time the General was Don Numo Alavares Perera; and, may be overwhelmed with such a loss, he sought to make peace with us, and especially with regard to the prisoners whom the Emperor had taken from them, which peace was made with the release of the aforesaid prisoners of war" and concludes, "After that, when the enemy had again withdrawn, this Empire thus devolved upon me; which enemies eleven months afterwards again began to maraud, so that we went out to Ambatana to meet them, and drove them back to their territory with some loss; and seven months after that the aforesaid enemies came again, well equipped, to attack the principality of Ove, where we had a battle and the victory was on our side at which time the native rebels came over to me as my lawful subjects, whereby the enemy was greatly weakened, so that our troops held the field slaying the General and the Sergeant Major with the Captain of Dinavaca beside 400 soldiers and captains taken prisoners and the Maistre de Campo, the captain, moors of the seven Korales and Matura with 300 soldiers among whom were several captains and ensigns."

In the same year of Raja Sinha's victory against the Portuguese he was being conveyed in his "Koonama" i. e. palanquin used by the king—past a sacred spot where it was supposed by the villagers that Four Deities dwelt. The Kapurala, grim man that he was, halloed to the men who bore the palanquin on their shoulders and spoke thus, "On whose authority do you carry a man who

has legs to walk past this sacred place? Before the palanquin was borne a few yards after the warning of the Kapurala alas! the koonama snapped in twain with a thud, the king fell to the ground vexed and indignant. The blood rushed to his face. His long eye brows protruded like willow branches hanging over a lake. His grim countenance struck awe into the palanquin bearers and that mighty army of Sinhalese soldiers that followed, on seeing the king step out of the broken koonama, prostrated themselves in obeisance.

Hey! he shouted to the Kapurala who, it is said, gazed disdainfully at the palanquin. "I am the guardian of this holy place, your Majesty!" replied the Kapurala. But the king was not satisfied with this reply. Thereupon the Kapurala added "The Gods forbid anyone to pass this in any conveyance. Hence my order to your Majesty's men to halt." Having said this he approached the king who was so amazed that he stood stock still.

Immediately the bearded potentate fetched a papaw fruit which he split in two, pouring water in one half of it. holding it beneath the koonama he began uttering a series of charms in which he was well versed. Some time later a

strange event occurred—an event which compelled the king's admiration for the bold Kapurala, for as the charms were being muttered the palanquin that had snapped gradually came into position. The king apparently believed that this was a miracle of the Dodanwela Gods, for he exclaimed "Still shudder runs through my frame. I am ill, take me away." Then turning to the Kapurala he murmured faint, long and lingeringly, "I shall reward thee. Go you your way. The Gods have punished me," was the king's parting shot before he left Dodanwela

As a mark of respect to the Dodanwela deities the king went past that spot on foot—his ministers following, while the drums throbbed aloud.

In accordance with his promise the king loaded the Kapurala with favours declaring that his subjects ought thereafter to follow the Kapurala's noble example.

The Sinhalese kings like the Stuarts in England set up and pulled down their ministers or their subjects as they pleased. Verily, that true saying of Thomas Wolsey "Put not your trust in pines for in them there is no salvation" was applicable to some Sinhalese kings who reigned in Ceylon many centuries ago.

REFLECTIONS OF A READER

Our Processions

Our religious processions are becoming more and more ugly to look at. Some of them certainly do not present any religious appearance. The masked men, the devil dancers, imitators of jungle men or Veddas and a host of other new creations which form the processions are now quite out of date. They are, I think, imposed upon an unappreciative crowd.

On the other hand simple and dignified processions composed of men and women clad in white and bearing flowers for offering are pleasing to the eye. The huge processions got up by rich dayakas are really very expensive. From an economic point of view we can ill-afford to waste money on processions while essential things connected with most of our Viharas are severely left alone. It is time that a

radical change is brought about in the matter of outward manifestation of religious feeling. It is true that human nature wants these expressions, and that it does not like the gloomy aspect of life. But we can be more decent and beautiful in organizing processions. A sure mark of true progress of a nation is the development of aesthetic sense. Is it present in us?

Fanaticism

The ex-king Amanulla established the first archaeological department and museum in Afghanistan much against the wishes of his fanatical countrymen. This and other innovations were carried out at the expense of his throne. Apologists of Islam make a feeble attempt to make us believe that Islam favoured arts and sciences. We have seen in our own day how Islamic influence destroys the very traces of historic buildings and writings. It seems to me that the same power has been responsible for the abolition of the archaeological department and museum in Kashmir. Ven. Sankrityayana's article published in the last issue of the *Buddhist* ought to open the eyes of friends of culture to the gathering strength of bigotry and intolerance witnessed in many countries. Kashmir has a rich field for archaeological research work. But it appears that nothing of ancient art and culture would be left to stand by the intolerance of the Mohamedans who form about 90 per cent of the population of Kashmir whose ruler is a Hindu Prince.

Sacrifice of Freedom

The above mentioned incident reminds me of so many similar acts perpetrated in other countries. All these point to one fact namely, freedom of thought and action is being sacrificed at the altar

of personal glory and triumph. We are surely drifting to an age when we shall all be forced to live in scepticism. Powerful dictators of Europe behave in such a fashion that thinkers and scientists are obliged to alter their decisions in accordance with the accepted policy of the dictator. Again, if the Christian Church has any influence over a scientist his findings naturally take the form of affirmations of Biblical dogmas. We are now given volumes by this kind of scientists. What are we to accept and what to reject? Reject all and be a sceptic? A Christian scientist would say that the last nail on the coffin of Materialism is driven while a free scientist would hold that it is matter which is at the root of our very life, and that mind can not be without matter. We thought that we are far away from the Middle Ages. But the same old story of persecution is slowly but surely going on. Without freedom of thought sciences and philosophies will always be in peril and seekers after truth in doubt.

Christian Science?

Christian propagandists seem to be in their last trench. They have fortified themselves with the strange science called "Christian science." It passes my understanding why faith-healing is named in this manner. Before I knew the acquired meaning of the term I thought that Christians had a different kind of chemistry, biology, physiology etc. Buddhists, Hindus, Parsees, Jews, Musalmans—they all believe in some kind of faith-healing. The only difference is that they don't call it by the name of their religions. Buddhists chant Parittana in case of illness. In Ceylon we have mantras for repetition. Yaga and Bali ceremonies are performed to drive away

evil spirits who are said to cause certain diseases. Now these can not be set aside as mere superstition, because they can be very well defended on the same "spiritual laws" as those on which Christian science is said to be based. But quacks and humbugs have succeeded in killing thousands of innocent people who would otherwise have been saved by *Medical science*. All missionary methods have so far failed to induce vast numbers to embrace Christianity. Let them try Christian science!

Arguing Both Ways

At a recent meeting of the Hindu Maha Sabha in India a speaker blamed "the most refined cosmopolitanism of the Buddha" for the loss of nationalism in India. The same people praise Buddhism for creating a Greater India linking her with other Asiatic countries. This is arguing both ways, Hindus can with impunity abuse the Buddhists who are a negligible quantity in India proper. The late Hara Prasada Shastri used to bestow a gratuitous insult on Buddhists by calling them *mlecchas*. He maintained that the people meant by *mlecchas* in Sanskrit literature were Buddhists as

they were "cosmopolitan" in character, and quite different from the superstitious, orthodox, selfish and greedy Brahamins. We all know that the only redeeming feature in Indian history was the Buddhist period during which India was the admiration of the entire world. Indians were then justly proud of their nationhood. Patriotism and nationalism were understood by them in a higher sense. It was not through hatred and jealousy they fostered these ideals; nor by blaming their neighbour for their open-door policy. They were the givers of art and culture. But what do modern Indians give out to the world now? Rice, cotton, jute! Not only these. India sends out millions of starving men and women to neighbouring countries only to undermine the welfare of the indigenous population of these countries. Those who make irresponsible statements such as the one alluded to should be capable of looking after their own people. Why don't they open up lands for the landless millions. The huge areas covered by forests should be utilised to find employment and settlements for these unfortunate people who will be an asset to the *much needed nationalism*.

LETTERS TO THE EDITOR

GRANITE STAIRWAY AT MIHINTALE

THE EDITORS "THE BUDDHIST"

Dear Sirs,

During a recent visit to Mihintale while standing at the foot of the grand stairway of granite slabs—1840 in number—a thought came into my head. It was to suggest that some restoration work on a modest scale should be done there under the auspices of the Colombo Y. M. B. A., in the shape of placing in

their original position and in proper order the stone steps which are now lying in a dilapidated state—the work to be done under the supervision of a Buddhist Engineer in consultation with the Archaeological Department in a systematic and workmanlike manner. It should be carried on, section by section,—say 10 steps at a time—and begun after the amount estimated for completing the first section has been found. Hardly

any additional stones will be required, and what will have to be supplied in the shape of materials will be chiefly cement which is now so cheap, and which Buddhist owners of lorries and buses (like Mr. B. G. Fernando of Borella who, at his sole expense, as I learn, has caused to be hewn in the solid rock a beautiful flights of steps at Vārana) will be willing to transport the required quantities in small barrels or bags of 100 lbs. free of charge, or on easy terms, to share in a great act of merit.

After the restoration of the first ten steps, a full and satisfactory account of the subscriptions received, and the expenditure incurred, together with a completion Report from the Engineer in charge could be published. Pilgrims and Buddhists in different parts of the Island will then be satisfied with the work done and the progress made, and subscriptions for proceeding with the second section of ten or more steps will soon be forthcoming.

When it becomes apparent that we deserve what we desire, perhaps Sir D. B. Jayatilaka as Home Minister and President of the Y. M. B. A. will consider it not improper or unreasonable to forward an application to the Trustees of the Sri Chandrasekera Fund for assistance to complete the work.

I am sure that the proposed restoration of the Granite Stairway at Mihintale will be a work that will appeal strongly to the mind of Buddhist Nationalists of the present day, and that if you will give the matter your favourable consideration it can be brought to a successful termination at no distant date.

Yours etc.,

“A Pilgrim”

22nd January, 1934.

BANNER OF PEACE: AN APPRECIATION.

New York

December 18, 1933.

Mr. P. P. Siriwardhana,
Co-Editor, The Buddhist
Colombo, Ceylon.

My dear Mr. Siriwardhana,

I am in receipt of your letter and also copies of the special number of THE BUDDHIST dedicated to the Roerich Peace Banner Convention.

Please accept our very deep appreciation for your cooperation and support of this movement. It has been our pleasure to distribute these copies among distinguished leaders of culture who are vitally interested in this cause, and in this way, your work has reached a new circle of friends.

In behalf of the Trustees of the Roerich Museum, I wish to extend our deep appreciation for your cordial interest and endorsement in support of the Third International Convention for the Roerich Pact and Banner of Peace, held in Washington, November 17 and 18.

The Third International Convention for the Roerich Pact and Banner of Peace had the distinction of participation by thirty four governments, comprising twenty seven official delegates, and seven observers.

As a result of the Convention, a Resolution was passed, recommending the adoption of the Roerich Pact and Banner of Peace to all nations of the world, and it was further resolved that this project can be adopted by any country through proclamation.

The Convention was characterized by great enthusiasm, and marked a significant milestone in the history of cultural progress. Delegates of several nations expressed their government's endorsements of this movement.

The speakers representing many phases of cultural life, as well as governmental bodies, were unanimous in their high expression of endorsement for this humanitarian project. The creator of the Pact and Bannar of Peace, Nicholas Roerich, was hailed and highly commended for his outstanding cultural achievements.

With cordial greetings, I remain
Yours very sincerely,
Nettie S. Horch.

**FIRST CONGRESS FOR THE DIFFUSION OF
BUDHIC PHILOSOPHY.**

The Winslow
45, East 55th. Street,
New York, November 7, 1933

The Editors,
"The Buddhist."

Dear Sirs,

You received recently a communication from Geneva (Switzerland) concerning the organisation of a European-American Congress for the Diffusion of Budhic Philosophy, under the inspiration and directorship of the Ven. Anagarika Lhashekankrakrya, Abbot of the Zen Monastery in Sinking. The Congress was to take place in Geneva at the end of the year.

The organisers received many gratifying replies which, indeed, helped to prove that the aim of this Congress was also the aim of all those of goodwill who wish to save civilisation from ruin and disaster.

Now an unforeseen event has happened. While on a lecture tour in the United States,—planned for a long time,—the Ven. Anagarika Lhashekankrakrya became convinced that the idea and aim of the Congress met all over the United States with an uncommonly warm and

sympathetic welcome. Universities, philosophical and academic institutions offered the use of their halls and invited the Ven. Anagarika to give lectures.

In view of this unexpected success, it was deemed preferable, all things being taken into consideration, to take advantage of this favourable opportunity and to organise the Congress in the United States, outside of the strain and excitement of international politics; though not completely sheltered in America from these difficulties it would yet be further away from them, and, paradoxical as it may seem, Europe might reap a greater benefit. In this connection, it is well to mention that a German Buddhist Congress was held in Berlin at about the same time as the contemplated Congress in Geneva. It had nothing in common with the broad-mindedness and purity of the Budhic Principle which soars high above every racial and theological consideration. This was an additional reason for holding the Congress outside of Europe, for it was desirable to avoid all controversy which might tend to confusion and dispute.

At the General Assembly, held in New-York at Steinway Hall on October 22, 1933, it was decided to postpone the Congress for the time being and to proceed, in the meantime, with the work of propaganda, in order to create an atmosphere as free as possible of all intolerance and fear of political intrusion. For this purpose and to fulfil the original programme, the Assembly unanimously decided to create a permanent institution with head-quarters at New-York to take the place, for the present, of the Budhic Congress (Pure Thought) and to last as long as shall be deemed necessary. The success which this proposal encountered fully justifies its concrete realisation.

This Institution will offer an advanced study of the Pure Budhic Thought examined in the light of modern thought and in relation to the present needs of humanity. It seems really as if Budhic Thought, ss issued from the Great Enlightened Ones, has gained access to certain of the great intellectual centers in America. One cannot too much emphasize the importance of this fact, considering that it happens at the precise moment when historical events are taking quite a new course and a complete revision of principles and values is being imposed on human conscience.

All the messages, essays, and pamphlets sent to the address of the Institution will be carefully examined and those of the most general worth and interest will eventually be published in the official

paper, "Renaissance". All correspondence should be directed to:

The General Head-Quarters of the Congress; The Budhic Institute, c/o Roerich Museum, 310 Riverside Drive, New-York City U. S. A.

A Committee will be formed in the near future to meet the needs of the new organisation.

We request you kindly to take note of the modification in the choice of the Head-Quarters of the Budhic Congress and thank you for the former encouragement you have bestowed upon us.

Yours faithfully,

The Ven. Anagarika
I. Hasshekankrakrya,

Abbot of the Zen Monastery, Cheng-Lob' (Sinking)
President of the Universal Union for the
Diffusion of Budhic Philosophy.

OBITUARY

Mrs. Alma Senda

We learn with regret from Pandit Nandasara that Mrs. Alma Senda died at Benares on January 8 after a brief illness. She was a charitable old lady who was a subscriber to *The Buddhist* from the time it was re-started. Her last letter was written to a Ceyon friend, in which she says:—

"Hope the new year will bring better times with it to this our little world. It is in a pretty sad state, and one wonders how all the million workless and poor manage to exist. One feels sick at heart to think about it all. I can not understand why Prof. Sir Radha-Krishnan could not have chosen a better subject for his lecture in Colombo. I have heard him speak so beautifully about Lord Buddha here in Benares. Buddhism is ofcourse the only religion worth the while, and the sooner the world realized it the better for it—that I am sure of. For my part I believe it the only cure for all. Do you often hear from Prof. Roerich. Is he still up in the Himalayas? Does he still paint his wonderful pictures up there. I hope his peace pact will be an accomplished fact accepted by all the world. I have a great admiration for that great man. I wish I could see him again and learn to know him better. I feel that he is a wonderful and unusual genius today. For him all things are possible for he has that loving nature that sees good in everything. I cannot tell you how

much I like him. Pandit Nandasara sends you his good wishes. We have just had a visit from Rai Bahadur Sheo Narain. May this coming year bring you all good."

Mr Wong Mow Lam

We regret to record the death in October last year of Mr. Wong Mow Lam the editor of "The Chinese Buddhist". He came out to Ceylon in 1931 and joined Vidyankara Pirivena to study Pali and Sanskrit with the object of comparing Tripitaka texts obtained in China and Ceylon. Ven: Rahula Sanskritayana worked in collaboration with Mr. Wong on Youan Chwang's Vinapti Matrata Siddhi which was restored to Sanskrit and published. Mr. Wong published an excellent translation of a part of that book. Buddhist scholars owe him a deep debt of gratitude for his learned work the translation of The Sutra of the Sixth Patriarch. It is sad to think that the life of this young Chinese who was inspired by a noble mission was cut off in a foreign land in the midst of his labour. We hope that there are Chinese scholars who will gladly take up Mr. Wong's work and continue to its end. Much sympathy is felt for Mrs. Wong and children who are resident in Shanghai.

Sabbe Sankhara Anicca.

THE ZEN HOSPICE

The time has now come in Japan to propagate Mahayana Buddhism abroad, specially its form Zen, for Zen is the essence of Oriental culture and preserves most perfectly the original spirit of Buddhism. Zen has made a wonderful development in Japan. Its spirit is present in the life of the East; therefore, students of the East should know something of its teaching, which is a faithful transmission from the founder of Buddhism, the great Sakyamuni.

We have to think how we can introduce this Zen way of thinking and living to the West. There are two ways: one is to send out missionaries from here, and the other is for students of Zen to come to Japan. To send missionaries of Zen to Western countries is a serious undertaking, for not only is a thorough knowledge of at least one of the European languages (preferably the English language) needed but also an understanding of Western culture and psychology. The second way is passive, and it is also difficult and requires a thoughtful preparation. Those persons who come to Japan have already something in them which is ready to receive Zen. Even though they do not understand the Japanese language, still some means have been found to teach them.

Hinayana Buddhism is known to some extent in the West and there are quite a number of its followers who are devoted to live the Buddhist life. But the knowledge of the Mahayana form of Buddhism has been more or less restricted to a few scholars who have made it their life work to unravel its outwardly complicated teaching through the mastery of the Sanskrit literature. As to the practical students of this form there have not been many so far, but the wish to gain an understanding of it has been constantly on the increase. Even within the circles of our own acquaintance, we know a number of people, both men and women, who have expressed their desire to learn the Mahayana, especially Zen. Some Americans have come to Japan to study it. And it is for us in Japan to make it possible for them here to do so without their experiencing too much inconvenience in the practical way of living.

So, we have built a hospice for them where they can have suitable accommodation. Some may say that the Japanese Buddhist temples are spacious enough to give shelter to our foreign students, and the latter too may like to find their living quarters there. But our experiences so far have proved this a failure. Our purpose is thus to do away with unessentials as far as possible and to concentrate our efforts on what is most vital in the understanding of Zen. As we know, some things in the Zen monastery life can well be dispensed with for foreign students whose habits and ways of living deviate so much from ours. For this reason, it is most desirable to provide them with a simple and quiet place where they can practise meditation, receive instruction in Zen, and gain something of the Zen spirit without contradicting too much their own way of living.

Information for Residents of the Hospice

The Hospice is situated at Yawata near Kyoto, in the grounds of the temple of Empukuji. There is at present accommodation for five residents at the Hospice. The rooms are simple and comfortable; beds are provided, but sleeping on the tatami in Japanese style may be preferred. There is a small kitchen which residents may use to prepare Western food for themselves as desired. The regular monk's food at the Sodo will be served free of charge. Other food must be bought and prepared by the residents themselves. There will be a charge of Yen 15 a month for the room and there will be small charge for service. Electric light is provided, free of charge except for heating the room in winter. It is expected that a monthly donation however small but according to one's means will be made by each resident to the Temple to compensate for instruction and care.

There is a meditation cave near the Hospice for the use of the students until they are prepared to enter the Zendo. As the Zen way of living is to be practised as far as possible the care of the room and garden are to devolve upon the residents. Unnecessary conversation, musical instruments and popular literature are to be eliminated. It is presumed that the person who comes to the Zen Hospice proposes to devote him or herself to practising Zen meditation (Zanzen) and to a certain degree in living the Zen life. References are required as to character and standing.

Applicants for residence should apply to

Rev. TESSHU KOZUKI,
Empukuji Temple,

Yawata, near Kyoto, Japan;

or Mr. DAISSETZ TEITARO SUZUKI,

39 Ono-machi, Koyama,

Kyoto, Japan.

Wesak Number.

We shall be glad if articles for our special Wesak Number are sent to us before the 15th April.

May and June issues of THE BUDDHIST will be Combined to form the Wesak Number.

CORRESPONDENCE

THE UNIVERSAL UNION FOR THE
DIFFUSION OF BUDDHIST PHILOSOPHY

Anuruddha Lodge, N. Z. Group,
86, Wairoa Road, Devonport,
Auckland, N. Z., New Zealand,
30. 11. 33.

The General Secretary,
Y. M. B. A. Colombo

Dear Sir,

I should like to be favoured with a specimen copy of 'The Buddhist' as I am unacquainted with this periodical.

It may interest you to learn that with Mr. W. E. Barnard, of the N. Z. Parliament, I have had the pleasure of forming the above Buddhist Lodge. It is the first to be so formed in this country, I believe.

We have also a small correspondence class associated with the same; should any of your members care to honour us by joining the same by submitting a paper on Buddhism, we will welcome him.



Your very sincerely,
Arthur H. Thompson,
*Assistant Director General for N. Z. of the I. B. M. U
of Thaton, Burma.*

Young men's Buddhist Association,
Colombo, December 30, 1933.

Arthur H. Thompson, Esqr.,
Anurudha Lodge, N. Z. Group

Dear Sir,

I am in receipt of your letter dated the 30th November, 1933 and have pleasure in forwarding under separate cover a copy of the current issue of our magazine.

We are very much delighted to hear that you have formed a Buddhist Lodge in New Zealand and we sincerely trust that your efforts for the spreading of the Dhamma will be crowned with success

Your letter will be circulated among our members so that they may join your correspondence class if they so desire. With best wishes,

Yours very sincerely,
V. S. Nanayakkara,
for Hon. General Secretary.

OUR NEXT ISSUE.
The 5th Clause of the
Kandyan Convention.
An Interesting Note by
Dr. E. W. Adikaram,
M. A., Ph., D.
WILL APPEAR IN OUR
Next Issue

EARTHQUAKE RELIEF FUND.

The following contributions have so far been received on account of the above fund:—

	R. c.
Sir D. B. Jayatilaka	10 00
Mr. Rajah Hewavitarne	10 00
„ K. T. Wimalasekera	10 00
„ A. E de Silva	10 00
„ Neil Hewavitarne	10 00
Messrs. H. Don Carolis & Sons, Ltd.	25 00
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Mr. N. D. S. Silva	5 00
Mudaliyar Herod Gunaratne	5 00
Mrs. Sujata Hewavitarne	5 00
Justhina Fonseka Hamine	3 00
Mr Geo. Jayasinhe	1 00
Master Gamini Nanda Jayasuriya	1 00
Clerical Staff of Messrs: H Don Carolis & Sons, Ltd	16 00
Mrs C. A. Hewavitarne	5 00
Dharmasiri B. Seneviratna	1 00
D. L. Dissanayaka	1 00

123 00

**YOUNG MEN'S BUDDHIST
ASSOCIATION
XXXV ANNUAL GENERAL MEETING**

The 35th Annual General Meeting of the Young Men's Buddhist Association, Colombo (Incorporated), will be held on Saturday 24th February 1934, at 3 30 p.m. at the Association Head-quarters Borella.

AGENDA.

1. Minutes of the last General Meeting.
2. Report of the Committee of Management and Accounts.
3. Election of office-bearers and Committee of Management.
4. Election of an Auditor.
5. Any other business of which due notice has been given.

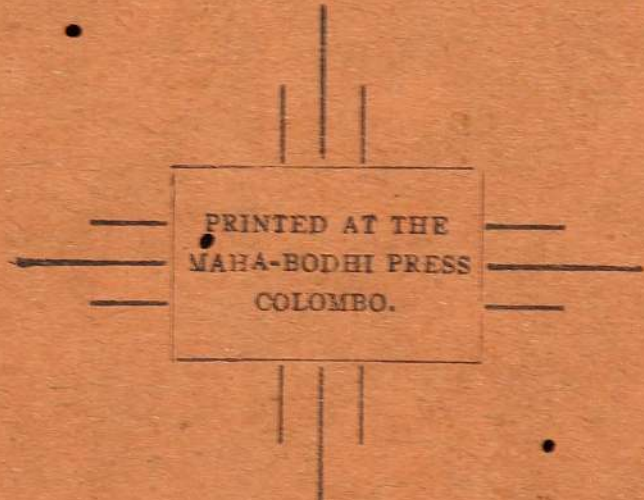
N.B.—Notice of resolutions to be submitted to the General Meeting should reach the General Secretary on or before Saturday, February 10, 1934.

ANNUAL DINNER.

The Annual Dinner of the Association will be held the same evening at 8 p. m. Members may bring guests both ladies and gentlemen. The charges will be Rs. 3/- per head. Dress-white.

Rajah Hewavitarne.
Hony General Secretary.

21st January, 1934.



PRINTED AT THE
MAHA-BODHI PRESS
COLOMBO.