



THE BUDDHIST

“*Sila Pannato Jayam*”

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THE CONGRESS OF BUDDHIST ASSOCIATIONS

The annual sessions of the Congress of Buddhist Associations were held at Ratnapura in December and extracts from the Presidential address as well as the resolutions passed are reproduced on another page. In the course of his address Dr. Malalasekera dwelt on many matters which are today engaging the attention of the country and in particular the Buddhist public. Reference has been made by him to the problem presented by the increase of crime, the proposed changes in the educational system and the Commission on constitutional reform. He also made certain observations on the Sangha and emphasised the lack of proper leadership. The predominance of the politician in the public life of the country was, in his view, not to its advantage.

The failure of the Congress of Buddhist Associations to make any real contribution to the progress of the Buddhist cause is too well-known to need comment in these columns. It has almost from its inception lacked the machinery necessary to put its resolutions into execution and the members themselves are alive to this situation. The main purpose it has, hitherto, served has been to focus attention on questions of common interest and bring together on a

common, though more or less social, platform, Buddhists from different parts of the island. There has, however, been no systematic tie binding the different associations together and it would appear that in recent years whatever link that existed has become more slender than ever. The associations have no permanent central office which serves as a medium of communication with one another and no central authority which can help to co-ordinate their various activities. There is no continuity of programme and no records to form the basis for future action.

The first step in any attempt to make the Congress a useful agent for the furtherance of the interests of the Buddhists would be, in our view, to establish a central office where the Committee can function and take the steps necessary to maintain contact with the members from different stations. At one time most Buddhist associations were affiliated with the Colombo Young Men's Buddhist Association but that arrangement has now been abandoned. It would be well to consider its revival and to provide in Colombo an efficient staff to work out the details necessary to put the resolutions into effect. Associations which are composed of voluntary workers,

most of them busy men, cannot reasonably expect to carry out any policy on which they are agreed without an office organisation. This is the first hurdle which the Congress has to clear. By its persistent and short-sighted refusal to make adequate provision to take this initial step it has, so to say, unconsciously resolved to remain at the starting point.

As envisaged by Dr. Malalasekera there are, indeed, many matters which call for action by those who have the interests of the country at heart. But no action can be taken with effect in the absence of proper organisations which can take concrete steps to work out any programme without terminating their activities in mere discussion. The Congress, has, as far as we are aware, no records of its previous activities and no statistics of any kind to guide its members. It has not issued any pamphlets from which its past or future policy can be ascertained and which can form the basis for its future work. It has, as we have said, no permanent central office to ensure a continuity of programme. In this state of things it would do well to consider a reorganisation of its internal arrangements as the first condition which has to be fulfilled before it can function with any measure of success.

BUDDHIST SCHOOLS

There has been, hitherto, no medium through which a record of the activities of the various Buddhist schools could be placed from time to time before the Buddhist public. We hope with the co-operation of our readers and of the school authorities to supply this want through "The Buddhist". As a first step in the direction we publish in this issue an account of the prize-givings of three

leading Buddhist schools in three different parts of the island.

The report of the Principal of Dharmarajah College, Kandy, discloses an exceptionally fine piece of work done by the students when they attended to the patients of the Kandy Civil Hospital on an occasion when the hospital attendants went on strike. This report also draws attention to a gift of Rs. 15,000 by the

widow of a late Principal, Mr. K. F. Billimoria, for the creation of a trust to provide for scholarships for deserving students of this College. The report of the Principal of Visakha Vidyalaya contains the following passage which is of considerable interest:

"Our students at Bandarawela have benefited immeasurably; they have also shown an appreciable im-

provement in physical fitness; have developed an appreciation for simple, natural living, and have shown a greater capacity for assimilating knowledge. The latter is undoubtedly due to climatic conditions and to the fact that students' minds are not subjected to distracting influences common to city life."

It is this aspect of our educational system to which the time is opportune to draw attention. There has

been without doubt a large increase in the number of schools and the number of school-going children. But it cannot be said that there has been a corresponding increase in the attention paid to the conditions in which they work and to their physical fitness. There is considerable scope for the improvement of school buildings, the provision of better school equipment and of better surroundings. There is in most schools little

or no provision for games or other means of recreation. These are all matters to which those who have the interests of any particular school at heart should direct their attention. It may be possible for them to make some contribution to the provision of these facilities and thereby help the school authorities in improving the health and the capacity for work of the children in their areas.

ALL-CEYLON BUDDHIST CONGRESS

The twenty-sixth Annual Sessions of the Congress was held at Ratnapura on December 24, 1944. Mr. P. Marapona, President of the Ratnapura Buddhist Association, welcomed the delegates who had come from all parts of the Island. The Secretary of the Congress, Mr. T. U. de Silva, presented the report. A Presidential Address was delivered by Dr. G. P. Malalasekera. In the course of his address he made reference to the part played at one time by the province of Sabaragamuwa in the cause of Buddhism and of civilisation. It was the Ratnapura Buddhist Association that had made it possible to hold the meeting of the Congress at Ratnapura. The President also commented on the rapid growth of the Sivali Vidyalaya which combined with the increasing activities of the Ratnapura Buddhist Association was making that town once more an important centre of Buddhist influence.

After making reference to the deaths of the late Mr. G. J. B. Kiriella and Sir Baron Jayatilaka, Dr. Malalasekera dealt with many matters which are of considerable interest to the public and of particular interest to all Buddhists. He pointed out that after the war "There are grave dangers of serious unemployment: habits of thriftlessness contracted during a period of prosperity will create serious problems. It will be a great testing-time for all our ingenuity and resourcefulness, unless schemes at present only hastily planned for giving people work and making the best of our natural resources are continued and developed with knowledge and foresight."

"The need of the times" he said, "is a large number of vigorous, dedicated and creative minds, fit to occupy well-defined positions of control and leadership, capable of envisaging the pattern of a new order, and in all sorts of spheres, working for it and influencing its growth."

Constitutional Reform

Referring to constitutional reform and the arrival of the Soulbury Commission, Dr. Malalasekera said: "Claims are being put forward for special representation not only on behalf of particular races—which may be pardonable but even on behalf of particular religious denominations. Whether this is a peculiar form of blackmail I do not know. There is, perhaps, a fear on the part of some religionists that if the Buddhists, who form the majority of the people, gain political power, they might remember their past grievances and try to wreak vengeance. But may I remind such folk

that the Buddhists have never believed in the vicarious sacrifice of the innocent and that the guilty ones belong to a dead past? The Buddhists are notorious throughout their history for their tolerance and forbearance and no follower of any other religion need have the slightest reason for fear."

In the course of his address Dr. Malalasekera also dealt with the problem of Crime, the Sangha, the Education Bill and what should be the attitude of the Buddhists. The following are extracts from his address:—

The Problem of Crime

Already, there are signs of a growing incidence of crime everywhere in the country. Attendance has been drawn to this recently from many public platforms; it is a real danger, an ever-increasing menace. The causes for this increase of crime are manifold; they are only partly economic. They are due much more to a 'sickness of spirit' which seems to have spread like an epidemic over all humanity. Mankind seems to have lost all sense of ruling principles or clear ends. The impulse of the moment has taken the place of standards of conduct. Frustration and insecurity have brought despair among vast masses of mankind and out of this despair have come a collapse of reason and wide-spread deterioration of behaviour. We seem to have lost any sure criterion of values; there has come about also a loosening of the ideas of authority and responsibility, of truth, beauty and goodness.

The exodus from the villages to the towns of large numbers of people who should be the natural leaders of the village community, has robbed the village population of proper direction and guidance.

There are many leaders but very little leadership. Men of integrity, selflessness and courage, rare at all times, have become almost non-existent. Social security has disappeared, traditional beliefs have lost their hold, old values and customs are questioned, the people are puzzled and afraid. Public opinion, which once acted as a check on miscreants, has become feeble, the sort of public opinion which naturally sprang from the inherent genius of the people. It has largely been undermined by vicious propaganda seeking to create trouble in its own interest. This lack of leadership, lack of a proper sense of values, lack of proper direction and guidance, failure on the part of people to adopt themselves to changes in the social order and economic

circumstances—all these are alike responsible for the increase of crime in the villages, but among them I would give first place to lack of leadership.

The Sangha

Time was up to not so long ago, when the monks in the village temples were the natural and acknowledged leaders of the community. The Sangha then consisted of a body of people who had of their own accord, deliberately renounced the cares and comforts of household life, lands and houses and possessions of every sort, that they might gain the fruits of knowledge and insight and place these advantages at the service of the people, being in the world and yet not of it, with no vested interests, no lust for power or prestige, learned and holy, sagacious and wise. But all this has changed; it is unnecessary to go into sordid details, for they are only too well known. For this sorry state of affairs, the Sangha blames the laity, the laymen find fault with the degeneracy of the Sangha. But mutual recrimination is useless and will achieve nothing. Let us face the stark, naked fact, that there is something fundamentally wrong in the present position and let us strive with all our might and main to remedy it. Many times in our chequered history similar situations had arisen and they were tackled successfully and with very beneficial results. There is no reason for despair. The enlightened members of both the Sangha and the laity must put their heads together and find a solution.

Wherever the task rises of creating a new and more harmonious order out of existing chaos and disorganisation, the work of regeneration must necessarily be the care of an enlightened minority capable of constructive thought and vision. There must be a core of special intelligence, of enlightened "fanatics", so to speak, whose minds are liberated enough to imagine a new order of things and who are adequately prepared for the task they are called upon to perform. It is with a view to securing such a body of elites a proposal is being placed before you at this Sessions of Congress, to inaugurate a Samanera Vidyalaya, a Seminary for the training of a group of monks whose special function, after training, will be the formulation and execution of long-range plans for the resuscitation of the Sangha and its restoration to its former pride of place both in the esteem of the people and its usefulness to humanity. It is hoped that those who pass through the Seminary would be competent by their qualities of mind and character to determine the

basic nature and direction of the Sangha to be. This task will, of course, be greatly facilitated if, as we hope, we can recruit to this group as monks young men from enlightened homes, freely drawn from all grades of society.

The possibilities for good, not only in the field of religion, but in every sphere of life in the country, open to such a body of men cannot be exaggerated. The example of the Rev. Heenatiyana Dhammaloka Thera and the results achieved in a short time by that single worker, should be an eye-opener to young men earnestly in search of avenues for service. There must be very close co-operation between the Sangha and the laity; I have already in a talk to the Kandy Buddhist Students' Association made certain suggestions for such co-operation and, as I understand that my talk will be printed in their series, I shall not repeat them here.

The Education Bill

But it must be remembered that disinterested and sagacious leaders can come only from a community which is itself enlightened. The important part that education plays in the emergence of such a community is universally recognised. It is not only the quantity of education that matters but also its quality. We want in the people a high standard of social awareness, general intelligence, moral sense, political competence, an improvement in their tastes and values, reverence for informed opinion and a host of other things. That the present state of our education, both in quality and in quantity, is extremely unsatisfactory is the universal verdict of all who have looked into it. It is a "tortuous and ungodly jumble," meriting the sort of criticism that Burke levelled against Grafton's government, that it is a "piece of joinery, crossly indented and whimsically dovetailed, a tessellated pavement without cement, here a bit of black stone and there a bit of white." It is a blot and a danger on our whole national life, to be removed as quickly and as effectively as we possibly can.

It is a wise community which regards the education of all its citizens, each in accordance with his needs and capabilities, as one of its most vital duties. It is the *SINE QUA NON* of national health and well-being. This is all the more important in a country like ours, with a small population and limited natural resources. We have got to live by our brains and by the strength and fineness of our character. Education, which will help to develop our abilities and to form our character is the most powerful means towards enabling us to live up to the best that is in us, of providing means for all to develop the various talents with which they are endowed and so enriching the inheritance of the country whose citizens we are. This is the fundamental issue; on this there can be no controversy. The controversies range round the measures to be adopted to make this possible. There is general agreement that at least a minimum amount of education must be compulsory; to my mind, in view of our social circumstances, it follows as a natural corollary that education should be free if we really mean what we say when we speak of equality of opportunity and getting the best out of each one of us. Not only should free tuition be given, but

also everything else required for a complete education. And the conviction has steadily grown on me that only State Education can successfully undertake and accomplish this task. This is not to minimise by any means the great work which has been done by denominational schools or the value and the place of religion in education. But I can very clearly visualise the securing of religious training by other methods than by giving formal lessons on religion or by the teaching of formularies distinctive of particular denominations designed to attach children to particular worshipping communities.

I also recognise the necessity for allowing, for the present at least, the existence of denominational schools, because we have to deal with religious bodies who have entrenched themselves and are resolutely tenacious of the rights and privileges they claim by virtue of tradition, custom and belief.

It is because I am aware of these things that I would wholeheartedly support the Education Bill now before the State Council and ask others to support it. No one claims that it is perfect, or that it is anywhere near perfection. It is merely a piece of legislation, not an omnibus compendium containing every possible and desirable reform in our educational system, but to my mind, and I think all unprejudiced people will agree, the Bill contains a very great measure of educational advance, the greatest made in the last two centuries, and moreover, an advance we cannot do without. We must realise that all people cannot be expected to think exactly alike in all matters of public interest and it is not surprising that conflicting views have been expressed about various measures contained in the Bill. But those who have the welfare of the country at heart will admit that its main features are calculated to provide a very great advance on the present unsatisfactory system and the overriding necessity is to secure that advance with the least possible delay. The principle that every child should have the opportunity to get a complete education from the Nursery School to the University FREE is the most important proposal and the one that needs to be secured once and for all. The details and the implications of working it out can, if need be, await further consideration. Any attempt to whittle down this primary advantage would be a calamity to the country as a whole and to generations yet unborn.

We are all aware of the numerous attempts made to sabotage the Bill; there have been rantings against it and dispassionate criticism has been very little. All sorts of nefarious motives have been attributed to the authors and promoters of the Bill; a very vociferous section has treated the Bill like the Devil and tried to exorcise it with bell, book and candle. Abuse and threats, and appeals to higher quarters to save the country from fanatics out to destroy Christian Schools have become the order of the day. It is often forgotten that our Bill is very largely based on a similar English measure and that no one in his senses has suggested that the English Board of Education is the instrument of Satan.

All kinds of specious arguments are being urged, but none more dishonest than that which states that if denominational schools are allowed to continue

every such school should have the right to earn grant on children of all denominations attending the school. It is claimed that any other arrangement would be an infringement of the rights of parents. This contention, if conceded would vitiate the whole basis of denominational education which can only be allowed to continue on the assumption that every child must be brought up in a religious atmosphere and not merely have its parents' religion taught it in a few formal lessons. It is not possible both to have one's cake and to eat it. And, to say the least, this tenderness for the rights of parents sounds very strange in the mouths of people who, far as the parents of their own flock are concerned, do not give them the slightest option in the matter of their children's education. I most emphatically say that the present Education Bill must pass and that its main features must remain. Such a massive reform as the Bill envisages cannot be bought cheaply. The crucial question is not whether we can afford it, but whether we can afford not to afford it, and the answer is emphatically No. The money must be found and must be found by clean means and not by the prostitution of the powers vested in Government such as by the establishment of distilleries! No recent decision of the State Council has aroused such horror and alarm among those who are concerned with the well-being of the people than this decision to open Government distilleries. The argument used is that the people want arrack and arrack is not to be had and therefore the Government must provide it. One shudders to think of the possible consequences of extending the principle to other cravings of the public. That such an enterprise would bring additional revenue is a short-sighted view because the revenue so obtained will be offset many times by the measures that will have to be adopted to combat the increase of crime and other concomitant evils that must necessarily follow. No, the money must and can be found in other ways.

The Attitude of the Buddhist

Freedom can come only if we really have the courage to see what must be seen, say what must really be said and to do what must be done. We must get as our leaders a certain number of men, at least, who are capable of intelligent anticipation and skilled direction, and not just ranting mob orators. They must be men who can find and strike a true balance between liberty and order. The price of liberty is not only eternal vigilance over ourselves but also a perpetual renewed adaptability and efficiency.

Let us not neglect the wisdom enshrined in tradition and existing custom. *ANTIQUAS EXQUIRIT MATRES*, says the old Latin adage: "seek out your ancient mothers." There exists in our old ways of life much that is based on first-hand experience, the accumulated and collective wisdom of the past. But let us not be blind also to the needs of the present and the future and to the new problems that have arisen. Let us not be contemptuous of the capabilities of the ordinary man; on basic moral issues, as Lord Elton says, the instinctive wisdom of the simple in their millions is more likely to be right than any band of professors (or even State Councillors) that might be assembled.

The attitude of the Buddhist should be an entirely humanistic attitude; Buddhism affirms that man can, of his own efforts, and without reference to any one or anything else outside himself, create a reasonable world, find the key to the meaning of life and obtain happiness both for himself and his fellow-men. But for this to be possible we must develop a fundamental attitude of mind, a way of looking at things as a whole, in correct relation to each other, an atti-

tude which a great thinker of the age, Karl Mannheim, calls "a multitudinal awareness" and what the Buddha calls "YATHABHUTANANA YONISO MANASIKARA through knowledge of things as they are and not as they appear to be brought about by right reflection into the origin and working of things. Wrong awareness, wrong attitudes of mind, MICCHADITTHI

says the Buddha, is the worst and most dangerous of evils.

"When inclination prompts and self-will reigns, shall men

Desert their cherished views?—Their outlook shapes their speech.....

As rooted prejudice is hard to quell, a man should test

Ideas he holds, discarding freely, till he holds the real truth."

SELECTED EXPOSITIONS IV

(From Gurulugomi's Dharmapradipika, The Lamp of the Law, with explanatory additions.)

Translated by BHIKKHUS SOMA AND PIYADASSI

He who abstains from sexual wrong is blessed with a heart that is ever at peace and serene, and a body possessed of strength and energy at all times. He is moving on towards higher ways of life, and nobler states of thought.

Who chastely lives wins beauty, strength,

And good men's praise and boon of health;

His mind is clear and fit to tread The Path to Truth; and he is wed To noble thought, to kindly deed, And speech that's pure; he sows the seed

Of virtues rare; makes all to sprout,

And blossom. Then rich fruit brings out.

But sad is the fate of him who goes wrong sexually. He soils his own mind-flux and others'. Therefore it is written by the poet:

"සම්මුඛොසංසද්ධන් භොරුන්—පරදරුනලාසද්ධන් න පලෙන්නවනසා චාපි—බාධිතිරිමන සොභෙන්"

The matrix sure of every bane, The bringer to states of dreadful pain,

Free love is. Dakini's the name Of wife not thine. Think not on such dame.

Who abstains from false speech wins the trust and confidence of many, and is honoured by those who know him. It is an abstention pre-eminently practised by the Bodhisattvas, the beings who are in search of perfect enlightenment. Of them it is said that they never utter untruth, in any circumstances whatsoever. The speaker of truth is free from fear and trembling in the midst of assemblies. He is ever courageous and firm, and unshakable even when confronted with the greatest hostility. He is strong with the strength of a mighty host in full panoply, because his heart is crystal-clear, pure and

speckless*. He is always pleasant and gentle, courteous and helpful, restrained and patient, a speaker who delights and calms others with the effortless eloquence of truth. Such a one may truly say of himself:

Pure is my heart for all that's true I think,

Clear, my mind; there no dark lies slink.

Clean my speech, rid of things that soil,

A smooth soft kindly flow of limpid oil.

The liar is everywhere discredited. Who is shameless enough to speak untruth, he has no virtue in his heart. There is no wrong that a deliberate liar cannot perpetrate. So say the books.

If one who has taken on the life of the homeless monk utters untruth, then by that very utterance one makes one's monkhood empty. "Empty, O Bahula, is the life of that monk who shamelessly utters untruth," says the Master urging on his beloved son the importance of true speech in the holy life.

Further, it is said that the liar comes to get a bad destiny hereafter. He becomes dull, stupid, hideous of presence, repellent to others, and passes on to states of becoming where he loses the power of speech.

One abstains from intoxicants in order to keep the mind free from confusion. Drink and drugs are destructive of right thinking, that is, thinking based on non-hate, non-violence, and renunciation. He who takes intoxicants becomes angry, cruel, infatuated. Therefore the follower of the Buddha, knowing well the disadvantages of wrong thinking

which follows intoxication, does not taint his mind with the poison of drink which burns out the germinal power of the seeds of good in his mind. Speaking of the evils of drink, Aryasura in his *Jatakamala* says:

O lord of men, how canst thou e'er partake

Of that drink by which good qualities fully break,

Which stuns all worth, doth violence to good name,

Blurs mind's vision and drives out all shame!

Such is the treasure of virtue which men wishing for happiness should increase and protect. It is the right expedient for winning all good things here and hereafter.

All inner wealth has virtue for source. Like a rich mine which yields countless jewels virtue gives endless delight to the good man.

Virtue is the ground from which one takes off to the high place of perfect holiness.

Virtue is the charmed weapon to slay the passions, and the coat of mail that wards off all the blows of Mara.

Virtue makes life pleasant, imbues it with power and vitalises and refreshes it.

Virtue is like the cool, cleansing, fertilizing rain.

The virtuous attain to the splendour of great renown, wealth and honour.

The man of virtue is always mindful and completely aware. At the moment of death he is free from all confused thinking and is calm and composed.

Because of these things that go along with virtue one fosters it, guards it, and protects it with the single-minded devotion of a mother protecting her only child, the apple of her eye.

* Cf. Tennyson, *Sir Galahad*:
My good blade carves the casques of men,

My tough lance thrusteth sure,
My strength is as the strength of ten
Because my heart is pure

HOW THE BLESSED ONE BEFRIENDED THE FISHES

By BHIKKU METTEYYA

Namo Tassa Bhagavato Arahato Samma-sam-Buddhassa!

Behold the infinite love and compassion of the Lord. When crops were withering, and pools were drying up, and fishes and tortoises were in grievous plight, then did He, in His pity, come forth as Saviour of the afflicted world.

—JATAKATTHAKATHA.

At that time, there fell no rain in the kingdom of Kosala.

Crops withered. Everywhere the tanks, ponds and lakes dried up. Even the pool of Jetavana became dry, and the fish and tortoises hid themselves under the mud.

And alas! crows came. And hawks came. With their lance-like beaks they busily picked out the poor creatures, writhing and wriggling, and devoured them.

Now the Lord Buddha beheld how the poor fishes and tortoises were being destroyed, and His heart quivered and quaked for those unhappy creatures, and in His great mercy He said to Himself, "Verily, this day must I cause rain to fall, and save these poor little fellow-creatures of Mine."

So, when it was dawn, after attending to His bodily needs, He waited till it

was the proper hour to go in quest of alms, and then, followed by a host of the Holy Brethren, and beautiful with the pure beauty of a Buddha, He went into Savatthi for alms.

Having broken His fast, on His way back to the monastery, the Merciful One stopped upon the steps leading down to the tank of Jetavana, and calling to the Venerable Ananda, said to him, "Ananda, pray, bring Me a bathing-dress, for I wish to bathe."

"Lord," replied the Venerable Ananda, "but all water is dried up in the Jetavana tank, and mud only is left."

But again the Lord said to the Venerable Ananda, "Ananda, I wish to bathe. Go, bring Me a bathing-dress."

The Elder obeyed.

And wearing that bathing-dress, the Teacher took His stand upon the tank-

steps, and said, "I would fain bathe in the tank of Jetavana."

And lo! the heavens became crowded with rain-clouds, and it rained. Unbroken was the downpour, and it stopped only when the tank of Jetavana was brimful.

Then the Blessed One bathed Himself in the tank of Jetavana, and coming up out of the water, robed Himself in His Buddha-robe, and set forth, followed by the Brethren, and entered the Fragrant Cell.

Here on the Buddha-seat the Master sat, and filled the whole world with His radiant love.

Thus, by the mercy of their Friend, the fishes in the pond were safe and well and happy again.

MAY ALL LIVING BEINGS BE
HAPPY

HIGH BUDDHIST TITLE FOR Dr. C. J. PAO AND FAREWELL

A pleasant double function was held at the headquarters of the Maha Bodhi Society of India, in Calcutta, on 6th November, 1944, to bid farewell to the retiring Vice-President, His Excellency Dr. C. J. Pao as well as to confer a high Buddhist title on him. Dr. Pao is a Life Member of the Society and in his capacity as the Consul-General for China in India, he has been a Vice-President of the Society for the last two years. He is leaving India as the Ambassador of the National Chinese Government to the Republic of Peru.

During his stay in India Dr. Pao has rendered much valuable service to the Society. In him we found a friend, sympathiser and guide that was one with us in all our activities. His departure from India is, therefore, a great loss to our Society. During the recent famine in Bengal, Dr. Pao was one of the first people to come to the aid of the province. To enable us to carry on our relief activities he granted us a donation of Rs. 25,000/- from the funds of the Sino-Indian Cultural Association of Chungking. With this munificent donation, as desired by him, we have been able to start on a permanent basis an orphanage and a free school for destitute children affected by the famine. These two institutions will no doubt, remain as permanent memorials to the generosity of Dr. Pao and the people of China. In appreciation of Dr. Pao's services to the cause of Buddhism as well as to humanity, the Most Ven. the Maha Nayaka and the Chapter of Monks of Ceylon have at the request of the Maha Bodhi Society conferred on him the high Buddhist title of "Buddha-Sasana-Senapati" or "Defender of the Buddhist

Faith". This indeed is a matter of joy to us all.

The proceedings commenced with a special service conducted in the Shrine Room of the Sree Dharmarajika Vihara by the Rev. N. Jinaratana Bhikkhu-in-Charge. Many distinguished visitors were present at this service.

The meeting for the conferment of the title, as well as to bid farewell, commenced at 6 p. m. under the chairmanship of Dr. Syamaprasad Mookerjee. After an opening song sung by S. M. Baral, the Ven. Dr. P. Vajiranana Thera administered the Five Precepts to the gathering. Sir Htoon Aung Gyaw, Adviser to H. E. the Governor of Burma, opened the meeting with an eloquent address dwelling upon the friendly relations of India, Burma, Ceylon and China, and the services rendered by Dr. Pao to the Maha Bodhi Society. The Rev. N. Jinaratana introduced Dr. Pao to the Ven. Dr. P. Vajiranana Thera, who had specially come as the representative of the Heads of the *Buddha Sasana* in Ceylon to confer the title on Dr. Pao. Dr. Vajiranana read the diploma both in Pali and English and conferred the title on Dr. Pao and thereafter delivered the convocation address. An address was then read on behalf of the Maha Bodhi Society by Dr. Arbinda Barua and presented to Dr. Pao by the President. A message of goodwill by the Maha Bodhi Bengal Relief Committee to the President and Members of the Sino-Indian Cultural Association and the people of China was next read and handed over to Dr. Pao to be sent to Chungking by Mr. S. B. Kirielle. The address, which was beautifully printed on silk and

the diploma were both presented in two beautiful and costly silver caskets. An artistically bound album of Buddhist pictures was also presented to Dr. Pao by the Rev. N. Jinaratana. A special message from the Maha Bodhi Society of Ceylon sent by Messrs. Rajah Hewavitarne and Devapriya Valisinha was then read and handed over to Dr. Pao. Then followed speeches by several speakers including Sir Sarvapalli Radhakrishnan and Sir Hassan Suhrawardy.

Sir Radhakrishnan's Speech:—

Sir Sarvapalli Radhakrishnan in his speech said that diplomats were appointed for the purpose of settling differences between governments, but they succeeded merely in increasing the differences between governments. But so far as Dr. Pao was concerned he has stimulated friendly relations between China and India and such a thing could not be said of many politicians and diplomats. Touching upon religion Sir Sarvapalli said: "I am a Hindu, but I claim to be a Buddhist as well. In the essential principles of both Hinduism and Buddhism I see no difference although there are some people who wish to quarrel over words. The deeper men go into things, the more they would find a fundamental basis of agreement in all great religions of the world. The inculcation of the spirit of toleration, the spirit of love and fearlessness, which are the teachings of all religions, can save the world from the present uncertain stage. A time will come sooner than any of us will expect when both India and China will become free."

Sir Hassan Suhrawardy's Speech: Sir Hassan Suhrawardy said that he was glad to see there that evening peoples

of so many faiths and nationalities gathered together in friendship. He could see Hindus, Buddhists, Christians and Moslems—Indians, Europeans, Chinese, Americans, Burmese and Ceylonese, all seated side by side forgetting all their differences. Sir Hassan then referred to the cordial relationship that the Indians had with the Chinese commercially, spiritually and culturally from days long gone by. He believed that by honouring Dr. Pao that relationship would be revived.

Dr. Pao in reply to the farewell address and the tributes paid to him said that by conferring on him the high title of *Buddha-Sasana-Senapati* they had enlisted him in the army of Buddhists, if he might be permitted to use the word "Army" in that case. Whether one was

a Buddhist or not, one should realise that faith in Buddhism was one of the main resources which could purify man and one of the thoroughfares through which one could achieve happiness. Dr. Pao thanked for the co-operation and assistance rendered to him as a friend in every respect. He did not think that physical separation should mean much.

Dr. Syamaprasad Mookerjee, as President of the Maha Bodhi Society of India and as chairman of the meeting, paid an eloquent tribute to Dr. Pao and the proceedings ended with a beautiful closing song by a party of musicians specially arranged for the function. After a vote of thanks to the chair proposed by Dr. Arabinda Barua, the Acting General Secretary of the Maha Bodhi Society, the meeting came to a close.

Among those present were the following: S. Anandilal Poddar, Mayor of Calcutta, American Consul, Rai Bahadur N. C. Ghose, General Manager of E.I. Ry., Hon'ble Mr. Justice Edgley, Mr. Sailapathi Chatterjee, Chief Executive Officer, Calcutta Corporation, Mr. J. Chakarverty, Registrar, Calcutta University, Dr. S. P. Chatterjee, Mr. D. N. Ganguly, Prof. Tulsi Das Kar, Mr. P. K. Das, Advocate, Dr. Kalidas Nag, Dr. Chakraverty, Mr. Leu Tsan Han, Deputy Consul for China, Mr. Y. Y. Chen, Deputy Consul for China, and the staff of the Chinese Consulate, General Office. Mr. P. Sinha, Mr. J. C. Ghose, Dr. H. Mookerjee, Madame Albers, Pandit Ajodya Prasad, Seth Madan Lal Jhunjhunwalla, and S. Meherchand Dhiman.

BUDDHIST EDUCATIONAL INSTITUTIONS

The prize-givings of several leading Buddhist Educational Institutions were held in November and December 1944. The reports of the Principals of the schools show that they have made considerable progress. We annex hereunder extracts from some of the speeches made and the reports.

Mahinda College: The prize-giving was held on November 10. Mr. A. E. de Silva presided and Mrs. A. E. de Silva gave away the prizes. The Principal, Mr. E. A. Wijesooria, in the course of his report, suggested to the Minister of Education that it was better to wait till a final decision had been reached by the State Council with regard to the recommendations of the Special Committee on Education before implementing them. Many teachers in assisted schools, he said, had already been selected as headmasters in some more Central Schools to be started. The fifth standard selective examination was held last week.

In the course of his speech Mr. A. E. de Silva said that he was afraid that we in this country did not look carefully into the heart of things, nor take the trouble to go deeply into things.

He was one of those people, Mr. de Silva continued, who believed in speaking out plainly, on most matters.

Alluding to the Principal's remarks about hopes of a better post-war Ceylon being disturbed by the various organizations formed on communal lines to press their special claims before the Soulbury Commission, Mr. de Silva said that he made bold to say that he considered himself a Ceylonese first and a Buddhist and everything else thereafter. That had always been his attitude.

He said that we unduly concerned ourselves with things that were really of interest to only a section of the community, such as the question of government servants who, inclusive of their families, after all, could not account for more than 12 or 15 per cent. of the population. The true Ceylonese should take interest in the welfare of the masses of the country.

Great land-owners who under-paid their labourers, had the hardihood at prize-givings in schools where poorer children attended, to exhort parents to send their children to school regularly, well-clad and after a nutritious meal.

Mr. de Silva said that he was a large land-owner and he had paid a great deal of attention to serious things that affected him and those who produced wealth for him. He thought it was the duty of such to take a keen interest in the welfare of the labour classes without whose assistance it would not be possible for most of them to be wealthy men and be in the position they were today. He understood that there was a great deal of opposition to the new wages which were proposed to labourers in plantations. He was of the opinion that most industries in Ceylon, which were supposed to be in a bad way, were well able to pay the increased wages that have been proposed. He thought that a great many of Ceylonese estate owners could well make a profit of Rs. 100,000 a year from their rubber holdings in spite of the increased wages.

Speaking of how past "misfortunes" of the Buddhists had brought them great good, he compared the state of things 300 years ago when, under the Portuguese, Sinhalese in the maritime area were treated as slaves, with the conditions under the British. He said that it was the fashion to say that the British had not done any good. They had. That was because, before Ceylon was ceded to them, a great thing had happened in Europe—the French Revolution which affected the world. Self-government now, he said, would put into the heads of our people new ideas about giving their own countrymen a fair deal. They were getting a very raw deal at the moment, he said.

Mr. de Silva went on to refer to the "extraordinary statement" of Mr. K. Balasingham recently about not trusting the Sinhalese. For many years he (Mr. de Silva) was or the Board of an important body on which there were one Tamil, three Sinhalese and one Muslim. When the highest appointment under the body came to be filled, the Board appointed a Tamil—the present Minister of Home Affairs. When Mr. Mahadeva retired from the post, they appointed as his successor another Tamil—the present Member for Mannar in the State Council.

Visakha Vidyalaya: The prize distribution of this school was held on December 20, at King George's Hall, University of Ceylon, Mr. H. W. Amarasinghe presided.

In the course of his speech he described the history of the institution from its inception and the progress it had made during the period. He also commented on the Report of the Select Committee on Education.

In the course of a report Mrs. Motwani, the Principal, made reference to progress made by the branches at Colombo, Ganemulla and Bandarawela. In the last S.S.C. examination the school had obtained 100% passes in the first pass list with 5 distinctions in English Literature. An interesting reference was made to the advantages of an educational institution in the country as contrasted with one in the town.

"Our students at Bandarawela have benefited immeasurably: they have shown an appreciable improvement in physical fitness; have developed an appreciation for simple, natural living, and have shown a greater capacity for assimilating knowledge. The latter is undoubtedly due to climatic conditions, and to the fact that students' minds are not subjected to distracting influences common to city life.

"The School became Collegiate this year, with the introduction of the H.S.C. Class. However, in making the change, the teachers of the Primary School have in no way suffered—both divisions remain on the "B" scale grade. We are strongly opposed to the insidious distinction between Primary and Collegiate teachers of placing the former on the "C" scale and the latter on the "A" scale. The Parent-Teachers' Association was revived this term and two meetings were held. It is unfortunate that the Old Girls could not meet together this year, but an Old Girls' Day will be held early next year, on January 15th. The Old Girls will be given all particulars later.

"I would like to touch upon a problem that is confronting Ceylon today and which should be of vital concern to parents—namely, the future of Primary education in this island. I emphasize Primary education because if the foundation given to our children is firm, the superstructure will more or less take care of itself."

The inadequacy of the proposals in regard to the probationary period as set out in the Select Committee's recommendations for teachers in Primary Schools was commented upon

and the Principal's report continued as follows:

"In the more progressive countries, the best teachers are put in charge of the Primary School, especially the Nursery and the Kindergarten divisions. The majority of these teachers have not only a wide knowledge of educational psychology; philosophy and administration, but also a thorough training in Kindergarten methods and Child Psychology. Contrast this attitude with the recommendation of the Committee. That the Committee considers that the qualifications of primary teachers need not be very high is borne out by the salary scale of these teachers, who begin on the magnificent salary of Rs. 30/- per month. Nor does Nursery Education fare any better at the hands of the Committee. In fact, they have not dealt with it because of "various difficulties—administrative and financial." This is not a legitimate reason for ignoring the needs of the pre-school child. Also, the primary school receives the lowest equipment grant—Rs. 1-50 per child as compared with Rs. 5-00 for the Secondary Senior Schools. All this—teachers (in primary schools) with low educational qualifications, separate salary scales for primary and post-primary teachers to the disadvantage of the former, lack of provision for Nursery education, and allocation of the lowest equipment grant—goes to show that the Special Committee considered primary education of secondary importance as compared with post-primary.

"I would like to offer a few suggestions which might help to re-define the future educational policy of this country both Primary and Secondary. I submit that there should be complete State control of education, and the whole educational machinery should be reoriented to one purpose, which is, building up of Ceylon as one nation. All denominational education, whether controlled by the people or foreign agencies, breaks up that unity and only succeeds in obliterating the ultimate goal, which is group solidarity and a whole-hearted allegiance of the demands of the nation. The State should not be interested in encouraging religious differences, and therefore, State-aid should not be given to denominational schools: where they exist there should not be insistence on their conforming to the requirements laid down by the State. Nor should the training of teachers be neglected. The government of the country should provide for the best qualified persons in the science of pedagogics to take charge of primary schools on salary scales on a par with those in charge of higher education.

"I believe the best way to implement these suggestions would be to import one or two eminent educationists from the U.S. where educational machinery is organised on principles of highest efficiency, and to send a group of ten young men every year to the U.S. for the next ten years to receive training in methods of education and problems of educational planning and administration so that on their return home they will be able to reform our whole system of education and bring it into alignment with the world forces and national requirements. I should like to mention in this connection that the present Education Adviser to the Government of India, Mr. John Sargeant, recently toured the U.S. to study the present educational methods

there, and to adapt them to those of India.

"I should also like to emphasize adequate provision for leisure-time activities, at the primary stage. And I strongly commend the American Consolidated School and the regional basis, of planning education to those who have anything to do with the educational planning of this country. Clarification of our ideals and formulation of our policy in terms of those ideals with utmost advantage being taken of time, money and energy invested in the whole scheme, should be our best method of procedure."

Dharmaraja College, Kandy: The prize-giving of this school was held on December 16. The Director of Education, Mr. H. S. Perera, presided. In the course of his speech Mr. Perera announced that the Principal had intimated that a sum of Rs. 15,000 had been donated by Mrs. K. F. Billimoria to the College in Trust for the purpose of establishing a number of scholarships, including one at the University of Ceylon, in memory of her husband, the late Mr. K. F. Billimoria who was the Principal of that institution from 1902 to 1932.

The late Mr. Billimoria spared no pains to raise a small Buddhist school to the position which Dharmarajah occupies among the leading educational institutions in the Island today. It was due to his foresight that Lake View Estate was acquired. Mr. Billimoria placed character training as the most important aim in education. He saw the possibilities of Boy Scouting in this direction and encouraged the movement to such an extent that the College Troop had the unique distinction of winning three times in succession "The King's Flag" which was competed for by troops in all the colonies of the British Empire.

Mrs. Perera gave away the prizes. The report was read by the Principal, Mr. L. H. Metthananda.

In the course of his report the Principal referred to the various activities of the school. The present numbers on the roll 739 and the staff consists of 11 Graduates, 13 Trained Teachers and 15 other teachers. He also referred to the examination results and the progress made by the Primary and the Collegiate Schools. Referring to religious education the report says: "We teach Buddha Dhamma in every Class. The instruction is mainly in the hands of three Bhikkhus, viz: Rev. Buddhakakkhita Thero, Rev. Vachchissara Thero and Rev. G. Vajiranana Thero, to whom I am grateful for all they have done to further our Religious Education. Religious Services are conducted by the help of the Dharmadutha Society, of whom Mr. W. D. Dhirasekera is President. A Memorial Pinkama was held under the auspices of this Society as a mark of respect to one of our previous Principals, Sir D. B. Jayatilaka, who died in May last. It is heartening to all those connected with this College, and to all its supporters, to find that the foremost leader of the country had remembered his College in his last moments and had recognised the value of its work, by endowing in his Last Will a Prize to be awarded annually."

The Principal also referred to the services done by the boys on the occasion

of a strike at the Kandy hospital when he said: "I think that it will not be out of place to mention here a public occasion when our students showed a fine spirit of service. One day last Term, when they heard that owing to a strike of hospital attendants, a large number of patients in the Civil Hospital, Kandy, were without any attendants at all, about 80 of our senior students spontaneously and cheerfully, volunteered to go to the hospital and attend on the patients, feeding them, giving them their mixtures, cleaning their plates and removing their bed-pans, etc."

On the question of educational reform the Principal makes the following observations "We know that at the present moment the problem of education in this country is before the public eye. The Minister of Education has placed before the State Council a number of resolutions on education, as approved by the Executive Committee of Education. There can be no doubt that these resolutions are of far-reaching importance. One resolution rightly recognises the fundamental value of the mother-tongue to the mental development of a child, and asserts that the Primary School should adopt the mother-tongue as the medium of education. But it looks as if we cannot get away from the dead weight of past blundering, and it is proposed that English should be a compulsory second language in the Primary School. I say, with all due deference to the supporters of this proposition that English should be a compulsory language in the Post-primary and not in the Primary stage. As regards the question of free education which is contemplated under the new reforms, I may say that free education is particularly suited to the genius of our people, whose tradition has never associated fees with teaching and that free education, if brought within the reach of all educable persons in this land, will prove to be a great blessing. Then, there is the vexed problem of Post-primary education. I agree that there should be different types of Post-primary education to cater to the varied requirements of adolescent pupils. But if while a small number of these pupils receives free education in schools that are well-staffed and well-equipped, a great majority of them are shunted into schools that are poorly-staffed and poorly-equipped, I am afraid that the latter schools will be stigmatised as schools for "Duds", and self-respecting parents will avoid such schools like the plague. That is to say, if the Post-primary schools are to fulfil the purpose for which they are established, there should be parity of status among them.

After all, the principal factors of education are the taught and the teacher. The taught are there in plenty eagerly waiting for the right kind of teachers. The crying need of the hour is more teachers and better teachers—teachers who will fit into the new order. For this reason I feel that the resolution of the Minister of Education, which aims at increasing the supply of teachers, should be implemented with the least possible delay."

He also emphasised the needs of the College and announced the valuable gift made by Mrs. Billimoria.

"As you may be aware, our Building Programme at "Lake View" had to be suspended owing to the existing conditions, and we propose to resume our

building operations as soon as conditions become normal. We have to extend our Science Department. We need a Work Shop, a suitable building to house our Library, an Art Room, a Shrine Room, an Assembly Hall large enough to accommodate all our students, and more Class Rooms. These are among our urgent needs. I appeal to our Old Boys and supporters of the College to help us to supply these needs. I must now proceed to announce to you the best news the College has had for a long time.

You will remember that the late Mr. K. F. Billimoria was Principal of this College for 30 years. It was he who purchased "Lake View" containing 37 acres for this College. It was he who put up the building in which we are now holding this function. It was he who rendered selfless service to this College so as to raise it to a high position among the schools of the Island. I am happy to be able to say that Mrs. Billimoria has taken an effective step to perpetuate the name of her husband at

this College. She has created a Trust of Rs. 15,000 to be known as "K. F. Billimoria Memorial Scholarship Trust" for the purpose of giving scholarships to the deserving students of Dharmarajah College who will be joining the University. We are deeply grateful to her for this noble gesture of hers, which links up the long years of the late Mr. Billimoria's regime with the present, thus revealing the unbroken continuity of the educational service, provided by this great College."

THE REORGANISATION OF BHIKKUS

Bhikku Siri Seevali delivered a lecture at the B.T.S. Hall on Saturday, the 4th November on "The Reorganisation of Bhikkus". Mr. J. R. Jayewardene presided. The Chairman said, that the condition of bhikkus in the days of the ancient Sinhalese kings was quite different from what it was today. All the property of the Sangha belonged to and was managed by the State. The head of each temple was appointed by the king and the temple was the centre of activity in the village. After the Sinhalese introduced the Rajakaria system and the Nindagama land system, the ownership of lands by temples also changed. This coincided with the bringing into Ceylon of the Siam Nikaya.

For the last 200 years we have had this new system, the Siam Nikaya, which being exclusively for one caste, gave rise to other Nikayas and the devolution of title to temples according to Sisyana Sisy Paramparawa and the other laws. As a result of this system we have large extents of land concentrated in the hands of a small number of bhikkus and a large number of them left without land. This system now is out of date. It prevents the 15,000 bhikkus from serving the public as they should and can do. It means a tremendous drain in the country's financial resources, for if each bhikku needs Rs. 2/- per day to live, 15,000 bhikkus will cost almost Rs. 1,000,000/- a month to maintain, and they produce no income and render little service to the country.

Some say that bhikkus should live in the jungle and meditate, but we must not forget that even in the Buddha's day, bhikkus did not meditate the whole time, nor did the Buddha himself meditate the whole time. Meditation should be only a part of a bhikku's activity, and the larger portion of his life should be spent in service. To enable a bhikku to spend his life in service he should be freed from the burden of earning his living, spending for his illnesses

and secured against old age. Though we blame bhikkus for owning properties and being more interested in estates than the Dhamma, do we realise how hard is the life of one who takes to the yellow robe unless he belongs to a rich temple? Ill-health finds him stranded, for the dayakayas may spend for him for a few weeks, but after that the bhikku must look after himself. When he gets old and feeble, who is there to tend him? No wonder bhikkus try to collect money to provide against these contingencies.

We see in the Christian Church and the Catholic Church these conditions not existing. A Christian priest knows that the minimum comforts of life are assured him until death, when he is sick he either attends hospital at Church expense or is taken to the Church convalescent homes at Nuwara Eliya and Bandarawela. He is free to spend his whole life in service, for a few people do not own the wealth of the Church, which is owned and managed by the Church for the whole community. The head of the Christian Church has no more comforts and no more wealth than the youngest priest.

The first change then must be in the ownership of temple property, which should be taken away from individual bhikkus and vested in the State or a Board of Trustees to be used for the whole Sangha. With this money it would be possible to maintain all the bhikkus in good health and ill-health, and build hospitals and sanatoria for them in healthy places.

The next change must be in the education of bhikkus at pirivenas. Now we are taught two dead languages and one language which is not the official language of Ceylon. Bhikkus must be taught to take their place in the national life of the country. As in the old days there must be the leaders in knowledge and in piety. The pirivenas must teach the modern languages and modern subjects.

We must see that every man who wishes to lead a lazy life does not join the Sangha. Entrance must be restricted to those who are mentally and physically fit to lead active lives and they must undergo a long period of training. Once they are fit to be bhikkus they should be attached to temples and schools and subject to one administration and liable to be transferred from place to place to perform service anywhere in the country.

If these reforms are accepted we must get rid of the various nikayas, the various laws of paramparawa and the various nayakaships. The Sangha is today like an old Walauwa. There is nobody even to clean and sweep it; it is living only on its ancient prestige.

We must carry on a great movement throughout the country, among bhikkus and laymen, to convince them that reforms must be introduced on the above lines. If we can achieve these changes, then a bhikku can lead the life of service which the Buddha wanted him to; if he does not he can be expelled.

Reception of the Ceylon Buddhist Pilgrims at Gaya

Through the efforts of the Maha Bodhi Society, Sarnath, Benares, a meeting was organised at the Model High School for the reception of the Buddhist pilgrims from Ceylon. Dharmadhurina Rai Bahadur Kashi Nath, an eminent Zamindar of Gaya, presided.

Rev. Jagadish Kashyap, M.A., Professor of Pali at the Benares Hindu University, Mr. L. Nand Kulyar, Barrister-at-Law, the Principal of the Gaya College, and others spoke on the greatness of the cultural relationship once India had with the Buddhist world, time for the revival of which has come again. Bhikkhu Dr. P. Vajiranana thanked the people of Gaya for the kind reception and said that the propagation of Buddhism is necessary for the regeneration of India.

The meeting was attended by the prominent advocates, professors and leaders of the town.

The next day the Buddhist monks were invited to dana at the residence of Syt. Krishna Vallabh Pd. Narain Sirgh, President of the Gaya Hindu Maha Sabha.

DR. BARUA'S LECTURE ON BUDDHISM AS PERSONAL RELIGION

By D. B. JAYASINGHE

1. Several months ago Mr. H. D. Ratnatunga addressed a lengthy criticism of Dr. Barua's lecture to *The Buddhist*, whose editors refused to publish it on the score of its length. This criticism has since appeared in two numbers of the *Maha-Bodhi* and one cannot read it without feeling that a sympathetic Buddhist has been subjected to hostile criticism. In his reply to Mr. Ratnatunga which appeared in the last number Dr. Barua makes no attempt to hide the fact that he has returned to India with the impression that Ceylon Buddhists with their antiquated ideas are a backward people who take no interest in the finer points of their religion. Dr. Barua's mind must therefore be disabused without delay.

2. Judging by the way Dr. Barua has handled his opponent one feels reluctant to try conclusions with an intellectual giant of his type. But there is one advantage in being a Buddhist. Buddhism is essentially a practical religion. Every Buddhist, therefore, who tries to live his religion according to his lights is to that extent an authority on Buddhism. In this sense therefore even a cat may look at a king, especially when the king has been neglected by his own peers.

3. Without taking any sides in this "battle" it is necessary to observe that these differences of opinion must naturally arise when two Buddhists look upon Buddhism from two different points of view. The mischief began the moment Mr. Ratnatunga placed Dr. Barua in the same category as Sir S. Radhakrishnan with reference to their lectures though the reception accorded to these two lecturers was quite different. Prof. Radhakrishnan aroused a veritable hornets' nest and it may safely be said that the Public Trustee will not invite a non-Buddhist to lecture in this series hereafter. On the other hand a strange silence fell on the Buddhist public after Dr. Barua's lecture and one was reminded that silence was the Buddha's own mark of approval. One institution actually honoured itself by honouring Dr. Barua. It is too late to discuss Prof. Radhakrishnan's lecture but Dr. Barua's lecture is full of interest.

4. Dr. Barua began by warning his audience that he was going to treat Buddhism as Personal rather than as Institutional religion for the

purposes of his lecture. It is important to decide whether we should not observe this distinction ourselves in all our dealings with religion. Buddhism provides an interesting example of the difference between Personal and Institutional religion. As Buddhists we believe that every man must work out his own salvation—even Buddhas can only show the way. Personal effort and sustained effort is therefore the keynote of Buddhism. Its success is therefore assured so long as the rank and file are willing to put forth that effort by incorporating Buddhism into their daily lives. Unfortunately there is not much evidence of that effort today. It seems to me that we can produce only booklets and pamphlets (in English) while our critics have produced substantial volumes. Nor are we (to put it mildly) the best exponents of the Buddhist way of life. Degeneration sets in and institutional religion begins to rear its ugly head when we leave religion to the priests who commence to look upon it as an end in itself. We tacitly admit the institutional character of present-day Buddhism in Ceylon when we declare that the most important problem which faces us is the reformation of the Sangha. For example most of the resolutions before the All-Ceylon Buddhist Congress (now in session) relate to this point. Further in a misguided effort to "preserve the Dhamma in its pristine purity" the Sangha is guilty of exercising a kind of mental dictatorship with the result that our minds work in grooves and refuse to rise to those intellectual heights to which a Barua invites us. It is inconceivable that the boldest thinker the world has ever produced would refuse his followers the right to think for themselves. With the solicitude of a father bequeathing his most cherished possessions to his children on his death-bed the Buddha gave us express permission to use our discretion and form our own judgments regarding matters of interpretation by disregarding commentaries and even texts when necessary. Whatever way we may look at it, it is obvious that the personal character of Buddhism is slowly changing and changing for the worse. Unless this tendency is checked it is difficult to understand how we can bring about that revival of Buddhism which a well-known tradition prophesies to us.

5. In his lecture Dr. Barua was obviously attempting an evaluation of Buddhism according to modern philosophical standards. Unfortunately we adopt the frog-in-the-well attitude of leaving other philosophies severely alone. But anyone who studies Buddhism in that light will not only see that modern philosophy has failed to advance very far from the Buddha's standpoint but also that some of the eternal truths which the Buddha discovered so long ago are still being hurled back at us as original discoveries for which Western philosophers claim the credit. Dr. Barua has drawn our attention to a notable omission in Buddhism. If we assume that the *Paticca-Samuppada* contains the Buddha's views on reality, then where is Nirvana—its most important point? Why did the Buddha omit the more important half of reality. Now the other half—the "upward trend" is there sure enough but tucked away in a corner of the *Samyutta*. Dr. Barua now suggests that the two trends should be placed together so as to form a complete range of reality. Dr. Barua obviously does not wish to call the *Paticca-Samuppada* the "downward trend" for fear of bringing it into conflict with the Theory of Evolution—the only scientific theory from which the Buddha differs. I hope to see the day when the question whether we are "fallen angels" or "risen apes" is decided in favour of the Buddha. I am not so foolish as to question the validity of the proved sequences but the "missing link" is still very much missing. Further if we are "risen apes" as the West would have us believe then the world should be getting better day by day whereas it is really getting worse. Anyway Dr. Barua contends that the "upward trend" is the logical continuation of the "downward trend" and should be given equal importance. At first sight this suggestion bears the essential mark of a great discovery. It seems at once so simple and so obvious that we are prompted to ask why no one had thought of it before. It does seem right that if the *Paticca-Samuppada* contains the first two of the Noble Truths then the second two must come in with the "upward trend". Dr. Barua's suggestion has one advantage. It will remove all grounds for levelling a charge of pessimism against Buddhism. Quite incidentally in these two trends we see the foundations of two of the high lights of a modern philosophy. For

the Sequence of Opposites is obviously the Principle of Contradiction and the Sequence of Similars the well known principle whereby Quantitative changes give rise to Qualitative changes. Now the Philosophy of Dialectical Materialism will itself be taken several steps forward when it is considered that the Law of Cause and Effect regulates the first Principle whereas it is the Upanissa Pratya which governs the second. [Intriguing questions now present themselves. "If the pendulum swings from Left to Right will it not also swing from Right to Left?" Here we must consider that while the pendulum executes to and fro motion time itself goes forward in a direct line. Hence the reactions must be such that there will be advancement all along the line. Again will a well-known "-ism" embrace the whole world like "rain water filling the pools, lakes, seas and finally the whole ocean?" Or will it change its character and become an entirely new "-ism" like rain water becoming salt water when it attains oceanic proportions? To answer this question we must study the way in which the Upanissa Pratya operates.]

6. Now we must ask ourselves why the Buddha himself refused to attach to the "upward trend" the prominence which he has undoubtedly given the Paticca-Samuppada. The answer appears to be that the Paticca-Samuppada is a Universal

(being governed by the Law of Cause and Effect) Law which operates whether Buddhas arise or not, whereas in the Sequence of Similars one term may or may not give rise to the next, owing to the uncertain operation of the Upanissa Pratya which governs it. It thus loses the character of a Universal Law. The "upward trend" comes into play only when a man becomes an Arhat—and that is very rarely. Thus the Paticca-Samuppada is a Universal Law while the Sequence of Similars is a very exceptional Law. Further, with all due deference to Dr. Barua I wish to suggest that the Paticca-Samuppada does not contain the Buddha's views on reality.

7. Dr. Barua will now ask: "What then is the Paticca-Samuppada?" As far as I know we use it like a potent charm in connection with the Pirith ceremony. We have made no effort to understand it. We refuse to believe that it deals with any kind of origin because we are told that the Buddha refused to discuss a first cause. I wish to suggest to Dr. Barua that if we wish to understand the Paticca-Samuppada we must place it in its historical background. We still explain man in terms of evolution or special creation. In the days of the Buddha they were called the Swasiddhi-vada and the Nirmana-vada. Nobody takes the theory of Special Creation seriously nowadays. And Evolution only ex-

plains why life has taken a particular path on this planet. The Buddha went further and accounted for man by showing that he could not have evolved in any other way on this or on any other planet. Which explains why the Paticca-Samuppada is so important in Buddhism. Again if the Paticca-Samuppada gives the Buddha's views on Reality then how are we to assume that the Buddha did not say anything with regard to the way in which a spiritual being evolved—or rather devolved—into a human being. That would in my opinion create another defect in the Philosophy of the Buddha—as great a defect as the one which Dr. Barua sought to remedy.

8. Where then are the Buddha's views on Reality. I reply that they have been staring at us for the last 2,500 years or so. If we do not recognise them it is because we are lost in a welter of controversy and in such an embarrassing wealth of exegetic detail that we cannot see the wood for the trees.

9. In conclusion I wish to suggest that Dr. Barua's visit has not been altogether without reward. For it has made at least one fool to think furiously. That there may be many angels who fear to tread goes without saying.

Webada, Gampaha,
Ceylon.

December, 1944.

SELECTED EXPOSITIONS IV

(Continued from page 60)

Renunciation

Now a man endowed with the treasure of virtue begotten of his confidence in the Blessed One sees the disadvantages of sensual pleasures, remembers how the Teacher impressed on his disciples the need for giving up sensuality—the low, common, worldly thing—by comparing it to a bare bone, a piece of flesh that produces strife, a flaming torch, a pit of fiery coals, a dream, borrowed goods, a fruit tree laid low when one is on it eating the fruits, and turns away from the world's ways. That man is like a mighty elephant speeding out of a burning wood. Stirred by the world's ill, he hastens out of the confined life of the house to the life of homelessness free and open as the spreading sky, with just one aim in view: Perfection.*

* Cf. Bhikkhu Silacara:

"A den of strife is household life,
And filled with toil and need,
But free and high as the open sky
Is the life the homeless lead."

—S.A.W.

Then away from all disturbing worldly influences the giver up of home lives the lonely life of the recluse according to the enfranchising precepts of restraint (භවිමොක්ඛ සංවර සීල).

He observes the precepts meticulously, seeing danger even in the smallest fault.

Seeing a form, hearing a sound, perceiving an odour, tasting a flavour, feeling some tangible thing, or cognising an idea, he is not moved either towards or away from any object of consciousness. He maintains perfect equipoise putting afar all likes and dislikes. He subdues his heart. This control, this guarding of the doors of sense (ඉන්ද්‍රිය ඉක්මවර) he practises with zest.

He is moderate in eating (භොජන මනසැසැ). He takes his food right carefully, reflecting all the while he eats according to the Norm. He knows that he does not eat for sport,

self-indulgence, improvement of the body or for making it appear comely, but merely for keeping the body unharmed for living out the holy life.

He is devoted to wakefulness (භාගර මනුසුනො) Night and day he cleans his mind of all dross that may gather there.

Such a man is satisfied covering his body with a patchwork ascetic robe and stilling his hunger with what he gets into his bowl begging from house to house. He is compared to a bird. Like the wings of a bird are his bowl and robes and he goes whithersoever he lists unhindered by the weight of many belongings, and without a thought of leaving behind anything.

In all his conduct he is mindful and completely aware (සති සම්පජ්ජන්). There is nothing done by him which is bereft of consciousness of purpose (සාන්ති සම්පජ්ජන්), of advantage (සප්පාය සම්පජ්ජන්), of fitness (මොමර සම්පජ්ජන්) of actuality seen steadily in the clear

light of suffering, transiency and
scarelessness (අසමමානතමයඤාණය).
Doing all things, rightly and well, he
grows in holiness. Of that recluse it
is said :

“අනුකුමනො අමරලො නිවකො සංවුතිකුසො
සොකති වංසුකලෙන—සිතො’ව තිරිමඛරො”

Who is freed in mind of all that is
vain;
Not fickle; wise, with senses under
rein;
He verily shines in his robe of rags,
Like lion in its cave midst the
mountain crags.

This searcher of the highest weal
practises the burning out of the
passions, the true *tapas*. He thinks:
Others may harm, but I will become
harmless; others may slay living
beings, but I will become a non-
slayer; others may wrongly take
things, but I will not; others may live
unchaste but I will live pure; others
may utter falsehood, I however will
speak truth; others may slander, talk
harshly, indulge in gossip, but I will
talk only words that promote concord,
harmless words, agreeable to the ear,
full of love, heart-pleasing, courteous,

worthy of being borne in mind, time-
ly, fit, and to the point. Others may
be covetous, I will not covet. Others
may mentally lay hold of things awry,
but I will lay mental hold of things
fully aright. Energetic, steeped in
lowliness of heart, unswerving as re-
gards truth and rectitude, peaceful,
honest, contented, generous and
truthful in all things will I be. I will
cherish mindfulness and wise pene-
tration that is fully aware of the truth
at all times, and will not be moved
by the evanescent or grasp at it.
Thus, he never acts slavishly like
the unthinking herd.

Progressing in this way, shedding
all dust by the intensity of practice
that becomes keener and keener, he
develops the Path of Absorption
(කාම මග) by casting out the
hindrances.

Seated in cloister cell, at the foot
of a tree, under the open sky, or in
some other suitable place, he fixes
his mind on a subject of meditation
(කමමච්චාන) and by struggle and
unceasing effort washes out the
impurities of his mind-flux and gra-
dually reaches the first, the second,

the third and the fourth absorption,
and enjoys the benefit of his high
attainment. Lastly with the power
of concentration he has won, he turns
his mind to the understanding of actu-
ality in the highest sense, and when
he knows that clears himself of all
defilements by the roots.

With that final cleaning out he
reaches the state where dawns for
him the Light of Nibbana, the calm
beyond words, the unshakability
beyond all thought, the freedom that
is beyond all deeds, the sure and
secure ground, the splendour that is
imperishable, the happiness of still-
ness, of relief and perfect peace im-
measurably deep and pure which can
be overturned by nothing and by
none, the highest truth.

That is the very crown of the
homeless life; its greatest fruit.
That is the thing for the sake of
which young men of good family
leave home for the homeless life. By
that fruit all birth, old age and death
are brought to an end, the pure life
of holiness is lived out, all that must
be done is done, and the world holds
nothing more for one.

RECONSTRUCTION OF HEENATIYANA

A piece of Rural Reconstruction that
has captured the popular imagination
and has received much public notice re-
cently is the rehabilitation of the village
of Heenatiyana, off Negombo. The
author of the work is the Rev. Heenati-
yana Dhammaloka, a Buddhist priest
who is too well known to need intro-
duction in this Report. He is a man of
progressive ideas and he is one of those
who rightly hold the belief that the
function of a bhikkhu is not merely to
be the spiritual counsellor but the tem-
poral guide as well of the laity. The
results he has achieved are described in
the following inspection note of mine on
Heenatiyana:—

“Visited today (5.9.41), with S.P.,
W.P. (Mr. Pippett) who had, I found,
fixed a visit for the same day as myself.
He had specially asked that his visit be
made unofficial and private, which was
a good idea.

“This is the village where Rev. Heen-
atiyana Dhammaloka is said to have set
an example in reconstruction and from
which the Police have derived their
inspiration for similar efforts of their
own elsewhere. Said to have been an
incredibly criminal village until not very
long ago; now a model of peaceful living.

“Went round with Rev. Dhammaloka
and Mr. Pippett. Very clean com-
pounds, although houses quite poor.
New houses are better ventilated. Gene-
ral appearance of men, women and child-
ren (especially of children) very good,
though clothing of children poor. Some
striking village roads built by common
effort. Part of it consists of foot-paths
expanded into cart tracks, part is new
road. Much effort evident here. Roads

to be taken over by Village Committee
later.

“Much cultivation too. Most parts of
village cultivated in food crops and un-
cultivated land disappearing. Effort
being made to get most out of land. The
only uncultivated land now belongs to
the village headman! He is said to be
a good man with no time to attend to
his own cultivation. Is giving his land
to the poorer to cultivate. Compost pits
general and better methods apparent.
Use being made of Local Agricultural
Officer, Sanitary Officer etc.

“Spirit of people good. Genuine
signs of an awakening. Spirit of mutual
help being instilled. Formerly, no cul-
tivation owing to praedial thefts. That
has stopped now and people do not fear
the thief. Once a week there is a com-
munal work-day on which people go out
to assist one another in their work
(attam).

“Materials distributed free and ob-
tained by free gift from generous pri-
vate donors, from the Agricultural De-
partment and others. I told the priest
this should not always be so. Should be
free only to poorest, but repayment re-
commended generally, so that self-help
might be better developed. Problem is
to find money. Co-operative Credit
Societies indicated, but no action taken
yet. Atmosphere should be quite favo-
rable now for purpose.

“Method of work appears to be
through welfare societies, of which are
quite a number (too many in fact), all
again combining in a large society cover-
ing entire village. Meetings once a
week in halls built by each Society

through common effort. What about
ensuring permanency of these associa-
tions? Co-operative Better Living
Societies should now take their place.

“Example of what a good local leader
can achieve. Unpaid and moved by
idea of service Rural Reconstruction
should work around such leaders. So
far as Government's share in Rural Re-
construction is concerned, all Depart-
ments to combine and give assistance to
such people in development work, but
Government itself cannot provide such
leaders (cp. the officers put in charge of
Rural Service Centres of the Commerce
and Industries Department). Will work
continue when priest is no more? Edu-
cation of spirit is difficult and takes time.
But priest is trying to make people self-
dependent and not always dependent on
him. Priest has been able to do his work
because his great method is to go to
Departments and to responsible people
and persuade them to give him assist-
ance in his endeavours.”

The lesson to be learnt from Heenati-
yana is that Government activity by
itself can be of little avail in Rural Re-
construction. The people too must bend
themselves to the task, but they must
have leaders like the priest of Heenati-
yana to inspire them to the effort. The
proper part of Government in Rural
Reconstruction is to provide the people
with the facilities of improvement (and
to provide them in the correct way), but
the people themselves must learn how to
make the most of these facilities and im-
prove their condition.

(Continued on page 72)

THE BUDDHA'S WAY

(A POEM BY JAMES ARTHUR)

Book III: Youth. Canto 8: Learning—contd.

Among the youths to listen to these talks
no hearer like Siddhartha, mindful prince,
retaining every word, weighing each thought
of the ripe worldly wisdom from the lips
of the honoured teacher flowing, satisfied
of their strong commonsense and worth,
their power to make of man's life in this world—
if anything at all could this achieve—
a thing of beauty and nobility,
worthy the name of "man", thinker, not brute.

If anything at all could make man's life
worth living in this world, 'twould indeed be
ethics like these, a moral discipline,
to curb the brute, the body by the mind.

If anything at all, for since the day
of the rose-apple tree experience,
when the outer shining bark of life pierced, showed
a darkling core of pain lying underneath,
worldly existence, with its ribald rush
for wealth, state, honour, might, love, progeny,
had lost much charm, rousing instead, contempt,
with it the unquenchable desire to solve
this problem of the use of pain in life.

As yet his mind, however, in the throes
of adolescence struggling, and for lack
of worldly knowledge and experience
through paucity of years, to listening,
learning and discipline still was confined,
and on this path no worthier guide the king
could have secured than thee, Visvamitra!

And when in after time the light would burst
of full enlightenment upon thy charge,
no higher honour to thy memory
and thee could he have paid than to confirm,
o knight! thy code of honour, and adopt
as moral precepts for the worldly man:
not to deprive of life a living thing,
or indirect to be the cause of death,
through craving for animal food the trade
of butcher, hunter, fisher favouring,
and then by casuistry of the not-known,
not-seen, not-heard, one's guilt seeking to excuse;
neither by force nor stealth take others' wealth;
body and mind in chasteness ever kept pure;
in shameful falsehood never to seek refuge;
intoxicants to shun, the body's bane.

While in outdoor physical exercise
Siddhartha's eminence no hindrance proved
to band and teamwork, nay but to promote
through competition emulation keen,
not so in studies intellectual.

His grasp immediate and deductive power,
outrunning far the class-curriculum,
and his companions' faculties, soon forced
the worthy tutor him from his class-mates
to segregate and privately instruct,
or else to both unprofitable be,
the prince retarded, or the others left behind.

As when a knight amongst his colts observes
one of superior build, a clearer eye,
and finer temper, muscles, sinews, nerves
harder and stronger than all the other horse
in his well furnished stables, him selects
and orders separately stalled, and kept
for his own training, that in time by him
great fame and honour to his master come,
through feats renowned in race and battlefied,
so the old tutor and his youthful charge

His hope and foresight fully are borne out,
 even in excess, for the young stallion stout,
 his master's strength overreaching, would have thrown
 him out the saddle, but for his innate
 kind courtesy and gratefulness of heart
 for guidance given in finding his own strength.

So our young prince, when old Visvamitra
 him would for his superior wisdom homage pay,
 low kneeling with the five extremities
 touching the ground before his feet, him raised
 and humbly thus be-spake: "Venerable Sir,
 my Teacher much revered, thy pupil I
 of humble station, nor me to receive
 worship from thee behoves, nor thee to give,
 so we the censure shun, the sacred bond
 'twixt master and novice to have destroyed."

Thus he from earliest days, so soon his mind
 in youth to Right Discernment had won through,
 the Law of Right Behaviour strong upheld,
 and to his teachers all, besides Visvamitra,
 the worthy Sage, proffered due reverence.

Sweet speech! born of the Muse, Genius Sublime
 and human thought, with thee the tutor wise
 the first foundations of the temple laid
 of Learning in his pupil's mind. Fair Speech!
 without whom neither learner, nor the learned,
 Science, nor Poetry, with beauty's charm
 the essence of all knowledge to invest.

So language and all the intricacies
 of writing, reading, speaking a fair tongue,
 his mother-tongue, were first taught to the prince,
 the refined speech purged of vulgarity,
 and on the laws grammatical of sound
 based, as of word-formation and of phrase,
 that not a confused tumble, but arrayed
 in ordered sequence, words to logic thought
 expression adequate and clear afford.

Besides the Sakyan speech, his mother-tongue
 so-called, for with his mother's milk imbibed
 at her soft breast, and later smattered first
 clasping her knees and from her aiding lips
 assistance sought, approval from her eyes—
 next to this tongue, most dear to him was taught
 the language of the Kosalan empire,
 suzerain of the Sakyans, of their speech
 a local dialect, the fountainhead.

Widespread throughout Great Mother Ganga's plains,
 a common tongue to every race and tribe,
 in trade and business as intercourse
 political and intellectual,
 it was destined the sacred vehicle
 to be of the Good Law preached by the Lord
 what time Enlightenment had shown the Way
 for man to reach release from grief and woe.

And when after ten hundred years and leagues
 of equal number and half more traversed,
 while suffering many a change in its long course,
 this popular speech of the Kosalans
 at last on Lanka arrived, fair island green
 (emerald tear by Mother India dropped
 there on the brink of the far southern sea,
 mourning her children's ignorance that drove
 the Lord's Good Law from her populous plains,
 that naught but misery to her would bring)
 it was by fate ordained to undergo
 a last change as into a casket fair
 of finely carved and fragrant sandalwood
 with gold and varicoloured gems adorned,
 serving as sacred shrine the Lord's Good Law
 for future generations to preserve,
 known by the name of Pali, holy tongue.

For this thy service to humanity,
 O Lanka, shall thy name for ever be praised
 as stronghold of the Good Law, Faith, Hope, Love,
 and Righteousness.

But oh, poor Lanka! how thy beauty has changed,
 erstwhile perennial source of joy, disgust
 now roused and boundless pity instead,
 since last my eyes thee viewed, thy loveliness
 decreased, oh shame! passed into nothingness,
 thy vales with shapeless barracks dotted over,
 thy green hills capped, thy sandy shores bestrewn,
 like festering sores disfiguring a fair face,
 thy innocence ravaged by debauchery,
 thy peace by fury broke, in clamour drowned
 of raucous voices shouting rough commands,
 of clanging metal, and of engines' whines,
 of barking guns, and sirens' howling screams,
 of tanks and trucks careering mad thy roads,
 of roaring airplanes darkening the skies,
 frightening the harmless denizens of the air,
 maddening the drowsy cattle in the fields,
 and studious recluse in lonely cell
 to meditation given and silent thought
 by audible torture driving to despair,
 —oh that fierce whirl, oh that brain-stunning drone!—
 such change four long mad years of a world at war
 have wrought in thy fair form and life, thyself
 from a green bower into a fortress turned,
 the Isles of Wight and Malta joined in one,
 a bulwark of imperial might and main
 in ocean's midst commanding continents three.

Four years too short for mortal change so dire,
 were not the arc-light's flame less searing hot
 than man's consuming lust for power and greed,
 by fell resistance fanned to raging hate,
 and blind unreasoned unchecked violence.

Oh World, "oh Isle, spoilt by the military,"
 aye, "they who mar all beauty upon earth,"
 depraving good men's lives by murderous creed,
 subjecting youth to enforced idleness
 for lack of rational and useful work,
 servile, obedience and false sense of honour,
 deception, simulation, stratagem
 and camouflage raised to an Art of arts,
 named brilliant Tactics and high Strategy;
 the cult of squalor, dirt and ugliness,
 of Mars and Venus, haughty pride and lust,
 paramours inseparable, where he, there she,
 careless of peaceful citizens' harmless lives.

No other cure against so fell disease
 than the Good Law taught by our Blessed Lord,
 by thee preserved, Lanka, of memory dear.

No more of these grave ills as yet unborn:
 to prince Siddhartha in his youth return
 our story, five five-hundred years ago,
 learning men's ways of intercourse by speech,
 his trusty guide, the sage Visvamitra.

COLOMBO Y. M. B. A. NEWS

STUDENTS' SINHALESE ELOCUTION CONTEST

The annual Sinhalese Elocution Contest for students organised by the Association proved an unqualified success.

Out of a total of 172 applicants 137 took part in the semi-finals which were held on October 7. They were drawn from several creeds. Among the entrants were three Burgher girls.

Boys and girls were judged separately and also in two different sections, the Junior (14 years and below) and the Senior (between 14 and 18 years).

The judges at the semi-finals were:

Junior Girls: Mr. L. Piyasena, Mr. P. E. E. Fernando and Miss Thossie Perera.

Junior Boys: Mr. T. B. Dissanayake, Mrs. B. Samarajeewa and Miss Sumana Dissanayake.

Senior Girls: Mr. C. D. R. Jayaweera Bandara, Mr. Nalini Ratnayake and Miss Hilda Mendis.

Senior Boys: Mr. Richard Thenabadi, Miss Violet Kannangara and Miss Chandra Pallewela.

The following were chosen for the finals, which were held on October 21:—

Junior Girls: Swarna Anawaratna, Private, T. Irene Aryawathie, Private, D. Dharmabandhu, Moratu Vidyalaya, D. N. Weerakkody, Private, Kema Wijesekera and K. P. Yasawathie, Anula Vidyalaya.

Junior Boys: J. P. Chandrasekera, Nalanda, S. A. Nelson Fernando, Maligakande Sunday School, Basil Jayawardene, Moratu Vidyalaya, H. S. R. Karunaratne, Private, Sidat Sri Nandalochana, Private, K. D. Senapathi, Hunuwala School.

Senior Girls: D. E. Balasuriya, Malabe Government School, D. L. Saram, Malabe Government School, P. Dona Charlotte, Vidyawardene B.M. School, Chandra Peiris, Girls' College, Mt. Lavinia, Jenita Perera, Private, Chitra Tilakaratne, Sri Sumangala Girls' College, I. P. D. Yasawathie, Private.

Senior Boys: W. A. Gunasena, Kalutara Vidyalaya, Glennie Jayawardene, Moratu Vidyalaya, Dharmapala Jayaweera, Dharmaloka Vidyalaya, B. G. Samadasa, Maligakande Sunday School, M. D. Samarakoone, Maliyadewa College.

Messrs. S. L. B. Kapukotuwa and U. G. P. de Silva were the judges at the final contest. Dr. B. E. Fernando was in the chair. The business part of the meeting was conducted in verse.

After Mrs. H. W. Amarasuriya had distributed the prizes, Mr. Kapukotuwa

commenting on the candidates, referred to an obsession of melancholia prevailing throughout, judging from the recitations that night. He, however, felt that the standard maintained by the students was good, and better than on the previous occasion.

Several speakers offered congratulations to the Association for its efforts to arouse in the young people of the country a genuine interest in Sinhalese verse.

The following were the prize-winners:

Junior Boys: 1. (Rs. 50/-) J. P. Chandrasekera, Nalanda. 2. (Rs. 30/-) S. A. Nelson Fernando, Maligakande Sunday School. 3. (Rs. 10/-) Basil Jayawardene, Moratu Vidyalaya.

Junior Girls: 1. (Rs. 50/-) Swarna Anawaratna, Private. 2. (Rs. 30/-) Kema Wijesekera, Anula Vidyalaya. 3. (Rs. 10/-) D. N. Weerakkody, Private.

Senior Boys: 1. (Rs. 50/-) Glennie Jayawardene, Moratu Vidyalaya. 2. (Rs. 30/-) W. A. Gunasena, Kalutara Vidyalaya. 3. (Rs. 10/-) B. G. Samadasa, Maligakande Sunday School.

Senior Girls: 1. (Rs. 50/-) L. P. D. Yasawathie, Private. 2. (Rs. 30/-) D. E. Balasuriya, Malabe Govt. School. 3. (Rs. 10/-) Chitra Tilakaratne, Sri Sumangala Girls' School.

The following donations were received for the prize fund:—

The Hon. Mr. C. W. W. Kannangara Rs. 50.00; Mr. Jayaweera Kuruppu, M.S.C. Rs. 50.00; Mr. Thomas Amarasuriya, M.S.C. Rs. 50.00; Mr. Gilbert Perera Rs. 30.00; Gate Mud. Tudor Rajapakse Rs. 20.00; Mr. R. M. de Silva Rs. 20.00; Mrs. A. S. F. Wijegooneratne Rs. 15.00; Mr. J. P. Wijesuriya Rs. 15.00; Mr. D. E. Munasinghe Rs. 15.00; Dr. E. A. Blok Rs. 15.00; Mr. Chas. M. Dias Rs. 15.00; Mr. D. S. Gunasekera Rs. 10.00; Mr. K. T. Wimalasekera Rs. 10.00; Mr. Wilmot Perera Rs. 10.00; Mr. M. Piyadasa Rs. 10.00; Mr. W. D. Hewavitarne Rs. 10.00; Mr. A. C. L. Ratwatte Rs. 10.00; Mr. H. Sri Nissanka, K.C. Rs. 10.00. Total Rs. 665.00.



Personal

Mr. L. Piyasena, Asst. Income Tax Assessor, has been promoted an Income Tax Assessor.

Mr. R. Weerasinghe, Store-keeper of the Govt. Department of Electrical Undertakings, is an Asst. Civil Defence Commissioner, attached to the Agricultural Labour Corps.

Mr. Tudor V. Perera, Treasurer, Colombo Municipal Council, will act for the Commissioner, Mr. S. P. Wickramasinha, who has been granted 10 months' leave from February.

Mr. Oliver Weerasinghe, the Local Government Town Planner, has been elected a Fellow of the Royal Institute of Architects.

Mr. S. L. de Silva, A.G.A. (E), Gampaha, has been transferred to Tangalle in a similar capacity.

Mr. K. M. D. Jayanetti, C.C.S., Asst. Telegraph Censor, Colombo, has taken up duties as additional A.G.A., Hambantota.



Mr. Daya D. Gunasekera was married to Miss Lilian de Silva.

Obituary

We record with the deepest sympathy the death of Mr. G. J. B. Kiriella, J.P.

New Members—6.11.44.

Mr. F. S. V. de Silva, Law College Colombo, Mr. S. T. Seevaratnam, Medical College, Colombo, Mr. Dayaratna Kuruneru, Financial Secretary's Office, Colombo.

13.11.44.

Mr. W. R. Soysa, W. R. Soysa Bros., Imperial Bank Buildings, Colombo, Mr. A. B. Cooray, Advocate, "Catherine Villa", Kynsey Road, Colombo, Dr. O. R. Medonza, C.M.C. Headquarters, Colombo.

20.11.44.

Mr. Hugh Suraweera, Station Bungalow, C.G.R., Cotta Road, Colombo, Mr. Ariya Ranawaka, 19, Balcombe Place, Colombo, Mr. H. V. Dharmadasa, 46, Pendennis Avenue, Colpetty, Mr. M. E. Gomes, Messrs. M. D. Gunasena & Co., Norris Road, Colombo.

28.11.44.

Mr. D. G. Hettiarachchi, B.Sc. (London), "Ajanta", Henegama, Horana, Mr. Sirinama W. Patinayake, P.O. Box No. 18, Colombo, Mr. G. Arthur Seneviratne, "Lochleven", Heiyantuduva, Kelaniya, Mr. H. W. Perera, Messrs. Brown & Co. Ltd., Lanka Garage, Union Place, Colombo, Mr. M. A. Barnabas, Deputy Food Controller's Office, P.O. Box 360, Colombo.

Mr. K. P. Arthur de Silva, Asst. to the Petrol Controller, Petrol Control Office, Colombo, Mr. D. P. Balasuriya, Landed Proprietor, "Stan Villa", 2nd Div., Maradana, Mr. T. P. Balasuriya, Engineer, Government Factory, P.W.D., Kolonnawa, Mr. K. E. Perera, Kohilawatta, Angoda.

Personal: Mr. Upali E. Ramage has joined the staff of Vijaya College, Matale. He is in charge of Art, Health and Religion. He is also acting as Warden.

Marriages: Mr. Milton Samarakkody with Miss. Amy Samarakkody.

Obituary: We record with the deepest sympathy the deaths of Mrs. L. P. Gunatilaka, and Mrs. D. B. S. Gunawardene, mother of Mr. R. S. S. Gunawardene, M. S. C.

New Members:—5. 12. 44.

Mr. P. Marshall Fernando, 248, Templar's Rd., Mt. Lavinia.

Mr. K. D. E. Perera, Messrs. Bois Brothers Ltd., P. O. Box 13, Colombo.

Mr. S. S. Kiriella, General Hospital, Colombo.

Mr. D. Muncharji, Singer Sewing Machine Co., Chatham Street, Colombo.

Mr. K. C. Durairaj, Medical College, Colombo.

12. 12. 44.

Mr. A. B. Subesinghe, Landed Proprietor, "Atapattu Walauwa," Sandalankawa.

Mr. G. E. V. Abeyawardena, Law College, Colombo.

Mr. A. T. Samarapala, University of Ceylon, Colombo.

19. 12. 44.

Mr. F. O. Wiraratne, Tangalle.

Mr. C. H. Amerasinghe, Post Master Signaller, Post Office, Borella.

Mr. D. P. Atapattu, Proctor and N. P., Tangalle

26. 12. 44.

Mr. D. M. Saparamadu, Journalist, 145, Norris Rd., Colombo.

Dr. S. Suppiah, 66/2, Jawatte Road, Colombo.

Mr. E. L. Pereira, 104, Allan Avenue, Dehiwala.

Mr. Upatissa Jayaratne, P.W.D. Head Office, Colombo.

Resignations: Mr. D. E. Senadipathy and Mr. M. P. A. Gunasekera have resigned from the membership.

Two members were struck off the roll for non-payment of subscription.

(Total Membership 953)

Abeyaratne Scholarship: The Abeyaratne Scholarship was offered to Master P. T. de Silva of Nalanda Vidyalaya, Minuwangoda, commencing from January 1, 1945.



WEIGHT LIFTING IN CEYLON

The Y.M.B.A. team consisting of P/O S. W. Ashby, Tel. R. Hughes, H. L. Schoorman, L/Cpl. T. S. J. Packeer Ally and Pte. M. W. B. de Silva fared very well at the recent Olympic Championships Meet staged by the Ceylon Amateur Weight Lifters' Association.

P/O. Ashby won the Light-Heavy Weight with a total of 510 lbs. while Tel. R. Hughes was runner-up with a total of 500 lbs.

L/Cpl. T. S. J. Packeer Ally won the Light-Weight Class with a total of 465 lbs. He also won the Cup for the best lifter of the Meet.

Pte. M. W. B. de Silva won the Bantam-weight Class with a total of 350 lbs.

The Y.M.B.A. team in all got 12 points against the 13 points obtained by the Samson Training Institute Team for the Challenge Shield.

PHYSICAL CULTURE DEPARTMENT

Wrestling and Ju-Jitsu classes will be held on Tuesdays, Wednesdays and Fridays as from January 1945. A qualified Instructor will be present on Wednesdays.

KATUNAYAKA FIRE

Moved by the sorrow and distress caused to the residents of Katunayaka by an act of hooliganism committed by a gang of armed Indian labourers working in a military unit, a party of our members led by Heenatiyana Dhammaloka Thera visited the scene of tragedy on January 15th and distributed a large quantity of crockery, clothes and other useful articles among those who were rendered homeless. Over 300 persons were served. All of them with the exception of two visitors belonged to the Christian faith. The expenses which amounted to Rs. 551/80 were met by public subscription mostly from members who were present when the Bhikku related the harrowing tale after his sermon on January 14. It is gratifying to record that the response to the appeal was spontaneous and the necessary funds were collected within a few hours. Our grateful thanks are due to all those who helped us in this work.

TOWN HALL CONCERT For Sir Baron Memorial Fund

Quite apart from the fact that they were helping a cause—the Sir Baron Jayatilaka Memorial Fund in connexion with the Fort Branch project of the Colombo Y.M.B.A.,—the large audience that greeted the pot pourri of oriental song, music and dance at the Town Hall on Saturday evening found that they had got more than the value for money.

Mr. V. S. Nanayakkara, the organiser, had laboured successfully to provide appetising fare for the most critical. Miss Sita Jayawardene, who made her debut on the oriental stage so triumphantly a week ago, repeated her success when she appeared "in a Tilana-Abhinaya dance item together with her partners, the Misses Sujata de Silva and Tirza Fry, who rendered solo items earlier, and later to the delight of the audience. Chitrasena was attractive as usual, and Upasena, a lad from Sri Palee, Horana, gave an admirable exhibition of a Kandyan dance. Surya Sankar Molligoda and Miss Irene Perera also contributed dance items.

The vocal section found strong supporters in Miss Janaki Reddiar, Mr. Hubert Rajapakse (accompanied by Miss Thelma Kaai and S. W. Nelson) Mr. Ananda Samarakoon, Miss Nahni Abeywickrama, Surya Sena (accompanied by Mr. P. Malalgoda and Miss Leela Malalgoda), Mr. Douglas Wickremasinghe and Mr. Surya Sankar Molligoda.

(From the Times of Ceylon)

BOOKS RECEIVED

The Five Precepts—by Bhikkhu Silacara. Published by the Buddha Sahitya Sabha. 75 cts.

In simple, lucid language which marks all the writings of that sincere follower of the Buddha, Bhikkhu Silacara wrote long ago the essay which is now published again, an essay as simple as it is essential. In a few introductory pages the author stresses the point that the "precepts" are no orders or commandments, but merely recommendations of Right Conduct. It is for the sake of their own mutual benefit and advantage and well-being that men promise to one another to practise self-restraint, thereby refraining from adding any more to the already sufficiently great mass of pain that there is in the world. It is also the first step towards attaining the final goal, the ending of sorrow in all its forms, the ending of self, Nibbana.

In this purely self-dictated action the follower of the Buddha undertakes to observe certain disciplinary rules which are usually called the Five Precepts. It is for the overcoming of all selfishness that these rules were laid down, for the motive compelling man to wicked deeds is always the satisfaction of selfish craving. Hence, when speaking of the first precept, the author stresses rightly the great wrong of killing for sport. He wants us to compare ourselves with other forms of life, thus rousing feelings of compassion to all that lives.

The second precept too is not a commandment, but an undertaking to safeguard the rights of every other member in the same society. Thus not only theft, but also its subtler forms like trickery, deceit and fraud are condemned. The full observance of this precept is the beginning of the cultivation of the spirit of detachment which is so characteristic of the teaching of the Buddha.

In connection with the third precept, the normal instinct used for the propagation of the race needs self-control especially in youth, for "the sexual impulse in youth is a fire with regard to which the only safe course is to leave it entirely alone." This self-control in body required a rigid mind control; if the mind were completely under control, there would be little or no need for vigilance elsewhere.

The fourth precept is many times transgressed by telling untruths, because one has not the courage to tell the truth, a result of fear of other people's opinion.

Thus lying is the refuge of the weak and the cowardly. But sometimes also it might be the prospect of advantage. In the end however, we shall find that when we thought we were cheating others we were only cheating ourselves. Dishonesty never pays. This may seem the utilitarian's point of view, but not the less real for all that. Only by making truth a part of our own being, can we ever come to a full appreciation of the Truth.

According to the fifth precept intoxicating drinks or drugs are forbidden because they are causes of heedlessness, recklessness and mental derangement. To a Buddhist, to whom a clear understanding of the nature of the world is the aim of all religious observances, this is a very serious matter. Physically too intoxicants make a man inefficient and unreliable. Moral deterioration ending in crime frequently and usually began with drink.

Thus the Rev. Bhikkhu Silacara reviews the natural law of the five precepts as quite natural requirements of a natural life. No supernatural motive finds here a place; and that proves once more that Buddhism is for all time, even for a materialistic and sceptic age like ours, for society needs morality if it is not going to dissolve itself. That natural morality is given in "The Five Precepts" clearly written, convincingly expounded, logically deduced, with examples which make its reading easy and pleasant.

BHIKKHU DHAMMAPALA.

Reconstruction of Heenatiyana

(Continued from Page 67)

It is yet the first stage that has been reached in the reconstruction of Heenatiyana. The task of the second stage is to wean the people from dependence on their leader and to teach them how to look after themselves without outside intervention. The Rev. Dhammaloka himself has realized the necessity for this action and has sought the assistance of the Co-operative Department in placing the welfare societies of the village on a co-operative basis. (Extract from the Report on Rural Reconstruction by Mr. G. de Soya, Registrar of Co-operative Societies, issued as a Sessional Paper).

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