



# THE BUDDHIST

“Sila Paññanato Jayam”

Editors :

SIR D. B. JAYATILAKA  
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## And So to a Renaissance

The fact that one of the chief recommendations of the Special Committee appointed by the State Council's Executive Committee of Education to report on the country's educational system is that all primary education should be imparted through the mother-tongue lends added significance and value to the service being rendered by the Colombo Y.M.B.A. in the furtherance of public interest in Sinhalese language and literature. We refer to the Sinhalese Elocution Contest which the Literary Branch organised on a countrywide scale and which was brought to a triumphant finish on 16 December 1943 [See account on page 74] and to the Sinhalese Verse Competition for members which is now being organised by the Hon. General Secretary. Such competitions as these can do a world of good in stimulating interest in our language and literature. We hope therefore that not only members of the Association but the general public will give every encouragement to the good work that is being done on these lines so that a time may soon come when the country's choicest poets and singers (and also playwrights) will be persuaded to compete at a great annual Festival of Poetry, Drama, and Music such as would combine the best features of the Welsh Eisteddfod, the Kandyan Kavikāra-Maduva, and the Panathenaic Festival of ancient Greece.

### A Royal College Experiment

We salute Mr. E. L. Bradby, Principal of Royal College, for the rare vision and courage that promp-

ted his recent decision that the students should play a leading (and not being-led) part in the school's daily Assembly by officiating in turn as readers of the day's lesson at Assembly, the lessons being taken from some of the world's greatest religious scriptures, namely the Buddhist *Dhammapada*, the Hindu *Bhagavad Gita*, the Christian *Gospels*, and some *Suras* from the Moslem *Quran*. We have no doubt that as a result of Mr. Bradby's wise innovation not only will Royal boys, by losing stage-fright, be better able to shine in public life, but, by learning something of one another's faiths and philosophies, they will be models of wise tolerance and sweet reasonableness, for it is them, and not fire-eating fanatics, that the world needs.

### A Vihara for the Mental Hospital

It is a long time since we announced that the Government had leased to the Colombo Y.M.B.A. a plot of land within the precincts of the Mental Hospital at Angoda for the erection of a Vihara for the Buddhist inmates of the Hospital. It was not stipulated that the Y.M.B.A. should also be responsible for the erection of the building. It is therefore a tribute to its public-spiritedness and never-failing readiness to do (and not, like some institutions that we know of, merely talk and pass resolutions) that the Y. M. B. A. has been requested by the Superintendent and other officers of the Hospital to undertake the responsibility of constructing a shrine-room and a preaching hall. To this request the Y. M. B. A. has acceded.

We therefore appeal to our readers to members and well-wishers of the Y.M.B.A., and to the general public to contribute liberally towards this deserving cause. Every donation, however small, will be duly acknowledged in the pages of *The Buddhist*. Considering the tons of money that business people, contractors, and others of that kind are making at the moment, we have little doubt that the Honorary Treasurer of the Y.M.B.A. will be overwhelmed by an avalanche of donations.

### Colombo Y.M.B.A. Fort Branch Building Fund

We have pleasure in announcing to our readers that the application made, in behalf of the Fort Branch Building Fund, by the energetic Honorary General Secretary of the Colombo Y.M.B.A. to the Trustees of the Sri Chandrasekera Fund has been partly successful. He applied for a donation of Rs. 10,000/- and has just received one of Rs. 1000/-. Notwithstanding the disparity between the sum asked for and the sum given — a disparity which becomes all the more glaring when we remember first that the Sri Chandrasekera Fund was created by a Buddhist, mainly (we believe) for furthering the welfare of Buddhist institutions, and secondly that the larger donations, ironically enough, seem invariably to gravitate towards Christian institutions—we thank the Trustees for the Rs 1000/- given. We trust that the other Rs. 9000/- will soon be forthcoming. We trust too that members of the Y.M.B.A. will contribute their mite to the Fort Branch Building Fund.

## Vakkali-The Most Faithful Brother

BY BHIKKHU PIYADASSI

A certain Brahmin of the city of Sāvatti had a son. His name was Vakkali.

As it was the old-standing custom of all the Ariyas, the Blessed One, one day, as usual entered the village with robes neatly draped and bowl in hand. Now it is said that the Supreme Buddha with His thirty and two auspicious signs and eighty minor signs of beauty becomes the cynosure of all eyes.

Vakkali beheld the beauty of the Blessed One when He, with measured steps, walked gracefully from door to door gathering scraps. So fascinated was Vakkali by the handsome features of the Supreme Sage that he could not rest his eyes on anything else save the effulgent Buddha-kāya. And Vakkali in his joy thought: "Let me join the Order and constantly gaze at the Master and enjoy His beauty of form." Accordingly he entered the Order and strange it was! Vakkali would not care for his meditation and other duties of a monk, but constantly gazed at the Teacher and continued to admire the Buddha-kāya.

However, the All-wise Master spoke not a word for He knew that Vakkali had not attained to maturity of wisdom. And the disciple

gained his heart's desire, there being none to object to his deep devotion.

Now at that time the Most Compassionate Master Who was on His mission of mercy, was sojourning in Veluvanārāma—the bamboo grove. And one day the Blessed One Who knew that the disciple was now wise enough to receive instruction, said:

*"Kin te Vakkali iminā pūti. kāyena  
ditthena, yo kho  
Vakkali Dhamman passati, so man  
passati."*

"What to thee, Vakkali, is this foul body? He who sees the Dhamma, he indeed sees me." However, these words did not go deep into the heart of Vakkali and he continued to gaze at the Teacher. Then the Most Pitiful Master in order to cause agitation in Vakkali said, as a loving father would to a son: "Depart, Vakkali, depart." Now Vakkali, who was sensitive to a degree, failing to understand the motive of the Master, left the place with a heavy heart saying to himself: "What is this life to me? I shall put an end to it by casting myself down a precipice." So saying he ascended the peak of Gijjhakūta.

The Blessed One, seeing the imminent danger, emitted a ray of light and let Vakkali behold His

beautiful figure. Seeing the magnificent Buddha-rupa he felt so happy that his heart's pain left him immediately. Infusing Vakkali's heart with greater joy and strengthening his faith to a higher degree, the Master spake thus:

*"සමොස් බුදුලො භික්ඛු  
පසන්නා බුද්ධසාසනෙ  
අධිගමෙස් පදං සන්නං  
සම්මාරුපසමං සුඛං."*

"Let the Bhikkhu, joy exceeding,  
In the Buddha's Way delighting,  
Attain the happy Path of Peace—  
Where pains, of things component,  
cease."

And stretching His arm towards Vakkali, the Master further said: "Come, Vakkali! Fear not! Behold the Tathāgatā! I shall raise thee up like elephant sunk in marsh. Come, Vakkali! Fear not! Behold the Tathāgata! I shall release thee like a Rāhu-seized Suriya (sun). Come, Vakkali! Fear not! Behold the Tathāgata! I shall release thee like a Rāhu-seized Candima(moon)."

Vakkali, meditating on the words of the Master, gained Arahanthood, the Highest Sanctity, together with the four-fold analytical knowledge. And the Blessed One conferred on the Elder Vakkali the foremost place, amongst all, for Saddhā.

## The Buddha's Way

A Poem by James Arther

BOOK II. THE BIRTH

### CANTO 4. THE SEER

Where Rapti, blue-eyed, fair-skinned mountain girl,  
a child of crevices and dizzy heights,  
after riotous struggling and a path  
bestrewn with wreckage, the last shackles breaks  
of her confinement in the hills and leaps  
headlong to throw her beauty on the wide plains  
in fair exchange for freedom and breathing space;  
where for the wanderer's admiring eye,  
whose rambling foot found out these mountain wilds,  
her sapphire waters from between steep walls 10  
of rugged rock gush forth, still turbulent

from passion hardly curbed, but fresh and cool  
as a sweet maiden's dewy lips befits;  
there leads a track up the sheer face of stone,  
a slanting craggy pathway boulder-hemmed  
and deeply eaten by torrential rains,  
toilsome access allowing grudgingly  
to a narrow level and a grove of trees  
and shrubs that foothold in a layer of soil  
have found, by wind and rain deposited  
in a natural hollow of the cliff's head.  
A trickle of water on the farther side  
of the plateau by its soft murmurings

lends added charm to the enchanting spot,  
 the fast retreat of an old hermit sage  
 whose hut, with others of his pupils few,  
 sharing his solitude and discipline  
 of conquering the passions and the mind,  
 is squatting low beneath the trees, built light  
 of branchlets intertwined, the roof of bark.

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His name Asita, the dark-skinned, but bright  
 in virtue and a Seer of great renown —  
 for open to his eye are the unseen worlds,  
 the past and future within ambit bounds—  
 long proved a wise trustworthy counsellor  
 to king Suddhodana, as to his sire,  
 in subtler points of justice, right and wrong,  
 in the relations and the intercourse  
 of individual men and sovereign states,  
 Ethics and Politics in these days called  
 by different names, stressing their different right,  
 but in those days bearing one common name—  
 Morals—one common right, one common wrong,  
 alike for Power Politic as for Man,  
 the Powers in Heaven even subject to their sway :  
 Love Universal the Supreme Command,  
 and abstinence from violence and hurt  
 done to one's fellow-creature, high or low;  
 for his benevolence and strict justice loved,  
 a welcome, honoured guest at court whenever  
 by his weird foresight prompted he came down  
 advice to proffer or warning voice to raise.

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This morning from his lofty aërie  
 the Sage his eye let roam the Sakyan land,  
 the rolling plains, and Rapti's wayward course.  
 As, license once obtained, his parents' home  
 and rule, though oft resented in the past,  
 the youth reluctant leaves and still frequents  
 ere he his freedom dares use unrestrained,  
 thus Rapti, first close hugging the hills' foot,  
 headed due west, then swerving round the south  
 far eastward hides her long trail out of sight  
 in the white mists that with the break of day  
 rise from the plains; nearer by the town,  
 the country's capital, the valley's pride,  
 lints through the vapour-wreaths its towers and spires  
 into the morning sun's first golden rays.  
 Drawn by its dream-like beauty the old Seer  
 long let his gaze rest on the fairy scene;  
 when there arose before his inner eye  
 visions of far-gone days—the Bodhisattva,  
 Buddha-to-be, again born in this world,  
 a noble Brahmin householder's rich son,  
 Kapila named at birth, the dark of skin,  
 who luxury and sheltered home forsakes  
 in quest of that will save mankind from ill,  
 and on the lonely spot where now the town  
 is situate builds his hermitage. Years pass....  
 Come Sakyan princes banished from their land  
 in search of fitting place to settle down  
 and a new kingdom found. The hermit's peace  
 they invade, who shows compassion for their plight:

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"Build here your city," are his kindly words,  
 "in time it will become the foremost town  
 in all the land; Kapilavasthu call  
 its name, and where my leaf-hut stands  
 erect the palace of the king, blest be  
 your royal line, from which there will go forth  
 in times remote a Conqueror of the World."  
 The princes do as counselled by the sage,  
 and on the site of that lone hermitage  
 build their ancestral hall, and where the hut  
 had stood the royal throne is raised.

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Dim grew the vision till it vanished all,  
 but in the Seer's mind the impression stayed  
 that its import was of the present more  
 than of the past; raising his eyes to heaven  
 he there beheld his prescience justified—  
 a host innumerable of Shining Ones,  
 Celestial Powers, Dominions, Presences,  
 are from Kapilavasthu on their way  
 back to their heavenly mansions; these with shouts  
 of triumph and joy discourse their nightwatch round  
 the cradle of the righteous king's first-born,  
 destined a Conqueror of the World to be.  
 Rejoicing, waiting not for more to hear,  
 the sage Asita, by his pupil Nalaka,  
 his sister's son, accompanied, his way  
 down wended the steep mountain path, his thoughts  
 intent upon the child illustrious.

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The king received his guest with honours due  
 and courtly ceremonial, though for once  
 chafing (in secret, thus his vain surmise)  
 against the time so lost, for all his thought  
 was of his son and heir, he all his pride,  
 him to the Sage to show all his desire,  
 that of his fortune might the Seer unfold  
 the future (great and glorious no doubt!).  
 The Seer unobserved observing all,  
 wishing the king's impatience to relieve,  
 broke short formality: "'Tis for thy son,  
 forewarned by the Great Gods, that I have come,  
 O king, grant me the pleasure of his sight."  
 At his imperious gesture quick the child,  
 borne by the sister-queen (for ah, alas,  
 delicate is queen Mahamaya's health,  
 and queen Mahapajapati has needs  
 be nurse and mother to her sister's child)  
 reluctantly is handed to the king,  
 who takes it in his strong proud arms  
 and folds its two small hands that he the sage  
 might honour. But Asita better knows;  
 one look into the babe's fathomless orbs  
 (not these, dull, lustreless, unseeing, blind,  
 as are the eyes of all those newly born,  
 but full of living light, deep, tender, wise)  
 has taught him all he had from his high place  
 come down to learn. His old lined face lights up  
 with a rapt smile, then bowing low his form,  
 he reaches trembling hands instead to grasp  
 them on his venerable head adorned

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with the white badge of age and ancient lore.  
 The child, seeing the old man's kindly face  
 so near his own, in high glee with his feet  
 begins to kick and trample vigorously  
 till they slip from the aged seer's weak grasp  
 and of their own come on his head to rest.  
 Rising the Seer speaks: "Rejoice, o king,  
 for to thee has been born one who will be  
 a Man-subduer, a World-Conqueror,  
 as erst to me was by the Gods declared,  
 and now myself the score and dozen marks  
 have on his body, mirror of the mind,  
 observed, the outer signs of inner qualities,  
 auguring a high and noble character,  
 sure to become a fully Enlightened One,  
 a Buddha of Compassion, a Great Being,  
 who once in countless aeons comes to save  
 the worlds of Gods and men from suffering.  
 Rejoice, o king, that from thy royal line  
 he has come forth. Rejoice, ye men of earth,  
 that once again amongst you he walks a man,  
 foremost of men, 'Thus-come' for the last time.  
 And all ye that in heavenly joys disport,  
 or chained to cruel pains suffer in hell,  
 rejoice, rejoice, rejoice, for to you all  
 his liberating lion-roar will reach!"

Then to the king's amaze and deep concern  
 the Seer bursts in tears and weeps and groans  
 as it were repenting his too favoured words.  
 To him the king: "Why this behaviour strange,  
 o venerable friend, at first all smiles,  
 so sudden turned to tears, laments and sighs?  
 Forbid, that to thy seer's eye divine  
 a vision of the future is revealed  
 spelling misfortune to our son and heir.  
 Quickly dispel, o Sage, the grievous doubts  
 that from thy change of manner we endure,  
 for dearer to us is our son than life."  
 In haste the Seer: "'Tis not thy son's ill fate,  
 great King, but mine, mine own, that chased those smiles  
 and roused these tears instead, for to myself,  
 by death forestalled, the grace will be denied  
 to hear from thy son's; this Great Being's, lips  
 the Law of the Good Life proclaimed to men  
 for their salvation, ending pain and death."

Then to his pupil Nalaka: "But thou,  
 my sister's son, to thee I do bequeath,  
 the supreme lore of my last days on earth,  
 ere unawares death takes his sudden toll,  
 the knowledge of this birth auspicious;  
 do thou this knowledge treasure in thy heart,  
 and from this day by penance strict prepare  
 thyself for the advent of the Enlightened One.  
 Then seek him out, and so thou mayest him know  
 these are the score and dozen body-marks  
 that stamp him the Great Being—feet firmly set,  
 soles cushioned soft, the heels projecting square,  
 like shells the ankles rounded, and the toes

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and fingers long and slender, at their base 200  
 webbed slightly, soft and supple hands and feet,  
 antelope limbs, long arms, male organ sheathed,  
 a skin the colour of bronzed gold, more smooth  
 to touch than highest polished jade, dust-free,  
 black hair covered with a sheen of blue, like steel  
 hardened in fire and then in water cooled,  
 straight, curled rightways at tip, and to each pore  
 one single hair, the trunk boldly upright,  
 with seven prominences, lion breast,  
 and shoulders broad, equal to the outstretched arms 210  
 his height, proportioned as the banyan tree,  
 the mouth adorned with forty teeth, pure white,  
 and even set, showing no gaps, broad tongue  
 and long, keen taste, resolute jaw,  
 a voice divine, sweet as the cuckoo's call,  
 eyes of a blue intense, eyelashes long,  
 a mole with white hair-curl like cotton-down  
 between the brows, and elongated head.

"But Nalaka, my son, beware lest thou  
 be guided but by outer marks, and fail 220  
 to note their inner cause, man's mind,  
 the power that on the body them impressed.  
 Impostors may the outer signs assume,  
 but will by lack of the inner be exposed.  
 Therefore be thou attentive to those powers,  
 the moral qualities, man's character,  
 the imprinter of those outward visible signs;  
 a score and dozen too in number they,  
 agreeing each and all with the outer marks.  
 These one by one will I to thee relate, 230  
 the virtues unsurpassed of the Great Being—  
 he is compassionate, benevolent,  
 and helpful, friendly, harmless, charitable,  
 peaceful and kind; also discriminate,  
 and understanding, undeluded, learned,  
 attentive, truthful, perfect, wise; then chaste,  
 and continent, pure, temperate, tolerant,  
 humble, forgiving, patient; and besides  
 strong, constant, concentrate and resolute,  
 courageous, persevering, active, just." 240

Thus having for posterity secured  
 the safe transmission of his highest lore,  
 and so fulfilled his task unto the end,  
 the Seer and his disciple then took leave  
 from king and court, the city and the plains,  
 returning to the heights and solitude.  
 Alone, with his first-born still in his arms,  
 the Seer's words still ringing in his ears,  
 the sire, proud king, his son looks in the eye 250  
 with apprehensive awe, lost in its depth,  
 as does a sojourner from mountain-height  
 look down in a new world extending deep  
 and wide, unknown and fearsome, at his feet,  
 and broods what people with strange manners live  
 and dangers dark lurk in that land,  
 thus king Suddhodana disturbed in thought  
 at Asita's prodigious prophecy.

Not of a common mould this son of his,  
 this goodly man-child so auspicious born  
 with all the Great Being's marks on his fair frame, 260  
 so far the prophecy he approves, but how  
 to read the Buddha part of the augury,  
 a Buddha, kindest being, forgiving all,  
 incapable of hurting any one?

What does it spell to his ancestral throne,  
 the seat of worldly power, fit alone  
 for a just, stern and unrelenting heart?  
 Disquieting doubts! But as the expanse of space  
 that still the traveller from that unknown land  
 divides, lessens his fears immediate, even so 270  
 the king, the unwelcome future, far away  
 yet and uncertain, banning from his thoughts,  
 in present good secure his refuge seeks.

Then rising from his seat the king instead  
 the infant tender places in the chair,  
 and, kneeling down, him homage pays and speaks  
 these words from a full heart: "Oh son, and heir  
 to all the Sakyan land and wealth and power,

may fate decree thee ruler of it all,  
 or be adverse to our desire and hope,  
 still are we grateful to the gracious Gods 280  
 for thee, my son, their gift of excellence,  
 destined a Man-subduer to become,  
 a King of kings, a Lion of our Race—  
 to that bright glory writ on all thy frame,  
 and blazing from thine eyes, young as thou art,  
 that ours behind their lids a shelter seek,  
 we here in humblest fashion homage pay."

Rising erect, a dark disdainful look  
 casting around on the attendant throng 290  
 standing aghast, the haughty king restores  
 the sleeping infant to the anxious queen,  
 then dignified strides out of the ante-room  
 toward the interior palace-courts to see  
 his favourite queen, poor queen Mahamaya,  
 and tell her of the Seer's prophecy  
 to gladden her fond heart—so ill, so ill,  
 ah! now their son is born and may his race  
 perpetuate: would his life could save hers.

## BOOK REVIEW

**The Buddha - Dhamma** or The Life and Teachings of the Buddha. By Narada Thera, Vajirarama, Bambalapitiya.

With a Foreword by Dr. Cassius A. Pereira. Vajirarama Publication Series No. 6. <sup>2486.</sup> 1942. Pp. vi & 337. Rs. 2/-.

The latest publication in the Vajirarama Series is a distinct contribution to Buddhist literature. The learned author in his preface states that this book is not intended to satisfy critical scholars. He has in simple language tried to present the fundamental teachings of Buddhism and he has throughout kept in mind the fact that his exposition of the subject is meant for the uninitiated. It is only a master mind that can explain a difficult subject to laymen and there is no doubt that the learned Thera has achieved his object quite unobtrusively.

Dr. Cassius A. Pereira, in a very forceful foreword, observes that "this book sees the light when men's hearts are torn with doubt, when the gods of the theistic faiths have gone asleep, and abandoned men to exploit to the full their hard-won fruit of research and science in a mad orgy of warring nations lusting for world-dominion." It is appropriate that Narada Thera's exposition is to the Youth.

In the first chapter the author very tersely touches on the main

incidents in the Buddha's life before he proceeds to string the life-story of the Buddha in the Buddha's own words as appear in the texts. This autobiographical approach is very fascinating indeed and the reader is kept so enthralled that he is at the feet of the Buddha himself. At the end of it—just as the tears trickle down Ananda's cheeks—we not only feel the impress of the Buddha's personality on us but also that we have understood the fundamentals of his sublime teaching.

The author's analysis of the Tripitaka is invaluable for a systematic study of the Dhamma. Whether Buddhism is a philosophy, a religion, or an ethical teaching, is answered by the author and he concludes that the teaching of the Buddha cannot be strictly classed among any of them. It is only a Way of Life, and in the tenth chapter the author gives the salient signposts which lead the wayfarer to his desired goal—Nibbāna. At the end of this chapter the learned Thera, being satisfied that the reader has grasped the fundamentals, proceeds to discuss the Law of Cause

and Effect according to Buddhist and non-Buddhist notions. To those who are interested in the origin of life the author provides a comparative study which should prove intriguing to theists. In the chapter entitled "Reasons to Believe in a Past Birth" the learned Thera asks: "How are we to account for colossal characters like Homer and Plato, men of genius like Shakespeare, infant prodigies like Pascal, Mozart, Beethoven, Raphael, etc.? Could they risen to such lofty heights if they had not lived noble lives and gained similar experiences in the past? Is it by mere chance that they are born of those particular parents and placed under those favourable circumstances?"

The author concludes that "the theory of heredity should be supplemented by the doctrine of Kamma and Re-birth for an adequate explanation of these puzzling problems." The Buddhist doctrine of Re-birth is clearly distinguished from the theory of re-incarnation or transmigration. The dialogue between King Milinda and Nagasena is of absorbing interest. A comparative study of

the doctrine of Kamma and Re-birth as understood by thinkers in other parts of the world should be helpful to us.

In the concluding chapters on Nibbāna the author expresses his difficulty in making an attempt to describe this peaceful state. "The genuine Nibbāna is not something to be set down in print, nor is it a subject to be grasped by intellect alone; it is something transcendental,

### The Strength of Love

BY BHIKKHU METTEYYA

Once our Lord, who always had in view the purpose of benefiting the world, went to Kusinārā, the city of the Mallas.

Now when the Mallas heard that the Lord was coming to Kusinārā, they established a compact to the effect that whosoever went not forth to welcome the Lord, should pay a fine of five hundred *kāhāpanas*.

Then the Mallas of Kusinārā went forth to welcome the Blessed One to their realm.

Now, there was a certain Malla, by name Roja, who did not love the Blessed One.

"I have not come here," said he to the Venerable Ānanda, "out of love for the Buddha, or the Dhamma, or the Sangha. But by the clansmen a compact was made to the effect that whosoever went not forth to welcome the Blessed One should pay a fine of five hundred *kāhāpanas*. It was through fear of being fined by my relatives that I came forth to welcome the Blessed One!"

Then the Venerable Ānanda went to the Lord, saluted Him, and said: "May the Blessed One be pleased so to act, that Roja the Malla shall attain happiness by being devoted to the Sāsana."

Then the Lord suffused Roja the Malla with the feeling of his Loving-compassion, and entered the Fragrant Cell.

And that very moment, by the Lord's large love, the hard heart of Roja the Malla was changed into the gold of tenderness and devotion.

and to be realised by one's intuitive wisdom. A purely intellectual comprehension of Nibbāna is certainly impossible because it is not within the scope of logic." The learned Thera rightly, instead of making a futile attempt, points out that it is by the control and culture of the mind that one can hope to attain the goal, for Nibbāna is attained by the complete cessation of passions.

This publication should prove a best seller. We hope that our Buddhist schools will introduce it as a textbook in the Senior and Matriculation Forms. Considering the exhaustive and lucid treatment of the subject it is difficult to think of a better book for the beginner. We are grateful to the children of Dr. and Mrs. C. P. de Fonseka for making this publication possible.

E. S. A. R.

### The Eastern Sea

Pales all the dreaming dawn about the world;  
The shadows part, and part the mists on high;  
And the slow sun uprising has unfurled

Blue over sea and sky.

White are the foaming flowers that paint the sand;  
The dark rocks glisten with the morning sheen;  
The tall palms clustering along the strand

Across the foreshore lean.

Blue eastern sea that bidst me to explore  
The sunless depths of thy placidity,  
Days in thy waters have I swum, but more

In lingering memory.

E. M. H.

And just as the young calf seeks the kine, so did Roja, overcome by the Lord by His sense of Loving-compassion, run from cell to cell, asking the monks, "Where, Reverend sirs, is our Blessed Lord?" "Yonder, friend," said they to him, "is the Fragrant Cell. Go up silently and knock at the door. The Blessed One will open it to you."

The Prince did so, and the Teacher opened the door. And the Prince entered the Fragrant Cell, and saluted the Teacher, and sat down on one side.

And the Lord greeted him kindly and taught him the Dhamma, and even while sitting there he attained to sainthood.

### Obituary.

Sarlina Perera Amarasinghe Hamine, mother-in-law of Mr. S. B. Attanayake.

Cecilia Hamine, mother of Mr. D. D. Eralis.

Dr. Samson Senanayake, brother of Mr. Donald Senanayake. We tender to the bereaved our sympathy.

### Personal:

Mr. T. G. L. de Silva of the Provincial Engineer's Office, Colombo, has been transferred to Galle as Chief Clerk of the P. W. D. Office.

Mr. A. Jayasingha, who was away at Polonnaruwa as Office Assistant to the A. G. A. (E), has returned to Colombo and assumed duties as Chief Clerk of the Ministry of Communications and Works.

Mr. A. Ratnayake, M. S. C. for Dumbara, has been appointed to act as Minister of Education during the absence abroad of Mr. C. W. W. Kannangara.

Mr. Simon Abeyawickrama has been elected to the Dehiwala-Mount Lavinia Urban Council.

Mr. A. C. L. Ratwatte has been re-elected to the Kandy Municipal Council.

The following have been successful at the Colombo Municipal polls: Mr. Justin Kotelawala, Mr. D. S. Fonseka, Mr. D. E. Colonne, Mr. D. N. Hapugalle and Mr. A. E. Goonasingha.

### Hostel.

Mr. W. Arawawala has joined the hostel. The following have left the hostel: Mr. N. Jayasingha and Mr. W. M. A. Warnasuriya.

## COLOMBO Y. M. B. A. NEWS

(Continued from Page 74)

**Handicap Billiards Tournament**

The final match of the above tournament ended in a Win for T. D. Amaradasa (-200) who defeated D. N. W. de Silva (plus 50) by 42 points.

**Personal**

The Government of India has appointed Sir Baron Jayatilaka a corresponding member of the Indian Historical Records Commission.

Mr. D. S. Gunasekera has been elected Mayor of the Galle Municipal Council.

**Obituary**

Mr. S. R. Undugodage, father of Dr. R. R. Undugodage.

**Fort Branch Building Fund**

A contribution of Rs. 1000.00 from the Sri Chandrasekara Trust Fund has been received in response to a request made by the Hon. Gen. Sec.

**Committee of Management**

Mr. B. L. F. Jayaratne has resigned from the Committee owing to pressure of work and his place has been filled by Mr. D. S. Samarasingha, one of our Honorary Physical Culture Instructors.

Mr. C. S. Senanayake has also resigned from the Committee owing to his being busily engaged elsewhere.

**NEW MEMBERS**

**6-12-43:** Messrs. C. R. H. Wijewardene, 42, Colombo Road, Kurunegala. H. G. J. Silva, Municipal Engineer's Dept., Town Hall, Colombo. J. Carmen, 912, 3rd Div., Maradana. G. A. Nissanka, Proctor & Notary, Hultsdorf, Colombo. Arnold Gurusinghe, Public Health Museum, Borella. A. P. Atukorale, Sun-Life of Canada, Colombo. Dr. A. D. P. A. Wijegoonewardene, Medical Registrar, Maradana.

**13-12-43:** Messrs. S. Saravananattu, Advocate, Law Library, Colombo. M. H. Jayatileke, J.P., U.P.M., Proctor S.C., Panadura. D. K. Wijesinghe, A.F.S., Dehiwala. M. L. Rajakaruna, 494, Galle Road, Kollupitiya. G. D. F. Dhammapala, Loco Foreman, C.G.R., Nawalapitiya. I. W. W. Mabarana, Engineer's Dept., Town Hall, Colombo. W. A. Donald Wijayarathne, Messrs. Donald & Co., Maradana. D. E. Colonne, M.M.C., Sun Life

Insurance Co., Colombo. B. L. W. Fernando, Accountant, Marketing Dept. Colombo. D. R. Wijegoonewardene, Y.M.C.A., Colombo. C. D. Jayawardene, Felix Lodge, Hill St., Colombo. G. B. Munasinghe, Nalanda Vidyalaya, Minuwangoda.

**20-12-43:** Dr. R. R. Undugodage, Hill House, 1st Div., Maradana, Messrs. Cyril de Silva, Planter, "Sirilena," Ambalangoda. J. A. Amaratunga, Kandalama Walawwa, Mirigama. P. Donald H. de Silva, National Theatre, Colombo. H. R. H. de Silva, Govt. Training College, Colombo. A. W. Murray, 85, Horton Place, Colombo. A. R. Jayatilaka, Ariya Bhavana, Panadura. R. Edmund, General Printing Dept., Times of Ceylon Co., Ltd., Colombo.

**27. 12. 43:**—Messrs. Ossie Weerasingha, Accounting Section, Manning Mkt., Colombo. K. Adamally, M.M.C., P. O. Box, No. 3, Colombo. T. Jayasekara, Rocklane Estate, Yatiyantota. J. R. Jayawardena, M. S. C., Kelaniya, Braemar, Ward Place, Colombo. D. S. Gunasekera, M.M.C., Fort, Galle Merrill W. Pereira, Proctor, S. C., Hultsdorf, Colombo. A. W. P. Perera, A. R. P. Head Quarters, Kotte.

**LETTER TO THE EDITORS****MAHA BODHI BENGAL RELIEF FUND**

The Editors,  
*The Buddhist.*  
Sirs,

On behalf of the Maha Bodhi Society and the Ceylon Relief Society, we cordially thank the Ceylon Maha Bodhi Society and the general public of Ceylon who sent donations in response to our appeal.

We acknowledge with great pleasure that the response they have given to our appeal and to the call of Bengal has been quick, timely and at the same time generous.

The Maha Bodhi Bengal Relief Fund, which we opened under the auspices of the Maha Bodhi Society and the Ceylon Relief Society, has opened to date 6 free milk canteens to give milk to 600 children, a free

kitchen for 100 poor middle class people, an orphanage for boys of the age of 8-14, a dispensary and two centres where clothes and rice are also given to the poor. We are making arrangements to open a hospital, an out-door dispensary, another orphanage and free School.

Up to date our Maha Bodhi Bengal Relief Fund amounts to Rs. 23000/- (Rupees Twenty Three Thousand only). Out of this fund Rs. 18300/- was sent by the Ceylon Maha Bodhi Society and Rs. 1900, by the general public of Ceylon and the balance from India.

We should not forget to express our thanks to those donors who so liberally contributed to the Bengal Central Fund, started by His Excellency the Governor of Ceylon and Hon'ble Mr. Senanayake and Mr.

Goonatilaka and others for the famine stricken people of Bengal. We also gratefully accepted the donations sent by the Indian merchants and by the Ramakrishna Mission in Ceylon to the Bengal Relief Committee.

The deep-rooted sympathy underlying these donations from our friends in our sister country to their distressed brothers and sisters in Bengal who are dying daily by hundreds all over Bengal, is really very touching and will be appreciated. The brotherhood thus established between these countries will last for ever.

May the Blessing of the Buddha rest upon all.

Yours in the Dhamma,  
Syama Prasad Mookerjee.

## COLOMBO Y. M. B. A. NEWS

**Bhikkhu Soma's Lecture:**—"The meaning of the Middle Way for the plain man" was the subject of an illuminating lecture delivered at the Y.M.B.A. to an appreciative audience on the Fullmoon day of December by Bhikkhu Soma of the Island Hermitage, Dodanduwa. Steering clear of controversial topics in Buddhist philosophy which today act as a dope to intellectuals the learned lecturer in the manner of Paul Dahlke treated Buddhism as a way to be trodden and not as a mere form of intellectual recreation for one's leisure hours. The Rev. Bhikkhu's scholarship, mastery of the English language and his oratorical powers point to a brilliant future. We are glad to announce that this is the first of many more lectures to come.

### Sinhalese Elocution Contest

The Finals of the Sinhalese Elocution Contest organised by the Y.M.B.A. were held at the Association Hall on 16th December 1943 at 5-30 p.m. Mr. H. W. Amarasuriya, M.S.C., presided and Mrs. E. A. Blok distributed the prizes. Dr. A. P. de Zoysa and Messrs. S. L. B. Kapukotuwa and Julius de Lanerolle acted as the judges. Mr. S. R. Wijayatillake, the organising Secretary, in his report said that the contest was organised about 3 months ago and at the semi-finals there were as many as 125 candidates from various parts of the Island. They were adjudged in two batches—the girls by Mr. D. W. Wickramaarachchi, Mrs. D. N. Hapugalle and Mr. Lawrie de Soysa, and the boys by Mr. V. F. Gunaratne, D. C. Beneragama and U. A. S. Perera. He said that the object of the contest was two-fold, firstly to encourage among the growing youth of the country a better appreciation of the Sinhalese classics and secondly to give a fillip to pure Sinhalese music as opposed to the hybrid tunes which have taken its place, and incidentally to discover the latent talents of our boys and girls and help them to play a part in the building of the nation in spheres political, religious and social.

Mr. S. L. B. Kapukotuwa in announcing the results, complimented the candidates on the standard set by them. He remarked that they had great difficulty in selecting the girls as they were all equally good.

Mr. H. W. Amarasuriya congratulated the Association on the success it had attained in organising the contest, and he thanked the parents and the teachers of the candidates for the encouragement given to them. Mr. D. N. W. de Silva, in proposing a hearty vote of thanks to the Chairman and Mrs. Blok, broke into humorous verse—most of which were his original compositions.

#### Results. Loveda Sangarava and Guttilla Kavva Competition:

##### Senior Boys (Age 16-20)

First Prize Rs. 30. T. D. K. Perera (private)  
Second Prize Rs. 15. I. B. Jayathiratne,  
St. Benedict's College, Colombo.

##### Senior Girls (Age 16-20)

First Prize Rs. 25. D. Somalin de Silva,  
Prince College, Kotahena.  
,, Rs. 25. O. U. Gintota,  
Prince College, Kotahena.

##### Junior Boys (under 16)

First Prize Rs. 30. H. P. Jayasuriya,  
Ananda College, Colombo  
Second Prize Rs. 15. N. D. de Lanerolle,  
Ananda College, Colombo

##### Junior Girls (under 16)

First Prize Rs. 30. K. Irangani Fernando,  
Sri Sumangala College, Panadura.  
Second Prize Rs. 15. Hemamali Wimala-  
suriya,  
Sri Sumangala College, Panadura.

##### Impromptu Speeches.

##### Boys (under 25)

First Prize Rs. 30. T. Ariyaratne,  
Olcott Vidyalaya, Colombo.  
Second Prize Rs. 15. N. S. H. Senanayake,  
Revata Vidyalaya, Balapitiya.

##### Girls (under 25)

First Prize Rs. 30. O. U. Gintota,  
Prince College, Kotahena.  
Second Prize Rs. 15. Sriyalatha Prema-  
tillake,  
Sirimevan Balika Vidyalaya, Horana.  
U. Tilakavathi,  
Gotama Rividina Daham Pasala, Galle.

**Katalu Kavi:**—The Nelun Kotalawala prize of Rs. 15/- offered for the best recitation at the Katalu Kavi contest was won by Mabel Fernando, Prince College, Kotahena.

**Donations to the Prize Fund:**—  
Messrs. E. P. A. Fernando and U. A. Jaya-  
sundera Rs. 30/- each. Mr. B. L. F. Jaya-  
ratne Rs. 20/-. Mrs. A. M. de Silva and  
Messrs. A. B. Cooray, N. J. V. Cooray, T. B.  
Dissanayake, N. Porolis Fernando, Nelun  
Kotalawala, Padikara Muhandiram G. J. S.  
Kulatileke, H. L. de S. Kulatileke Rs. 15/-  
each. Dr. B. E. Fernando and Messrs. M. T.  
de S. Amerasekera, M. Piyadasa and E. Upa-  
sena Rs. 10/- each. Mudaliyar R. Malalgoda  
and Messrs. E. S. Amerasinghe, H. S. Guna-  
sekera, J. R. Jayawardene, C. B. Kumara-  
singhe, V. S. Nanayakkara, L. Piyasena, Mil-  
ton Samarakkody, L. W. Thabrew Rs. 5/- each.  
Total Rs. 285/-.

The Prizes in all amounted to Rs. 290/-.  
We thank the donors most sincerely for their  
gracious response.

Hon. Literary Secretary.

### NEW MEMBERS

22-11-43.—Messrs. A. F. Molamure,  
M.S.C., Balangoda. Egon Bodtker, Messrs.  
Volkart Bros., Colombo. A. D. Jayasundara,

Meepe, Habaraduwa, Galle. D. L. Edussuriya, Advocate, 7, Etamugoda Road, Panadura. J. G. Samarakone, C.A.S.C., Headquarters, Ceylon Command. M. A. A. Albert Alwis, Municipal Assessor's Dept., Town Hall, Colombo.

9-11-43. Dr. Charles Fernando, Admitting Officer, General Hospital, Colombo. Messrs. T. S. Fernando, Crown Counsel, Attorney General's Office, Colombo. H. D. Peiris, Proprietor, Imperial Medical Stores, Main Street, Colombo. G. R. Fernando, Ratanagiri Hotel, Fort, Colombo. U. K. S. Silva, 29, Zaleski Place, Maradana. Upali Seneviratne, 132, Ceylonese General Hospital, Ceylon Command. T. W. R. Dias Bandaranaike, Ambagahalanda Group, Kotadeniyawa. P. Weerasinghe, Bacteriological Institute, Colombo. V. W. Samaranayake, Head Master, Hewavitarne Central School, Rajagiri. W. Daniel Dep, National Bank of India Ltd., Colombo. J. T. Jesudason, Town Hall, Colombo. (Continued on Page 73)

## COLOMBO Y. M. B. A.

### SINHALESE VERSE COMPETITION FOR MEMBERS ONLY.

SECTION 1:— Three four-line verses, one each to express (a) sorrow (b) joy and pleasure and (c) one descriptive verse.

SECTION 2. Two four-line verses from each of the following groups:— (a) viridum (b) folk verses (like pel, paru, nelum, carters' etc.)

SECTION 3. (a) Two Sinhalese devotional stanzas of four lines each.

(b) One four-line verse containing advice.

(All from memory)

Two cash prizes in each section.  
Entries close on January 20, 1944.

Send in your name stating the section or sections in which you desire to compete.

If you are not a member join now.  
D. N. W. de Silva,  
Hon. General Secretary.

## COLOMBO Y. M. B. A.

### HANDICAP BILLIARDS TOURNAMENT.

#### RESULTS OF THE SECOND ROUND.

1. E. C. Wijekone (plus 15)	beat	J. W. Hewawitarana (plus 60)	200/158
2. D. L. Dissanayake (plus 10)	..	D. E. Welaratne (-25)	200/157
3. T. D. Amaradasa (-200)	..	R. Batuwantudawe (scr.)	200/125
4. G. J. Dick (-100)	..	T. N. Munasinghe (-75)	200/152
5. D. N. W. de Silva (plus 50)	..	Siri Perera (scr.)	200/159
6. E. S. Amerasinghe (plus 40)	..	Dr. L. M. de Silva (plus 50)	200/192
7. Upali Senanayake (plus 60)	..	M. H. C. Cooray (plus 10)	200/167
8. Dr. M. D. D. Jayawardene (-90)	..	R. B. Tammita (-150)	200/198

#### RESULTS OF THE QUARTER FINALS.

1. D. N. W. de Silva (plus 50)	beat	E. S. Amerasinghe (plus 40)	200/181
2. E. C. Wijekone (plus 15)	..	Upali Senanayake (plus 60)	200/156
3. D. L. Dissanayake (plus 10)	..	Dr. M. D. D. Jayawardene (-90)	200/177
4. T. D. Amaradasa (-200)	..	G. J. Dick (-100)	200/50

#### RESULTS OF SEMI-FINALS.

1. T. D. Amaradasa (-200)	beat	E. C. Wijekone (plus 15)	200/151
2. D. N. W. de Silva (plus 50)	..	D. L. Dissanayake (plus 10)	200/186

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