



# THE BUDDHIST

“Sila Pannanato Jayam”

Editors :

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## Free Education

The recommendation of the Special Committee on Education that all education, from the Kindergarten to the University, should be free has been accepted in principle by nearly all the more prominent educationists and educational agencies in the land. It is true that some of them, quite rightly in our opinion, argue that before such a radical and sweeping innovation as has been recommended by the Committee can be carried out, the State should ensure compulsory free elementary education for all. When the percentage of illiteracy in Ceylon is still so high, the immediate introduction of free education right up to the University stage will perhaps be to put the cart before the horse. Let illiteracy be altogether eliminated first and then it will be time to talk of imparting free University education. We would not be understood as implying that we are not in favour of a system of free education all along the line. On the contrary we are firmly of opinion that not only education but all other social services such as medical relief, the care of the halt and the maimed, of the sick, the old, and the infirm, of expectant mothers and orphan children, should be chargeable to the State and made entirely free. It goes without saying that the cost to the State of such sweeping reforms would be very high, and though it obviously could be met by an increase in Income Tax, we think it advisable for our politician fairy god-mothers (or is it god-fathers?) to hasten slowly in ushering in the

Millennium. It may not be polite but it is eminently politic to look a gift horse in the mouth, as even politicians will agree. And we think the educationists of the country from the Vice-Chancellor of the University down to the headmasters

and managers of various schools and colleges, are doing a national service in training the searchlight of criticism and analysis upon the grandiose schemes proposed by the Special Committee. We are all for free education, but let it be free in the real sense of the word and above all let it be EDUCATION in the noblest sense of that much used word. We are not much impressed by a mere quantitative valuation of education; quality is far more important, and if the kind of free education that we are promised is likely to turn out to be as innutritious and jejune as the free midday meal that the children in our free State schools are condemned to swallow, we for our part would say to our would-be benefactors: "No, thank you." As for the larger question of State-controlled education, we would invite the attention of our readers to the following passage from the Rev. Bikkhu Dhammapala's booklet *The Pendulum of Thought*. "It is by mutual consent that a family is formed, and if children are born they should have the right of self-determination, when they are grown up. Here lies the real difficulty, for, if the ruling class does not want to give others the right of self-determination, they simply see to it that those others do not grow up, mentally. State-controlled education mostly sees to it that ideas are developed only in a certain direction, in which the spirit of inquiry is killed, thus turning out ideal patriots, fit for any

### 45th Annual General Meeting.

The 45th Annual General Meeting of the Colombo Y. M. B. A. will be held at 3 p.m. on Saturday, February 26th 1944 at the Association Headquarters, Borella.

#### Agenda.

1. Pansil.
2. Address by Narada Thera.
3. Notice convening the Meeting.
4. Letters.
5. Minutes of the 43rd Annual Meeting.
6. Annual Report and Accounts.
7. Election of Office Bearers, Committee of Management & Auditors.
8. Any other business of which notice has been given according to the constitution.

N.B. Rule 5. (d) Every notice of a motion to be moved at a General Meeting of the Association shall be in writing and signed by the member giving notice. Unless such notice is received by the Honorary General Secretary seven clear days before the meeting of the Association the motion shall not be included in the Agenda.

Rule 5. (e) Every motion placed in the Agenda shall have been previously approved by the Committee of Management. In the event of a motion due notice of which has been given being rejected by the Committee of Management, a member shall have the right to move such motion with the permission of the meeting.

The presentation of a purse to M. D. Charles Appuhamy, retired Billiards Marker, will take place after the meeting.

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government job, thus ruling the nation by the subjected nation itself. This system of education is prevailing not only in imperialistic countries who call themselves democratic, but also in Fascist and Soviet countries. Education has come to mean the creation of a fixed type of con-

science which can never lead to real self-responsibility. To give proper education involves an enormous risk for the state, for the younger generation after having received that education might not sympathise with the existing rule."

S. A. W.

## Buddhism and the Westerner

BY ZEN

Those of us of the West who have had the great fortune to come in touch with the Buddha-Dhamma marvel that it does not appeal to a greater number of our nationals than it does today. For that there are probably many reasons, and the chief reason may be that the philosophical aspects have been left undeveloped for the presentation of its ethical aspect, which, of course, is greatly admired by all.

Our West is being slowly weaned from dependence on an alleged Saviour to do all for nothing; and the current decline of the Western religion is strikingly brought out in the publication of a book containing reports of the discussions which were connected with the present world and its future after the War. At this conference God was entirely ignored—his aid, guidance and presence neither invoked nor requested. The world of Science can do very well without "the benefit of the clergy" and for all they represent or misrepresent! This attitude is strictly in line with Dhamma.

The tendency of modern thought leads to independence, self-experience and expression—the same tendency as that of Dhamma. We of the West admire Buddha and His Dhamma because, first of all, His ethical teaching gives us our liberty and independence of choice.

This gives us the right of self-government and the right of ethical judgment. This teaches us to use our common sense and at the same time gives us the possession and right over our body.

Dhamma holds out no threats, but calmly points out the results of good

and evil and leaves us to decide for ourselves. This is the Charter of Liberty and Independence and the West is not slow to appreciate and extol it.

Then again we of the West regard Buddhist principles as being truly democratic and rational as they give us Liberty to Learn, Freedom to Express, and Opportunity to Develop. These, we may add, are also the fundamental principles of Science and claimed by scientists of all countries.

We of the West stand, therefore, as representatives of the rational spirit of Dhamma and maintain those principles against the un-Buddhistic Orthodoxy into which Dhamma has degenerated.

We can only hope for the success of Dhamma in the West by the expression of the above principles, and at the same time preserve them within the human race illustrating the best of all religions and feel confident in a higher destiny and culture waiting for both Dhamma and humanity.

Until this, and the Western types of mind are understood intelligently, the Westerner in our midst will never be understood. Then again, he is usually a man of middle-age who sacrifices all to come to Ceylon. At that age he is fixed in his ways and slow to change. He cannot be reasonably expected to "turn native" and plunge blindly and head first into customs that are to him irrational.

The educated and cultured Westerner cannot be expected to take part in them either—otherwise his culture is in vain and he would

**A Valuable Donation.** The Committee of Management has received from Mudaliyar P. D. Ratnatunga, one of the most valued and veteran members of the Y.M.B.A., a cheque for Rs. 250/= with a request that the sum should be invested and the income accruing therefrom be utilised for the encouragement of the practical observance of Buddhism. The donation is in memory of the late Dr. H. Anarasinghe. As practical observance of Buddhism is the one thing that can justify the existence of such institutions as the Y.M.B.A., we trust the Committee will without delay take steps to fulfil the wishes of the donor.

merely have exchanged one superstition for another. Obviously it would be better for him to have remained a Christian or renounced religion altogether. The cultured man is more content to contemplate, analyse and follow out the tendency into the world of philosophy. This practice is surely more helpful to him than many of the current customs, as at least it leads him to the Consummation of Dhamma—Enlightenment. The others do not!

Since the last War some sixty Westerners have been to Ceylon, taken the Robe—but where are they today? It is very strange that none here has ever interested himself enough to enquire. It would seem that the Westerner is not wanted and that Dhamma is exclusively for the Sinhalese. Has that Great and Grand Personality Buddha lived and taught in vain? It would seem so! Unless the Buddhists of Ceylon take a more intelligent view of the Westerner, who at great sacrifice has come, and take into consideration his age, education, climate, accommodation and food he will always depart and quicker than he came! And, last of all, to leave him alone to follow and understand Dhamma as he sees it—and as such declared by Buddha Himself, thus killing all attempts at an established orthodoxy. The early Christian background of the Westerner must be considered as any student of Psychology will point out. If so, then the constant tragedy of "come and go" will be eliminated and the Westerner will prove in his life that he, too, can "swim the stream" with the experience of Bodhi as his ideal.



# Reflections on The Buddha-Word

BY BHIKKHU PIYADASSI

## Chapter One

## Standpoint

*Nāmo Tassa Bhagavato Arahato Sammā-sam-Buddhassa!*

Unlike the religious teachers who demand of the follower blind faith in them and their teachings, the Buddha directs His disciples to the ways of discrimination and research. Says He in the *Vimāṅsaka Sutta* of the *Mūjhhima Nikāya*, "Even the Tathāgata should be scrutinised, .....He should further be questioned (නමොහොතො වා සමනොසි තබො... උත්තරං පටිපුච්ඡතබො)" as regards His attainments. For confidence in the Tathāgata which is founded on investigation is called "confidence founded on vision, strong, assured (දසක ඉලිකා, දළො, අසංහාරියා සද්ධා)."

To take anything on trust, that it not the spirit of Buddhism. Again we find this dialogue between the Master and His disciples: "If, now, knowing this and preserving this, would you say: 'We honour our Master and through respect for Him we respect what He teaches?' "No, Lord."

"That which you affirm, O disciples, is it not only that which you yourselves have recognized, seen, and grasped?" "Yes, Lord." And, in conformity with this thoroughly correct attitude of true inquiry, it is said, in a Mahāyāna Buddhist treatise on Logic:

\* "නාපාවේදදම්ම නිකයාත්  
සමනීම්ම පණ්ඩිතො:  
පටිත්තා නිත්තවො ග්‍රාහා.  
මද්ධවො නතු ගෞරවාත්"

"As by the wise gold is known,  
Through test of fire, steel and stone,  
Prove ye, O monks, my utterance,  
Accept it not of reverence."

Further, the Master taught the enquiring Kesiputtas thus: "Right it is to doubt, to question, what is doubtful and what is not clear..... do not accept traditions or what has been handed down for many generations; do not accept anything because it is noised abroad, and spoken of by the majority; do not accept anything, because the written

testimony of a sage is produced; and do not accept anything, by reason of tolerance of what is in accord with your view. But analysing and reasoning out and knowing for certain what is praised by the wise, and is capable of bestowing happiness, accept that."

Thus in Buddhism, one is not asked to believe in anything without first knowing what it is. Blind belief is condemned in the analytic teaching (*Vibhajjavāda*) of the Tathāgata. In many ways the absolutely analytic-philosophic nature of the Buddha is made clear. Excepting Him, no teacher appeared in the world, possessed of this quality in all its fulness. He, verily, is the supreme analytic philosopher. Here "analytic philosopher" means one who states a thing after resolving it into its various qualities, putting the qualities in proper order, making everything plain. *The Vimati Vinodanā*, the scholium to the the *Vinaya* commentary, says that the analytical philosopher has the character of one who states a thing after going into its details; he does not state things unitarily, that is, regarding all things in the lump, but after dividing up things according to their outstanding features, having made all matters distinct, so that false opinions and doubts vanish, and conventional and highest truth (*sammuti-paramatta-sacca*) can be understood unmixed. And in the *Sārattha-dīpani*, also a scholium to the *Vinaya* commentary, we find the following: "සසස භුච්චේජද භුතන උභො අනෙත අභුපගමම මජ්ඣිමා පටිපද භුතසස පටිච්චසමුප්පාදසස දෙශනෙතොපි විහජ්ජවාදි."—Up-holder of the analytic method is the Master because he approaches not the extremes of eternalism and nihilism but teaches the middle way of dependent origination. As a skilful anatomist resolves a limb into tissues, and tissues into cells, the Buddha analyses all things into their fundamental elements. Therefore

is He called the *Vibhajjavādi*—the Teacher of the Doctrine of Analysis.

Truth can be grasped only through thought—never through faith. One who goes in quest of truth is not satisfied with a knowledge of the superficialities. Such a one wants to delve deep and see what is beneath. That is the sort of search encouraged in Buddhism. That type of search yields right understanding.

Even as blind belief is contrary to the spirit of the Buddha-word, praying and petitioning to an imaginary supreme being is against the Buddhist way of life. The Buddha, the wisest and the purest of beings, in His all-comprehensive survey of the universe, found that the concept of a supreme deity, creator or ruler, is mere phantasy. Only the fear of men enmeshed in ignorance creates the idea of an omniscient, omnipotent creator-god, and once that idea is created, men move in awe of the child of their own fear, and work untold harm to themselves.

The highest worship is that paid to the best of men, those great and daring spirits who have, with their wide and penetrating grasp of actuality, wiped out ignorance, the worst of stains, and rooted out all passion. The men who saw truth are our true helpers, but Buddhists do not pray to them. Buddhists only reverence the revealers of truth for having pointed out the way to happiness.

Happiness is what one must achieve for oneself; nobody else can make one better or worse.

"Only by ourselves become we free  
Only from ourselves all suffering be."

Man must be left alone to look after himself and his latent powers. Let him learn to stand alone. The thought that another raises him from lower to higher levels and saves him, tends to make man indolent and weak. This kind of thinking degrades a man. "අන

Continued on page 78

\* Kamalasila in his Nyāya-bindu-purva-pakṣa-sanksipti.



දීපා විහාරට අනන්ත සරණා අනුකූල  
 සරණා.”—“Be ye islands unto your-  
 selves, seek ye your own refuge, have  
 recourse to none else for refuge.”  
 Thus did the Buddha exhort his  
 followers to acquire self-reliance.  
 None can give us true peace but only  
 we ourselves; others may help us  
 indirectly, but salvation from suffer-  
 ing must be wrought out by each  
 one for himself.

Psychology reveals that infinite  
 possibilities are latent in man and  
 it must be man's endeavour to deve-  
 lop and unfold these possibilities.  
 Each individual should make the  
 exertion necessary for his emancipa-  
 tion. None on earth or in heaven  
 can grant deliverance to another  
 who merely begs for it. In one's  
 own hand lies the power to mould  
 one's life.

“Pray not! the Darkness will not brighten! Ask  
 Nought from the Silence, for it cannot  
 speak!  
 Vex not your mournful minds with pious  
 pains!  
 Ah! Brothers, Sisters! seek  
 “Nought from the helpless gods by gift and  
 hymn,  
 Nor bribe with blood, nor feed with fruits  
 and cakes;  
 Within yourselves deliverance must be sought;  
 Each man his prison makes.”

## “Bhikkhus as Government Servants”

BY ERIC RAMAGE

Regarding this matter of  
 “Bhikkhus as Government Servants”  
 the issue is a far deeper one with  
 further-reaching social implications  
 than at first appears: it is NOT a  
 simple issue of Sangha and Vinaya  
 Rules conjoined with the reason of  
 the Sangha. The historical, ethical  
 and modern problem of the three  
 Sanghas (i.e. the original Sangha be-  
 fore the Parinibbana of the Tathā-  
 gata, the Sangha of the first five cen-  
 turies, and the Sangha of Ceylon  
 (Siam and Burma) I have not  
 touched upon, important as it un-  
 doubtedly is and necessary as it  
 will be presently to discuss, lecture  
 or write about. This aspect is im-  
 portant and fundamental to the  
 subject as a whole, but parallel to  
 the present point discussed and not  
 relevant to it or the present issues  
 involved.

Therefore the following points  
 deal with the immediate moment ne-  
 cessary to be dealt with here and now  
 —that cleared and put in order and  
 right relationship established, the  
 larger form and deeper and more  
 complicated items and points can  
 then be dealt with. First the vines  
 and undergrowth—then the root.  
 Extract from original introduction in a  
 letter to a certain Maha Thera and to a  
 certain College Principal:—

“.....with the Editor, I feel  
 there is in the proposal (to employ  
 monks to teach Pali) a very real  
 danger, and, as for being a ‘wage  
 slave’, I have had sufficient personal  
 experience of being one for 6 months,  
 apart from what I had gathered, to  
 know that there can be no affinity

between Government and Sangha:  
*both* are State essentials, *but* their  
 spheres, their outlooks, are entirely  
 different, and, if a monk of insight  
 might be able to appreciate the  
 point of view of a Government ser-  
 vant or even a Department, few, if any,  
 Government servants and I think *no*  
 Departments are likely to appreciate  
 or in any way assist the point of  
 view of the Sangha as it should be  
 understood. This is a fact and can-  
 not be altered; it can only be  
 accepted as ‘an act of God’ like a  
 thunder-storm or unseasonable rain  
 and must be approached accordingly.

If not there are two chief dangers  
 —the one seen by the Editor—and  
 A DEADLOCK and consequently  
 a serious loss to the public and to  
 the nation as a whole—if Bhikkhus  
 do not teach Pali! This it is desi-  
 rable to avoid—cannot the deadlock  
 be avoided? Nay cannot that which  
 at first sight seems most unsuitable  
 be turned to good account? To *very*  
 good account and benefit of all whom  
 it chiefly concerns?

It is with this viewpoint and in  
 this mood that I venture to submit  
 to you my thoughts and the follow-  
 ing suggestions upon the subject in  
 case they might one day to some  
 one, now, soon, preferably, prove a  
 useful frame upon which to weave  
 and spin a finer whole.

In the Light of the Holy Triple  
 Gem and with mettā—

Yours, etc.

U E. R.

### A given basis assumed to be correct

- (a) That at a near future time,  
 quite a number of Pāli tea-  
 chers will be required.
- (b) That the best teacher, at  
 least in Buddhist institutions,  
 (and where the greater per-  
 centage of pupils are non-  
 Christians) would be a Buddhist  
 monk—a member of the San-  
 gha's Pariyati Sāsana.
- (c) That it is unsuitable for Bhik-  
 khus to receive wages or a  
 salary.
- (d) That it is only right that  
 Government should pay those  
 indirectly caused to be em-  
 ployed as well as those em-  
 ployed directly by them.
- (e) That money and *not* goods,  
 housing, etc., is the present  
 day recognised and convenient  
 form of remuneration for ser-  
 vices rendered.
- (f) That present day social  
 arrangements and services  
 (buses, etc.) make it necessary  
 even for Bhikkhus to have at  
 least the service of money as  
 a servant at least indirectly.

### It is suggested

That a Society of laymen  
 should be formed to act as Bursar  
 for and on behalf of teaching  
 Bhikkhus and as a ‘go-between’ or  
 authorized and recognized agent  
 between Sangha and Government.

This Society should employ a  
 full-time Secretary or Director with  
 an assistant or capable assisting  
 clerks) such as would be found



necessary and within the Society's funds to requite adequately but to a limited voted amount.

(A sub-society of working members might be formed to give voluntary aid if and when necessary as regards clerical or other labour.)

This Society should be directed either by a Committee formed from its limited members ('membership' is to be limited as regards voting' advising members; 'sympathisers' should be unlimited but should have no hand in the Society's affairs.

This is a point for discussion—I have both good reasons for it and a precedent in the 2,000-year relationship between laity and Sangha—"No one is pressed to give, all may give, BUT giving does NOT entitle the giver to take part or direct Sangha affairs—when this point is properly done it is beneficial all round—but this is for discussion, NOT writing here) or it should be run in a 'Quaker' manner and without either public support or direct notice.

#### The object of this society or membership

- (a) The safety of the Sil and the Sangha and its protection.
- (b) The welfare of the pupils of the schools and colleges, where Bhikkhus are to teach Pāli.
- (c) The protection and elevation of the good name of Buddhism and the place which it may one day come to take in a world now almost spiritually bankrupt.

#### Means of attaining: all should combine, thus:

Its object and its very existence will depend upon the approval of the Sangha of Ceylon as a whole (a) through certain responsible and representative Nayaka Theras giving it its sanction in the same way that eventually accord was reached over the final consecration ceremony of the Ruanvelisaya (as I understand; (b) through 99% of the Bhikkhus who are to teach Pāli giving it moral and practical support, (c) by principals and managers of schools agreeing to differ over

matters of personal bias and prestige and giving the Society 100% support so that it may become a recognized body as for instance the Institute of Surveyors and Auctioneers of Lincoln's Inn Fields, London, is regarded by both public and practitioners as the hall mark of repute.

This being done—the Government must recognize it legally and technically.

#### Some of the points should be thus:

First it must be recognized that such a Society or Membership as this is necessary for reasons already stated and by the persons adumbrated and the public in the persons of parents and guardians of scholars.

Then follows, negatively:—(1) No college or school shall appoint or request a Bhikkhu without the consent of the Society or have the assistance of one not on the Society's register.

(2) No Bhikkhu may offer his services except through the Society, tho' he may specify which school or college he would wish to help.

(3) No Bhikkhu may work for a wage or any fixed wage-in-kind outside the four things laid down in the Vinaya and which a teacher (guru) or monastery usually provided and the responsibility for which is now usually undertaken by a Dāyaka.

(4) No Bhikkhu may work because he expects some gift or because she is in need of work and pay—a poor but suitable monk may offer his services if he is qualified by Sil and by sufficient skill and knowledge to teach, not otherwise.

(5) The Society shall not technically recognize the existence of various Nikāyas though practically it will realize their existence.

Positively (1) The Society shall, having official and other consent, immediately proceed to draw up a list of all the colleges and schools in the Island (a) recognized as Buddhist (b) non-Buddhist and (c) shall keep a register of those who require Bhikkhus as Pāli teachers—such colleges or schools (d) becoming members of the Society *ipso facto*.

(2) It shall maintain a register of all Bhikkhus who wish to serve in the capacity of teachers.

(3) Technically (for practical purposes) every Bhikkhu teacher shall be considered as a wage-earner.

Because so that (a) 'a labourer is worthy of his hire'; (b) friction between monks and lay teachers may be avoided and for the protection of the financial interests of lay teachers; a 'monk' may NOT be considered as competing with or as a cheap substitute for a married (or even single) teacher—

—*the self-respect and welfare of both monk and layman must be maintained.*

(c) that the technical side of the Treasury's work may not itself become involved in complications outside its orbit—not that such would be likely to embarrass the Government, but it would quite likely lead to litigation and undesirable disputes between monks and/or colleges and/or Government.

(4) The Society shall be empowered to receive grants on behalf of its registered and 'employed' monks and to use them in a certain manner as laid down in its articles.

(5) As well as paying its Secretary from the grants received, it must be empowered to grant a fixed percentage for expenses of correspondence, any extra balance to be made up by voluntary contributions.

(6) It shall concern itself with the support of any minor items such as travelling expenses of the Bhikkhus on its register.

(7) All accounts to be audited annually and strict accounts kept.

(8) It shall neither become a profit-making institution nor should it be so mismanaged as to run at a loss—any balance over on a preceding financial year shall be used to gift books, etc., to the Bhikkhus on its register and also to its employees if they shew skill and service.

(A fixed bank balance of minimum amount should be kept—if too big a balance remains, it could

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be used to found the nucleus of a reference library of books too expensive for ownership by or presentation to any individual monk.)

These are the general points—the rest are in my head (re giving of Dāna by scholars and consequent saving of funds—disputes between monks, managers and others—settle-

ment of same, etc). There is also the point—I believe a Government servant is liable for service in case of war. Now, whereas Christian priests may and many do take part in anything from standing on tanks and selling war certificates in sanctified precincts (Worcester, 1918) to seeing fighting service, Bhikkhus are barred in all ways (see Vinaya).

This point would have to be settled, tho' the point is immaterial at the moment. And so I will conclude by Saying, "May this outline be of some service as an appreciation of the many things that have been so generously done by Sangha and Buddhists on my behalf, one who seeks to make Buddha Dhamma a proven practical reality."

## The Buddha's Way

A Poem by James Arther

### BOOK II. THE BIRTH

#### CANTO 5. THE NAMING

HAIL, fairest daughter of the Muse and Mind,  
 couple sublime, whose beauteous offspring thou,  
 Speech! Gentle Speech when fairly used by man,  
 but such is his perversity betimes,  
 as will transform thy fair to foulest hue,  
 to brazen dissonance thy silver voice,  
 when to decry, to wound or to deceive,  
 instead of to extol, heal or expound,  
 thy power by him for ill-use is misspent.  
 Thy occult power, o Speech, meant for his good, 1  
 for sweet communion, cheerful intercourse,  
 the exchanging of sensations, feelings, thoughts,  
 with his own kind, made possible to man  
 by thy mysterious, thy naming power,  
 which lays his mind, else for the senses closed,  
 to others bare for their kind scrutiny,  
 turning the inaudible, invisible,  
 to sounds and signs perceptible, with sense  
 and meaning pregnant, such thy power occult.  
 Nay, such thyself, o Speech, the Mind made flesh—20  
 Muse, through thy Genius, co-eval consort thou—  
 Mind and the Muse made flesh, treading the earth,  
 sprouting with every step a flower of speech,  
 weaving a magic carpet beautiful,  
 laden with fragrant scents and colours bright,  
 to lift man up above the commonplace  
 of body cravings, mere "food, sex, and ease,"  
 to the rich pastures of the Muse and Mind,  
 to Love and Beauty, Strength and Knowledge wise.  
 As between body and mind exists a bond 30  
 intelligible; so between name and form,  
 or sense and sound in unambiguous speech,  
 and high esteemed of old was the abstruse lore  
 rightly to name a thing, now mostly lost,  
 its very existence doubted, nay disdained,  
 poetry made a witless jingling noise,  
 man hailing man with cacophonous cries,  
 pretending these to be their names!—  
 devoid of all intelligence, all sense.  
 Power of Speech, thy gift, to name aright, 40  
 the Seer's gift: first read the character  
 aright, then choose the expressive sounds—

such was the lore of old by the wise king  
 called in to find the right name for his son.

Five times the sun had with his golden beams  
 gladdened the world and with new hope inspired,  
 since to the Sakyan king his son was born.  
 Custom demanded, by old lore advised,  
 today, that on him be a name bestowed,  
 with care, by those wise men steeped in such lore, 50  
 even now assembled in the ancestral hall  
 of the king's palace, to perform their task.  
 Eight were they, come from every part, seven grey  
 and bent with age, one only of younger mien,  
 Kondannya by his patronymic styled.  
 The child in wonder, mixed with awe, long time  
 they had observed, the score and dozen marks  
 upon his body special the concern  
 of the ancient greybeards, in their eye too light  
 held by their younger colleague, who had looked 60  
 but once at these, then been rapt up entire  
 in contemplation of the smiling eyes,  
 lost to all outer sense, till so recalled.  
 Attended by a host of lesser lights,  
 wizards, astrologers and sorcerers,  
 an august company counting five scores,  
 the eight now wait the pleasure of the king,  
 all seated in the hall below the throne  
 a spacious room pillared on either side,  
 by two long rows of wooden columns carved 70  
 in rich design deep cut, and painted bright  
 in red and yellow, soft mats spread between  
 of finest fibre, on which the sages sit.  
 On either end a platform raised three steps,  
 four added leading to the throne in the east,  
 this side for the court dignitaries reserved;  
 the western dais for the ladies meant.  
 For in this land, this Sakyan land of old,  
 an equal share in public life was borne  
 as in secluded home by either sex, 88  
 or ever to household drudge and pleasure toy  
 woman degraded by her mate, her lord,  
 in strength of body and intellect alone,  
 the ideal her realm where his superior she  
 in faith, devotion and self-sacrifice,



affection, kindness, compassion deep,  
and insight clear in transcendental truth,  
but haltingly by masculine reason reached,  
on reformation and salvation bent,  
genial adjustment and sweet compromise,  
more than on rigid rule or right enforced  
by might, therefore in state-affairs her voice  
sore needed to maintain the balance true,  
the Middle Way, in matters critical  
of life or death, forgiveness or revenge,  
of calm or strife, olive or battle axe.

In state preceded by his ministers,  
his peers and officers, behind him borne  
safe in the sister-queen's firm arms the child,  
followed by a numerous throng of ladies fair  
thus made the king his progress towards the hall,  
where the procession, entering from the south,  
divided left and right, as does a stream  
her waters cleave in two wide arms,  
as clasping in a last embrace the soil,  
ere she herself in ocean's abyss lose.  
Seated, the great king spake in accents clear :  
"Ye, honoured Sages, famed for occult lore,  
the time propitious has arrived a name  
to find for our first-born, heir to our throne ;  
'tis no light duty has on your grey hairs,  
venerable Sirs, devolved, for our son's birth  
has proved of great portent, twice have the Powers  
of Heaven deigned lift the veil that hides  
their secret counsels from men's curious eyes,  
in a dream-vision, and in a Seer's sight,  
in part well-favoured, partly of doubtful drift,  
eager do we await your augury,

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110

whether confirming previous prophecies,  
or else proclaiming new discoveries,  
whether conform or adverse to our wish,  
your part to see and say the unfeigned truth,  
to find the right name for our son and heir,  
expressive of his manhood, mental powers  
and moral; this of your task the hardest part  
and most occult, for to the senses hid ;  
then of his score and dozen body marks  
also read us the meaning, separate  
and eke combined with those that make of man  
more than a brute, with reason discriminate,  
and with responsibility endowed,  
so a free thinking and a free acting being."

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130

Abashed the company had listened to the king,  
ere now never with like penetrating sense  
of their deep lore, and force addressed by one  
not of their craft and caste, reminding them  
of the foundations solemn of their art,  
belike unlearned in long years of routine,  
of seeking but for outer marks, signs, times,  
and stations, movements, aspects of the stars,  
mechanical computed figures all  
their light, the Science turned to a sleight of hand,  
as man were a machine, not work of art,  
the context between mind and matter lost ?  
A bated consultation, while the seven,  
each of his right hand held aloft pointed  
the first two fingers, but Kondannya one,  
then spoke the eldest, disregarding him :  
"Great king, hear our conclusion, gravely weighed,  
the Gods have verily most propitious proved"

140

150

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

### Personal.

Dr. F. M. Kulatilake, of the Chest Hospital, Ragama, has been transferred to Haputale as D.M.A.

Mr. Osmund de Silva, Supdt. of the Police Training School, has been transferred to Jaffna.

Mr. T. H. D. Abeygunawardene of Sri Waisakha College, Wellawatta, whose marriage took place recently, is now on the staff of Dharmaraja College, Kandy.

Mr. W. A. B. Soysa has been unanimously elected Mayor, Kandy.

Dr. A. Ratnapala has been elected Deputy Mayor, Colombo.

Mr. A. H. E. Fernando has been elected Deputy Mayor, Galle.

Mr. J. Kuruppu, M.S.C., has been elected Chairman, Urban Council, Ratnapura.

Mr. Simon Abeyawickrama, M.S.C., has been elected Chairman, Dehiwala-Mount Lavinia Urban Council.

Mr. A. H. Jayatilake has been elected Vice-Chairman, Urban Council, Panadura.

Mr. D. F. Welgama of the Financial Secretary's Office has been appointed chief clerk of the Department of Archaeology.

Mr. H. Jinadasa C. C. S., Assistant Government Agent (Emergency), Haputale has been appointed Assistant Government Agent, Matara.

Mr. Sirimevan Amerasinghe, of the Food Control Department, has been transferred to the Legal Secretary's Office.

Dr. F. A. Silva, Superintendent, I. D. H. Angoda, has been transferred to Badulla as acting, D. M. S.

Mr. L. J. de Seneviratne, C. C. S., Deputy C. D. C., has been appointed as acting Director of Agriculture.

### Obituary.

Mrs. Baby Nona Hewage, mother of Mr. M. D. Hewage.

Mrs. P. B. Rambukwella, mother of Mr. E. Rambukwella and sister of Mr. B. H. Aluvihare M. S. C.

### Committee of Management

Mr. C. B. Kumarasinghe, Assistant Labour Controller, has been elected to the Committee of Management in place of Mr. C. S. Senanayake, resigned.

### Hostel

Mr D. G. A. de Silva has left the hostel.

### Sinhalese Verse Contest for Members.

The semi-finals of the Sinhalese Verse Contest for members were held at the Associa-

tion headquarters on Sunday January 30, in the presence of a very large gathering. The judges were Muhandiram D. A. E. Pallewela, Mr. J. P. Wickramatilake, Mr. W. Martin Fernando and Mr. K. Prematilaka.

In announcing the results Muhandiram Pallewela complimented the competitors on the high standard they attained, and the Association for organising an event of no mean literary and national value.

The following were chosen to compete in the finals

**Section I.** W. M. Gunasekera, E. S. Amerasinghe, K. D. H. Dharmawardene, K. C. de Silva and J. P. Jayatilaka.

**Section II.** E. S. Amerasinghe, K. C. de Silva, D. E. Welaratne, W. M. Gunasekera and K. D. H. Dharmawardene.

**Section III.** W. M. Gunasekera, D. E. Welaratne, K. D. H. Dharmawardene, D. N. W. de Silva and L. Piyasena.

The finals of this contest held on Saturday February 12, were acclaimed not only a success but also a direct impetus to the renaissance of Sinhalese poetry among the English educated classes.

Two of the judges, Mr. E. W. Kannangara and Mudliyar E. A. Abeysekera (the other was Mudaliyar Edmund Gunaratne), complimented the association on having organised the contest more specially the General Secre-



tary, and congratulated the competitors on their versatility in poetry.

Mrs. U. A. Jayasundare gave away the prizes (cash and certificates) while Mr. Justice Wijayawardene presided.

All the proceedings of meeting were in poetry, the welcome to the judges and Mrs. Jayasundare and the final thanks to them. The reply in verse of the Very Rev. Father D. J. Anthony was read by the General Secretary.

While the judges were in conclave deciding the winners, several members of the audience entertained the others to choice of Sinhalese verse, among them being Dr. B. E. Fernando, Dr. P. B. Wijeyesekera, Mr. U. A. Jayasundare, Mr. T. B. Dissanayake, Dr. J. D. de Lanarolle, Mr. Charles Zoysa, Mr. P. T. Munasinghe and Mr. Meddegoda.

#### The following were the results;—

Section I. (Verses expressing joy and pleasure and a descriptive verse) 1. E. S. Amerasinghe (Rs. 50/- given by the Hon. Col. J. L. Kotelawala), 2. K. C. de Silva (Rs. 25/- given by the Hon. Col. J. L. Kotelawala)

Section II. Viridu and Folk Verses—1. K. D. H. Dharmawardene (Rs. 50/- given by Mr. Siripala Samarakody) 2. E. S. Amerasinghe (Rs. 25/- given by Mr. U. A. Jayasundare)

Section III Devotional Verses and verses offering advice 1. D. E. Welaratne (Rs. 50/- given by Mr. H. W. Amarasinghe) 2. D. N. W. de Silva (Rs. 25/- and Mrs. A. E. de Silva Rs. 10/-)

Special Contest for Finalists—Verses for entertainment 1. L. Piyasena (Rs. 50/- given by Mr. W. A. B. Soysa) 2. D. N. W. de Silva (Rs. 25/- given by Mr. D. R. Wickramaratne).

## NEW MEMBERS

4-1-44:—Messrs. L. T. M. Wickramasinghe, G. P. O., Colombo. D. H. E. Weerasuriya, No. 21, 1st Lane, Gotami Road, Colombo. B. R. Fernando, Deputy Food Controller's Office, Colombo. P. B. Ratnayake, P. O., Maradana. R. Janakiram, 100, General's Lake Rd., Colombo. Francis Amarasinghe, Lynwood, 50, Edinburgh Crescent, Colombo. Shirley D. Alwis, Architect, P. W. D., Colombo. U. B. Wanninayake, M. S. C., Puttalam. Dr. P. U. Jayawardane, General Hospital, Colombo.

10-1-44:—Messrs. Percy Thornley, R. N. Barracks, Colombo. D. Chapman, R. N. Barracks, Colombo. C. G. A. Perera, Advocate, Galle. Francis Amerasinghe, Bank of Ceylon, Galle. D. F. Wijenarayana, Pimburagala Group, Wandurambe. E. D. Nagahawatte, M. M. C., Galle. Gunapala Keerthisinghe, M. M. C., Proctor, S. C., Galle. A. H. E. Fernando, Deputy Mayor, Galle. M. N. Peiris, Secretary, D. C., Galle. D. G. Perera, 67, Maliban Street, Pettah, Colombo.

17-1-44:—Messrs. L. Pragarnatna, C/o. Bosanquet & Skrine Ltd. Colombo. Y. P. Wickramasinghe, Public Accountant & Auditor, Olcott Buildings, Norris Road, Colombo. Raja Fernando, 49, Chatham Street, Colombo. M. W. A. Piyasena, 214, Silversmith Street, Colombo. L. F. W. Perera, No. 16/10, 1st Lane, Gotami Rd., Borella. W. Danister de Silva, 21, Dematagoda Place, Colombo. D. O. Kahagalle, Primrose Commercial College,

Panchikawatte Rd., Maradana. H. Wellkanne, B. A. (Lond.), Principal, Harischandra Vidyalaya, Negombo. H. Grenville W de Silva, Co-operative Inspector, 85, Horton Place, Colombo. J. P. Jayatilake, 26/11, Dematagoda Place, Colombo. U. D. W. Fernando, Sisira, Egoda Uyana, Panadura. Joseph Gonasalves, Naval Works Office, Colombo. W. P. Wickramasinghe, M. M. C., Wickramasinghe Bros., Colombo.

24-1-44:—Messrs. R. M. de Silva. Proprietary Planter, Chandana, Kandegoda, Ambalangoda. Mohandas de Mel, Laxapathy, Proctor, Avissawella. M. S. B. Fernando, B. A. (Lond.), Administrative Secretary, Buddhist Theosophical Society, Colombo. O. K. de Silva, Trained Teacher, Information Office, Colombo. A. de S. Jayasekera, Whiteaway, Laidlaw & Co., Colombo. B. M. Jayasekera, No. 58, Castle Street, Colombo. V. M. Abeyasekera, Nalanda Vidyalaya, Minuwangoda. S. A. Jayasundera, Town Hall, Colombo. A. C. Dias Amarawardene, Income Tax Office, Colombo. S. Seneviratne, Dept. of Subsidiary Foodstuffs, Colombo.

31-1-44:—Mr. S. P. Wickramasinghe, Municipal Commissioner, Colombo. Dr. D. A. Ranasinghe, General Hospital, Colombo. Messrs D. T. E. Dassanaike, B. Sc. (Lond), Superintendent, Colombo Observatory, Wilmut Perera, Proprietary Planter, Hegalla, Horana, M. D. Perera, Ananda College, Colombo, D. S. S. Karunatilake, Nalanda Vidyalaya, Minuwangoda, J. A. B. Perera, C. T. O., Colombo. H. B. J. Kodagoda, C. T. O., Colombo, D. A. de Silva, Messrs. J. H. Vavasour & Co. Ltd., Colombo, B. H. de Zoysa, University of Ceylon, Colombo.

### Religious Examinations

The annual religious examination for teachers will be held on Sunday April 2, and the examination for pupils on Sunday July 2.

The prize-giving in connexion with the religious examinations will be held on Sunday May 21, 1944 at 3 p.m. The annual teachers' conference will be held at 10 a.m. the same day.

### Handicap Billiards Tournament.

On Saturday the 15th January, a small but interested gathering of enthusiasts witnessed an Exhibition Billiards Match between Mr. H. D. Solomon Pieris, the Amateur Champion of Ceylon, (a member), and Mr. T. D. Amaradasa, the winner of the above Tournament, to which this game provided a fitting finale. In a game of 500 up Mr. Pieris had no difficulty in defeating his opponent by 63 points. Mr. Amaradasa, however, seemed to be completely "off colour", and not once did he reveal that brilliance which enabled him to "liquidate" all opposition in his way and annex the A. E. de Silva Cup with effortless ease.

At the end of the game the Sports Secretary, before calling upon Mr. A. E. de Silva to present his trophy, announced that it was the spontaneous offer of a Silver Cup by Mr. de Silva that prompted him to arrange that tournament. He stated that a Handicap Tournament would no doubt be held annually; and he made bold to presume that the Trophy presented on that occasion would also be an annual feature. He added that the prize offered by Mr. E. P. A. Fernando to the runner-up could not be presented that evening as a suitable one was not available. He therefore

asked those present to give to Mr. D. N. W. de Silva, for the moment, the gift of their applause.

Mr. A. E. de Silva, speaking a few words before presenting the Cup, congratulated Mr. Amaradasa and expressed his pleasure in seeing Mr. Solomon Pieris, despite the inroads of time, playing the game with distinction, though, perhaps, not as well as he did 25 years back.

### Enter Badminton

Our readers and members of the Colombo Y.M.B.A., especially those that frequent the Association Headquarters, will be glad to learn that the game of Badminton has just been introduced into the list of sports and pastimes available at Headquarters. The Badminton court was declared open by Dr. E. A. Blok on February 11, Tennis "fans", now perforce idle, should find the temptation to console themselves with Badminton irresistible. It has been decided to permit ladies to take part in these games on Mondays and Thursdays

### Pali & Dhamma Classes.

These classes were inaugurated on January 12, 1944, and are being held on Wednesdays and Fridays from 5.30 p.m. to 6.30 p.m. The fee is Rs. 3/- per month. Messrs. K. K. Jineris, M. A. Thabrew, J. Wewela and D. N. W. de Silva are the first batch of pupils. The teacher is Mr. A. Rerukana.

### Y. M. B. A. Building Repair Fund.

We acknowledge with thanks the following donation towards the above fund:

Mr. U. E. Ramage	Rs. 10.00
Mr. M. G. Karunanayake	„ 10.00
Acknowledged in our Oct. 1943 issue	„ 855.50
	<b>Total Rs. 855.50</b>

### Some Dates to Note.

Feb. 22—6 p.m.—Lecture in Sinhalese by Dr. J. D. de Lanerolle on Kuhul Kari (Fugitive verses.)

Feb. 23—6 p.m.—Talk on Bhagavant Buddha—The Proposed Film by the Bhadrakumar Vajnik.

Feb 27—9 a.m.—Sermon by Talarambe Sri Indasara Thera

**Physical Culture Department:**—The England-Ceylon Weight-Lifting Contest was held in the Association hall on Jan. 22, 1944.

In December 1943 the preliminaries and the Semi-finals of the All-Ceylon Amateur Wrestling Championships were held in the Association hall, which after the inauguration of the Physical Culture Department is attracting regularly a number of physical culturists.

Mr. Egon Bodtker continues to help the members in their training and is a source of great help and encouragement to Mr. D. S. Samarasinghe and Mr. R. D. Lankatilake.

### Ju-Jutsu & Wrestling Classes.

These classes are being held regularly Tuesdays, Wednesdays and Fridays.