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Sir Baron Jayatilaka

When the news of Sir Baron Jayatilaka's illness in far Mussoorie first reached Ceylon it could not have occurred to many that the end was so near as it eventually proved to be. For almost half a century he had so identified himself with the highest aspirations of his fellow-countrymen, and during the last two decades he had so dominated the public life of his motherland, that one could hardly reconcile oneself to the realisation that there would and must come a time when the old familiar face of the pilot who had steered the ship of state through a hundred storms would have to go the way of all flesh. Other wise and good men have enriched the recent history of our land: there have been Lorenz, Wall, James d' Alwis, the Fergusons, Walisingha Harischandra, F. R. Senanayake, Devamitta Dharmapala, Arunachalam and Ramanathan; but it can be said without any exaggeration that not one of them, despite the illustrious services they rendered, each in his own sphere, touched the life of the people of this country at so many points, or embodied so authentically the very spirit of Ceylon, as did Sir Baron Jayatilaka.

The reason probably has something to do with his birth and upbringing. Whereas most of the other distinguished Ceylonese of the last hundred years were born with the proverbial silver spoon in the mouth and therefore received what would strike the masses of our people as a somewhat exotic education, Sir Baron was born, like the

vast masses, in comparatively obscure circumstances and spent his early and formative years in the shadow of the temple, where he imbibed the customs, the culture, and the *ethos* of his people. Although on this well and truly laid foundation he later built the superstructure of a sound education on the accepted western lines, completing it, in the traditional English style, with Oxford and the Inns of Court, he ever remained, even in his palmiest days, when all the gifts he cared for seemed to have been strewn before his feet, close to the soil of his land and to the soul of his people. He could, in Kipling's phrase, "walk with Kings, nor lose the common touch." This explains in part the wondrous hold he had on the imagination and the affection of his countrymen. This—and another and more important factor, namely that his character was what the ordinary "garden" politician's is not—an integrated whole. As Mr. Wille rightly points out in his article on another page, in Sir Baron's case at any rate the man could not be separated from the politician. His ideas, ideals, and conduct as a politician bore the sign manual of the man. He was no demagogue playing to the gallery. So completely did he scorn the devices of the demagogue that even at gatherings to which he had been specially invited, he did not hesitate to tell a few home-truths, however unpalatable to his audience they might be. He did not, like so many others in our political life, trim his sails to the "aura popularis."

In the light of his own self-knowledge and right understanding he decided what his conduct should be. In the course of a speech he made years ago in the old Legislative Council he quoted a passage from Tennyson's "Oenone" which would seem to be the key to his character:

"Self-reverence, self-knowledge,
self-control,

These three alone lead life to
sovereign power,.....

And to do right because it is
the right

Were wisdom in the scorn of
consequence."

Then again, as another contributor to this issue of *The Buddhist* has pointed out, there was in Sir Baron that wonderful transfusion of character into personality which made one instinctively respect him. Of him, as of Goldsmith's village clergyman, it is true to say that "Those who came to scoff remained to pray." Finally, being of trustworthy and incorruptible character himself, he trusted others and refrained from the kind of irritating interference which small men in big places resort to to convince themselves that they are not small. In short, he was something more than scholar and statesman—great though he was in these capacities; he was a great gentleman. The grief that his death caused among men and women of all classes, communities, and creeds is measure of the loss the country has suffered. To the Colombo Y. M. B. A., whose Founder-President and never-failing friend and counsellor he was, the loss resulting from his death is immeasurable.

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Ceylon's Ambassador in India

By Mr. A. EVERARD BARTHOLOMEUSZ.

[This article, which we received from Mr. Bartholomeusz, with a request that it be reproduced in *The Buddhist*, in mid-May 1944, only a few days before Sir Baron's death, we laid by because Sir Baron, as the senior Co-Editor of this Journal, would never have forgiven us for publishing in these pages, during his lifetime, an appreciation of his life and services such as Mr. Bartholomeusz has written.—Ed. *The Buddhist*.]

THE foremost public figure in the Ceylon political arena has been none other than that of Sir Don Baron Jayatilaka, till very recently Minister for Home Affairs, Vice-President of the Board of Ministers, and Leader of the State Council. A popular personality, he is better known as "D. B." to his intimate friends. It has been said on more than one occasion, that that sobriquet stands for "Distinguished Buddhist", since he is a devout Buddhist. Indeed, the most distinguished Sinhalese of his time and generation, he is one of the greatest sons of Lanka—perhaps the greatest!

Blessed with a giant intellect, he has had a brilliant scholastic career, carrying off several prizes and obtaining his B. A. (Calcutta) degree in 1889. He then became the Principal of a Buddhist educational institution in Kandy, and transferred his affections to the leading sister College in Colombo, in 1898, as Vice Principal. He became its head in the following year and held dual control of the office of General Manager of Buddhist Schools and Colleges under the aegis of the Buddhist Theosophical Society. Strange as it may seem, he next turned to law...and politics, shared in his tireless efforts where he found more scope for a successful career. This political neophyte quickly developed a burning interest for politics. He had the political sense, and could see far ahead as no one could help seeing that Ceylon was far behind in many respects. In a nutshell, he alone realised that little was possible until the introduction of reforms could be effected.

In 1910, "D. B." left for England and entered Jesus College, Oxford. On that visit he first attended the six days' Congress of Religions in Berlin, where he read a

paper on Buddhism. It so happened that a few days earlier the Secretary of the Congress called on "D. B." at the Hotel to ask if he had had his paper ready.

"D. B." was taken aback as no prior intimation had been received. He was, however, persuaded to undertake the task. There and then he penned his paper without recourse to any reference books. The Congress was a great success, distinguished delegates from all parts of the East and West meeting on a common platform. His paper, which was read on the day devoted to the subject of Eastern Religions, was so well received that the leading German newspaper *Berliner Tageblatt* carried a full translation of his address—unlike in the case of the others—when it was also published in various journals. Dr. Estlin Carpenter, Principal of Manchester College, Oxford, an authority on Comparative Religion, the Chairman on that day, later became the lifelong friend of "D. B." He also took the opportunity to deliver talks on Buddhism at such places as York, Liverpool, Coventry and Bristol, during his stay at Oxford for three years. In his varsity days, he was a popular figure, and created a deep impression while serving as Secretary, Treasurer and President of The Indian Majlis, the society of Indian students at Oxford.

Possessed of a keen observation and deep understanding of and sympathy with his fellow-men, he has been ever ready to take up cudgels at any time, and defend to the utmost of his power any cause which appeals to him. In July, 1912, he acted as one of the spokesmen of the deputation to the Secretary of State for the Colonies on behalf of the Ceylon temperance workers. No one could have espous-

ed this worthy cause so ably as the deputation did on that occasion, when it exposed the Ceylon Government's vigorous opposition to the temperance movement. Later "D. B." made an impassioned appeal on the same subject, in a remarkable speech, when he attended, with his friend and colleague Dr. (later Sir) H. M. Fernando a meeting at the Duke of Westminster's palatial residence. When he ended his speech the audience rose in a body and applauded him for several minutes! In that year he was present at the Historical Congress and ironically enough, as he admitted to me, the Peace Congress—just before the outbreak of the last Great War—where the German delegates took so prominent a part, when he delivered a short address at the session held under the presidency of the then Gaekwar of Baroda. "D. B." graduated for the second time in Arts at Oxford in 1913, in which year he was called to the Bar. Returning to his native land, he resolved to throw himself heart and soul into the temperance movement, which had begun to stir the minds and imaginations of the people. Nothing could stand in the way to daunt his spirit or curb his enthusiasm.

The outbreak of serious riots at Kandy, the Buddhist stronghold and City of the Temple of the Tooth, between the Sinhalese and Moors on May 28, 1915, was the turning point in his life. He was arrested along with other prominent Sinhalese temperance workers and imprisoned for 46 days, on the suspicion of having instigated the perpetrators of the riots. Their homes were closely searched by the guardians of law for any evidence that would implicate them. They were released as not a shred of evidence could be found. The pri-

vations he so willingly underwent gained for him the souls of the masses, while his incarceration in prison secured for him, and his compatriots, wide sympathy. Seething with discontent, a public meeting demanding the appointment of a Royal Commission to enquire into the cause of the riots and the atrocities committed under Martial Law was held on September 25, 1915, at which one of the principal speakers collapsed on the platform and expired before medical aid could be summoned. Early in 1916, "D. B." proceeded to England again where he stayed for four years pleading for the political freedom of Ceylon. His mastery of the facts and details and lucid presentation enabled him to display his great rhetorical powers. His indefatigable labours in this direction will long be remembered. It had the sobering effect of opening wide the eyes of the authorities in the official dovecotes at Whitehall.

Talk of reform of the constitution was in the air at a time when the whole world was convulsed with the efforts being made to end the Great War. Ceylon, no less than her neighbour, could not be expected to escape the economic and political upheavals of the War. Ceylon resented the unfavourable references to her backwardness as she had begun to awaken to political consciousness. In July 1919, the Ceylon Deputation on Constitutional Reforms led by H. J. C. Pereira, that brilliant lawyer renowned for his eloquence, had an interview with Lord Milner, the then Secretary of State for the Colonies. As one of those who formed the deputation, "D. B." was instrumental in working up a strong case for Ceylon. On his way home in November 1919, he took part in the Congress of Free Religions at Paris and read a paper on his pet topic of Buddhism. Barely six weeks had elapsed since his return, when he had to go back at the behest of the Ceylon National Congress — a counterpart of the Indian organisation—

on another deputation headed by Sir Ponnambalam Arunachalam and Sir James Peiris. Arriving in England, he communicated with the Secretary of State for the Colonies on May 12, 1920, and on the 23rd June the deputation was received by Lord Milner. Returning to Ceylon in the following year, after receiving his M. A. (Oxon.) he went back again as a member of the third deputation, being appointed its Secretary as before.

A man of many parts, he has seen more of life and participated in wider political, social and educational experiences than falls to the lot of ordinary men. In September 1924, he was elected unopposed for the Colombo District in the elections held for the reformed Legislative Council. The powerful influence wielded by him over his electorate enabled him to more than hold his own ground. In the latter part of 1927, the Special Reforms Commission was sent out under the Chairmanship of the Earl of Donoughmore. The sittings began on the 21st November and concluded on January 14, 1928, the report being published six months later. "D. B." gave evidence before the Reforms Commission on behalf of the Lanka Maha Jana Sabha, whose avowed object is to raise the economic and political standard of the country. The Reforms Despatch of Lord Passfield, the then Secretary of State for the Colonies, was debated in the Legislature when it was ultimately decided on December 12, 1929, after a heated controversy, to accept the Donoughmore Scheme by 19 votes to 17. Much to the chagrin of his colleagues, "D. B." surprisingly agreed to work the new constitution as an experiment. The "take it or leave it" attitude left him with no alternative.

At the general elections to the new State Council in 1931, he was returned unopposed for his home constituency, and re-elected in 1936 without a contest. When the country needed a capable leader in 1931,

there was none to lead them better than "D. B." And so, the three great offices were thrust upon him. As Minister for Home Affairs, Vice-President of the Board of Ministers and Leader of the State Council he has had very strenuous duties to perform. Nevertheless, he has served his faith and his people ungrudgingly, during the past eleven years. His choice as leader has been a wise one, for he has fully justified the confidence reposed in him. He has co-operated with his brother Ministers in working the Donoughmore Constitution, in spite of its glaring defects. A typical Sinhalese, "D. B." is urbane and cultured, whilst his masterly grasp of public affairs makes him a leader of men.

An earnest social reformer, he holds very progressive views. The unobtrusive simplicity of the life he leads only serves to emphasise the greatness of the man. Cool and level-headed, he is the man to have on the bridge in a national storm. It is his power of mediation, of direct personal negotiation, an ability to find compromises and solutions acceptable to both sides that have brought him to the top. It is this talent that has made it possible for him to remain the political idol of the masses, not only by pleading in a Court, but by settling disputes out of Court. It has also helped him to weld together the Ministers' team. The active part played by "D. B." in the public life of the country, both under the old and new regimes, is so varied and extensive, that it is an almost impossible task to detail all that he has done to serve his fellow-men, irrespective of caste or creed, for over a quarter century. His vast political experience, his concrete reasonings and his lucid expositions, have acquired for him many an object in the furtherance of his official schemes. Not self but service has been the guiding principle of his life. In 1932 he was honoured with a Knighthood for distinguished services rendered to his country.

Sir Baron suffered a grievous loss on the death of his beloved wife 13 years ago. Great as the wrench may have been, it is undoubtedly softened by the fact that duty upon his own threshold called him insistently. There also came a period in his life that caused him no little embarrassment when he was gravely misjudged. Much uninformed criticism was directed against him in the "Bracegirdle" *cause celebre*, when Mark Anthony Lyster Bracegirdle, a young Englishman, was arrested on May 7, 1937, for political activities, but Sir Baron was man enough to make no bones about his unfortunate part in it. Bracegirdle was served with an order signed by H. E. the Governor (Sir Reginald Stubbs) requiring him to leave Ceylon within three days. He evaded the Police but was arrested. On a writ of *Habeas Corpus* he was produced in court before a Bench of three Judges who held that the Governor's order was invalid and Bracegirdle was released forthwith. Subsequently, the Bracegirdle Commission which was appointed, with Sir Sidney Abrahams, the Chief Justice, as Chairman, to enquire into the deportation order, exonerated the Inspector-General of Police. Be that as it may, the State Council passed a Vote of Confidence in the Home Minister by 38 votes to 11, whilst another motion rejecting the Bracegirdle Commission's Report was carried by 34 votes to 14. As a matter of fact, Sir Baron's unblemished personal character combined with his most passionate allegiance to his lofty ideals have won for him the respect, esteem and affection of all communities. Yet another crisis of the first magnitude was that created on February 27, 1940, when Sir Baron and his brother Ministers resigned in protest against the attitude of H. E. the Governor (Sir Andrew Caldecott), in regard to the constitutional issue arising from the refusal of the Inspector-General of Police to carry out the instructions of the Home Minister in connection with certain estate prosecutions pending inquiry by a Commissioner.

Happily for them, the pan-Sinhalese Ministry was re-elected *in toto*.

A scholar of great eminence, Sir Baron's services are always sought for his wise and far-sighted counsel. Amidst the pre-occupations of his high office is that of being a valued member of the Ceylon Historical Manuscripts Commission, and Honorary Editor-in-Chief of the Sinhalese Etymological Dictionary. The compilation of the dictionary—a labour of love no doubt—commenced in 1927, in collaboration with Professor Wilhelm Geiger, the world-famous philologist and lexicographer. A zealous student of Oriental Studies, Sir Baron has conducted valuable research work and edited a large number of Sinhalese classical books in prose and poetry. The newly founded University of Ceylon has not been slow in electing him to the first and only life membership of the University Court in view of his long and signal services to the cause of education. This has been closely followed by the conferment upon him of the Doctorate of Laws, *honoris causa*, at its first Convocation along with the eminent Indian educationists Sir Sarvapalli Radhakrishnan and Dr. A. Lakshmanswami Mudaliyar, Vice-Chancellors of the Benares Hindu University and the University of Madras respectively. Of Sir Baron it was stated, in presenting the LL. D. degree:

"How shall we describe the man, mature in years, who lurched (?) all others of the garland, and returned from the neighbouring continent, its friendship secured, the traducers of Ceylon—*Pars Indorum millesima sed vocalis*—confuted, his brows bound figuratively with ears of paddy? Not by the title of Elder Statesman, for that term borrowed of an Eastern race calls up the expositor of a fugitive and cloistered virtue, not him who in the heat and dust of battle still opposes himself. Seemlier to name him our Eldest Statesman, not in years,

but by reasons of the 'gravity and affability which is gotten with judgment of learning.' Scholar and Statesman! to how few have both titles been given. How few have tasted the satisfaction of looking back upon a life so rich in hopes fulfilled and purposes gained, a life which epitomises a period of political development, and a reputation untouched by 'pride which out of daily fortune ever taints the happy man, or defect of judgment to fail in the disposing of those chances which he was lord of.' Of him the ancient tag transformed could truly say: *O felix opportunitate vitas.*"

Sir Baron's able statesmanship, reinforced by his exceptional knowledge gained through travels and contact with eminent statesmen, and his determination to do his duty by his people, have been largely responsible for the unique position held by Ceylon today in the history of the Island. In 1927, he attended the All-India Oriental Conference at Allahabad, as a representative of the Royal Asiatic Society (Ceylon Branch). In 1928 he attended the Congress of Orientalists at Oxford in a similar capacity. In 1931, he paid a visit to Travancore on a holiday as a guest of the State. Early in 1935, he represented Ceylon (with the Auditor General) at the International Railway Congress at Cairo, at which important problems, bearing on transport, were discussed. On May 6, he represented Ceylon at the Silver Jubilee celebrations of Their Majesties, King George V and Queen Mary, in London; and again with Sir Waitialingam Duraiswamy (Speaker of the State Council) at the Coronation of King George VI, at Westminster Abbey, on May 12, 1937. In between, he attended the Centenary celebrations of South Australia, as an Empire Parliamentary Delegate from Ceylon. He specially visited Mysore, in 1940, to lay the foundation stone

of the Buddhist Vihara at Bangalore, on land gifted by the Mysore Government.

More recently this 74 years old statesman travelled nearly 4,000 miles in India, on a Food Mission to procure sufficient supplies of rice and foodstuffs from the Indian Government. He visited Madras, Bengal, Orissa, Bombay and New Delhi, where he was granted a patient hearing by H. E. the Viceroy, the Provincial Governors and the Commerce Member for India. Largely as a result of this momentous mission, there sprang up the suggestion to appoint an Ambassador of the Ceylon Government at New Delhi "in view of the urgent need of creating a better understanding between

India and Ceylon and of securing the speedy settlement of problems of mutual concern that arise from time to time between the two countries including questions of food supplies from India." The proposal received the blessing of the Secretary of State for the Colonies, and the assent of the Indian Raj. When the offer came to Sir Baron he had much hesitation about accepting it, but one doubts that he has ever felt, much less expressed, any regrets. He is confident that by his powers of negotiation and mediation, he will be able to make Mother India meet her obligations in respect of the supplies of food to Daughter Lanka. Of course, there are those who do not share his opinions, and doubt

the value of his sacrifice, for one of his age, so far as ultimate results are concerned. Nonetheless, Sir Baron has placed his services at the disposal of the Government in the best interest of his country. That is the man in him! As Special Representative of the Government of Ceylon at Delhi, he has a stupendous task which he is well-fitted to undertake, even though it demands his most constant and vigilant attention. One can only hope that in exchanging the turbulence of party politics for the dignity of ambassadorial rank, Sir Baron would bring to bear the political experience, tact and patience he has been wont to exercise hitherto.

Sir D. B. JAYATILAKA

By E. S. JAYASINGHE

[We received this article from Mr. Jayasinghe in June 1943, just a year ago, with a request for publication in an early issue of *The Buddhist* but as the subject of the article was then living and would have resented any glorification of himself in these pages we laid it by.—
Editor, *The Buddhist*.]

Knight Commander of the Most Excellent Order of the British Empire, late Vice-President of the Ceylon (Reformed) Legislative Council, Leader of the State Council, Founder and President of the Young Men's Buddhist Association, First Hon. Chief Editor of the Sinhalese Etymological Dictionary.

The first piece of cheering news that greeted my ears to-day on King's birthday was the conferment of the imperial honour of Knight Commander of the Most Excellent Order of the British Empire, on Sir Don Baron Jayatilaka. Knowing as I do Sir Baron and having come into contact with him on various matters of public interest I thought my duty was to place on record, to the best of my ability and powers of expression and appreciation, the public services of this great man. He was born many decades ago in a hamlet of little importance in one of the outskirts of the City of Colombo. To-day it must be said without any fear of contradiction that he is one of the greatest men born in this island.

Many many years ago a lad of easy gait and comely in appearance

was seen walking every morning along the banks of the Kelaniya River towards Vidyalandara Pirivena of great repute. He came there for his early education at the feet of the great oriental scholar Ratmalane Dharmarama of revered memory. His mother, it would appear, would call her son, who was to be one of the greatest men in the future, and tell him to remember that he was never to take any food or fruits to be found in the pirivena grounds but to return home to take his meals.

Young Jayatilaka continued his studies for some time and when his Guru found him to be efficient in his studies he was sent for the study of English Language and Literature. He was sent to Wesley College, at that time one of the foremost public schools of the island. He was admitted to the lower school and he carried away almost all the prizes. After some time he graduated from Calcutta University. Some time later he left College and settled down in his village with his parents where he lived a life of comparative insignificance. He was unknown in his village and

had very little to do in common with the country folk, but he patiently waited, because he felt that he was carved out for a great career.

At that time Colonel H. S. Olcott, later President of the Theosophical Society, accompanied by Madame Blavatsky of occult fame, had visited the island and had initiated a scheme of education which was to take the place of the missionary schools then functioning in the island.

The Buddhist leaders who had joined Colonel Olcott and opened a few Buddhist schools in the island were looking about for competent persons to become the Principals of these institutions and their eyes fell upon young Jayatilaka and he was appointed Principal of Dharmaraja College, Kandy. He left to assume the post accompanied by Anagarika Dharmapala, founder and first Gen. Sec. of the Maha Bodhi Society, India, who was a great admirer from his early days of Sir D. B. Jayatilaka.

I do not think that the first Principal of Dharmaraja College would himself try to maintain that

he did much for his new charge. He had a solitary school building and a ramshackle boarding house. He improved them, in which task he was very much helped by his first assistant, the then Headmaster of the school. When he was there, it must be said to his credit that he took a great deal of interest in the social and religious life of the Kandians. He travelled extensively in the Kandy district and spent considerable time in the Buddhist archives and enriched the ancient Buddhist scriptures to a great extent. After a time he left for Colombo and spent some time in his native village. He was offered, and accepted, the Principalship of Ananda College vacated by Mr. A. E. Buultjens of Cambridge, who certainly did much for Buddhist education in the early stages.

About this time the Buddhists of Ceylon were very irreligious and intemperate. Some natives of the Southern Province whose name became a household word later established for the first time a Temperance Society which rose like a wave and submerged the whole island. Meetings were held throughout the island and one of those who took a prominent part in them was Sir (then Mr.) D. B. Jayatilaka. He made many notable speeches and some of them are remembered even to-day. It can be said with truth that these meetings exercised such an influence over the people that it had a far reaching effect on them.

After leaving Ananda College Mr. (now Sir Baron) Jayatilaka went to England and entered Oxford University. He moved about freely with great charm and distinction among the professors and he graduated from there and was called to the English Bar. Returning to the island he practised as an Advocate of the Supreme Court though he appeared not to have been a great success.

About this time there arose certain misunderstandings between the Moors and the Sinhalese. Some trouble started in Kandy, followed by riots in Colombo and elsewhere,

and considerable damage was done by the Sinhalese to the Moorish traders. The civil authority at that time became panicky and the Governor placed the country under Martial Law. This was followed by a long period of gloom. Many public leaders were arrested and detained in prison and among them was Sir (then Mr.) D. B. Jayatilaka. The public rose in great protest and representations were made to the British authorities with a request for an impartial enquiry. This was granted and a Commission was sent. The report of the Commissioners was favourable to the Sinhalese and a delegation was sent to England. One of the members of the delegation was Sir Baron Jayatilaka. He gave of his best to the country and at the request of the Secretary of State he drafted the memorandum, which was considered to be one of the best ever written on the subject. The result of these efforts of the people resulted in the appointment of the Donoughmore Commission, which led to the inauguration of the State Council in the year 1931. There was a general scramble for seats. Sir James Peiris stood for the City of Colombo, Mr. Jayatilaka for the Colombo District. Sir Ponnambalam Arunachalam put himself forward for another. Some time after he was returned uncontested for the Kelaniya seat and thus he took to politics.

As a politician he was not a great success. It is true that he made some very notable speeches which were short and to the point and his budget speeches in introducing the supply Bills were characteristic. He was elected Leader of the House. His work as Minister of Home Affairs was to a certain extent a success. His ordinance to improve the position of the chief Headmen had a great redeeming feature, he was to improve their position by stages and order (*sic*). He put his hand to many things but did not make a mark in all of them. He was assertive and thought very often that he was

right. As a school-master he was not a great success. He edited and revised many Sinhalese classical works and was the Honorary Chief Editor of the Sinhalese Etymological Dictionary. But he is an emblem of purity and dignity of character. No harsh word ever passed his lips and never an act of evil did he do. He was very modest in his habits and lived always a life of great simplicity. In private life he was most lovable: he stuck to no formalities. He can be seen at any time and on any matter. One finds him seated at his desk early in the morning. He is never brusque or officious. In an evening you find him in the best of humour lounging in his long easy chair with the air of one who has nothing to do and much leisure.

He married a daughter of the late Pandit Batuwantudawe. She was one of the foremost ladies at the time and was very lovable and very popular. She predeceased her husband. Of their wedlock there was no issue. They spent a life of sweet domesticity. They both loved flowers and fresh air. Of an evening one found them in the lawn reading. It is often felt and said by people who best knew and understood Sir Baron Jayatilaka that if he had not taken to politics but had spent his time for religion and literature he would have led a more useful life. He would have been another Sir Radhakrishnan in religious literature. It is a strange thing with the world that it waits till the death of a person to publicly appreciate his life. This is a travesty. Let us hope that in the case of Sir Baron Jayatilaka this will not be so and the custom will be reversed and Ceylon's appreciation of one of the greatest Ceylonese in modern times will be expressed in his lifetime. The whole country as one man with hands folded fervently will wish Sir Baron Jayatilaka a life of great prosperity, long life and happiness.

Saranath,
Kelaniya, 1-6-43.

Sir Baron Jayatilaka - the Man & the Schoolmaster

By E. A. L. W.

[Specially written for "The Buddhist".]

Sir Baron Jayatilaka (then Mr. Jayatilaka) came as Vice-Principal of Ananda College in 1898 during the Principalship of Mr. A. E. Buultjens who was a gifted and excellent teacher. Mr. Buultjens had been engaged in the Buddhist Educational Movement from about 1887 and had rendered eminent services at a great sacrifice. Unfortunately, about 1898 he found the work increasingly difficult owing to circumstances beyond his control. The College needed at this hour a Principal who could work in harmony with the governing body, and such a man was found in Sir Baron who became Principal in 1900.

Within a short time, the boys felt that a great controlling agency was at work. He maintained the discipline of the College at a high level and administered its affairs with great efficiency. He was able to secure the assistance of men like Mr. C. Jinarajadasa who had just returned from Cambridge and Mr. V. I. V. Gomis who came to Ananda after a brilliant career at St. Thomas'. These and other assistants—some of them non-Buddhists—worked cheerfully and loyally under Sir Baron. Then, as later, he placed implicit faith in those who worked under him and never interfered with their work. Some of his students did exceedingly well at examinations, one of them winning the English University Scholarship in 1904. Sir Baron was a kind-hearted man and loved his pupils and took a keen interest in them, but he refrained from showing his feelings. The inevitable result was that his pupils feared and respected him but did not love him, as they would have done if they knew the kindness that he concealed under a somewhat stern exterior. An old pupil bantered him about this a few years ago and told him that he resembled a mid-Victorian father who thought it improper to shew his love for the

children and felt that the children should only respect him and fear him. His reply showed that he had not changed with the times. He laughed and said, "Some of these young fellows, at least two of them, had plenty of conceit and my method was the best. I think it did you a world of good." That reply contained a veiled hint which the old pupil did not care to see. I left Ananda in 1902, and Sir Baron continued as Principal till 1907, when he resigned under the pressure of circumstances similar to those which brought about the resignation of his predecessor.

Nine years ago I was in charge of a Government Department which was partly under his control as Minister for Home Affairs. I worked under him for about two years and I look back with pleasure to that period. He had confidence in the Heads of his Departments, appreciated their difficulties and did not take a delight in interfering with them. It is possible that, occasionally, this policy of non-interference might have been carried a little too far.

He was accessible to all—even the poorest and the humblest—and treated them all with a courteous kindness which, nevertheless, did not encourage them to approach him nearer than they should. He was somewhat reserved and kept his feelings under control. I remember, however, an occasion when he showed how emotional he could be. A Religious Service was held a few years ago at the Y. M. B. A., the occasion being the opening of the Colombo Assizes by an old pupil of his. In the course of a short sermon, Baddegama Piyaratana, Maha Thero, remarked that one of the happiest men that day must be Sir Baron. To the surprise of many, Sir Baron said quite audibly, "Yes, yes, that is so" and then turning to his old pupil he said very feelingly,

"This is a very happy day for me. I came all the way from Nuwara Eliya to be present on this occasion."

As scholar, statesman and Buddhist leader he occupied a unique position in Ceylon and was justly regarded as the foremost representative of the Sinhalese Buddhists. But apart from these claims, there was something in him which enabled him to dominate without an effort every assembly he attended and win the respect and admiration of all. That something was his remarkable personality. One could say of him in all sincerity and without exaggeration what Lord Morley said about Gladstone:—"If he came in at that door at this minute, we should both sit up in our chairs, and pull down our coats. We should not speak quite so rashly, quite so much on the moment; we should think more, exercise a keener choice of words, and consider upon the turn of conversation. We should find ourselves—supposing we were so inclined—unable to say anything harsh, or cynical, or ignoble—certainly nothing ignoble."

NOTICE

A special general meeting of the Colombo Young Men's Buddhist Association (Incorporated) will be held at 5-30 p.m. on July 21 1944.

Agenda

- (1) Election of President
- (2) Consequential elections, if any
- (3) Memorial to Sir Baron Jayatilaka

D. N. W. de SILVA,
Hon. General Secretary.

Sir Baron Jayatilaka - the Man & the Politician

By Mr. Geo. A. WILLE, M. S. C.

[Specially written for "The Buddhist"]

I have been asked to say something on Sir D. B. Jayatilaka as a man and as a politician. The two can hardly be separated, in his case at any rate, as his integrity as a man characterized him as a politician. It has sometimes been asked what connection there is between character and public life. The career of such men as Sir Baron gives the answer. But for his good life as a man I do not think he would have commanded the influence he did as a politician or been actuated by the same high principles as a politician.

The motives, it has been said, of a public man are not altogether unmixed, and perhaps occasionally Sir Baron allowed his better judgment to be overruled by external pressure, but what struck me, taking his life as a whole, was that he had that moderation of view and desire

to be fair to others which are so essential for statesmanship. In a country with conflicting creeds and political tensions arising from superimposed rule, these qualities can often easily be overborne by patriotic passion. That Sir Baron was able to exhibit them as marking the general tenor of his career was therefore all the more creditable to him.

His rise as a politician was achieved by his determination to put his talents to the best use for the public good. I remember when he first entered the Legislative Council in 1924 he hesitated to lead the budget debate for the unofficials, as he was expected to do, and an older member who had sat also in the previous Council had to fill the role. But from the following year he took his place as leader of the unofficials and maintained it throughout, filling

the post of leader of the State Council under the new Donoughmore Constitution, and being elected to that office a second time, and retaining it till he resigned his seat as a member of Council with a view to serving as Ceylon's Representative in India.

Very often dissatisfaction was expressed with him as Home Minister on the ground of his want of assertiveness, but one can quite understand his attitude being dictated by a broader view of things and a deeper sense of responsibility. On all such occasions he held his own in reply, and the esteem in which he was held as a scholar, a religious man, and a wise politician generally, helped him to maintain his position.

"D. B." Jayatilaka

By Dr. ANDREAS NELL

[Specially written for "The Buddhist"]

Conspicuous among his countrymen for his scholarship, and attaining political eminence though devoted to books and study, Sir "D.B." was an enigma to those who did not know of his habit of early rising. Up before dawn and seated at his desk he was able to solve many problems which may have taxed a mind wearied at the end of a day of arduous work. When it was necessary to consult him on any subject, one had only to go to his residence before dawn to meet him without fail. This early rising was one of the secrets of his ability to overcome obstacles. Another asset was his promptitude of action when the facts were plain. Among many instances, I quote one; when the Elara sohana was being cut into by a U. D. C. road-contractor for removal of

cart-loads of bricks and earth, a telegram of appeal was sent to him about 5-30 p.m. Next morning the work was found stopped on instructions from Colombo. Anuradhapura owes him a debt of gratitude for that.

Too often, he was too lenient to peccant employees in associations of which he was president, and justice was displaced by mercy and charity towards the undeserving. This disposition caused him vexations as Minister for Home Affairs, but he would not in any capacity alter his own nature and swerve from the course of conduct which to him was the right course. Others have paid tribute to "D.B." in many aspects; the Editor will permit me to confine myself to these few remarks about a life-long friend,

a most lovable man, whom I also admired for his great qualities, the greatest of which was his Equanimity.

Not in the proud attitude of "let the dogs bark, the caravan moves on," but like the firmly based rock against which a thousand waves dash in vain, his mind was steadfast and calm against the petty assaults of political careerists and other political opponents. Nor did he quit the field of conflict in debate without a serenity and dignity which I felt was characteristic of his equanimity. The perplexities of his last enterprise did not perturb him nor was he worried by criticisms of his action or inaction. His equanimity was steadfast and admirable.

THOUGHTS ON A VEDIC HYMN.

BY "CONSIDERATOR"

"FROM THE UNREAL" One needs to be very much concerned at the amount of time still being wasted by certain earnest young men who want a revolution, self-rule (of country) and a thousand and one other political expediencies.

True, possibly, that the middle-aged do not seem to have much to give and that some other, the very-middle-aged, with but one or two rare exceptions, have badly let down youth, not that youth has altogether realized quite how much. Yet this is neither reason nor excuse for the present book-intoxicated moderns who shew themselves possessed of an inefficiency, thoughtlessness and shallowness which augurs well for their following even more surely in our middle-aged footsteps. And, in their turn, as they become our age, even more efficiently letting-down those who will be now their present age than even any of us passing ones have done in our time of (mis)rule instead of guidance.

Do not make a further mistake and think that this is to find fault with you or even some of us, in the old sense of the term 'fault' or that it is to be considered blameable in you—not so, yet! It is entirely the fault of our past and present (to date) educational system and outlook and of those who run it—a system foreign to our own needs and culture and alien fundamentally and objectively to the New Era either West or East. It is the fault also of your kind but equally miseducated or misguided parents who, having the intelligence to see the need of education, had neither the foresight to comprehend to what end or aim, and were, like you are, under the 'mayic' illusion: they took and take for 'real', exams now prostituted and which now too often are merely tests of poll-parrotting, ruinous to the intellect as are several once honourable and meaningful degrees which now have neither experience nor even knowledge behind them.

FORSYTHE AND NOT FORESIGHT A possession is not knowledge: a possession of a certificate or sometimes even a degree when entirely 'external', is no more a guarantee or sign of the holder being that which he is supposed to be, than is the robe of a bhikkhu a guarantee that the wearer is a practiser of Sil, an acceptor of Vinaya and a true Dhamma follower.

To call 'old fashioned', neglect or eschew that home-rule which is the rule of self (See Dhammapada) in no way alters the consequences or a Law which is a fundamental, scientific, Dhammic fact. *Rule of oneself must come before Self-Rule (Home-Rule) can see advance.* How few of you see this! It may be because, used in not quite the same sense, a conquering nation holds it so often as an excuse for that which no conqueror ever wants to do or because, in truth, the war has touched neither you younger people nor quite a few as yet among your elders and thus there is as yet no means for such to perceive before you a world which you can't perceive; a world the result of a total lack of foresight, also a result of the non-self rule and utter selfishness of the generations immediately preceding yours—but mistake not, if the Europeans combined all three, Ekneligoda equally had the first!

If a king, minister or ruler is bad, by all means eject it, from one's country as from oneself, but with **RIGHT not WRONG UNDERSTANDING!** And, even if you have to seek the aid of a stranger, whether psychology or kings, make sure that you possess the power to eject it/him/them in turn, if necessary! *But*, to avoid all such complications, be 'your own light in your own island' and, tho' Lanka is one's national home and island, there is one yet nearer to each one of us, our own self, being certain of our aim and knowing our real heart de-

sires. Young men, your grandsires knew their suitable to their era: do you yours?

THE 'FUTURE' IS HERE NOW! Although it may be true to say that if the generation immediately before mine is known chiefly as one of bombast and *laissez faire*—my own, one with an inefficiency much more real than apparent—they both had at least three good qualities, an anchorage, even, of sincerity, purpose and faith: this, in the governing class, especially.

Now all seems adrift in a samsaric sea of Joadish flippancy and Hogbenish impishism which has none of the depth and aim of 'Shavian puckishness' Of Mr. Hogben, I can only say that I do not think I know of two books ("Mathematics for the Million" and another) which I would rather have in my reference library or have recommended more, yet which, because of one unfortunate and devilish flaw running like a streak through each, I would be less likely to recommend or give to any young person in their formative years.

Yet, how great a pity and waste of opportunities if the immediate generation was to go down as one devoid of these virtues of sincerity, purpose and faith. (N. B. 'Real faith', not that counterfeit against which Mr. Hogben inveighs, *mis-taking it for real!*) Or else to go down, as certain noisy, ranting, all-knowing young men seem like to do, with these three qualities in an excess and welded to a depth of ignorance that was never possessed even by my generation or its predecessors. We may have seen the world and lived in it in a distorted manner, but we did live in a world of facts, happenings and experiments as solid as money and that which we could make with it, at least, investing for a future which, because our investments, though worldly-solid, were of samsaric material, has

been bomb-blasted from our hands. The 'Kingdom of God' first is a practical necessity.

But you, possessors of tools of knowledge such as we never had, living in a 'future' which is 'now', make a mistake and think your tools are knowledge and reality combined: a clattering of even silver spoons and forks and Sheffield-bladed knives no more mean a feast than does the ring of mammoths mean a harvest of paddy. Sparkling and noisily weilded tools no more mean substance than a hoarding poster means an eatable meal. Paper can be masticated and even passed through one without harm. But one would be sorry for that person who might think that by eating even the best American Magazine coloured advertisements of hams, eggs and tinned fruits, sufficient nourishment might be obtained!

".....LEAD US TO THE REAL" Comparisons are said to be odious: comparisons are truly too often misleading and parents of ignorance. Book-learning becoming a substitute for your father's scholastic ignorance, and, being devoid of his experiments in life and experience and without that meditation conjoined with observation which might turn it into knowledge, is a fall for you and not a rise. His *konde* may conceal more solid worth than your cropped hair hides future prosperity, even as Samson, shorn of his locks, was deprived of his strength!

By the way, don't run away with the idea that I wish to revive a fashion which I do not follow! I quite realize that that world and fashion to my readers has passed and that, really, IS THE POINT OF THIS ARTICLE.

This, a New Age, here already, I have realized. You, O too many readers of this, have not! A special, a so-called 'advanced group' among you, whose Society is far wider than this country even, exclusive of the U. S. S. R., are merely substituting one phantasy for another, and whereas, even if the jewels were

synthetic, our crowns at least were of gold, your crowns you are making with card and tinsel, the whole a fake and worthless in any field of reality or value.

It is a problem and because this article has a sequel as long as this already printed negative part, but positive and full of suggestions, so this has been written. Of that sequel, its printing will depend upon you in this wise:—

'YOU, US Though ungrammatical OR WE?' cally put, it is not less a problem and a serious one at that. It is the matter of leadership. I and my age belong not to your generation in years or upbringing—you were born with bombs, aeroplanes, telephones and radio, the refrigerator age! When we were born some of these things were rich men's hobbies, some had not even been invented! And so, by your finding we know nothing and can teach you nothing, and, tho' the notes of the second part are being kept, at the moment it does not seem worth while printing them. For and actually, their printing is to be left upon your decision and answer. How much time must pass before that may be, depends upon how soon your meteorites disintegrate, leaving you to perceive that what you now take for light and advancement is really darkness and retrogression. Prof. Joad has done a somersault; Mr. Beverley Nichols is no more a preacher of pacifism and even Mr. Paul Brunton is said to be a disappointed man. To the latter, however, I shall presently return. As for Mr. N and Prof. J. as for others—of course it is no sin to change one's mind, nay, it is often a sign of growth, that is when the change is formative, natural, calm, steady and perceived by all, unfolding like a leaf or flower bud, the pupils growing with the guru: but, when one accepted as a leader, a finished article, shouting from the house top with but one voice and one special form, presently descends and comes out of the front door in different clothes and even face and voice, it is a crime against Society. For

where stand his admirers, worse still his students? Are they left fit to lead? Even to stand? It is a shattering which may even spell ruin for some.

Some, in your hearts, may have already perceived this, some not knowing what to do and even the stronger not yet having the courage and will to acknowledge it. It takes courage, much courage, a manly courage to admit even to oneself in private that one has perceived incorrectly: some prefer to take the disintegrating course of hiding it in their subconscious mind instead of braving the laughter of those who, though utterly wrong and going straight to destruction, are yet in the majority and ruling, and therefore called 'sane'—this to do is most difficult of all. But someone must make the endeavour. Someone must be first. Why not you?

IT IS REQUIRED... The leadership of yourselves we cannot accept, we who may have at least two working decades yet ahead of us. You prefer not to accept ours. 'US' and 'YOU' being mutually liquidated, there remains 'WE', or, in short, co-operation. Your learning and our knowledge and experience. I put this as a tentative suggestion for I do not speak as a leader of a party but as an expresser of the feeling of some of my generation, all of us, you and we, very inarticulate as yet, still unseen while far mightier men endazzle: but even world figures pass awayAnd so, just one of you, wait not on your neighbour's action but do you yourself make a start of self-rule and planned development of self and then, one day one who can lead shall rise, it may be you!

"FROM DARK- Personally, I long NESS....." to meet one who is of your age or even mine, who combines my tested experience and your learning. When you can produce this man, one with all the qualities and virtues of the Senior S.....e (M.S.C.) and with his technical knowledge, which he at your age had no means of obtaining (it didn't

then exist) and which now is to be found in books read by you, and which, though you are examined as regards the text, is too seldom by you practically applied, least of all by critics of the academical bench of class and common-room. At times, get out of your benches and arm-chairs, your libraries and your lecture rooms, your class rooms; get experience (and health) by actual trials of self, in your youth, *now!* You will then become worth listening to and following: agriculturists, sanitary surveyors, some doctors even; teachers, monks and bhikkhus and the dozens left unadumbrated, all, each in his own line, jointly as a whole: desire to get it; ask to get it; **GET IT!** Then we may proceed. It is said "There is no time like the present"—The world has had a bad fall, many are stunned, many also are the unawakened even yet. Messrs. Nichols and Brunton once gazed on Shangri-la from the pass above. Shangri-la is still there, no myth, but very empty even now, but so near, and, even now, for preliminary preparation, there is no better guide than that put before you in Mr. Paul Brunton's book "The Quest of the Overself."

And, whatever you may hear, whispered in your desponding hours, shouted when you are more robust, remember these two things which are warnings of danger as well as of advice. (1) On p. 19 of "The Quest of the Overself" regret is expressed and disappointment that things are not as at first when his enthusiasm was aroused and he says (the italics, note, are Mr. Brunton's, *not mine*) ".....(the place) no longer attracts me, but the Maharishee remains ever the same, *my most revered and most beloved Master.*"

"...LEAD US The second is this: **TO LIGHT.**" whatever Mr. Brunton may later say, even if like Mr. Beverley Nichols (in a recent number of the "Illustrated Weekly of India") he recants his earlier sayings, beliefs and actions—know this (and know also, that if ever I recant what I have said, now or at any time, know that it will be because of some mental illness that has over-

taken me; that something has bewitched me, making me irresponsible for my actions and sayings) *know this*, that I also have practised certain things, have tested certain directions, have striven inwardly as outwardly to walk the Middle Way, *proved what may be proved.* One day a book may be written about it and my name disclosed. For the moment only this can be said and this remains even if the Arahants of old, the saints from the time of Milarepa were to return and with a living Maharishee were to recant, **IN NO WAY would be affected The Teaching** as given in the Pāli Canon, by Eastern Rishies or the Maharishee of this day, *as written in old time NOR in its modern exposition as given in "The Quest of the Overself"*—which is at base Abhidhamma, Path of Purity, *Ānāpānasati*, the latter the foundation when with Right Living joined. I, others, even our words shall quickly pass away, but the Teaching, Dhamma, remains revealed and re-revealed. **THE PROOF IS FOR EACH ONE WHO STARTS, closed only to the weak in spirit, heart and action, BUT OPEN TO ALL WHO IN HEART, IN DAILY LIFE, DARE TO LIVE AND ACT!** The Westerner, the Anglo Saxon and *you also* may commence thus in general and in detail as in modern tongue Mr. Paul Brunton has re-revealed. **THE WAY IS NOT CLOSED**—I also have gazed on Shangri-la and took a few steps onward, then, perhaps I was

foolish or not ready or subject to maya—I descended to a plain...It may be that it is the snow particles which are frozen on my eyes or that others' company for the moment blocks my view and that really I do not stand at the entrance gate once again.....In company let us proceed, the Vedic Hymn come true on Full Moon Wesak day in Light of Dhamma, with us when also Dhamma Teaching shall be practised.

Our ancient Kings built tanks, but after they had conquered, the old cities had Siva Temples as well as Buddha Viharas in the spirit as well as word of Buddha's teaching and to this day our temples shew the same tolerance in right proportion, even if now not quite complete since history's expansion, a figure of one more 'god' must soon be added. But that also shall come.....But this is a digression and out of theme.....Let us proceed and you have something to give, even if by an unpractised hand, yet valuable to us because it will be knowledge or a step thereto—don't leave all to your neighbour but do you act, then write to the Editor concerning the results for others' encouragement and remember and forget never—to read is not enough. I now write, I may write again, but **YOU**, not **I**, are the important being—no one can taste or walk for you—you are the act—'Even Buddhas do but point out the Way'....."He, in meditation sits—Walk on!"

A PRAYER

(from U. E. R. to D. S. S.)

O Agrinister D. S. S.,
 You're, sure, a farmer gay,
 But with small English, French still less,
 You call me Rāma-gè.
 My name means neither "Rāma's in"
 Nor "sprung from Rāmas' line";
 If you my plaudits hope to win,
 Say not, "The toddy's mine."
 "What's in a name?" though you may say,
 My name, prithee, don't damage;
 Nor Rāma glum nor Rāma gay
 Am I, but simply Ramage.

ANON.

The Buddha's Way

A Poem by James Arther

BOOK II: CANTO 6: THE SISTER QUEEN

Nor causing envy in thy heart to rise,
wholly devoted to thy sister's weal,
whose frailty has since youngest days thy strong
motherhood instinct to her service roused,
most lavish on her care and safety spent,
O thou, great queen, and greater mother ever.

Then came that day when to thy sister's side
in early morning summoned, in thy ears,
having first told her lord, she poured the tale 420
of her dream vision and its glad import,
which made thee double for her health thy cares
and for the life that in her womb she bare,
when soon (was it a fortnight or a month?)
thou foundst thyself in the same happy state,
and wert of thy dear charge released or ere
Mahamaya: the reason why alone,
not then by thee attended, the first time
in her young life, she travelled home
on that great day when at Lumbini grove 430
she unassisted to her son gave birth,
a few days after thine own child was born.
And when that news Kapilavasthu reached,
what tears it from thine eyes did press
and groans from thy breast of regret that fate
had been thus cruel to rob thee of the chance
to serve her in her greatest hour of need.
Who knows the ways of heaven and their intent?
Withal, the self-same day returned, of both,
mother and child, thou tookst immediate charge, 440
for the poor queen, her ardent nature driving,
of no half-measure knowing, no holding back,
and always mindful of her vision-dream

and the import of its message mystical,
had drained herself of her last ounce of strength
and vital force for her most precious charge.

Sweet mother-queen, to heaven gone, full paid
was thy great sacrifice and thy son's debt,
when there he taught thee the Good Law, what time
he had achieved Enlightenment. 450

But, Foster Mother, thou wert left behind
alone, to be a mother to her child and thine,
and well thou quitst thyself of thy great task:
one's life laid down for it gains merit great,
but greater glory brings for it to live.
Under thy wings queen Mahamaya's son,
Siddhartha, and Nanda thy son, grew up
to healthy, strong and loving boys and youths.
And not to these alone whom thou didst feed
of thine own heart blood was thy tender care 460
in jealous stricture close confined, as oft,
alas! in motherhood perverse is seen,
love for one's own with hate for other's child
lodged in one heart should cherish both alike,
but as the ocean to her bosom clasps
from everywhere, all rivers running swift
towards her embrace, so thou Pajapati
true mother wert to all the Sakyan boys
and girls that round Siddhartha and thy son
were growing up, pleasant playmates in youth, 470
proved faithful friends (save one) in manhood's prime
when called to choose, or pleasures of the world,
or with their prince a homeless life to lead
for love compassionate of humankind,
to save from pain and sorrow erring man.
Mother, thy love has led these children right!

Asoka from his Inscriptions

By P. E. W.
[Concluded]

We next turn to the political side of Asoka's rule. From the Kalinga Edicts we see that his was a benevolent paternal despotism. Addressing his "High officers" in charge of the administration of cities Asoka says:-

"Whatsoever I view (as right) I want to see how it can be carried out in practice and fulfilled by proper means. And this is regarded by me as the principal means to this end, viz. (to give) instructions to you. For you are placed over thousands of souls with the object of getting to the people's affection.

"All men are as my children, As, on behalf of my own children I desire that they may be provided with complete welfare and happiness both in this world and the next, the same I desire also for (all) men."

Asoka sought the happiness of all beings. In Rock Edict XIII he says:

"Indeed, His Sacred Majesty desires towards all living beings freedom from harm, restraint of passions, impartiality, and cheerfulness."

We can gather from his inscriptions information regarding his officials and the system of administration.

In pillar Edict IV Asoka says:

"The Rajukas have been placed by me over many hundred thousand lives. What is their (administration of) Law or Justice has been made by me subject to their own authority, so that the Rajukas, assured, and without being afraid, may set about their tasks, distribute the good and happiness of the people of the country, and also bestow favours. They shall

acquaint themselves with what causes happiness or misery, and, with the help of the pious, admonish the people of the provinces that they may gain both here and hereafter.

"The Rajukas, too, are ready to obey me. They will also obey the Purushas who know (my) wishes; they will also exhort those (peoples) that the Rajukas may be able to please me.

"Indeed, just as a man, after having entrusted his child to a skilled nurse, rests assured with the thought 'the skilled nurse will be able to keep my child well', even so the Rajukas were created by me for the good and happiness of the country people.

"In order that these, being free from fear, misgivings and distracted mind, might apply themselves to their tasks, independence of the Rajukas has been ordained by me in the matter of Law and justice."

Thus his policy was to repose full confidence and powers of initiative in the civil servants. He realised the value to efficiency of mutual trust between master and servant.

In addition to institution of Royal Progresses through the country, he made his mahamatras (ministers) tour the country regularly, to see that justice was dealt out evenly. The Kalinga Rock Edict I says: "For this purpose has this edict been inscribed here that the city magistrate may strive all the time that there might not be the imprisonment of the citizens or their torture without cause. And for this purpose shall I depute every five years (a mahamatra) who would be neither harsh nor violent but considerate in action (in order to ascertain whether the Judicial officers) understanding this purpose are acting thus as (is) my injunction."

King Asoka was available to his subjects at all times. He considered himself on duty at all times. The Girnar inscription says: "In times past there was not before

at all hours discharge of administrative business or the receiving of reports. So by me has this been arranged; at all hours, when I am eating, or in the harem, or in the inner apartments or even in the ranches, or in the place of religious instruction, or in the parks, everywhere, Prativedakas are posted with instructions to report on the affairs of my people. In all places do I dispose of the affairs of the people."

Likewise we see that he pays due attention to the opinion of his council. The same edict continues:

"If an urgent matter has been assigned to the Mahamatras and if in connection therewith a debate or deliberation takes place in the Parisad, then without a moment's interval should it be reported to me in all places, at all hours."

In Asoka we have the unique case of a powerful ruler who has for ever cast aside ambitions of further conquest. We see he was no imperialist any more. In Kalinga Edict II Asoka outlines his foreign policy thus: "It might occur to the unconquered borderers (to ask:) 'What does the King desire with regard to us?' This alone is my desire with regard to the borderers; (that) they may understand that the King desires that they should be free from fear of me but should trust in me; that they would receive from me only happiness and not sorrow; that they should further understand that the king will tolerate in them what can be tolerated, that they may be persuaded by me to practise Dharma or morality; that they may gain both in this world and the next.

"And for this am I instructing you that by this I render myself free from debt (to animate beings) that I instruct you and make known to you my will, my determination and promise, not to be shaken. Therefore acting thus, should you perform your duties and assure them that they may understand that 'the king is to us even as he

feels for himself, we are to him as his children."

Asoka's principles are equally praiseworthy. He always considered himself as owing a duty and a debt to his subjects, a feeling unique among sovereigns of the ancient world. In Rock Edict VI Asoka says:

"There is no satisfaction of mine in exertion and despatch of business. My highest duty is, indeed, the promotion of the good of all. Of that, again, the root is this; exertion and despatch of business. There is no higher work than the promotion of the common weal. And if I am at all making any exertion, it is in order that I may obtain the discharge of debt to all living beings, and make them happy in this world, while they may attain heaven in the world beyond."

Asoka, in the Kalinga Edict I, asks his officers to avoid excess in whatever they do. He says,

"There must you demand that the middle Path (i.e. moderation) be observed. But one cannot achieve success through the following traits, envy, volatility, cruelty, impatience, want of application, laziness and lethargy. 'That these traits be not mine' is to be wished for. The root of the whole matter is, indeed, steadiness and patience."

Asoka sought the real improvement of the individual, i.e. improvement from within. In Pillar Edict VII: "Thus saith His Sacred and Gracious Majesty the King: This advance in Dharma of the people has been promoted only by two ways, by regulation of Dharma, and by inner meditation. But of these (two), regulation of Dharma is of little effect but of inner meditation, (Dharma may be promoted) greatly. The regulation by Dharma is this, that by me is thus ordained that such and such creatures are not to be killed, as well as many other regulations of Dharma, such as have been ordained by me. But by inner meditation indeed, has been much promoted the peo-

ples' progress in Dharma, in respect of abstention from injury to life and from slaughter of living creatures."

We also learn from Asoka's inscriptions of the pilgrimages he made. In Rock Edict VIII he says: "His Sacred and Gracious Majesty the present King, when he had been consecrated ten years, went out to the place of Sambodhi". "Sambodhi" means most probably the place of Buddha's Enlightenment.

From the Rummindai Pillar Inscription we learn: "By His Sacred and Gracious Majesty, consecrated twenty years, coming in person was worshipped (this spot) in as much as here was born the Buddha Sakyamuni." A stone bearing a figure was caused to be constructed and a pillar of stone was also set up, to show that the Blessed One was born here. The village Lumbini was made free of religious cesses and also liable to pay only one-eighth share (of the produce).

We also learn from the Nigliva Pillar Inscription that "By His

Sacred and Gracious Majesty the King consecrated fourteen years, was doubly enlarged the stupa of Buddha Konakamana and (by him) consecrated twenty years, coming in person, and reverence being made, was set up (a stone pillar)".

Lastly we learn from his inscriptions the purpose of his so setting them up. In Pillar Edict VI he says: "By me consecrated twelve years was caused to be inscribed a body of Religious Edicts for the good and happiness of the people that they, making that their own, might attain to that and that growth of Dhamma. By me consecrated twenty six years was this Religious Edict caused to be inscribed." We have no inscription after the 26th year. Thus between the twelfth and twenty-sixth years of his reign Asoka set up his exhortations to posterity. Asoka wished that his successors would follow in his path. In Rock Edict VI he says his inscriptions are set up "that they may last forever and that my sons and grandsons and great grandsons may follow it for the good of all. But this is diffi-

cult of achievement except by great and sustained effort."

These and many more were the Dhamma-lipi or religious edicts set up by the Great Asoka. We see from a study of them that Asoka was a man far in advance of his age, an enlightened ruler who tolerated all sects and pursued the ideal of the brotherhood of man, a ruler whose vision was that of promoting the physical happiness and moral elevation of the whole world.

Now we can appreciate the truth of Wells's estimate of Asoka—

"Amidst the tens and thousands of names of monarchs that crowd the columns of history, their majesties and graciousnesses and serenities, and royal highnesses and the like the name of Asoka shines and shines almost alone, a star. From the Volga to Japan his name is still honoured. China, Tibet and even India, though it has left his doctrine preserve the tradition of his greatness. More living men cherish his memory today than have ever heard the names of Constantine or Charlemagne."

THE FUNERAL OF SIR BARON JAYATILAKA, K. B. E.

"No man in Ceylon in the last three or four hundred years received or deserved greater honour than Sir Baron Jayatilaka." Thus spoke the Ven. Pelene Sri Vajiranana, Nayaka Thera, addressing the vast multitude of mourners that filled the General Cemetery at Kanatta, Colombo, yesterday evening, and overflowed the neighbourhood for several acres around.

The truth of this statement was proved, if proof was necessary, by not only the immensity but the representative character of the crowd that assembled to pay their last respects to the dead leader.

His Excellency the Governor, Sir Andrew Caldecott, was present attended by his Private Secretary, Mr. D. W. B. Baron. The Colonial Office was represented by Dr. William Clyde, Food Advisor. A Senior R. A. F. officer of the Supreme East Asia Command Staff represented Lord Louis Mountbatten. His Excellency the Commander-in-Chief was represented by his Chief of Staff, Mr. M. S. Aney represented the Government of India. Swami Siddharananda represented the Ramakrishna Mission. Mr. I. X. Pereira and Mr. H. M. Desai represented the Indian Mercantile Chamber.

The Mayor of Colombo, Mr. R. A. de Mel, appeared with his mayoral chain. Others present included the three Officers of State, the Chief Justice, (Sir John Howard), the Ministers of State, the Ven. F. L. Beven, Mr. J. A. Clubb (representing the Chamber of Commerce),

Mr. R. Mann (representing the Ceylon Estates Proprietary Association), Capt. W. G. B. Beauchamp, C. R. N. V. R., and heads of departments and Municipal Councillors.

As announced earlier, the funeral procession started from the State Council at 3 p. m. It was nearly a mile long and more than 250 societies took part in it with their banners, standards and decorated carts. Thousands of school children were there, and crowds had come from all over the Island regardless of personal inconvenience and difficulties of travel.

In the morning all Colombo roads led to the State Council where the body lay in state. In the evening all the roads led to the General Cemetery.

From the State Council reception hall to the decorated hearse the coffin was borne by the Ministers and other members of the State Council. The hearse was thereafter drawn all along the decorated, white-sand-strewn route of five and a half miles by members of different societies.

Large-sized portraits of Sir Baron were carried ahead of the procession. Some carts threw puffed paddy along the route; others sprayed scented water.

School children led the procession. They were followed by members of the numerous societies with which Sir Baron was connected. Then came the decorated carriage bearing the

oak coffin which was covered by a wealth of floral wreaths. Family mourners and close relatives and friends came up immediately behind.

At the main gates to the cemetery His Excellency the Governor and other official representatives mentioned earlier took up their positions immediately behind the hearse.

After the hearse made its final halt in the cemetery, the members of the Colombo Y. M. B. A., led by Mr. A. E. de Silva, Mr. D. S. Senanayake and Mr. H. W. Amarasuriya (Vice-presidents) shouldered the coffin to the pyre.

The religious rites (pansakula ceremony), were performed by the Ven. Heramitigala Dherananda Nayaka Thera, representing the Malwatta Chapter of Buddhist Monks, assisted by 250 other bhikkhus. Several thousand monks were present.

Funeral orations were delivered by the Ven. Lunupokune Sri Dhammananda Nayaka Thera, the Ven. Baddegama Piyaratana Nayaka Thera, the Ven. N. K. Sri Bharatindra Nayaka Thera and the Ven. Pelene Sri Vajiranana Nayaka Thera, after which the pyre was set alight by two nephews of Sir Baron, Mr. S. Jayatilaka and Mr. Felix Amarasekera who was his Private Secretary in New Delhi.

"The Times of Ceylon"—4. 6. 44.

Book Review

Buddhism as Personal Religion

Thanks to the Public Trustee, Dr. B. M. Barua's recent lecture on the above subject was made available in book form towards the end of April. Printed in excellent type and handy size (demy 8vo., 13 pages) the lecture is very readable though disappointing to us of the Theravāda school. Considering the reputation of the learned lecturer, it may be insolent to say it, but to a careful reader it is obvious that Dr. Barua, seeing a soul in the consciousness and viewing the Tathāgatha doctrine from this Sakāya ditthi point, has failed to grasp that which Bhadantācariya Buddhaghosa had grasped. In this matter of the soul idea, the present lecturer, who is a Buddhist, has followed his otherwise illustrious predecessor Sir Sarvapalli Radhakrishnan (a Hindu), who delivered ten years ago the inaugural address under the Dona Alpina Ratnayaka Trust, in which

he attempted to introduce the element of a soul into living beings.

Dr. Barua's attempt to distinguish Buddhism as personal religion from Buddhism as institutional religion (p. 1, para 2) has been unsuccessful for the reason that the average reader is unable to follow him. It is stated on p. 12, para 2, that "the man and the ideal become completely identified....." In regard to this passage, the reader may very appropriately ask whether Buddhism treated in personal terms is not also the Buddhist doctrine. We fail to understand the cleavage.

The lecturer's translation of "Yo dhamman passati....." and his comments thereon introduce the soul into the Buddhist teaching. It is not possible to see how man and the ideal become completely identified. The logical difficulties here involved do not appear to have been considered before Buddha-

ghosa was undervalued in regard to dependent origination.

The attempt on p. 8 *et seq.* to make out that Nibbāna is a state of the will becoming freed, appears to be the result of a failure properly to appreciate Suttas like Bhikkhuni Dhammadinna's Culla - Vedalla which the Buddha declared was a correct exposition of the Dhamma. Where viññāna is not found even in remainder, there its mental properties vedanā, &c. (including will, volition) cannot be. No emotional enjoyment can ever take place in Nibbāna.

There is no justification for the statement (p. 13) that we uproot from citta all its immoral instincts and impulses. This view is the *atta* view and is not Buddhism. (Condensed from an unpublished review* by Mr. H. D. Ratnatunga.)

* We should have liked to publish the review in full, but as it runs into approximately 6500 words we find it impossible to accommodate it —Ed.

COLOMBO Y. M. B. A. NEWS

Sermon at Mantivu Leper Asylum

On Sunday June 11 the Rev. Narada Thera preached a sermon to the patients of the Mantivu Leper Asylum. The Colombo Y. M. B. A. was responsible for making all the arrangements at the Colombo end, and the Patticaloa Y. M. B. A. and Muhandiram A. B. M. de Silva and Mr. A. Kuruneru, (to all of whom we convey our Association's thanks) for the excellent arrangements at the Patticaloa end. The Hon Mr. E. A. L. Wijeyewardene bore all the travelling expenses involved. We are very grateful to him.

Relief for Matara Flood Victims

The Colombo Y. M. B. A., in response to a Flood Relief appeal from Matara, contributed in May Rs. 10/- towards which Rs. 13/08 was contributed by Mr. N. J. V. Coomay.

Religious Examinations

The Buddhist Pupils' Examination annually conducted by the Colombo Y. M. B. A. will this year be held on Sunday July 2. In all 20786 candidates from 426 schools are sitting for the examination at 314 centres.

Weddings

Mr. H. Gerald Kotalawala and Miss Lakshmi Kotalawala, only child of Col. J. L. Kotalawala, Minister of Communications and Works.

Miss Nimaladevi Nanayakkara, a frequent contributor to our pages, and Mr. V. R. de S. Gunasekera, Advocate.

Mr. N. J. Waidyaratne, Agent, Bank of Ceylon, Kandy, and Miss de Silva.

Personal

Mr. H. Sri Nissanka and Mr. L. A. Rajapakse, LL. D., have been appointed King's Counsel.

Among this year's recipients of King's Birthday honours are Mr. A. C. L. Ratwatte and Mr. G. J. B. Kiriella who have been appointed Justices of the Peace.

Mr. E. M. W. Jayasuriya has been elected Chairman, Matara Urban Council. He has donated 25000 rupees for a Maternity Hospital in memory of his parents.

Obituary

Sir Baron Jayatilaka, K.B.E., M.A., (Oxon., LL.D. (Ceylon), President, Colombo Y.M.B.A. & Senior Co-Editor, *The Buddhist*, died in India on 31 May while being brought by plane to Ceylon from Delhi.

Jayaraj Kumar, younger son of Mr. & Mrs. Raja Hewavitarne.

Committee of Management

Mr. R. D. Lankathilaka has been elected to the Committee of Management in place of Mr. P. A. E. Sriweera, resigned. Mr. D. R. Wijegoonewardene has been elected Secretary of the Sinhalese section of the Literary Branch.

Resignations

Mr. C. Sivasubramaniam, Mr. P. Kulasinghe, Dr. B. W. Perera, Mr. M. S. Macan Markar, Mr. J. T. Jesudasan.

Religious Examinations

The Prize-giving of the religious examinations conducted by the Association in 1943 was held on May 21. Mr. G. D. Jayasundere presided and Mrs. A. Kuruppu, who had for a number of years rendered valuable service in the conducting of these examinations, gave away the prizes.

The Report of the Branch Secretary

Mr. A. Jayasinghe shewed that 11,358 candidates from 354 schools sat for the 'pupils' examination, which was held at 315 centres, and the 4699 passed. Of these 46 secured honours at 716 distinctions. The gold medal, given to the best student in the highest class, was won by Miss K. D. Nandawathie and the silver medal for the runner-up by Miss B. L. Eva de Silva, both of Dematigoda Mahinda Dhamma School. The certificate for the best school was won by the Wickramasila Dhamma School of Walbolana.

For the Teachers' Examination which was held at 4 centres 64 candidates sat and 39 passed, 14 in the first division, 15 in the second division and the rest in the 3rd division. The first prize in the Examination was won by Miss T. J. E. Peiris, of Egoda Uyana Sri Saddharmodaya Dhamma School.

A conference of managers and head teachers of Dhamma schools was held in the morning of the same day with Heenatiyana Dhammaloka Thera in the chair.

Personal

Mr. A. Jayasinghe, Secretary, Religious Examinations Branch, who was away in India for about six weeks, has returned and resumed charge of his branch.

Donation

The Association has received, through Mr. Daya Hewavitarne, a donation of Rs. 150/- from the Ceylon Theatres Limited, towards the Fort Branch Building Fund.

DONATIONS FOR RELIGIOUS EXAMINATION PRIZE GIVING.

Dr. B. S. Jayawardene	50-00	Muh. B. J. Fernando	10-00
Sir D. B. Jayatilaka	35-00	N. J. V. Cooray	10-00
U. A. Jayasundere	25-00	G. J. B. Kiriella	10-00
D. R. Wickramaratne	25-00	Hony Secretary, Sri Saddharmo-	
Gate Mud. Tudor Rajapakse	25-00	daya Society	10-00
H. W. Amarasuriya	25-00	T. D. G. J. Amarasinghe	10-00
Dr. W. E. A. Fonseka	25-00	Dr. N. Attygalle	10-00
Mud R. J. Wijetunga	25-00	Mrs. S. Amarasekera	10-00
The Hon. Mr. D. S. Sananayake	25-00	Hon Mr. C. W. W. Kannangara	10-00
R. L. Pereira	25-00	H. S. Gunasekera	10-00
Dr. A. Ratnapala	25-00	M. Piyadasa	10-00
Rajah Hewavitarne	25-00	Dudley Senanayake	10-00
Mrs. Edmund Hewavitarne	25-00	A. Jayasinghe	10-00
N. Porolis Fernando	25-00	M. D. D. Wijeratna	10-00
Mrs. G. L. Rupasinghe	25-00	Muh. G. J. S. Kulatilaka	7-50
Mrs. E. Sirimanne	20-00	Justice E. A. L. Wijeyewardene	5-00
A. B. Gomes	20-00	S. W. Gomes	5-00
V. S. Nanayakkara	20-00	D. I. F. Pedris	5-00
Mrs. A. E. de Silva	15-00	Dr. E. M. Wijerama	5-00
D. S. Samarakoon	15-00	Mud. R. Malalgoda	5-00
Richard Salgado	15-00	Mrs. N. C. Cooray	5-00
Dr. W. Wijegoonewardene	15-00	E. A. Dissanayake	5-00
Dr. Walter Wijenayake	15-00	Mud. P. D. Ratnatunga	5-00
Daya Hewavitarne	12-50		
Muh. K. D. Karunaratne	10-00		
Pathiraja M. Mudianse	10-00		
A. E. Goonesingha	10-00		
N. E. Weerasuriya	10-00		
Gate Muh. Edmund Peiris	10-00		
Dr. G. W. Karunaratne	10-00		
Mrs. A. S. F. Wijegooneratne	10-00		

Rs. 805-00

GRIEFS.

The wanton vehicle creaks and rumbles
As it clatters up the road,
While on many a stone it stumbles
For it jolts without a load.
But the vehicle heavily weighted
Creaks nor rumbles on its way,
Slow, yet surely, noise abated,
Bears its burden everyday.
Fickle minds like ill-hung vehicles
Fuss and bother without end,
When little griefs would only tickle
Just to make their thoughts amend.
While burdened minds example show
And bear each pain and grief,
And calmly stem the tide of woe
And sweetly find relief.

NIMALADEVI GUNASEKARA

NEW MEMBERS

1-5-44:—Messrs. Neville de Silva, Journalist, Times of Ceylon, Colombo. H. E. Wijesuriya, Planter, Panadura. K. S. Wijeratne de Silva, Petrol Control Office, Colombo. D. M. Wanigasekera, Landed Proprietor, Wewahamanduwa, Matara. R. M. Ranatunga, Bacteriological Institute, Colombo. D. F. Gurusinghe, Petrol Control Office, Colombo.

15-5-44:—Messrs. P. H. V. Silva, 56/58, Castle Street, Colombo. R. B. P. de Silva, Land Registry, Rajagiriya. A. K. Somapala Perera, Times of Ceylon, Colombo. Bernard de Silva, Works Manager, Lake House, Colombo. Kithsiri de Silva, N.A.A.F.I./E. F.I., Ceylon Command. Mudaliyar S. A. Wickramasuriya, 10, Sea Beach Road, Kallutara North. Messrs. R. Bodinagoda, Medical College, Colombo. P. A. Gunasekera, 17, de Fonseka Place, Bambalapitiya. P. Pornuthurai, Bacteriological Institute, Colombo.

22-5-44:—Messrs. T. D. M. L. de Silva, Chelmsford House, P. B. 410, Maradana. W. A. Dep. c/o A. Eaur & Co., Ltd., P. O. Box 11, Colombo. Dr. C. E. P. Samarasinghe, 132, C. G. H. Regent Street, Colombo. Messrs. A. H. P. Ranasinghe, Journalist, Lake House, Colombo. Paltra E. Weeraman, Asst. Registrar, Co-operative Societies, Galle.

29-5-44:—Messrs. S. A. Peiris, M. S. C. (Bitile), D. A. Ganegoda, Sanitary Inspector, Kumbuke, Gonapola.