



# THE BUDDHIST

"Sila Pannanato Jayam"

Editors:

N. E. WEERASOORIA  
S. A. WIJAYATILAKE

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No. 5

## Buddhist Associations in Rural Areas

Since their inception the activities of Young Men's Buddhist Associations have in the main been confined to urban areas. At the time of their origin no alternative was, perhaps, possible but with the course of years conditions have undergone a vast change. Rural areas have now assumed an importance which they never had within recent times during the British regime.

Education both in the English language and in the vernaculars has spread into the villages. The rural population by reason of improved means of locomotion and transport have now frequent and direct contact with the towns. A decade or two ago the small section of the people that was conversant with the English language exercised in most matters of importance an influence quite disproportionate to their number. But with the grant of manhood suffrage the centre of gravity has, so to say, shifted. The inhabitants of rural areas have today an important, if not a major, voice in the election of the representatives to the legislature. Their claims to better conditions of living and economic

advancement are now better understood and well accepted.

The desirability, therefore, of establishing in rural areas Young Men's Buddhist Associations, more in number and of greater vitality than now exist would appear to be a matter which merits serious consideration and appropriate action. These Associations have in the past served a great purpose in bringing the Buddhist public of the towns together on a common platform for the furtherance of great ideals. That purpose can now be advanced with advantage a step further by the institution of similar associations in rural areas. It is the rural areas that today lack guidance in many matters of great moment. At the same time in many districts the majority of the population consists of Buddhists. A distinct service can, therefore, be performed by Buddhist Associations run on the same lines as the Associations that now exist in the towns.

Such institutions in rural areas can in the course of time be affiliated with the Y. M. B. A. in Colombo. Their affiliation will strengthen the

resources and influence of the Central institution while the rural Associations will find in such a connection corresponding advantages and the opportunities of better guidance in the conduct of their own affairs.

### Sir Baron's Library

At a special general meeting of the Colombo Y. M. B. A. a decision was taken to collect funds immediately for the proposed Association building in the Fort. It was also decided that one of the halls should be named after Sir Baron. We publish on another page a letter written in this connection by the President of the Colombo, Y. M. B. A. and the chief Office-Bearers. They point out the urgency of the matter and appeal for a generous and immediate response to enable them to fulfil the object in view. We would commend this appeal to our readers. The locality selected is one to which access is easy and it would be a matter for great satisfaction, that Sir Baron's valuable gift should be made available to as large a section of the public as possible.

## SIR BARON JAYATILAKA

A TRIBUTE BY THE ROYAL ASIATIC SOCIETY.

The following reference to the late Sir Baron Jayatilaka made at a meeting of the Royal Asiatic Society (Ceylon Branch) on June 16, 1944 would be of interest to our readers. Mr. C. H. Collins, the President of the Association who is also the

President of the Young Men's Christian Association, is reported in the Journal of the Society (No. 97, page 237) to have made the following observations:—"the Chairman stated that before the meeting proceeded to ordinary business he had

a very important duty to perform. Since the date of its last meeting the Society had to mourn the loss of one of its most distinguished members, and the Island the loss of one of its most prominent and beloved sons.



As he had been associated with Sir Baron more than most in the many activities of his life it was perhaps specially fitting that it should fall to him to move that an expression of the Society's sense of the loss it had sustained be placed on record. On the official side he was a Government Agent when Sir Baron was first Home Minister and on many occasions since he had been associated with him in the State Council and the Board of Ministers and could speak with inside knowledge of his wise and statesmanlike outlook in political and official matters. When Sir Baron took on the task late in life of being Ceylon's first representative in India, there can be no doubt that there was no one more fitted than he for this responsible office of which one of the main objects was to bring about understanding and friendship with India, a task which he performed with great ability and tact and with a very considerable measure of success, for he was almost as well known, liked and esteemed in Delhi as he was in Colombo. Sir Baron was a deeply religious man and a good man in every sense.

This is a tribute which the Chairman, as President of the Young Men's Christian Association would wish to give to one who was so long, even to the end of his life, the President of the Young Men's Buddhist Association.

So far as the Royal Asiatic Society was concerned, Sir Baron always took the greatest interest in its work and progress. A deeply cultured man, steeped in the lore and learning of the West as well as the East, he was one of the Society's most prominent members and valued members. He was elected a member of the Society in 1899, and had thus at the end of his death held his membership for 45 years. He was a member of the Council from 1909—11, 1914—1916, 1921—1925 and 1929—33. He was elected Vice-President in 1926 and again in 1934 and was elected President in 1935, an office which he held till he left for India in December 1942. During this long period he contributed many very valuable papers, among those published in the journal being:—

1. Daily Routine of Parakrama Bahu II,
2. A Royal Pilgrimage to Sri Pada
3. Sinhalese Embassies to Arakan.

He represented the Society at many conferences and important meetings, the last being the 160th Anniversary of the Royal Asiatic Society, Bengal Branch, only a few months ago. Future generations would regard Sir Baron's work for the Sinhalese Etymological Dictionary as one of the most important contributions he had made to learning in this country. An example

both of the difficulties which confronted the Editors of the Dictionary and of the very thorough and able way Sir Baron set out to overcome those difficulties is that when many of the existing texts of important Sinhalese works were found to be so corrupt as to be almost useless for Dictionary purposes, Sir Baron prepared new editions of a number of these works. This was a very heavy task which involved collating existing texts. He had the new editions printed and published at his own expense. These included the following:—

1. Dhampiya Atuva-gatapadaya (10th century)
2. Saddharma-ratanavaliya (13th " )
3. Sikhavalanda vinisa (10th " )
4. Pansiyapanas-jataka-pota (14th " )
5. Jataka-atuvagatapadaya Pt. I (11th " )

Sir Baron had hoped to live to see this great work completed. That was not given to him; his death before its completion should be an incentive to others to see that it is carried out to a final and successful conclusion.

The Society has lost a valued friend, an able scholar who had done so much for the language and culture of his country, a true patriot and above all a great man and a good man."

## To the Buddha

Bring to this country once again the blessed name  
which made the land of thy birth sacred  
to all distant lands!  
Let thy great awakening under the Bodhi tree  
be fulfilled,  
Sweeping away the veil of unreason  
and let at the end of an oblivious night  
freshly blossom out in India  
thy remembrance!

Bring life to the mind that is inert,  
thou Illimitable Light and Life!  
let the air become vital with thy inspiration!  
Let open the doors that are barred,  
and the resounding conch shell  
proclaim thy arrival at Bharat's gate.  
Let through innumerable voices  
the gospel of an immeasurable love  
announce thy call.

RABINDRANATH TAGORE.



# SOCIAL SERVICE

By J. V. HILL B.Sc. (Lond.), Dip. Phy. Edn.

“දෙන නන් දැන දුන් රන් සේ පොලිය	○
දුන් දන් සේ නම කළ පින් අනු න	○
එ න් නේ දිගුණුව හිගුණුව නමහ	○
ඉන් දුන් නුකුසි වටි පින් දීම	○”

So sang the Ven. Maitreya Thera about 480 years ago in his distinguished work *Lovedasangarāva*. It is clear that he believed in a philosophy of service to society. Certain it is that words like සෞඛ්‍ය, මෙත්‍රී, අනුකම්පා, කරුණා, මුදිතා, in Buddhist thought have an essential bearing on service for suffering humanity. These words distinctly indicate a feeling of concern for the less fortunate members of society. So that social service is not a new conception; the practice of almsgiving is as old as civilisation itself. In this long process of development up to the present day, the theory and practice of social service has been dominated by the humanitarian urge and the religious inspiration; these two factors have been the driving power of service to humanity. The former is based on the natural feeling of the brotherhood of man, and the latter on the recognised humanitarianism of a civilised society

Writers and social workers of every age and every clime have awakened the social conscience of their respective peoples to the prevailing injustice, social evils, and the hardships of the under-privileged classes, thereby bringing about social reforms for human betterment. The highest ideals of the world religions have been the realisation of the brotherhood of man.

Some engage in social service so as to ensure a spiritual safeguard against the danger of endless suffering in the cycle of re-births; some engage in it because the giving of alms is regarded by them as a holy duty; some for the ultimate purpose of proselytising those of other faiths. To such people service is a way of accumulating merit to save their souls.

It is true that social service, carried on under the urge of humanitarianism and the religious ideal, has borne fruit in the form of hospitals, orphanages, homes for the aged and the incurable, schools for the deaf and blind, maternity clinics and other philanthropic institutions. But in this form the method of approach is too narrow to produce abiding results; for the causes of maladjustment are conceived of as factors existing in the individual and the social system. The maladjusted persons are treated as the victims of the inexorable Law of Karma. Hence the essential philosophy underlying this view has been the submissive acceptance of that which is\*. So that the traditional method has been to provide help to ease the pains and ravages of disease as far as possible. But the sources of direct hardship have not been probed and removed.

The recent advances in social science have thrown much light on man, his nature, and his problems of adjustment to his environment. In the light of this knowledge, social service takes on a new meaning. Professor J. H. Tufts, one of the pioneer American writers who agitated for the scientific training of social workers, defines that it is “aiding certain disadvantaged classes,” such as victims of poverty and of disease, the fault of character, and so on. If we look at it from this point of view, social service appears to be the “detailed study and better adjustment of social relations.” Nevertheless, for practical purposes we may define social service as that endeavour which has for its object the development of personality and of group life through adjustments systematically effected between persons or groups and their social environment. In our modern society,

where life is becoming more and more complex, certain maladjustments occur, and it is the task of the social worker to discover and classify the conditions of maladjustment, trace their causes, devise agencies and methods for their relief, and, where possible, for their removal.

Social service may for reasons of expediency be divided into four main groups, thus: (1) Case work (2) Group work (3) Institutional work (4) Organisation and administration, and would operate briefly according to the following outline.

## Organisation & Administration.

1. Administration of social service.
2. Publicity.
3. Coordination and supervision.
4. Financing.
5. Promotion of new programmes.

### CASE WORK

1. Family welfare work.
2. Children's aid and protection.
3. Medical social work.
4. Child guidance clinic.
5. Probation service.
6. Vocational guidance.

### GROUP WORK

1. Directing of leisure time activities
2. Club or society work.
3. Uplift work.

### INSTITUTIONAL WORK

1. For the children.
2. For the aged.
3. For delinquents.

Though each of the above four main types involves a rather well defined field of human endeavour, yet they all have much in common. Differences between these groups of social work are largely a matter of emphasis on specialised training,

(Continued on Page 45)



## Selected Expositions III

From the chapter on omniscience in Gurulugomi's Dharmapradīpikā, the lamp of the law, with explanatory additions.

Translated by BHIKKHUS SOMA & PIYADASSI

### On Liberality and Virtue

Liberality is the first among the ten perfections, <sup>1</sup> the four beneficent actions, <sup>2</sup> and the three great kinds of merit; <sup>3</sup> it is a quality that all bodhisattvas possess in abundance, and a treasure of the Buddhas.

Givers are of three kinds: those who give away the coarse, and keep for themselves what is fine, those who share what they have, be it coarse or fine, with others; those who give away what is fine and keep for themselves what is coarse. The first kind are those who give as to a servant, the second as to a friend, and the third who give as a master in a lordly way.

Wealthy folk who stint in giving are like rainclouds that do not empty themselves on the thirsty earth. Like those clouds that burst over some particular area in some folk-tract are they who give of their abundance to some particular person, sect or denomination. And those who give to all without distinction of caste, creed, colour, race or any other restricting consideration, are like those clouds which pour down their fertilizing contents on all parts of a country and nourish all vegetal life.

A giver should be happy and satisfied at every stage of giving. Pleased and contented should his heart be while going to make a gift, while actually making the gift, and after. Only in such circumstances does the full benefit of giving accrue to the giver. Fivefold is the advantage of such giving: one becomes dear to many, wins the company of the good, one's fame spreads, one fulfils a duty of the household-life, and lastly one fares well after death.

Timely giving is of five kinds: the giving to guests, to those on the point of making a journey, to the

sick, to the famine-stricken, and to the virtuous.

Gifts are properly given when they are handed over with respect, with dignity, not casually, and when they are given with belief in the effect of the gift, i. e. its moral efficacy.

Liberality should be practised not only with regard to human beings. Our dumb and forlorn fellows of the animal kingdom too must experience our liberality. All who are capable of benefiting by our gifts should be made partakers of our liberality.

The giving of material gifts and alms however blesses only a few. But he who cultivates virtue blesses all sentient beings. He makes to all beings the gift of fearlessness by his stainless conduct.

Therefore the Master taught thus: "Here, o monks, a disciple of the Pure Ones giving up killing is restrained as regards killing...giving up theft is restrained as regards theft...giving up sexual wrong is restrained as regards sexual wrong...giving up untrue speech is restrained as regards untrue speech...giving up drink is restrained as regards drink, and thereby blesses all sentient beings with the gift of security, non-hate, and harmlessness."

1. The perfections or *Parami* are ten essential qualities of extremely high standard, initiated by compassion, and ever tinged with understanding, free from craving, pride and false views,—that qualify an aspirant for Buddhahood. They are: *Dāna*—charitable giving, *Sīla*—virtue or Purity of conduct, *Nekkhamma*—Renunciation, *Paññā*—wisdom, *Viriya*—unflinching Energy, *Khanti*—Forbearance, *Sacca*—Truthfulness, *Adiṭṭhāna*—Resolution, *Mettā*—Loving Kindness, *Upekkhā*—equanimity.
2. *Dāna*—Generosity, *Piya Vacana*—Pleasant speech, *Atihacariyā*—Selfless Service, *Samānattatā*—Equality.
3. *Dāna*—Liberality,—*Sīla*—Morality, *Bhāvanā*—Meditation.

That kind of conduct which brings happiness and ease of mind, which never gives room for remorse and repentance to come up, which leads to a good destiny and is the basis of the Good Life here and now is called virtue.

Abstinence from the killing of living beings, from stealing, from sexual wrong, from untruth, and from drink makes the treasure of virtue.

One abstains from killing other beings because one knows how dear life is to oneself and so infers that it must be the same for others. All happiness of men in this world depends on their lives. So to deprive them of that which contains all good for them is cruel and heartless in the extreme. Is it therefore a wonder that those who destroy others' lives bring on themselves the hate and illwill of those they slay?

Further, it is said in the books that those who kill will be struck by deadly weapons often in this life and come to a terrible end generally. After this life the karma of their ruthless deeds will for long push them to states of woe. Should such destroyers of life be born in prosperous families with beauty and strength and other happy bodily attributes, still their karma will dog them to an early grave. Therefore it is said:

Sabbopabbhogadbanadhannavisesa-  
labhi  
Rupenabhosamakaddhajasannibhopi  
Yoyobbanepimaranamlabhateaka-  
mam  
Kamamsadatuparapanaharonarohi  
Tho' born to treasure, grain and  
pleasure all,  
Tho' dowered with the love-god's  
grace of cast,  
Who take away the lives of  
others fall,  
To early death unwilling; sure's  
such blast.



But those who refrain from the slaughter of beings, who are as it were protectors of all living sentient things, who give all other beings the gift of security are like mighty trees that shelter and shade man, bird and beast, with their myriad foliage

Even though their lives be in grave peril, and death with all its terrors confronts them, they stand firm in their determination to save from harm all other forms that pulse with sentience.

In Aryasura's Jatakamala, the Garland of Birth Stories, we read that once when the Bodhisattva was hard pressed by enemies in hot pursuit, rather than get beyond reach of his pursuers by crushing an eagle's nest full of eaglets he turned back and went towards his enemies in order to save the small unfledged birds, saying to his charioteer:

Tasmanivarttayarathamvaram-  
vamturyur  
Dityadhipaprahitabhimagadha-  
bhigataih  
Dhigvadadagdayasasonanatuji-  
tamme  
Satvanyamunibhavadinamukhani-  
hantva

"So turn back the car; better  
for me to die  
Struck down by dreadful  
titan-clubs that loom,  
Than live in blame, ashamed,  
as sure I must,  
If I those timid fledglings  
send to doom."

And he who thus abstains from slaughter of all kinds becomes himself fearless, calm and serene, pleasant of presence, beloved of all beings human, divine, and ghostly. Such a one truly approximates to the sage in character, for "Ever doth the Sage guard the things that breathe,"  
*niccā muni rakkhati paṇiṇe.*

Things which belong to another, things of which another is the master, are never wrongly taken by him who walks according to the Norm. To take things wrongly from others, violently or by compulsion or

by deceit, is against all standards of decency and gentlemanly conduct. Says an olden book: *Paradravyaharanam atmadravyasya vinasahetuh*, the wrongful taking of others' substance becomes the cause of one's own loss of goods. And again: *Na cauryatparam mrtyupasah*, worse death-trap there is none than robbery. For who robs and spoils others becomes subject to the king's punishment and the people's indignation, to endless suffering and tribulation. Therefore should one avoid this evil action of wrongly taking others' property as one would avoid poison, fire, and fearful, deadly snakes. Who keeps the rule of abstaining from theft gains much in inner and outer well-being. He lives a happy life and fares well after death.

Free from the gyve, the lash,  
the stick, the knife,  
Free from the wrath of king,  
men's ire and blame,  
Free from the loss of wealth,  
of limb, and life,  
Full free from theft, the good gain,  
bliss and fame.

(Continued from Page 43)

but share in common the philosophy, the basic knowledge and technique with a view to coordination and correlation of their respective spheres of work. In its approach, modern social work is constructive, and is based on the belief that it is always possible to eradicate social ills. This view rests upon the confidence of modern scholars (both in the field of psychology and sociology) in the modifiability of human nature and the possible elimination of social maladjustments. This change in emphasis from the remedial and ameliorative measures to those that strike at the root causes of social problems has been brought about by the general advance in the scientific attitude which turns our attention increasingly from the symptoms to the causes. In consequence modern social service adopts the constructive approach to our problems, and seeks to produce permanent results of rehabilitation by eliminating the causes of social evils. It is therefore

scientific in its approach, in that it seeks to find out the causes of maladjustments and to utilise, to the full, the resources of the community backed by specialised knowledge. It is obvious therefore that a modern social worker must not only have the humanitarian or the religious urge but acquire specialised training and knowledge of the particular problem to be tackled. So that the important function of the social worker is to see that his client gets the benefit offered by the community after the case has been carefully diagnosed. To know what remedies should be applied and how and where these remedies are obtainable, calls for a thorough knowledge of the client and the community. There is no doubt therefore that trained personnel with the necessary personal equipment are required if the social services of this country are to be carried on successfully and efficiently, enlarging their scope, helping to remove the social maladjustments, and having a broad religious and humanitarian outlook on the solution of many of the ills in this country in order that the maladjusted may enjoy happiness, which is a human birthright.

\*This is a monstrous travesty of the Buddhist doctrine of Karma hardly forgivable, in these days of widely diffused general knowledge, even in a non-Buddhist writer like Mr. Hill. Mr. Hill is probably so deeply imbued with the Christian conception of the inscrutability of God's ways and the "Thy will be done" attitude that he attributes to Buddhism a fatalistic conception of the origin of human suffering which is utterly foreign to it. Karma is not an "inexorable" physical law like, say, the law of gravitation. It is a moral law and, as such, made, actuated, by man. If we may so express it, men make Karma and Karma makes men. We cordially recommend to Mr. Hill's notice the admirable pamphlet *Kamma* by Bhikkhu Silacara (Colombo: Bauddha Sahitya Sabha).—Editors, *The Buddhist*.

### The Buddhist

We wish to bring to the notice of our readers that contributions to the Buddhist will be welcome.

All communications should in future be addressed to:—

The Editors,  
The Buddhist,  
Y. M. B. A.,  
Colombo.



## The Birthday Anniversary of the Late Ven'ble Dharmapala Mary and Mrs. E. Foster

The birthday anniversary of the Ven'ble Dharmapala and Mrs. E. Foster of Honolulu was celebrated on the 17th September 1944, at Sarnath. The programme of the day started with the Morning Service. In the noon Bhikkhus were given dana. At 5-30 p. m. a meeting was held at the Mulaganda Kuti Vihara hall with Mr. Sri Prakash, M. L. A. in the chair. The proceedings of the meeting started with a song by two students of the Maha-Bodhi Free School. The following were among the speakers, Bhikkhu J. Kashyapa, M. A., Bhikkhu U. Dharmaratana, B. A., Teyu, Chinese High Priest at Pt. Vishvanath.

Bhikkhu Kashyapa, in the course of his lecture, referred to the Buddhist period of Indian history as the most glorious. It was the Buddhist Missionaries, he said, who spread Indian culture abroad along with the message of the Buddha. They founded, so to say, an empire of righteousness not with the sword but with love. Thereby they established a cultural link between India and the outside world, which remained for several centuries. At last Buddhism disappeared from India and along with it that cultural link also broke asunder. As a result India was once again cut off from the rest of the world. When the Ven'ble Dharmapala visited India he was simply shocked to see the ignorance of the people of this country about the Buddha and his doctrine. So he determined to bring back Buddhism to the land of its birth. With this purpose he founded the Maha Bodhi Society which in time grew up to be a world organisation for the propagation of Buddhism.

The Revd. Teyu, the High Priest of the Chinese monastery, pointed out that in the modern world the Buddha's message of peace more

than anything else and the missionaries with the zeal and spirit of Ven'ble Dharmapala alone could do it.

Pt. Vishvanath, the headmaster of the primary school, mentioned about the keen interest the founder used to take in the education of the neighbourhood. He wanted an all round development in the children, so that they can go out to the world as full fledged citizens.

The president, in the course of his lecture, described Ven'ble Dharmapala as the maker of modern Sarnath. He said that it is a matter of great shame the citizens of Benares have not taken a hand in the great work being done at Sarnath. The Ven'ble Dharmapala, the president said, had that magnetic personality possessed by every great man. Like a great hero he fought for his cause to the very end. He hoped that the founder's great wish the establishment of the Buddhist University at Sarnath would be fulfilled by his followers in the near future.

At 8 p. m., there was a grand illumination around the temple. The programme of the day ended with the chanting of paritta by Bhikkhus.

Bhikkhu M. Sangaratana,  
Assistant Secretary  
Maha Bodhi Society, Sarnath,  
20-9-44.

### Y. M. B. A. FORT BUILDING FUND

Dear Sirs,

Will you please allow us to appeal to the public, who desire to set up a permanent monument to the eminent services rendered to this country by the late Sir Baron Jayatilaka, for contributions to that end?

A spontaneous desire has been expressed by members of all communities and creeds that the name of

this illustrious leader should be commemorated in some form which would be of benefit to his countrymen. Such an object, we feel, would be after his own heart because he was, above all, always averse to ostentation and devoted to the cause of mankind and especially of youth among whom, he used to say, he felt young and happy.

For all these reasons we feel that we could not do better than associate the name of Sir Baron Jayatilaka with a project which has always been dear to him, viz., the Colombo Young Men's Buddhist Association, which is an institution open not only to Buddhists but to members of all creeds.

As you are aware a fund for the provision of a suitable home for the Y. M. B. A. in the Fort has long been before the public, launched by Sir Baron himself. Now that he is no more, we feel strongly that a home for our Association in the Fort will be a fitting memorial to one of the greatest Sinhalese of modern times.

In appealing, therefore, for generous contributions towards the Y. M. B. A. Fort Building Fund, we desire to emphasise that the object in particular is to hasten the erection of this home in which the hall and the library (where Sir Baron's munificent gift of books will be housed) will bear the name of Sir Baron Jayatilaka.

Yours etc.

A. E. de Silva,  
President  
D. S. Senanayake  
R. L. Pereira  
H. W. Amarasuriya  
E. A. Blok  
Thomas Rodrigo,  
Vice-Presidents

D. N. W. de Silva,  
Hon. General Secretary  
L. Piyasena,  
Hon. Treasurer



## Music and Medicine

"Music & Medicine" was the subject of an interesting lecture delivered by Capt. W. R. Bett, R. A. M. C. at the Y M B. A.

Since primitive man used chants and incantations in the cure of disease, said Capt. Bett, music had been connected with medicine. Mythology had it that Apollo the God of Music was also the father of Aesculapius, to whom had been attributed the foundation of medical science.

Thus it was not strange that music should be used in bringing relief to an invalid recuperating from influenza, dengue fever or dysentery. According to the different temperaments of the patients, the music provided would contain an element either of melancholy or lightness, of surprise or joy.

Capt. Bett then introduced Devar Surya Sena, who sang a few songs solo, together with Nelun Devi, Misses Malalgoda and Mr. P. Malalgoda, illustrating the various moods in music.

Capt. Bett also spoke of the various names in musical history and world history who had something to do with medicine—Beethoven, Hector, Berlioz, and the local musical figure, Dr. James Wijeratne. There were certain forms of disease—mainly of the mind which centred round hatred of certain musical instruments. He said he was almost ashamed to admit that a highly developed musical capacity did not necessarily mean even ordinary intelligence in the musician. There were many idiots and mongrels who were very good musicians.

Even in the nursing profession, the lecturer said, a musical voice

was a greater asset than good looks. The voice could soothe the nerves to a great degree of restfulness and here again, he called upon Devar Surya Sena to demonstrate the point. Surya Sena recited some poems and two dramatic speeches from Shakespeare.

For the rest of his lecture Capt. Bett played a few gramophone records which were a part of the "psychophony course of Prof. Radwan", but refrained from making any comments on the curative powers which the advertisements attributed to the course.

Capt. Bett, in the course of his lecture, emphasised the point that there was nothing intellectual about music—it was purely sensuous often sensual.

Dr. W. G. Wickramasinghe, who presided, offered a few words of thanks to the lecturer, and he said he wondered if there could be "preventive" as well as curative aspects in musical therapy.

## AN INVITATION.

Mr. A. E. DE SILVA  
(President, Y.M.B.A.  
and

Mrs. A. E. DE SILVA  
request the pleasure of the company  
of  
members and their families  
at a  
S O C I A L

on Saturday, 18th November, 1944  
at 5 p. m.

at their residence, "Sirimethipaya",  
Flower Road, Colombo.

R.S.V.P. Stating Number of Guests before  
14-11-44

To Hony. Secretary,  
Social Activities Branch,  
Y. M. B. A., Colombo.

## Equal Opportunities for Higher Education

The Editor,  
*The Buddhist*,  
Colombo.

Dear Sir,

The recently published Report of the University Council contains information quite significant on the much discussed subject of education in Ceylon: The Report analyses the total number of students in the University into different religious groups as follows:—Buddhists 318, Hindus 193, Christians 364, Islam 25, and others 4, total 904. This works out the percentage at 35, 21, 40 and 3 respectively for the 4 main religions of the Island, while according to the census of 1921 the percentage of population is, Buddhists 52, Hindus 19, Christians 8, and Islam 6. It will thus be seen that the Buddhists who form 52% of the total population have only 35% of the university students, Islam who form 6% have only 3% of the students while the Christians who form only 8% of the population have as much as 40% of the students. Analysing the position further, we find that the Christians have 1 university student for every 1218 of their population, Hindus 1 for 5088, the Buddhists 1 for 8710, and Islam 1 for 12, 101. This clearly indicates that one religious community enjoys the advantage of a larger proportion of its children receiving higher education than the other communities, or in other words, the present system of education gives the children of one community far greater opportunities than the other children. If the present unfair system is continued any longer, I am afraid, this discriminating position will be perpetuated.

In these circumstances, Sir, you will agree, the remedy lies in a system of education which gives equal opportunities of higher education for children of all communities.

Yours faithfully,  
Nattandiya, FRANK  
22-7-44.



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

### Light of Asia Elocution Contest

Mr. N. Nadarajah, K. C., one of the judges at the "Light of Asia" Elocution Contest finals for boys and girls, held at the Colombo Y.M.B.A. on 1st August commented on the very high standard attained by the competitors. They all had displayed a high degree of competence in expression, enunciation and pronunciation.

Mr. Nadarajah also said that it was a happy augury that the contest had been thrown open to boys and girls of all communities and denominations, "so that whatever the Minister of Education may say now and then, this wonderful institution, the Y. M. B. A., has adopted a very broad and liberal policy, accommodating all the people that live in this country."

Open competitions of that nature must be encouraged, for then they would begin to appreciate that it was far safer for them to trust their neighbours amidst whom they lived rather than repose confidence in special or secret promises made by foreigners.

The other judges were Mr. U. A. Jayasundera and Dr. C. H. Gunasekera. Mr. A. E. de Silva presided and Mrs. de Silva gave away the prizes.

Mr. A. E. de Silva in the course of his remarks from the chair observed that people of this country had sacrificed social service for politics and that they had not done sufficient for the underdog. In this respect the Sinhalese and the Tamils were equally bad. He also thought that there had been far too much imitation of the West by the people of Ceylon. There was the possibility of the Sinhalese and Tamils losing their individuality. They would be useful, no doubt, to the rulers who wanted to rule according to their own light.

"We have no desire", he continued, "as Sinhalese to bully the minorities. We have our ideas as to the fitness of things, and it seems to me that associations like this can foster a better feeling in these matters. One cannot help feeling that this so-called Sinhalese-Tamils difference of opinion is grossly exaggerated. It is probably a split that has been found very useful to politicians."

Mr. S. R. Wijaya ilake, the organising Secretary, while proposing a vote of thanks to all those who helped him to make this competition a success commented on the great enthusiasm displayed by non-Buddhists in this contest. There were as many as 85 candidates in all, 43 boys and 42 girls from various parts of the Island. Among the competitors at the semifinals there were Sinhalese, Tamils, Muslims, Burghers and Eurasians. "It is encouraging", he remarked, "to find this contest is providing the Youth of this country an opportunity to come together and express their appreciation of the life and doctrine of a great Teacher. This contest will not only turn out good public speakers but a host of boys and girls who will grow up to be brave and self-sacrificing men and women who will be of some service to the community at large. It is our wish that the heroes and heroines at this tournament will in the near future

contribute their share to the rebuilding of this country which is now in a state of a "mental" chaos and anarchy."

As for the prizes he was glad to note that it took him less than 3 days and it cost him less than one rupee to collect as much as Rs. 400/- He acknowledged the following contributions to the Prize Fund with thanks:

Messrs. A. E. de Silva, Rs. 50/- H. W. Amarasuriya, Rs. 50/- The Bogala Graphite Ltd., Rs. 50/- R. L. Pereira, Rs. 40/- U. A. Jayasundera, Rs. 40/- N. Porolis Fernando, Rs. 30/- Mudir T. Rodrigo, Rs. 25/- Mrs. Ranjit Hewagama Rs. 25/- Dr. L. A. Rajapakse K.C. Rs. 15/- Dr. E. A. Blok, Rs. 15/- Mr. N. Nadarajah, K. C., Rs. 10/- Dr. C. H. Gunasekera, Rs. 10/- Messrs. N. J. V. Cooray Rs. 10/- M. Piyadasa, Rs. 10/- Herod Gunasekera, Rs. 10/- E. Upasena, Rs. 10/- Total Rs. 400/- Cash Prizes of Rs. 50/- and Rs. 40/- were given to the winners and runners-up respectively. Book Prizes were given to all the other Finalists.

The following were the results:—

**Junior Girls:** 1. Kusuma Rajapakse (Nalanda); 2. RENEIRA CAMPBELL (St. Paul's, Campbell Park)

**Junior Boys:** 1. Sidat Sri Nandalochana (St. Thomas', Colombo) 2. Bernard de Croos (St. Thomas', Kotte)

**Senior Girls:** 1. Sujata de Silva, (Visakha); 2. Carmen Goonetilleke (Galle) and Patricia Wijesinghe (Bishop's)

**Senior Boys:** 1. M. M. A. Wahid (Ananda); 2. I. B. Jayatiratne (St. Benedict's)

The Hon. Secretary,  
English Literary Branch.

### Public Lectures

Dr. S. A. Wickremasinghe delivered a lecture on "the Medical Services of Soviet Russia" on August 25. Dr. E. A. Blok was in the chair.

Captain W. R. Bett, R. A. M. C., delivered a lecture on Music & Medicine" on September 1. To illustrate his lecture Deva Surya Sena, accompanied by Nelun Devi, the Misses Malalgoda and Mr. P. Malalgoda, gave a number of musical items. Dr. W. G. Wickramasinghe presided.

### SIR BARON JAYATILAKA MEMORIAL PINKAMA

A whole night Pirith Ceremony was held on September 2 followed by a Sanghika Dana to 50 Bhikkhus on September 3. We congratulate the Religious Activities Secretary Mr. M. A. Thabrew and Mr. V. S. Nanayakkara on the excellent arrangements they had made. Our thanks are also due to the members and their wives, sisters and daughters for the valuable help they rendered to make this pinkama a great success. Mr. Daya Hewavitarne deserves a word of special praise for loaning to us the beautiful mandapa.

### Donations

Gate Mudaliyar Edmund Peiris has invested Rs 10 0/- with the Public Trustee, with instructions to send to the Association annually, the accrued interest to be used for the Religious Examination prizes.

### Weddings

Mr Clarence P. Amarasinghe and Miss Snehathatha de Silva, daughter of Mr. N. D. S. Silva, O. B. E.

Mr. G. B. Munasinghe, Dharmaraja College, Kandy, and Miss Silva.

Mr. L. P. Gunatilleke and Miss Hellen D. Alwis.

Miss Leela Boralessa, sister of Mr. Tissa Boralessa of Akuressa was married to Mr. A. K. Eddie Perera.

Mr. D. de S. Gajaweera and Miss Premawathie Perera.

Mr. S. Jinarajadasa and Miss Isabela de Silva.

### Obituary.

We record with the deepest sorrow the death of Mr. Siripala Samarakody, Dr. C. L. A. de Silva and Mr. Amarasekera, father of Mr. G. C. P. Amarasekera.

## NEW MEMBERS

**7. 8. 44:** Messrs. L. L. T. Peiris, Income Tax Office, Colombo S. Rajasooriar, Ceylon Medical College, Colombo. Eton Wijegunawardane, Sundangedara Group, Matugama D. L. de Z. Wickramasinghe, Galle Face Hotel, Colombo.

**14. 8. 44:** Messrs. N. S. de S. Wickramasinghe, Proctor S C., Imperial Bank Buildings Colombo. Austin de Silva, Lake House, Colombo. P. L. A. Somapala, "Susira Niwasa," 8th Lane, Pagoda Rd, Nugegoda D. J. Simitharachchi, Bacteriological Institute, Colombo A. W. Fernando, 94, Pamankada Rd, Wellawatta. N. J. de Silva, 336F, Church Street, Nugegoda.

**28. 8. 44:** Mr. Mahinda Jayawardena, Planter, Dikhena Estate, Padukka.

**4 9. 44:** Messrs. B. D. Ramapala, C. G. R., Ratmalana. G. A. Fonseka, Prison & Probation Headquarters, Colombo. K. R. M. Punchinilame, University of Ceylon, Colombo. Gate Mud. Edmund Peiris, "Wasala Walauwa," Panadura. D. Gunaratne, 14, Dematagoda Place, Colombo.

**11 9. 44:** Sir Tikiri Banda Panabokke, First Adigar, Gampola. Messrs. Upali Batuwantudave, M. S. C., Kalutara: L. T. Perera, Train Controller, C. G. R., Maradana.

**18 9. 44:** Messrs. P. Jayatilaka, Principal, Maha Bodhi College, Colombo. P. T. Fernando, Messrs. Bois Bros & Co. Ltd., Colombo. W. A. Wimaladharmas, "Wimal Niwasa," Dangedera, Galle. J. Pathirana Law Student, Law College, Colombo. M. E. Piyasena, Govt. Training College, Colombo.

**25. 9. 44:** Mr. W. M. H. Perera, "Manel" Kohuwala Road, Nugegoda.

35 Members were struck off the roll in August for non-payment of subscription.

The following have resigned from membership:—Mr. B. D. Perera, Dr. J. A. C. de Silva—Mr. E. E. Jayatilleke, Mr. J. C. Joshua, Mr. M. Ismail, and Mr. L. F. W. Perera.

(Total Membership 912)

### Resident Manager

Mr. C. B. Kumarasinha has resigned from the office of Resident Manager.

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