



THE BUDDHIST

"Sila Pannanato Jayam"

Vol. XVI

MAY—JUNE 1945

PUBLISHED BY THE
COLOMBO Y. M. B. A.

Nos. 1 & 2

VESAK MUSINGS

Vesak is now generally associated with the appearance in the world of one Buddha, Gotama, but that is not quite correct. The festival of Vesak is connected with innumerable Buddhas, for Gotama is but one of countless Tathagatas who made their appearance amongst men from time to time. And herein is also a fact of very great significance in Buddhism. The Buddha is not something unique, out of the course of evolution, a freak, a departure from the normal course of things. Each Buddha is just as much a part of the natural order of the world as the sun is a part of the physical world. No Buddha, however, is different intrinsically from any of his predecessors, because Truth is everywhere and always the same and the Buddha is the perfect embodiment of Truth. All Buddhas teach the Path of Enlightenment, the Way for the pursuit and attainment of the Highest. The teaching of all Buddhas is, therefore, the same because Truth is one and indivisible. No Buddha has ever made any supernatural claims for himself; what he has done any one of us can also do provided, of course, we have the requisite will and put forth the same effort. A Buddha is simply a man who had chosen to follow the path right up to the Goal, not through one life only but, if need be, through countless lives till the Goal is attained.

What, then, is the Goal? The conquest of suffering and the achievement of happiness. What do we ordinarily mean by happiness? Our conception, if analysed would reveal four chief ingredients: the first is security, the second an absence of worry and the absence of that most fruitful cause of worry, responsibility; the third is an absence of strife or conflict; the fourth a sense of comfort or well being, involving a comfortable income, good health, a happy home. Certain bolder spirits would allow a few occasional ups and downs to give spice to life and others would also like to include a little mild philanthropy. But the average con-

ception approximates undoubtedly to the earthly idyll, portrayed in legend and song as "the Happy Valley",

"Where falls not hail or rain, or
any snow

Nor ever wind blows loudly; but
it lies

Deep-meadow'd, happy, fair,
with orchard-lawns

And bowery hollows, crowned
with summer sea."

Such a conception the Buddha would say, is a lie, utterly selfish and impossible of attainment. The movement of life is a turning wheel, the wheel of Rebirth; happiness and unhappiness are but the pairs of opposites which lie on either side of the circumference. The flow of life is itself ever-moving us on and he who attempts to loiter on the highway will inevitably fall foul of a law which knows no arguments and admits of no exceptions. This ceaseless movement involves suffering, chiefly in the sense of friction with other forms of life and a sense of dissatisfaction, of disease. The need for constant adjustment to countless ever-changing sets of circumstances results in a feeling of strain, of disharmony, for which the Buddha uses the word **dukkha**, sorrow.

Failure to realise this has filled the world with a sense of frustration, of defeatism. Man in his quest for happiness has achieved many things. By means of his inventions he has succeeded in combining in his single person the fish, the bird and the fleet-footed quadruped that rushes about on land. He has mastered the material world and laid it under contribution to his comfort. We have organised ourselves almost beyond perfection, we have harnessed lightning and thunder to our guns, mobilised our food, militarised our money and trained men, women and children to behave with absolute clock-like precision, unquestioningly, almost automatically. But of true happiness how much have we gained? The

world is everywhere full of greed and lust and hatred; it seethes with ill-will and ignorance.

Why should this be so? Happiness, says the Buddha, is really the absence of suffering and suffering cannot be eliminated till its cause is discovered and removed. What is the cause of suffering? It is desire for what we wrongly consider to be happiness, based on a great illusion, our ignorance, the belief that one can live apart, separate from others. In a word, it is selfishness in its widest sense. It is the craving thirst for life enselved, pitiless, having no care if the whole world should perish so long as Self should live.

In this self of ours we are conscious of individuality and all its activities are engaged in the expression and enjoyment of our finite, short-sighted natures. Therein lies the great fallacy: the truth is that self-realisation can never reach fulfilment except through the absolute renunciation of self, its dedication on the altar of service. It is a transmutation of the unparalleled sacrifice which pervades existence—life offered up to life on its own altar.

The Way to this renunciation is the Noble Eightfold Path, the path to life's fulfilment through Right Understanding, Right Aspiration, Right Words, Right Action, Right Modes of Life, Right Effort, Right Awareness of mind, and Right Spiritual Calm. This whole Path is summed up in a single stanza: "To shun all evil, to foster all good, to cleanse the heart—this is the teaching of the Buddhas".

The Buddha regarded evil not as a thing to be atoned for through a Saviour, but as a thing to be outlived, to be outgrown. He rejected as a theological fiction the belief that man is an evil thing, cursed by God, born in sin, shapen in iniquity and destined to a miserable eternity. Every man has a developing capacity for the pursuit of goodness, even the worst criminal. Thus we have the story of Angulimala, who after having

committed ninety-nine murders, became a saint, an Arhant, in this very life.

But it is by our own efforts that we can reach the goal. There is no vicarious Saviour in Buddhism, not even the Buddha can save us. All life is one; there is no tiny speck of dust in the universe which is unaffected by my every action. The whole universe thrills in answer to every movement of every living thing. In this fathom-long body of each one of us, says the Buddha, lies the world and the cessation of the world. This conception of life casts on each one of us a tremendous responsibility; how can we discharge it? Life has a myriad fields and man can best work for all by working for the harvest in that one field which is his own. Every saint that passes to the further shore of Nibbana brings all life yet a little nearer to the Peace.

We live in troublous times, what, perhaps is the most critical period in the world's history. Mankind has done everything possible to perfect the machinery of hate. War has, for far too prolonged a period in the history of civilisation, been the most adulated business of men. They have unstintedly poured out their blood and their treasure and all they hold dear in its behalf. Imagination's richest devices have been enlisted to conceal the intrinsic horrors of slaughter behind a deftly woven verbiage. Man's supremest efforts have been put forth for the glorification and the execution of the designs of hate. We have witnessed this in our lifetime and wondered where this would all end. But even in the darkest hour, the Buddhist can save his optimism for he knows that "this too will pass away, even this". The Buddhist also knows that it would be a libel to say that there is more hatred in the world than love, even though during certain epochs of human history hatred has contrived to make itself stronger than love.

The Buddha has discovered for us the cause of hatred. The machinery of hatred is built on the depravity of men, brought about by their ignorance. It must be replaced by the machinery of love raised on the foundations of human goodness, on unselfishness and compassion and boundless capacities for self-sacrifice, such as the Buddha practised to perfection. But we are all potential Buddhas. The machinery of love must be organised by filling the earth with noble and happy human beings.

Men are made noble, first, by removing from them their evil tendencies—unappeasable greed, fear and

suspicion, which breed hate and ignorance. The suppression of evil must be accompanied by the active promotion and encouragement of good.

For man to be happy he must be in harmony with Nature and natural law. For this there must be peace in the world. But such peace cannot be secured by charters and covenants, pacts and treaties. It is unconcerned with soldiers and weapons. It derives solely from the circumstances of daily life. Peace must mean much more than just the absence of war, much more than uninterrupted leisure for "Big Business" to get on with its money-making. What is wanted is the heart that shall make it impossible for men and women to resort to violence; we need, above all, a disarmament of minds. The history of India furnishes a concrete example of what such a conversion of heart means, in the story of the Buddhist emperor, Asoka.

The world cannot be improved as a whole; it must be improved in detail. The real basis of betterment must ultimately rest on the men and women who constitute the world. Such are some of the eternal verities which the Buddha taught. Their truth or efficacy does not depend on any event connected with the Buddha or with his life. They are true at all times and in all circumstances; they do not depend on the holiness or the eminence or divinity of the person promulgating them. The Buddhists believe, however, that they were rediscovered by Gotama Buddha when men had forgotten them.

This he did as he sat at the foot of the Bodhi Tree at Gaya over twenty five centuries ago one night in the month of Vesak, with the full-moon shining upon him from the west while the rays of the rising sun illumined his radiant countenance from the east. It was a moment of the most stupendous significance to mankind and men, in after years, in order to make the event more memorable, connected it with a myriad miracles. They made the heavens open and rain flowers; the rocks spoke while streams sang and the oceans were filled with swaying lotuses. Hills and deserts, barren solitudes and populous cities were filled with the shouts of devas announcing the dawn of a new era of happiness to the world and the fires of hell were quenched. The blind saw and the maimed walked. Such was the peace and perfection of that Vesak morn; may its joy abide with us evermore.

SIR BARON JAYATILAKA

We once again appeal to you for your support to a fund which has for its principal object the perpetuation of the memory of our late President Sir Baron Jayatilaka. We refuse to believe that the valuable services rendered by Sir Baron to our association have not been appreciated or that they have so soon been forgotten. It, surely, cannot be that his good too has been interred with his bones. It behoves us to see that this should not be. Rather should it be our solemn duty to keep fresh and undimmed the memory of a great, yet simple, personality whose life and achievements should serve as an inspiring example to us as well as to posterity. We are specially privileged to do so because of his intimate and loving association with us. From almost its very inception in 1898 right up to his death in 1943 he guided the destinies of the Y.M.B.A. as its President. This task he fulfilled with a seriousness and devotion which was remarkable for a man whose public life was already crowded with many other weighty matters. And, even in his last years, when he had to shoulder the heaviest responsibilities of his life, as "Premier" of this island, never did he show signs of a weakening zeal or a flagging interest. Indeed, on innumerable occasions from the harassing and often turbulent atmosphere of the Council Chamber he came straight to the more humble meetings of our Committee of Management over which he always presided with a fatherly care. All this and very much more he was able to do only because of the deep-seated and genuine affection he had for this Association. Waggishly he used to reply to those who remarked of his perennial freshness and vivacity, that he owed it to his membership of the Y.M.B.A.! Surely, to remember so noble and devoted a servant of our Association is but bare gratitude. Yet we note with pain and sorrow that our previous appeals have met with poor response. Perhaps this may be due to want of initiative. Perhaps would-be contributors are waiting for the collectors. For their convenience printed subscription lists, duly authenticated, have been issued to members of the Committee while more lists are issued to approved collectors. We would now repeat our appeal to all our well-wishers to make their contributions, however small, without delay. Remittance may be made to the Hon. General Secretary or to the Treasurer or handed over to an authorised collector.

Y.M.B.A. FOR MORATUWA

A Y.M.B.A. for Moratuwa was inaugurated as a largely-attended public meeting of the Buddhists of the town held recently with Mr. W. Eugene Fernando in the chair.

Mr. Fernando, who moved the resolution, inaugurating the Y.M.B.A., said that in a town like Moratuwa where there were a large number of Buddhists an association for Buddhists was essential for the promotion of their educational, religious and social welfare. He was glad that full support had been pledged for the new association.

Mr. G. H. Perera seconded the resolution, which was supported by Messrs. P. J. D. Rodrigo, R. H. Peiris, L. T. Perera and M. C. V. Fernando, and carried unanimously.



SIR S. RADHAKRISHNAN'S LECTURE AT KELANIYA

Vidya Chakravarti Dr. Sir Sarvapalli Radhakrishnan is one of those Indians of whom we are justly proud. It is therefore unfortunate that he cannot speak to us on Buddhism without making some attempt to belittle the originality of the Buddha.

Several years ago he aroused considerable criticism by saying, in effect, that Buddhism was merely a variation on the eternal theme of Hinduism. "Substitute Dharma for Brahma in the words Brahmachakra, Brahmayana, Brahmahatu and Brahmajatha and you see how easily", he said, "Buddhism can be derived from Hinduism." At Kelaniya he tried to prove that Buddhism was not the religion of the Buddha but the religion of the Upanishads. By no means a difficult task if one is allowed—as Prof. Radhakrishnan was—to pick and choose quotations from the varied range of Hindu philosophy from the Upanishads to Sree Sankaracharya.

If this view is correct then we are entitled to ask how Buddhism at one time threatened to engulf the whole of Hinduism. So much so that Hinduism paid the highest possible compliment to the Buddha by copying his philosophy. The truth is that the philosophy of the Buddha differs from the Upanishads on all important points. The Upanishadic philosophy is rank Idealism. But the Buddha didn't attribute any reality to the "knower" or to the "known". His position was that reality is a joint phenomenon between the two. The Upanishads speak of souls Universal and Particular. Any mention of a soul is anathema to the Buddhist. Nor can we by any stretch of the imagination look upon Nirvana as reunion with Brahma. It can be, and indeed it has been shown, that Buddhism sprang up as a reaction to the very philosophy with which Prof. Radhakrishnan tries to identify it.

The trouble of course is that Prof. Radhakrishnan is a Doctor of both East-

ern and Western Philosophy, with the result that he tries to evaluate the former by the methods of the latter. It is easy enough to trace the gradual growth and development of an idea among the arm-chair philosophers of the West. Thus Prof. Radhakrishnan dwells on the resemblances between religions. If he continues to do so, a less disinterested Hindu will point out—as Prof. Radhakrishnan's ancestors did—that there is no further necessity for the separate existence of Buddhism as a religion. We on the other hand realise only too well that an Eastern religion or philosophy is invariably the work of a mystic genius—a freak—which refuses to fit into any plan of orderly development. We must insist, therefore that great religions—like strong liquors—should never be mixed. Individuality is the keynote of their character.

D. B. JAYASINGHE.

Webada, Gampaha.

WHY VESAK ?

It is the happy lot of the large majority of the people of Lanka and of nearly a third of humanity to be able to lay claim to the day of Vesak, symbolising universal peace, universal love and universal piety. The followers of the Buddha, our Most Merciful Master, continue to celebrate the Buddha-day, as always they have done, without reserve or restriction despite the limitations and horrors of war.

From his own revelations to us, we know who the Buddha was, in numerous past lives, and we know that he took birth in his final life as a man, in the garden of Lumbini near Kapilavastu, Nepal, about 623 B.C. We also know that at the age of sixteen in accordance with the ancient customs of India, he married his cousin, the beautiful Princess Yasodara, and passed his days in three palatial buildings surrounded by every possible worldly pleasure, and oblivious to the world's woe.

At the age of twenty-nine on the day his beautiful Yasodara gave birth to their only son, he betook himself to the new life with what pain at parting we may never guess. The Bodhisatta Gotama renounced wife, child and wealth and journeyed in sylvan solitudes in search of the Truth.

"I will depart," he spake; "the hour is come!"

Thy tender lips, dear Sleeper, summon me

To that which saves the earth but sunders us,

And in the silence of yon sky I read My fated message flashing. Unto this Came I, and unto this all nights and days

Have led me; for I will not have that crown

Which may be mine: I lay aside those realms

Which wait the gleaming of my naked sword:

My chariot shall not roll with bloody wheels

From Victory to Victory, till earth Wears the red record of my name, I choose

To tread its path with patient, stainless feet,

Making its dust my bed, its loneliest wastes

My dwelling, and its meanest things my mates;

Clad in no prouder garb than outcasts wear,

Fed with no meats save what the charitable

Give of their will, sheltered by no more pomp

Than the dim cave lends or the jungle-bush.

This will I do because the woeful cry Of life and all flesh living cometh up Into my ears, and all my soul is full Of pity for the sickness of this world;

Which I will heal, if healing may be found

By uttermost renouncing and strong strife.

Unaided but by an iron determination, unflinching energy, and faith in his own purity and power, unaccompanied by any save his shadow, he resolved to make the quest. And on a Vesak full-moon day, twenty-five centuries ago, his **Parami** being perfected to the full, the self-reliant ascetic Gotama sat under the Bodhi Tree at Uruvela, near Gaya, thus firmly resolved:—"Though but my skin, sinews and bones remain, and my blood and flesh dry up and wither away, yet never from this seat will I stir, until I have attained full enlightenment."

Cross-legged he sat, in concentrated meditation, alert and strenuous, all obstacles overcome by the mind, like

grass before a razor-edged sword, and the final victory, the Full Enlightenment was won as the sun rose in a glowing Eastern sky and the radiant full-moon set slowly in the West.

Urged by universal love and compassion, the Master expounded his sublime teaching without keeping back aught that was essential for full forty-five years. As he lay on his death-bed he addressed his most dutiful disciple Ananda and said that his had not been the locked hand of a teacher who kept back something for himself.

The Lord of Compassion hushed the war drum and thundered abroad the joyful music of his message to all beings, that there surely is a Path to Immortality.

He disclosed that which is necessary for our emancipation, enlightening those in darkness, solacing the disconsolate and the forlorn, helping the helpless, nursing the sick and liberating the oppressed and enslaved.

Dawn of a New Era

It is only a simple statement of truth to say that a new era dawned upon the world with the appearance of the Most Merciful Master.

History has no record of another man who worked more than the Lord Buddha. From the day of Enlightenment upto the Parinibbana—the passing away—he worked selflessly, strenuously, sleeping but a couple of hours per day and regardless of fatigue or embarrassments.

Ever pitiful, ever wishing the world well,

And ever working for the good of the world,

Wondrous is the Buddha's Way!

It was also on a Vesak day 2,488 years ago, at the ripe age of eighty, as all mortals must die, that the Lord Buddha, who attained the greatest that man may ever attain, in accordance with the inexorable and universal law of Anicca or Mutability, passed away in the Sal Grove of

the Mallas at Kusinara. Thus we see the Master born, attain Enlightenment, and finally pass away on the Vesak Full-moon Day.

It is to make known two things that the Buddhas appear in this world. These two things are: Suffering and Deliverance from suffering.

Dukkham ce va pannapemi

Dukkassa ca nirodham.

"The Lord over Sorrow" again and again emphasized the fact that the whole universe is based on sorrow, is sunk in suffering. All beings are sorrow afflicted; no worldling is free from this bond of misery. All conditioned things that we think pleasant and pleasurable are subject to the law of impermanence. All is fleeting. The flower's beauty and the bird's music. Change or to be more exact transiency is the mark of all that is. All tones are just variations struck on the one chord that runs through all life,—that one chord which is made of three strands: **transiency, sorrow and soullessness.**

All that comes into being, indeed goes to destruction sooner or later, and this in its turn gives us nothing but unhappiness and dissatisfaction. In their search for pleasure men ceaselessly run after objects and hug them in great glee. But when we delve deep and see what is beneath we are convinced that such pleasures as we cling to are a prelude to pain and disgust. To the superficial, the

change of one bundle of sorrow into another appears to be a picture of pleasure, but he is sadly ignorant of the after effect,—the acute pain immediately following.

A disagreeable dish, an unpleasant drink, an unlovely demeanour, and a hundred other things, bring pain and dissatisfaction to all beings—Buddhist or non-Buddhist, rich or poor, literate or illiterate, high or low. As Shakespeare says, "**When suffering comes they come not in single spies but in battalions.**"

Then what is this thing called pleasure? As Robert Burns says:

Pleasures are like poppies spread,
We seize the flower, its bloom is shed.

Or like the snowflake on the river,
One moment seen, then lost forever.

Happiness is what we must achieve for ourselves; nobody else can make us better or worse.

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

Psychology reveals that infinite possibilities are latent in man and it must be man's endeavour to develop and unfold these possibilities. Each individual should make the exertion necessary for his own deliverance.

It is only when the mind is not allowed to kick over the traces, and is kept to the right road of orderly progress that it

becomes useful for the individual possessor of it and for society. A disorderly mind is of the nature of a debit both to its owner and to others. All the havoc wrought in the world is wrought by men who have not learned the way of mind control, or psychical balance and poise.

By systematic attention and thought about the things that one meets with in everyday life, but controlling one's evil inclinations and curbing the impulses, one can keep the mind from being soiled. Hard it is to give up what lures and holds in thrall; and hard it is to exorcise the evil spirits that haunt the human heart in the shape of unwholesome thoughts. These evils are the manifestations of lust, hate and ignorance, the threefold army of Death. Until one attains to the very crest of purity by constant training of the mind one cannot defeat these hosts completely. The mere abandoning of outward things, fasting and so forth, these do not tend to purify a man, these things do not make a man holy or harmless. Self-mortification is one extreme which the Master in his first proclamation of the norm cast off as wrong and so also did he reject sensual indulgence calling it ignoble. Avoiding these two extremes, the Buddha revealed to the world the Middle Way which leads man to peace, enlightenment and Nibbana.

PIYADASSI.

Vajirarama,
Bambalapitiya.

MIHIRIPENNE AND HIS POETRY

By C. M. Austin de Silva, B.A. (Lond.).

About five miles to the south of Galle, amidst the rustling palm groves, and nearby the roaring breakers of the sea, lies the peaceful hamlet of Mihiripenne, where in the eighteenth century was born the poet, Mihiripenne Dhammaratana. In the Sinhalese literature, Mihiripenne scored a distinct hit as the exponent of a new school of poetry. About the same time there lived in England, William Wordsworth, the famous nature poet, who was responsible for introducing into English literature a new type of poetry. Wordsworth believed that the language of poetry should not differ from the common language of the people, and advocated the simplicity of poetic diction. That ordinary events and incidents current in everyday life are sufficient subject matter for poetry was another theory which he upheld. Judging from the poetry of Mihiripenne, we note that he agrees remarkably well with the views of William Wordsworth. Simplicity of diction and commonplace themes are the salient features of Mihiripenne's poetry; hence we may rightly honour him as "Ceylon's Wordsworth". We are reminded of the poetry of Robert Burns when taking into account Mihiripenne's caustic wit and subtle humour which run through several of his compositions.

Born in the year 1768 A.D., on a date in February or March, he was the son of Mihiripenne Nanayakkara Vijevikrama Kumarasinha Veda Aratchige Don Philip de Silva, an eminent physician, honoured with the rank of "Veda Aratchy". The poet's father lived at a place called "Gangule Pittaniya" or "Veda Aratchige Wattā", in the village of Mihiripenne.

His mother, Mestri Sattambige Carlina, came from the village of Mirissa, in the Matara district. From his early days, Mihiripenne showed promise of being a scholar. At the age of sixteen he entered the order of the Buddhist Sangha. He was ordained by Katukurunde Dhammananda Thera, chief pupil-priest of the Venerable Karatota Dhammarama Thera, the renowned poet and pontiff of the Siamese sect of those days. Within the cloisters of Padumarama Vihara, at Mihiripenne, the young poet received his education. At the age of twenty-five his sight began to fail and he was also affected by a nervous disease. His poems were dictated to his colleagues, who copied them for him. Mihiripenne's compositions cover a varied range and number over a hundred and fifty poems. He has written several fine pieces of high literary merit and excellence. At the ripe old age of eighty-three the priest-poet died on 30th April, 1851. Amongst his surviving kinsmen in the village of Mihiripenne are the members of the family of Tudawe Pandita Gunawardene.

The Mihiripenne temple, today well-known as Ariyakara Vihara, is about a mile from the railway station of Talpe. The monastery consists of a number of fine buildings, including a magnificent library, a chapter-house, and a shrine room. At the foot of the flight of stone steps leading to the Vihara is an old monument in the shape of a little "Cetiya". Within this monument is enshrined the urn containing the ashes of the poet who in his manifold poetical compositions has left behind a monument more enduring than brick and mortar.

Mihiripenne passionately favoured the use of "silo" or blank-verse, based on Pali and Sanskrit prosody. To him, it was an easy medium for the expression of sublime poetic thought. The "elisama", form or use of rhyme, the popular cult of the classical school of poetry, is an obstacle to the spontaneous expression of profound poetry. Many of our classical poets lived in the thoughts of the ancients and feared to transgress tradition and convention, and the result was that originality of poetic thought was killed. Mihiripenne, an alumni of the School of Matara poets, was free as the wind to give vent to his deepest feelings. Whether the subject was sublime or commonplace mattered little to him. He was at his best when he wrote on the simplest of themes. He soared to sublime heights on eagle wings when he sang in veneration of "Siripada" or eulogised the regal virtues of King Srivikrama Rajasinha; the last king of Kandy, and was as happy when narrating in a humbler key the vile pranks of lawless village youths like Lasaya and Lansime. The art of using blank verse Mihiripenne copied from Saliāle Maniratana, but he simplified the versification with exceeding charm and elegance. In no way has he written flawless poetry, for at times he is very ungrammatical. Mihiripenne's criticism of the "Gangarohana Varnanava", a poem composed by Muhandiram Thomis Samarasekera Dissanayake, of Matara, led to the famous "Savsatdam Vadaya" of 1853 A.D., the greatest literary controversy this country has witnessed ever.

OUR DUTIES AND RIGHTS

What the Master Told Sigalowda at Rajagriha

Early one morning the Buddha had, we are told, met a wealthy merchant of Rajagriha, named Sigala, on the banks of the Ganges outside that city. In wet clothes, with wet hair and joined hands, he moved about saluting the six quarters.

On seeing the merchant in that state the Master asked him the reason for his so doing.

The young man said, "While my pious father was alive, he tried in vain to bring me before you and visit the Sangha. Each time I used to tell him, 'I will have nothing to do with them. Doing homage to the monks would make my back ache and my knees stiff. I have to sit on the ground, soil and wear out my clothes. At the end of the discourse and after so sitting I must needs invite and give the monks food and their other requirements. Thus I only stand to lose by it and do not see any gain through it.' And my father would then go away."

After a pause the lad said, "Days passed. As he was about to die he called me to his deathbed and asked me to listen at least to his dying advice. On my promising to carry out any order of his, he told me that I should daily salute the six quarters after my morning bath. My father then died.

And out of sheer respect for him I rise early in the morning, take the bath, leaving Rajagriha and with wet clothes and wet hair I carry out my father's last wish and hope to conquer all the six quarters."

Now the Compassionate One felt by intuition that Sigala's father must have planned this chance meeting thinking he would seize the opportunity to teach Dhamma to his son.

So the Lord, said, "It is not so, friend, that an Aryan who is your ideal salutes the quarters."

Asked how it should be done, he said, "You will grant because an Aryan refrains from evil and greed, and desires no evil to others, fear and ignorance have no hold on him. Further he does not waste his wealth through drinking, gambling, sauntering in streets at unseemly hours, frequenting theatrical shows, through evil company, and through idleness."

At this stage the lad interrupted him saying, "Say not so, Gotama, men of high rank look upon them as innocent pleasures, take delight in them and thrive. How can they be then wasteful channels?"

Result of Drink

The Blessed One replied: "These men are, young friend, not at all thrifty. They are blind to the dire consequences flowing from each of their acts. For drinking causes short temper and idleness and increases quarrels. The drunkard becomes liable to disease, earns an evil reputation and shamelessly exposes his person before the public. Drinking tells upon the intellect and makes him who is given to it poor and destitute. The more a man drinks, the more thirsty he feels. Visiting the bar, he sinks in debt as a stone in the water and swiftly brings disgrace to his family. In the case of gambling victory of the one breeds hatred in the other. For the loser grieves over what

he has lost and plans to take back from the winner double the value of his loss. Condemned by the judge for perjury and despised by his very friends, no gambler can hope to get a parent's consent to marry his daughter to him knowing that he cannot look after a wife. As regards the person who saunters in streets at unseemly hours, we know that his wife, children and property are unprotected while he himself is suspected of crimes and subjected to false charges. He is beset with misfortune.

The thoughts of the theatre (picture)-goers are ever on dancing, singing, music, recitation, cymbal-playing, pot-blowing and the like with the result that he has little time to mind his own welfare. Turning to the idler, we find him no better. With him it is too cold or too hot, too late in the evening or too early in the morning to sit at work. Or, saying he is very hungry or full in stomach, he does not engage himself in any business, shirks work, sleeps by day and keeps up at night. Ever drunk and ever gluttonous he earns little and spends away what he has acquired; leaves things undone and lets go all opportunities for doing good. So he is unfit to run a household."

On hearing these words Sigala wondered if the men of high esteem could really be callous to their welfare and bring about a wholesale ruin to themselves and to society.

How True Friends Are Known

Thereupon the Lord spoke to him of four kinds of foes in the guise of friends and said: "The wise avoid them from a distance even as a perilous path. For he who has any of these false companions falls an easy prey to evil and ruin in both the worlds. The first grabs what is yours, expects much in return for little, does his duty in fear and befriends you for his own good. The second renders lipservice, expends words only to amuse you with past, future or profitless talk and finds an excuse to help you in the hour of need. The third flatters you to your face but speaks ill of you behind your back. He consents to your evil deeds but dissents from you though you are in the right. When you drink or lose your temper, loiter about the streets at odd hours or attend dramas and pictures, gamble or become careless, the fourth kind of false friend joins you and ruins you beyond recovery."

"Who then, Gotama," asked the merchant, "are true friends and how are they to be known?"

The Teacher said, "Who is devoted to you even as a mother to her only dear son, some help you by guarding your person and property when you are off your guard and become your refuge when you are seized with fear. In the hour of your need they provide you with twice your want. By being the same to you in your weal and woe, others confide in you their secrets, conceal your secrets, even give up their lives for your good and never forsake you in your misfortune. Again others counsel you against doing evil, persuade you to do good, bring you to hear what you have not heard, clear your doubts and point you the way to bliss. Lastly there are those who rejoice in your prosperity, sympathise with you

in your adversity, check your revilers and praise those who say good things of you."

Now Sigala knew that like a blade of grass the ideal person goes on unmoved by evil considerations and does his duties manfully without falling away from happiness. In wisdom he shines like a blazing fire. Gathering wealth even as the bee collects honey, he sees that his riches gradually increase like an anthill. With friends truly devoted to him, he rules the house.

To this account of an ideal man the Blessed One added, "Dividing his wealth into four parts, he keeps one for his enjoyment, two for business and the fourth as an insurance against adversity. Shunning all evil he covers the six quarters and enters the path leading to victory here and in the world beyond."

"May the Welcome One", asked Sigala, "explain how an Aryan conquers the directions? I too, hope to master them."

The Lord said, "By quarters your father did not mean the points of the compass but the six ways in which a man is related to another person as parent-child, teacher-pupil, husband-wife, friend-friend, master-servant, or as the householder-the homeless. Know, young friend, the east to be your parents, the north your teachers, the west your wife, the south your friends, the nadir your servants and the zenith the ascetics and Brahmans. Since a man passes through these relationships, he soon realises that as a child he should salute, that is, serve his parent, as a friend his associates, as a master his employees and as a steward of the homeless taken to the holy life."

"Gotama, how funny", said the merchant, "that a man should be with no rights but loaded with heavy duties?"

In reply the Master said: "Friend, it is not so. Whoever is keen on conquering and completely mastering others never thinks in terms of rights but of duties. For when a man renders unto others with kind disposition what he owes, these others do unto him their services with a glad heart. The surest way to secure rights is through service done in a spirit of kindness. And he who grudges to serve cannot expect willing services from any quarter?"

The Lord then continued to explain the matter thus:

"If a child supports his parent with love, does his duties, keeps the family lineage and so acts to be worthy of his inheritance and gives alms in memory of his departed relatives, the parent will out of compassion wean him from evil, incline him to do good, teach him an art, wed him to a suitable wife and hand him over in proper time his estate.

"If rising before the teacher and attending on him, a pupil be out of compassion attentive and respectfully receive instructions, the teacher will, moved by kindness, train him in the best discipline, teach him every suitable art and science, introduce him to his friends, provide for his safety everywhere and make him receive what is well held by him.

"When the husband is courteous out of love to his wife and never despises her, is faithful to her, hands over authority to her and provides her with ornaments, he

easily gets full sway over her. For she does her duties to his full satisfaction, is industrious and never lazy in her work, is hospitable to the people around and is not at all unfaithful to him.

'If unto his friends a man be generous, courteous in speech, promote their good, be the same always and sincere to the core, then they will protect his persons and property even when he is neglectful, become his refuge in the hour of danger and will be considerate towards his progeny.

'When a master loves the servants assigning work according to their strength, supplying them his delicacies and relieves them at times, he makes the employees devoted to him. Rising before the master and going to sleep after him, they take only what is given, perform the duties to his best satisfaction and spread his good name and fame.

"When a man does not close the door to the ascetics and Brahman but gives them creature comforts and loves them in thought, word and deed, he will find them ready to advise him to do good and to warn him not to do evil, to clear the doubts and to make him hear good things.

Aryan Conquest

"In these ways an Aryan makes a marvellous conquest of everything before him and maintains an harmonious relationship all round."

Quite pleased with what he had heard, young Sigala further asked, "How does, lord, an Aryan keep to the path leading to victory in the two worlds?"

The Buddha said: "Like the lynchpin that keeps a car rolling, generosity, sweet speech, doing good to others and equal-

ity towards all,—these four keep a man marching on the path without swerving even so little as a hair's breadth."

Now Sigala's young heart leapt with joy once the true meaning of his father's dying wish became clear to him. Filled with sorrow he regretted his past folly how in thinking **Dhamma** to be a dreadful waste and boredom, he missed the discourses in the **Sangha** his father had many a time invited him. After saluting him he stood on one side to show his respect for the Blessed One and then said before the assembly of monks and laymen, "In him who practises what the Tathagata has thought, we may look for growth and not decay, gain and not loss. From this very moment to my life's very end, I too, Lord, take refuge in the Buddha, the Dhamma and the Sangha."

—From "The Mahabodhi".

THE STORY OF THE BUDDHA'S DHARMA

Sometimes The Story of the Dharma is a brief resume covering centuries. Sometimes it contains a condensed, very much abridged comment on a particular period of the long history of twenty-five hundred years. It is not possible that much more than a glimpse of the Tibetan story can be accorded, but that glimpse, nevertheless, must fit into its proper place.

Tibet was always a forbidding land, sheltered and enclosed by high mountains, held and defended by very difficult mountain passes. It was not far from India in space, but by natural barriers almost a continent away. Nevertheless, the traffic between Tibet and the Indian plains has been constant, and the Old Silk Road into China passed and still passes through Tibet. Caravans come and go, travellers of distinction join the caravans, or set forth upon their own affairs, and so the news of what is called the "outer" world penetrated into Tibet, the Land of Snowy Mountains.

During the centuries which followed the departure of the Lord Buddha, the Dharma flourished and became quite strongly rooted in India, Ceylon, and other lands adjacent. It was not until the persecutions which accompanied the Hun invasions from the North in the sixth century A.D., that the Order found it expedient to seek a safer refuge. Monasteries had been destroyed or abandoned, as the peaceful communities were dispersed, or the inhabitants slain. Valuable libraries and centres of learning were burned or destroyed. Life became a problem to the Sangha, and following the example of Bodhidharma, who went to China in 526 A.D., the Order sent its refugees and remaining treasures into Tibetan lands.

While the inhabitants of Tibet, at that time half Mongolian, half Chinese, mixed with the surrounding nomad tribes, were not of a high order of civilization, they were a simple people, inclined to venerate a Wise Man, though superstitious and priest-ridden. They were ruled by chiefs and kings who saw nothing but honour in the erection of monasteries, and the withdrawal of refugee Bhikkhus into this land of pastoral peoples and wandering nomads. Welcomed as they were, the leaders of the Sangha who escaped were highly satisfied to find a sure protection.

Though it took time for all this change, the Dharma was well established in Tibet by the seventh century A.D., and thereafter the centres of the Buddha Wisdom were in Ceylon, China and Tibet. Each followed a different pathway, separated by distance and lack of quick communications, and thereby arose the differences which distinguish these three Schools of learning and thought.

Different Pathways

Even as the Dharma left its native land, so it has left lands of its adoption. From these three centres it has flowed like a river into many lands, transcending thought and language and customs, emerging still in essence the Buddha's Dharma. From them, the centuries ahead may find it springing into being in still other lands, finding root, growing stately as the lotus, in many strange and unexpected places. It is the Dharma which has wrought this miracle, and not the men who practised it. The Dharma made its own way and convinced its own converts, and is capable of springing, by force of reason, from a manuscript in alien hands, of inspiring and directing the earnest peasant as well as the learned savant, of being guide and director to those who could not read the Sutras in the original Sanskrit, but who may grasp the beauty of the Doctrine through a halting, half-comprehending, poorly-worded translation.

With this power and vitality, the wonder is that it has reached so few, not that it has converted half the Eastern peoples. It is this strange, unworldly strength and power, this logic, reason and commonsense, as well as its austere and uncompromising beauty, which has maintained it, in the cold and lonely mountain regions of the Land of Snowy Mountains. It has its votaries among the high and low, the poor and rich, the learned and the ignorant, the mystic and the student, the worker and the thinker, the nobly-born and the servant, the herdsman and the townsman. They come to find The Way and enter into Peace, together. So dwell the Lamas, monks and novices of Tibet, in communities or alone, with one end in their view and one end only to find The Way the Buddha left them as an inheritance.

The story of the Tibetan and Bhutanese Buddhism is different, and yet very similar in the beginning. The Bhutanese were a very primitive people, residing in the country south of the Tibetan border, on the north of India, an independent state until recently it formed an alliance with the British Government in India. The inhabitants were, at the time the Buddha lived, entirely Shamah or devil-worshippers. This ancient or aboriginal ritual magic of the Bon-pa is not distinguishable from the worship of some sects in Bhutan today, but into the original Shamanism has been introduced a flavouring of the original Buddhism, so that travellers and explorers may be forgiven for thinking the Bhutanese are a purely Buddhist people. Nothing could be further from the true state of affairs, however.

Buddhism came into Bhutan before it came into Tibet. It was brought by Buddhist missionaries and was successful in sections, where centres were established. Around these centres the worship of the dark powers of the other world went on undisturbed. Later, the Tibetan monasteries were established, and these were able to maintain their hold upon the original tenets of the Buddha's teachings.

Converted Bhutanese

In the ninth century a Lama came into Bhutan from a province in Tibet which had always been the stronghold of the Bonrites. He converted the Bhutanese to what he called Buddhism, but the old worship of the dark powers went on undisturbed, side by side with the new teaching. Before the reformation under Tsongkhapa the lamas often married, for the purpose of reincarnating themselves in their descendants, therefore it is not surprising that this Lama enlightener of the Red Sect brought with him a son. The Lama promised to reincarnate himself in the first male child born to the son, but after the death of the Lama the child happened to be triplets, all boys. To meet this situation, the deceased Lama was announced to have reincarnated in all of the three boys. One son was said to have received the "body", one the "heart" and one the "word" or

"wisdom" of the Lama. So doctrines of absurdity are invented to suit the circumstances, and that is why the Bhutaneses believe today that this Lama became a triple incarnation.

The line of this Lama ruled with power until an adventuring Lama at the head of an army of monks of the Red Sect entered Bhutan from Tibet in the fifteenth century. He conquered the whole country, declared himself the Dharma Raja, literally the King of the Divine Law. His name was Dukpa Shabtung, but he issued a proclamation calling himself Shabtung Rimpoche, in competition with the two dignitaries of the Gelugpa school, the Dalai and Tashi Lamas, who use this title. However, in a very short time the Dharma Raja was defeated by a Tibetan force, and compelled to make terms with Lhasa. He was allowed to retain the spiritual leadership of Bhutan on condition that—he would consent to reincarnate himself in Lhasa after his death and make the law hold good forever—that he would not permit public exhibitions of the rites of sorcery and

necromancy—and that a lamasery and school would be established for the instruction of orphans in the doctrines of the Mahayana. The authorities at Lhasa promised that the new body would be found, trained, and installed in power by them. This agreement, which might sound without reason to Western ears, was quite within reason to those concerned. To this day the Dharma Raja comes from Lhasa with pomp and ceremony, and is believed to be the direct incarnation of the original Dharma Raja.

The title of Rimpoche assumed by Lama Shabtung has never been recognized in the case of the Dharma Raja, though he is head of the spiritual matters of Bhutan, under Lhasa. The doctrine of the incarnation of lamas in descendants is a tenet of the unreformed Sect only, and such marriages are the custom of the Red Hat Sect, whose followers accord the Dharma Raja his title. There are some Western students who confuse such customs with what is called the "Living Buddhas", but that is another matter altogether. There are no "Living

Buddhas" in Bhutan. Within recent years the Dharma Raja announced his desire to retain only the spiritual rulership; therefore, the temporal control is now in the hand of the Maharajah—or, the Deb-Raja—of Bhutan.

The Bhutaneses are divided still as to their allegiance to the dark gods and to the Buddha. Shamanism is very near the surface. Though there are Buddhist centres of good repute and Bhutanese scholars of great learning, they are the exceptions, for the great centres of the Buddha's Order continue to be within Tibet itself. Yet, being more accessible, people persist in judging the Buddha's doctrines by the combination peculiar to Bhutan, and translations of Bhutanese commentaries have been hailed with reverence in the West. This is probably a procedure to be regretted. Even a tincture of a coloured substance destroys the original purity of clear water—and Tactic or Shaman practices are coloured very deeply with the worship of dark spirits.

THE GOLDEN LOTUS.

THE DHARMA OF NATIONS

An Address by Prof. P. A. Wadia on Vesak Day

Wherever the prophet has preached and dedicated his life to the lifting of his contemporaries and future generations to a loftier plane of existence, his followers have built up organisations for their own security by the formulation of creeds and ritual, and have blocked the way to a larger life for mankind by the creation of vested interests that have sought alliances with states. The Catholic Church persecuted the seekers for truth in the Middle Ages and the Renaissance period, because the truth they sought to preach was not the Catholic brand. Brahmanism in the East was the counter-part of Catholicism in the West, and we see even today a lamentable exhibition of the same humiliating subordination of the Churches to political authority, when, on the Victory Day celebrations, representatives of the historic religions were called upon to offer thanksgivings in the Churches to the Allied nations, because they had come out successful in the grim task of killing not only soldiers in the battle-lines, but innocent women and children. Those who have led these prayers a few days ago in their churches and temples comforting themselves with the thought that God has been on their side in giving them victory, have conveniently forgotten that God is a God of Love, that the symbols of victory for the individual as for the nations are a crown of thorns and crucifixion by the side of thieves, and that it is blasphemy to thank God because He has been made to abdicate His functions of Love, and to side with those who have manufactured the larger number of bombs and guns and battleships and succeeded in killing more of their opponents.

I recall these things to you, because we are met today to pay respects to one of the great figures in the history of humanity, and it is the desire to join with you in this homage that constitutes my only claim to be present amongst you. Born in this country in an age when the foundations of a rigid caste system were already being laid, inspired by the conviction that he had a mission in life that

claim the truth that he had intuited and to lead all humanity to a life that would embody this truth, he went forth on this mission, the teacher of a new gospel of equality, the founder of a religion that knew no creed, no organised church, gathering round him men and women, princes and outcasts, rich and poor, learned scholars and barbers, even sinners and criminals. It was a religion of humanity which, while it professed disbelief in a God of Love, witnessed to the working of His belief in the life of the prophet and of those who followed him.

His was a life in which wealth and power and success as the world understands it had no place; not learning nor scholarship of the scribes and Pharisees, neither Brahmanical lore could take the place of insight and understanding which blossomed in a fellowship for service based upon the equal worth of every human soul. Let us recall some of the words of Buddha himself:

Love for All

Do not deceive each other, do not despise anybody anywhere, never in anger wish anyone to suffer through your body, words or thoughts. Like a mother maintaining her only son with her own life, keep thy immeasurable loving thought for all creatures.

Above thee, below thee, on all sides of thee keep on all the world thy sympathy and immeasurable loving thought, which is without obstruction, without any wish to injure, without enmity.

To be dwelling in such contemplation, until sleep overcomes thee is called living in Brahma.

The infinite for Buddha was those whose meaning was revealed in goodness and love, a meaning that postulates service and sacrifice with their fruition in the fulness of life. The path of attainment of Nirvana is not merely through the negation of thoughts and actions that are evil, but through the negation of all limits to love. It is not the negation of the truth, but the negation of the self in a truth which is love itself, which

unites in its bosom all those to whom we must offer our sympathy and service." "This is **dharma**, man's inner nature, finding its final fulfilment in love."

Like Jesus, Buddha was drawing the human race towards unity. The true prophet has been characterised as the man who can see unity, who can make those who surrounded him when he was alive, and the generations that come after him, feel that there was an embodiment in his own personality of the ultimate truth of human personality. As this sense of unity grows, it will not be confined to the life and well-being of a chosen race, or even of the human race. It will reach out and extend, and search for contacts with life in all its forms; it will not rest satisfied till it embraces the world as a whole—till the fear and suspicion and hatred of man to man, and of animal to animal, is changed into friendship and understanding, till the very groaning and travail of creation has ceased.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

A Moral Degradation

When we turn from the vision of our prophets to the grim facts of the world in which we live, man butchering his fellowman, and the daily papers and the cinema pictures converting cold-blooded murder on a large scale into deeds of heroism to be glorified as examples to the generations to come, we ask ourselves if we are dreaming or awake. Humanity all over the world, brutalised by constant association with the work of bombing and shelling, is now being further brutalised by pictures of tortures and exhibitions of human cruelty perpetrated by the enemy. An atmosphere of hatred is being deliberately created against one part of human society branded as monsters and gangsters and demoniac wretches. The

hour of victory is accompanied by a self-righteous pride in the victors who invoke the name of a God of Love and ask for His blessings in the task of successful overcoming not only of the fighting men, but of their women and children. Stern justice is to be inflicted on the war criminals. Does not stern justice imply a complete knowledge of all the facts and the ability to weigh them without error? Can justice be stern in the absence of such knowledge and ability? We invoke such justice when we are the accusers and also the judges. It is a reversion to the old "lex talionis"—an eye for an eye, and a tooth for a tooth. The administration of such involves a moral degradation of the soul far greater perhaps than that which led to the original crime. Justice cannot blossom through the employment of such methods, for it does not touch the criminal's mind or conscience, and brings more hatred and ill-will than it removes. What is the value of such methods, if they do not make the criminal a better man?

Let us not forget that some of the civilised nations that talk today of inflicting stern justice upon the war criminals had in earlier days sent gunboats and expeditions to shell villages containing women

and children as well as men, and had looked on with indifference at the Congo atrocities under the Belgian mandate, which were not very different from those of the present war. In exercising stern justice on the coloured races, did not the Whites degrade themselves to a lower level of civilisation? Is our God to whom we appeal to be an avenging or merciful and loving God? Is He to be a God who submits to be hewn and crucified in the service of the wicked and the wrong-doer? And whilst this atmosphere of hatred is being warmed and kept in flames in the name of stern justice, on the other side of the hemisphere men from all parts of the world gather to lay the foundations of permanent peace and good will between the nations.

From this sickening sight of human perverseness and hypocrisy, we inevitably turn with a lingering hope to the great figure of a Jesus and a Buddha. We remember that the advocates and adherents of brute force have never been the formative and creative influences in history. If Egypt survives, it lives for us in its pyramids and museums. Israel still lives and shapes the world, even though its adherents are wanderers and exiles on the face of the earth. Rome and the

Caesars still live because the Christian Church inherited and preserved whatsoever was worth preserving. The pioneers of civilisation are not the successful and the secure, not the heavily armed and the ready prepared for aggression or defence, but the sensitive and the trodden, the persecuted and the suffering. Wherever any civilisation has disappeared, the cause may invariably be traced to the exploitation of one group by another, to the denial of man's true nature, his dharma, to the subjection of the weak by the strong, to the presence of "cannibalism", in a figurative, if not literal sense.

And to-day when the victors exult in their success the words of Buddha come to us across the ages.

He who is victorious should remember the instability of earthly things. His success may be great, but be it ever so great the wheel of life may turn again and bring him down in the dust.

However, if he moderates himself, and extinguishing all hatred in his heart lifts his down-trodden adversary up, and says to him: 'Come now and make peace and let us be brothers', he will gain a victory that is not a transient success, for its fruits will last for ever.

TRIBUTES TO A GREAT AND GOOD MAN

A Grateful Public Extols Virtues of Sir Baron Jayatilaka

Tributes were paid to the late Sir Baron Jayatilaka, at a very largely attended meeting at the Colombo Town Hall, on Sunday June 3, to commemorate the first anniversary of Sir Baron's death.

Mr. S. W. R. D. Bandaranaike, Minister of Local Administration, who presided, read several messages received in support of the meeting.

In the absence of Sir W. Duraiswamy, who had been called to Jaffna on account of the Governor's visit, Mr. C. H. Collins, acting Chief Secretary, performed the unveiling of a portrait of the late Sir Baron in the plain white garb of an upasaka, painted by Mr. J. D. A. Perera.

A bevy of girls sang the "Bakthi Gita" expressive of sorrow at the loss of a great and good man.

The Ven'ble L. Dhammananda Nayake Thera, Principal of the Vidyalankara Pirivena, Peliyagoda, where Sir Baron had received his oriental education, delivered a brief address on the life and work of his friend and colleague. Sir Baron's life, he said, had been an altogether meritorious one because he had lived and worked for the benefit of others.

Most Striking Feature

The very Revd. Fr. D. J. Anthony, O.M.I., said that they commemorated the event in order to honour the memory of the late Sir Baron so that they might not only praise him for his greatness and goodness but take a lesson for themselves from his life of service and self-sacrifice. The most striking feature of the life and work of Sir Baron was his great contribution to the national culture and the promotion of oriental studies. His association at one time with the "Dinamina" was an example of his love for his own language and the advancement of his own literature quite unashamed of those who slavishly and

exclusively embraced the English language.

The Ven'ble Parawehera Vajiragana Thera dwelt on the many-sided perfections that made Sir Baron a lovable personality of a rare type. He was not only a man of great intellectual attainments, he said, but one who had achieved the highest human conquest—the conquest of self—a man who had complete control over himself.

The Revd. G. A. F. Senaratne said that Sir Baron was above all else one who founded his life on religion. That was the secret of his greatness and his power for good.

Karaputugala Dhammaloka Nayake Thera dwelt on the purity of Sir Baron's life and his independence of character.

At this stage several wreaths were placed before the unveiled portrait on behalf of various societies, including one from a Muslim organization, and individuals.

Mr. C. H. Collins said that Sir Baron was, to his mind, one of Ceylon's greatest sons.

Sir Baron discovered that many of the old Sinhalese classics were corrupt. Thereupon Sir Baron undertook at his own expense a collection of the material, and its publication would be an everlasting monument to his memory.

Mr. Collins said that today they missed Sir Baron very much and he hoped that his great spirit would be with them when they came to form a reformed Constitution. On the religious side, too, Sir Baron was a magnificent example for anyone to follow.

Mr. A. E. Goonesinha said that the biography of Sir Baron Jayatilaka would make profitable reading for all of them, and he hoped that it would soon be published. Sir Baron was a classic example

of a true Buddhist. Sir Baron's suavity and patience in the face of the most violent criticism devastated the critics.

Never Met a Greater Man

Sir Mohamed Macan Markar wondered whether they should call the day "Jayatilaka Day" on the first anniversary of his death. Whatever it was it would be more appropriate for them to perpetuate the celebration of a "Jayatilaka Day" every year. He had never met a greater man than Sir Baron. Regardless of caste or creed it behoved them to follow the example of such a remarkable personality. He recalled how, when he (Sir Mohamed) was a Minister, he ignored an offer to have him elected Leader of the House and himself proposed Sir Baron Jayatilaka as Leader because he was one of the most truthful men he had known.

Professor Nicholas Attygalle, acting Vice-Chancellor of the University of Ceylon, gave an account of Sir Baron's connection with the Vidyalankara Pirivena both as a student from his seventh year and later as its most outstanding 'dayakaya'. He counted Sir Baron as the greatest Sinhalese since Rajasinha II.

Mr. M. S. Aney, Representative in Ceylon of the Govt. of India, who was to speak, had sent a message in which he expressed great admiration for the cultural and spiritual attainments and political achievements of Sir Baron.

He suggested the perpetuation of Sir Baron's memory in Ceylon.

Professor A. Kandiah, Dean of the Faculty of Science, of the University of Ceylon, said that as a Tamil he felt happy on being invited to pay his own tribute to the greatness of Sir Baron Jayatilaka. They had had men of great intellectual calibre as leaders of their country in modern times, but Sir Baron could be considered to have been the

greatest of them all. His services to the country and its people were unrivalled in recent years. He was the one man who enjoyed the confidence of all communities in the Island. The foresight of Sir Baron was illustrated by his agitation for a Ceylon University so early as 1900.

Prof. G. P. Malalasekere said that Sir Baron had in his lifetime attained such a high degree of human perfection that almost everything he handled was a success. He was an ideal leader, a loyal Buddhist, but a grateful pupil of his Christian alma mater.

Mr. Geo. A. Wille, who was also to speak, had sent a message in which he added his tribute to the memory of Sir Baron. Mr. Wille extolled the example of high character Sir Baron had set as an essential equipment of a public man. That was what gave Sir Baron such a hold on the people.

Mr D. W. Wickremaratchi proposed the appointment of a committee with power to add to their number, to consider what steps should be taken to perpetuate the memory of the late Sir Baron Jayatilaka.

Mr. D. S. Wijeyesinghe seconded—carried.

The chairman, Mr. S. W. R. D. Bandaranaike, said that the various facets in the jewel of Sir Baron's character had been closely examined by various speakers and all were agreed that Sir Baron was a perfect Buddhist layman. Even when Sir Baron reached the zenith of his fame he remained as simple and humble as when he began his career from the lowest rung of the ladder. The most striking thing about Sir Baron's rise to fame was that his profound culture was based on the foundation of Sinhalese education and literature. That accounted for his great love for his own language and his people.

At Galle

Mr. C. T. Perera, Assistant Government Agent, Galle, presided at a meeting held for a similar purpose in Galle.

Mr. D. S. Gunasakera, M.M.C. said that a year ago at a similar meeting held in Galle a committee was elected to find ways and means to erect a ward in the Galle Hospital in Sir Baron's name but unfortunately the committee could not meet and therefore nothing was done. He thought that in a country like Ceylon where sickness was rampant the best monument to revere the memory of a great Sinhalese leader was a hospital. He

deprecatd the suggestion to erect a statue.

Mr. D. G. S. Wanigaratna said that there were so many worthy aspects of Sir Baron's greatness that even a dozen eminent men each excelling in a particular contribution for the service of the country could not adequately fill the void caused by his death.

He was a pioneer educationist and their present progress owed much to him. As an orator he shone equally well in Sinhalese and English and often held audiences spell bound. He was an editor and author of many books. He was an archaeologist, historian, a linguist, journalist, lawyer, statesman, a practical Buddhist most learned in the Dhamma, social worker and politician. It could well be said of him that he touched nothing that he did not adorn.

A number of other speakers addressed the gathering at the end of which it was resolved to form themselves into a Sabha to revere the memory of the late Sir Baron Jayatilaka. A committee was also elected to decide upon a fitting memorial to Sir Baron. Mr. D. S. Gunasakera, ex-Mayor of Galle was elected the president of this Sabha with Messrs. D.G.S.Wanigaratna and A.W.Addihetty as joint secretaries and Mr.A.Wickrematilleka, treasurer.

BUDDHISM IN BURMA

By U. Teyzeinda Bhikku

Soon after Buddhism was established its influence reached Burma, and the people embraced this religion day by day in greater and greater numbers, until in the year 309 B.C. one thousand five hundred young men of noble blood and two thousand young men from various ranks joined the Noble Order of Lord Buddha. From that time onwards Buddhism had a firm foundation, the centre of its missionary work being Thaton, where the above-mentioned young men became bhikkus, due to the illustrious efforts of seven Sinhalese missionaries—Bhikkus Thawna, Ottara and five others. Although its spread was rapid in the south of the country its effects were little or not at all felt in the north. Knowing this Shin Araham, a Buddhist priest of Thaton, went to Pagan to do missionary work. Realizing the value and perfection of the new religion, the citizens of Pagan became converted to it. Among these, Anawrahta, the then king of Burma, was one, he being the most pious of them all.

Shin Araham told the king how widely spread Buddhism was in Thaton and how it could likewise be spread all over Burma. The king was pleased with the suggestion, and so spent most of his time in spreading the doctrines with zest and zeal. In the year 1047 C.E., through his efforts, the bhikkus of Thaton removed to Pagan, taking with them the copies of the Tripitakas. The combined efforts of king and priests were so potent that in a few years Buddhism became the prevailing religion throughout Burma. From the days of King Anawrahta up to the last Burmese king Thibaw, the priests were highly respected, and so Buddhism spread with tide-like rapidity. Especially was this so during the reign of King Mindon.

King Mindon, being a very pious man, encouraged the Buddhist missionaries to travel all over the country, giving them appreciable salaries and rewards. Daily, thousands of priests entered his palace to beg for their daily food and none went disappointed away. On sabbath days he and his courtiers observed the eight precepts, and he from time to time ordered his heralds throughout his domain to proclaim the observation of the sabbath. The people followed the example of the king, and charitable organisations were founded wherever necessary.

Criminals Pardoned

The king and his courtiers always consulted the head priests whenever they wanted to take important steps as regards the welfare of the country, and the counsel of these priests was regarded as law. Even in cases of murder and dacoity, the criminals were pardoned if the higher priests guaranteed their good conduct in future.

Recital of the entire Tripitaka, for the fifth and the last time since the death of Lord Buddha, took place at Mandalay, the then capital; the occasion being a notable ceremony, to which priests and people alike came from all over the country, so highly were the teachings of Lord Buddha respected.

No one, even though he be a prince, was recognized as having completed his education until he had been trained by one of the priests, and it was one of the necessary qualifications of kings and ministers to know the Buddha's doctrines well. Suitable rewards were given to proficient persons, whether they were in the service of the government or not.

From the time of the annexation of Lower Burma, the spread of Buddhism was checked, and its influence on the

people gradually weakened. However, its influence was not so much decreased in the north, as the Burmese kings tried their best to push Buddhism forward even whilst they were at war. Most of the priests from Lower Burma transferred to the north. From the time of the annexation of Upper Burma, fervent workers in the cause of Buddhism began to diminish in number until today we have very few such. This is why the progress of Buddhism in Burma is checked today. The people of Burma are not so fervent in their belief in Buddhism as were those of old. Nevertheless, Burma today contains the largest numbers of Buddhists compared to other countries, in proportion with its population, inclusive of the wild tribes even.

Almost every Burmese Buddhist studies the doctrines of the Enlightened One to an appreciable extent and there are many who devote their entire lives to the exclusive study of Buddhist literature, among whom are eighty thousand priests and many nuns. These priests and nuns depend entirely on the charity of the public to carry on their noble work.

Government Examination

There are two branches of practice followed—one to meditate and the other to study the Tripitakas with their commentaries, after which to teach others what one has learned. Nowadays most of the priests follow the latter, thus preparing for the next world. It is the belief of all Buddhists that if they study and teach in this world they will have much wider and sounder knowledge in the next worlds and in future lives, and thus finally, when they meet with the next Buddha, they will attain Nirvana, after spreading the doctrine themselves to the fullest extent of their capacities.

There are several places in Burma where one can study the Tripitaka. Some places specialize in their respective subject; thus some priests teach Pali grammar only, some the Abhidhamma, some the Vinaya, etc. A student must make his own choice. This education is imparted free of charge. Examinations are held all over Burma by the various associations, and suitable rewards are given to the successful candidates, thus encouraging the study of Buddhism. The Government of Burma holds the Patamabyan examination once a year, and gives suitable rewards to the successful candidates. This is the most popular examination of all and many sit for it.

Young boys and girls learn extracts from the Tripitaka. The Abhidhammattha-Sangaha, better known as Compendium of Philosophy, is widely studied. Students usually form circles under competent leaders, who are conversant with the respective subjects they want to study. Special examinations are held and certificates and rewards are given to successful students, thus encouraging them to continue their studies in the subject.

The people encourage the spread of Buddhism by persuading their sons to join the Order of the Lord Buddha and by supporting it (the Order). To a

Burman it is a great loss not to become a bhikkhu even once in one's life, be it only for a single day or so. It is regarded as one of the greatest blessings to have this privilege of wearing the yellow robe. He who has not partaken of this privilege is regarded as a squanderer of his life, be he a millionaire or a graduate.

During the reigns of the Burmese kings, even the princes had to go to the monasteries to have their education, as that imparted by the priests was regarded as the best possible. Today, however, the priests are regarded of little use in imparting knowledge, due to the introduction of English education. It is due not to the inferior quality of the Burmese educational system nor to the inducements and superiority of the other. English, being the medium of transacting the administrative system of the government and the business of the commercial world, is indispensable to those who want to earn fat incomes. Allured by the material things of life, the people study English and thus the national language is disregarded. After they have completed their studies in English, they do not attempt to study either their mother tongue or the religion they have attained some degree of perfection they profess. Moreover, there

is the influence of the missionaries of Christianity to be contented with, who are paid to preach their religion and to make converts. There are no such Buddhist missionaries, so far as I know. However, this condition is gradually being removed as the younger generation is taking a keener interest in the beauties and richness of the Burmese literature and Buddha's doctrines. Many people think that Burmese do not follow the meditation courses prescribed by Lord Buddha. Such are false notions as there are many meditators here in Burma, although mostly unknown. Meditators never boast about what they are doing, but on the contrary try to have as much secrecy and solitude as possible lest their work be interfered with. The priests mostly go to the forests to practise alone, and they return to the outskirts of the towns to teach the people how to meditate effectively—not to increase wealth, power, etc., but to lessen their desires, passions, hatreds, etc., and to have more compassion for the suffering of the world. There are some such places widely known throughout Burma, and there are some not so well known. Any bona-fide students can go to these retreats to study. Such is the present state of Buddhism in Burma.

PRIZE-DAY AT ANANDA COLLEGE

Principal's Report

The annual prize-giving of Ananda College was held at the Colombo Town Hall, on June 11, with Dr. C. W. W. Kannangara, Minister of Education, in the chair.

In the course of his report, the Principal, Mr. A. B. Perera said:—

Since my last report the war in the West has ended, the Soulbury Commission has come and departed, and the principle of free education has been accepted by the State Council. Thus for Ananda College, the period April, 1944 to May, 1945, has been a momentous one. My colleagues on the staff and I, have got accustomed to the rapidity with which life is moving and if State education did but require 20 votes to make it the law of the land, we are content to work for it in the meantime. In the educational field the "emergency" still prevails and we at Ananda have had more than our share of the responsibilities that attach to an institution in the metropolis. I am happy to announce that we have lived through many vicissitudes during the past year and that we have finally vindicated ourselves in the eyes of our numerous supporters and friends.

At the very outset, I must mention the fact that we had a large number of admissions in May, 1944. It was in anticipation of this, that I resuscitated the move to purchase 2 acres of land from Messrs. Mackwoods and on this occasion I must acknowledge my thanks to the President and the other office-bearers of the Buddhist Theosophical Society who made it possible for us to acquire this much coveted land. Of the purchase price namely, Rs. 80,000/-, already Rs. 30,000/- has been paid to the Bank of Ceylon from whom the loan was raised. The entire sum hitherto paid has been met from the usual revenue and I have in no way tax-

ed the Buddhist public by an appeal for funds, although deprived of a lucrative source of revenue, namely, the boarding house. The value of this land cannot be exaggerated, for today, the Primary School, the Women's College of Higher Education and a part of the Industrial School are housed in these premises. Our property now extends from Paranawadiya Road to Temple Road and needless to say but for this acquisition we would never have been able to solve the problem of accommodation, still less launch on an expansionist programme.

In January, 1945, on these new premises we began the Women's College of Higher Education. The institution is exclusively for women students and instruction is provided for the G.S.S.C., H.S.C., University Entrance, First M.B., and the Intermediate and Final Degree Examinations of London University.

The necessity for such an institution in the heart of the city was realised by many a Buddhist parent and even parents of other denominations have sent their children to obtain the higher education which is not available in the leading Colombo girls' colleges. In establishing this institution we have successfully solved the problem of accommodating women students in what is primarily a boys' school. For the future, I hope that the disparity which now exists between boys and girls in our educational system, would be minimised if not extinguished completely.

As we are living in an industrial age, I also felt the urgent need for providing vocational instruction to Buddhist children. The great majority of the children of the metropolis live on the periphery of comfort, and even the desire to educate them is the main concern of their parents.

The Ananda Industrial School which was opened in January, 1945, can claim to provide for the education of the poorer children in the city. The fees are low and the session begins at 1.45 p.m. and continues to 6.45 p.m. Besides the usual classes leading to the G.S.S.C., instruction is provided in industrial arts and crafts. Our hopes have been more than justified. In this school we now have 251.

Our branches at Gampaha and Elpitiya are flourishing and there are strong requests to make these permanent institutions. Such was the congestion in the main centre at Colombo that in January, 1945, we opened a branch at Bambalapi-tiya. To satisfy the municipal authorities we had confined our admissions to pupils who were over 15 years of age. The lowest class is the Senior Preparatory and we have had to disappoint large numbers who desired to join the J.S.C. and lower forms. This branch is situated in New Bullers Road and at present has 90 on roll. I should also like to refer to the rapid progress made by our Kolonnawa Branch. When on September 1st, 1943, I began this Branch on the instructions of the General Manager, Buddhist Schools, I had not one pupil. Today the branch has 438 on roll and it is only the lack of accommodation that prevents further expansion.

Influx of Students

Thus the year under review has witnessed a large influx of students to Ananda College and its branches and we can claim to have a total of over 2,000 pupils. But numbers have not been our only concern. Our examination results have been excellent. At the University Entrance Examination of May, 1944, we had 48 passes; at the H.S.C. Examination we had 18 passes of which 3 were in

the First Division and the Arts Scholarship was awarded to a student of Ananda. The highest number of admissions to the Ceylon University for the academic year 1944-45 was from Ananda College.

At the S.S.C. (English) Examination of December, 1944, we obtained 49 passes several in the First Division and many gained distinctions in various subjects. At the London Intermediate examinations of July, 1944, we obtained 13 full passes and 4 referred passes, constituting nearly 70% of the entries. The University Examination results of May, 1945, again testify to the good work done in our class-rooms. We obtained 42 passes in the University Entrance, 20 passes in the H.S.C. with 4 First Divisions, and 3 passes in the First Examination for medical degrees. Of the schools in the Island we were again first. As the scholarship list is not available I am unable to give you any further information.

The first batch of students who joined our degree classes in September, 1943, will be sitting for their examinations this week. It is our intention to maintain these classes as long as London University continues to hold external examinations. In the meantime I am making every effort to get Ceylon history introduced as a subject for the intermediate arts.

Although many problems have been created by the influx of students from other colleges, just to pursue a course of higher studies, the Post-Matric and Degree classes are the pride of the college.

The sports side of the college has been carried on as usual, hampered though we were by the lack of our grounds which are still under military occupation. The annual sports meet was held in November last, and we are grateful to all those who made it a success. In cadeting we more than maintained our own. Working under extremely difficult conditions, our senior cadets won the Miller's Challenge Cup and were the runners-up for the Herman Loos Cup. The Junior cadets of the Gampaha Branch were the runners-up for the De Soysa Challenge Cup and the C.L.I. Challenge Cup. For these achievements the thanks of the College must go to the officers who ungrudgingly gave of their leisure, so that the high traditions might be maintained.

Among College activities, I must also mention the good work done by the Undergraduates' Union and the Debating Union of the Collegiate Section. Both unions have afforded platforms for our future politicians and I am aware that a number of College reputations have been made and lost on the floor of the Union. Several distinguished public men have addressed the Undergraduates' Union and inspired our students by the high ideals they preached. The leavening effect of these addresses will no doubt be seen in the calibre of the men who will offer themselves for election under the new Reforms.

Having posed before you our achievements, difficulties and problems I now wish to place before you some facts which are of vital concern not only for your children but for yourselves. It is not enough for us to appreciate that we stand on the brink of momentous changes. What are we doing as citizens of this country to mould the character of the men in whose hands lie our future?

As Buddhists we have been individualists; we have cherished the highest ideals and upheld these ideals for 2500 years, but we have failed to create the standards to control it and thereby we may end in chaos.

You Dr. Kannangara as Minister of Education for the last 14 years have striven to create the correct standards in education and even though it is a measure of achievement in getting the State Council to approve free education, the final goal of State education can alone create the correct standards.

We at Ananda are endeavouring to turn out men of culture and integrity and if we have to emphasise Indo-Aryan and Buddhist Studies we do so of set purpose. For only by a proper understanding of the historical role of Buddhism can we create young men whose allegiance to the State would be at once vivid and intelligent. Our education hitherto has taught us to regard the State as a political machine but when education is the concern of the State, the State will be transformed into the vehicle of the good life. It would also become the embodiment of religion and morals. But can Buddhist culture existing without the State, guarantee us the good life? The answer lies in an appeal to history. Western culture is properly symbolized by the legendary character of Faust, the introspective magician who thirsted for the Infinite.

Oriental Culture

Oriental culture, on the other hand, even in the great days of Asoka and Sri Harsha was essentially 'etatiste'. The State or Leviathan does not possess inherent defects, and in the golden ages of our history, the principle of state education may be discerned. It was the weakness of the State in the fourteenth century that failed to maintain Buddhist culture. Buddhism, perhaps the only religion which has been so little tainted with intolerance, when working in close alliance with the State had been the greatest civilising influence in the Orient. That influence still persists and in this country if the thirst for the infinite is great, the quest of the real is greater. The historical role of Buddhism, is, therefore, directly connected with nation-building. Our loyalty is to the country, not to one institution, community or creed. The Buddhist public in supporting Ananda College, is helping to create better citizens, for more than ever it is necessary for us to send out to the world young men who will not confuse liberty with license, grandeur with bigness. We are told that very soon this country will be granted self-government, but unless we have the material to make use of the opportunities that will arise, self-government will be only a beautiful dream.

When I look back into the past history of this College, I find that its students have gained eminence in every walk of life. Many of these students are deeply attached to the College and many have expressed their attachment by annual contributions to the Prize Fund. This attitude is symptomatic of a genuine desire to see that the torch of learning is kept alive. Beyond that immediate circle, is the great Buddhist public, ever watchful of what is happening and eager

to contribute materially or morally to the advancement of education. Equally in the true Buddhist manner many of our achievements have been the subject of controversy but that, ladies and gentlemen, I maintain, is a sign of our political maturity and I as principal can assure you that we are prepared to co-operate with anyone in the common cause.

The Social trends in this Island demand of us a new ethic and I see in that new ethic the fulfilment of Buddhism. We must therefore re-think our premises and re-orientate our policies. Let us frankly admit that no denomination can survive except with the goodwill of the State and in education if the State withdraws its aid, we shall be "driven to the wall." At the best, those who have the wealth can fill in the gaps which even a benevolent State has of necessity to leave out. Let us now act in the spirit of Buddhism: "order or disorder in a nation does not depend upon something that falls from the sky or rises from the earth. It is determined by the disposition of the people. The pivot on which public disposition turns is the point where public and private motives separate. If the people be influenced chiefly by public considerations, order is assured; if by private, disorder is inevitable. Public considerations are those that prompt the proper observance of duties. . . Private considerations are those suggested by selfish motives. . . To regard our family affairs with all interest due to our family and our national affairs with all interest due to the nation, this is to fitly discharge our duty and to be guided by public considerations. . . Selfishness is born in every man; to indulge it freely is to become a beast. Therefore it is that Sages preach the principles of duty and propriety, justice and morality, providing restraints for private aims and encouragement for public spirit."

A Buddhist University

The task before us is indeed a heavy one. If we are to create this public spirit, then we must extend the benefits of education to everyone and I again repeat what I said last year—At Ananda, we have the nucleus of a Buddhist university and as the State-aided Ceylon University, can only cater to a small percentage of the population, let us transform the present nucleus to a full-fledged university. The land for such a project is available; the buildings and equipment it will be realities if you will give liberally.

As it has been throughout the years and in the spirit of the ancient Buddhist universities of Nalanda and Taxila our institution is open to all irrespective of race, religion or caste and I can assure you that in the years to come it is that same spirit which will guide us. I appeal to you once again to help us in this noble endeavour for it is Buddhism that made us a nation; it was the perversion of it that made us decline, and it is the re-orientation of it that has brought us emancipation.

In conclusion, I must express my sincere thanks to my colleagues on the staff for their co-operation, to the Buddhist Theosophical Society for their support and also to the old boys and well-wishers who have so generously contributed to our prize fund.

SANKHAPALA—A Sylvan Shrine in Sabaragamuva

In this lovely Isle of Lanka are found many rock caves, images and dagabas, whose existence is unknown to the majority of the people. It may be that we do not realize the importance and significance of these ancient shrines and images that stand to the credit of our ancestors, and act as visible proofs of the ancient glory of Sri Lanka.

Sabaragamuva seems to boast a good number of rock shelters, shrines and dagabas, which should be visited and honoured by all lovers of Lanka.

The purpose of this article is to draw attention to an ancient rock temple that stands on a hillock almost in the heart of a jungle in the village **Pallebadda** of **Kandaboda Pattuva** in **Atakalankorale** in the **Ratnapura District**.

This sacred spot, which is almost isolated, is 92 miles away from Colombo. One has to go to Ratnapura and travel along the main road that leads to Matara-Tissa Road in Ruhuna. At Pelmadulla one should be careful to avoid the road that leads to Balangoda. Passing Pelmadulla, Kahawatta, Godakawela and Pallewela, one gets as far as Pallebadda—33 miles from Ratnapura.

This area is very scantily populated and on either side of the road is a large tract of uncultivated and neglected land—dense forest—which now has become the abode of wild beasts.

Going a few fathoms to the left, (if I remember rightly) a little beyond the 92nd mile-post, one can see the ruined dagaba, a giant rock, and a few broken stone steps coming into view. Then

climbing up the few irregular stone steps one reaches the cave-shrine, whose roof is marvellously formed by a massive rock (somewhat like Mulgirigala) split in two. Within this cave temple is an image of the sleeping Buddha almost 18 feet in length and at the head and feet of the image are seen several other images of the Buddha. The images of the guardian devas **Kataragama (skanda)** and **Vishnu** also find a place in this tiny cave.

Close to this shrine there is another small one which is also roofed with rock. Other rock shelters are also found attached to these shrines.

Next, we climb up one rugged stone to reach the time-worn dagaba which is situated at an elevation of about 30 to 40 feet.

The situation is very agreeable; the dagaba has been built on the top of the giant rock which forms the roof of the shrines below.

This dagaba, though in a very sadly ruined state (at the time the writer saw it), stands in majestic isolation. On arriving at this sacred Cetiya one cannot but feel that one is totally cut off from the busy world and placed in sylvan solitude to enjoy the peace that passeth all understanding and cannot but praise and appreciate the piety and aesthetic sensitiveness of our noble ancestors.

Though it can scarcely be called a dagaba—for one sees only a heap of bricks—careful investigation will enable us to conclude that this Cetiya must have been a fairly large one. The thousands of bricks of which the Cetiya was built

are still to be seen piled up in a corner; these bricks appear to be very large, strong and durable. In fact one of these bricks is almost thrice the size of the present-day bricks.

The vista from this hill-top is almost indescribably beautiful. Faintly in the distance we see other areas of the Ratnapura District and even Hambantota. As there are no obstacles to obstruct the vision, one could also see the forest-clad hills far away.

To the north-west of the Cetiya there is a very high and large rock almost at the top of which could be seen some white object strikingly like a conch shell. After it this ancient rock temple is known as **Sankhapala Vihara**—සංකපල විහාරය (sankha in Pali means the auspicious conch shell).

So far no one has climbed this rock to ascertain whether this is an actual conch shell or not. Moreover there being no paths leading to this strange spot, it remains a riddle.

Village folk say that this is a conch shell placed by **Phussa Deva**, one of the ten heroic warriors of **Dutugemunu**, and one who was well skilled in blowing the conch shell. The present writer, however, is not in a position to vouch for the veracity of this story, nor can he trace the origin of the supposed conch shell or give the reader an authentic account of it.

In this area a number of rock shelters—now of course deserted and almost inaccessible—are also to be seen. These rock shelters are ideal places for meditation.

B. P.

THE GOD-SOUL PROBLEM

(A Suggestion)

By ZEN

Most of us are taught in our young days to believe in God who is generally pictured as an old gentleman living "Somewhere in space" and from which position he keeps his eye on things and takes notes. This childish concept changes as we grow older and, finally, he is disposed of and, as a witty Frenchman said "conducted to the frontiers, thanked for his temporary services and handed his passport."

And we miss him: for there is a large gap rent in our mental and emotional lives! Can this be mended or filled in?

It is well-known that the Buddha-Dhamma dispenses with the assistance of a god or gods though the Buddha often used the popular ones of his day to illustrate his talks, occasionally to show the absurdity of a belief in "them"—"they" being but figments of the imagination and not realities. Dhamma borders more on the scientific side and looks more to the evolution of the mind than blindly stuffing it with beliefs that have no objective validity—superstitions.

God, and the thoughts associated with "him" are, we admit, a powerful mental and emotional force to the believer, so that we cannot avoid facing the problem. As Buddhists, we are obliged to do so and solve the problem satisfactorily to our intelligence and emotions. How do we propose to do it?

There are enough of obvious reasons for our refusal to accept God as an objective fact. But that is not enough. We must approach the problem in a more intelligent and practical way than mere dismissal. Taking "him" from the skies we can make "him" our ideal by cultivating—through suggestion, prayer or meditation—the best and clearest thought we know associated with "him". Our subjective mind will seize upon them and religions have amply demonstrated to us in many ways the power of the thought of God.

Our early training taught us a belief in a "soul" and, due to the psychological ignorance of our teachers, it was given a position which has no foundation in fact. As the subconscious mind cannot contradict but only produce, being amenable to suggestion, we were led astray by our teachers; for, like God, it is first and last a subjective ideal to be trained along lines of our highest thought.

The God-Soul problem as a subjective experience cannot reasonably be objected to by Buddhists but should rather be taken up by them and put to practical use—in them lies the power to Buddhahood or Godhood. All ideals are subjective experiences in our lives for which training we are responsible. Our emotions likewise play a larger part in this and they

must be aroused to their highest capacity.

The God-Soul problem, given its actual position, raises no more problems nor does it provide any foundation for useless squabbles. As we see, there is a psychological basis for them as they can become a fact in life, a power in life, if the subjective mind be taken in hand and deliberately trained.

All human inspirations come the same way—subjective. And the subjective mind produces the mental food fed it by suggestion. Suppose you examine your thoughts? This is the first step towards training your subconscious mind to be creative!

BUDDHAGAYA NEWS

The foundation stones were laid for a wall round the Maha Bodhi Rest House at Buddhagaya on June 1, by the chairman and the Engineer of the District Board, Gaya. The wall has been donated by Ven'ble Eriyagama Siddhartha Dharmananda, of Rajamaha Viharaya, Panaliya, Ceylon. Bhikkhu M. Sangharatana represented the Maha Bodhi Society on the occasion. After the ceremony was over the guests were entertained to light refreshments.

COLOMBO Y. M. B. A. NEWS

New Members.—3.4.45.

Mr. A. Jayawardena, Post & Telegraph Stores, Maradana. Mr. S. Amarasinghe, 62, 1st Cross Street, Pettah, Colombo.

10.4.45.

Mr. W. W. Ekanayaka, 62, 1st Cross Street, Pettah, Colombo. Mr. M. M. Karunaratne, Lanka Furnishing House, Maradana. Mr. T. A. de S. Wijesundera, Advocate, 77, Cotta Road, Borella.

17.4.45.

Mr. B. Narayakkara, 12, Shady Grove Avenue, Cotta Road, Borella. Mr. D. B. Jayatilake, Messrs. Bartleet & Co., P.O. Box No. 9, Colombo. Mr. H. V. Amara-pala, 155, Main Street, Colombo.

24.4.45.

Mr. Walwin A. de Silva, C.C.S., No. 19, Skelton Road, Havelock Town.

(Total Membership 1,071)

1.5.45.

Mr. L. D. H. Gunaratne, Ceylon Technical College, Colombo. Mr. R. W. P. B. Jayasinghe, Surveyor-General's Dept., Colombo. Lt. S. B. Rao, Garrison Engineer, c/o C.R.E. Works (s), No. 9 A.B.P.O.

15.5.45.

Mr. C. C. Vidanage, 87, First Cross Street, Colombo. Mr. M. A. Perera, Proprietor, M. A. Perera & Co., 49, Maliban Street, Colombo. Mr. Ashley E. Perera, Municipality, Colombo. Mr. U. C. Weerawardena, Sub-Inspector of Co-operative Societies, No. 48, Horton Place, Colombo. Mr. H. W. Jayanetti, "Sarnath", 244, Temple Road, Maradana. Mr. K. Rajapaksa, Secretariat, Town Hall, Colombo. Mr. R. Bodinagoda, Food Control Inspector. Charles, Food Control Inspector, "Somagiri", Kiribattuduwe, Homagama, 461, Havelock Road, Wellawatta. Mr. Mr. C. P. Jayasinghe, Y.M.C.A., Fort, Colombo. Mr. K. D. Jayasingha, Ceylon Wharfage Co. Ltd., Colombo. Mr. E. R. Daniel, 255/1, Kirillapone Road, Narahenpita. Dr. W. M. Fernando, Port Health Office, Passenger Jetty, Colombo. Mr. Leelaratne Bodinagoda, Alexandra College, Colombo. Mr. J. G. Hattotuwa, Ananda College, Colombo. Mr. D. R. C. Nanayakkara, 12, Stace Road, Grandpass, Colombo. Mr. E. C. Wijesinghe, Draughtsman, Railway, C.M.E.'s Dept.,

Ratmalana, Mt. Lavinia. Mr. K. P. Simon, "Seelena", 380, Serpentine Road, Borella. Mr. W. S. D. B. Abeyawardena, Technical Assistant, S.G.E.'s Dept., Colombo. Mr. Lionel M. Wijeyesekera, 39, Chatham Street, Fort, Colombo. Mr. Alex S. Lamabadusuriya, Municipality, Colombo.

22.5.45.

Mr. G. G. Perera, Proctor & Notary, Panadura, Mr. Kelvin Wijayasinghe, No. 88, Dematagoda Road, Maradana. Mr. Reggie Wijayasinghe, No. 88, Dematagoda Road, Maradana. Mr. S. K. Silva, Ananda College, Colombo. Mr. H. S. de Silva, 92/1, Campbell Place, Maradana.

29.5.45.

Mr. S. W. Peiris, Dept. of Govt. Electrical Undertakings, P.O. Box 540, Colombo. Mr. Gratiaen Amarasekera, Optician, 25, 1st Cross Street, Colombo. Mr. R. W. Fernando, Aero Mechanic, U.S.A.T.C., Ratmalana, Mt. Lavinia. Mr. M. D. Mendis, Director, M.E.T. Co. Ltd., 23, Dam Street, Colombo.

Resignations.

The following members resigned during May:—Mr. P. S. Ranawaka, Mr. M. H. D. Tissera, Mr. S. B. Attanayake, and Mr. O. K. De Silva.

(Total membership at the end of May, 1945—1,098)

Personal.

The Hon. Mr. D. S. Senanayake, Minister of Agriculture and Lands, Leader of the State Council, leaves for England shortly to discuss constitutional reforms with the Secretary of State.

Major E. A. Nugawela acted as Minister of Health during the absence owing to ill-health of the Hon. Mr. George E. de Silva.

Mr. M. H. Jinadasa, C.C.S., who was until recently Assistant Government Agent, Matara, has been appointed to act as Tyre Controller.

Mr. S. L. de Silva, A.G.A. (E) Tangalle has been transferred to Urugala.

Mr. Peter Abeyasekera, D.R.O., Matara, has been transferred to Homagama.

Mr. S. M. Nayagam, Managing Director, Swadeshi Industrial Works Ltd., has

entered the film industry, and opened a studio in South-India.

Mr. H. S. O. Alwis, Ceylon Government Scholar in Oriental art will shortly leave for India to join Shantiniketan.

Mr. D. R. de S. Abhayanyake, proctor and notary public, of "Wijithapura", Pamankade, has been appointed as a Justice of the Peace and Unofficial Magistrate for the Judicial District of Colombo.

Weddings.

We offer our congratulations to the following:—

Mr. Eric Rajapakse and Miss Pema Upasena, daughter of Mr. and Mrs. E. Upasena; Mr. S. R. Wijayatilake, our English Literary Secretary and Librarian, and Miss Nandawathie Wanasundera.

Sinhalese Study Circle.

Mr. C. M. Austin de Silva, B.A. (Lond.) delivered a lecture on "Mihiripenne and his poetry" on May 4. Mr. L. L. K. Gunatunga presided.

Mr. J. Samarajeewa delivered a lecture on "Pattayama and his poetry" on May 23. Mr. N. Ratnaike was in the chair.

VE-Day.

Narada Thera delivered a special sermon in connexion with the VE-Day on May 9.

Wrestling.

A demonstration in wrestling was held on May 23. Wrestling classes are regularly held on Wednesdays under the direction of Mr. R. D. Lankathilaka.

Vesak Celebrations.

The annual Vesak celebrations began with a sermon by Pandita Wataddara Medhananda Thera on Friday evening May 25. It was followed by a programme of devotional music arranged by the Social Activities Branch.

A large number of members observed Ata Sil on Vesak day. They were served with *dana* by the Association. There were two sermons, one in the morning by Narada Thera and another in the evening by Kotahena Sarada Thera.

Life Member.

Mr. A. Mivanapalana was elected a life member on the payment of Rs. 200/- as membership subscription.

THE SUPERMAN IS FREE FROM CRAVING

The mahapurusha or the superman of the Pali canon wears the body for the last time, is free from craving and attachment, and concerns himself with righteousness, the mastery of mind and the four *jhanas*, ecstasies that lie beyond thought but yet relate to this present life. It is also recorded therein that learning, good exposition, strong memory and ability to fulfil all the duties of a householder do not *per se* make a superman.

There lie open for the great man two careers only. He can be a monarch or an *arhant* (supreme Buddha) and cannot be anything else. As king he conquers not by the sword or scourge, but by righteousness and presides over the earth to

its ocean-bounds. As an *arhant* he leaves the life of the house to live in the homeless state.

On the superman's person are to be seen thirty-two special marks (*takkhanas*) which he gets through the working of the law of 'what we sow, we reap'.

Before becoming the superman he sincerely desired the goodwill of the people, studied every man's nature, knew how he differed from others and judged the deserving. Because of this past *kamma*, the frame of his body is divinely straight, its proportions have the symmetry of the banyan-tree, the length of his body is equal to the compass of his arms, which is in its turn equal to his height, and the world is

such that when he stands without bending, he can touch and rub his knees with both his hands. These three marks bespeak of the untold riches of the monarch in many goods, such as corn, coin, silver and gold; and of the Buddha in faith, discretion, modesty, learning, morality and renunciation.

Full of serenity he lived without showing anger, hate, grief and falling foul of any one, even when the worst things had been said against him; but he freely gave the man who abused him soft coverlets, cloaks, linen, silk, and wollen stuffs. It has endowed him with a bronze-like complexion of a gold colour, as if making it known to the world that he is now the receiver of the same fine things.

Further his skin is so delicately smooth that no dust can cleave to his body.

His equally round bust, the absence of a furrow between his shoulders and the front of his body like a lion's suggest that the superman is incapable of failure or loss and succeeds in his undertakings. Desiring the good, welfare, comfort and safety of the many, he devised ways and means of increasing their education, morality, charity, righteousness, and wealth and wisdom. By reason of this merit he got these three special marks.

Because he gave well-flavoured, tasty and choice food he has become the superman with the seven convexes on his trunk, and one on each of his shoulders, hands and feet, as if assuring to him gifts of choice food and drink.

Like a *Karavika* bird the superman has a voice at once so rich and exquisite that all listen to him with attention and take his words to heart. It was acquired by him as he put away and revolted against rough language, and as he became an habitual speaker of blameless, pleasing and heart-reaching words.

As a leader among men, foremost in charity, virtuous conduct, conforming to moral and attending religious festivals, he discharged his duties to parents, recluses and Brahmins. Because of it he is now the superman with a head like a royal turban signifying that he gets the loyalty of the multitude. He has deep blue eyes and eye-lashes like a cow's due to his past habit of looking neither askance nor obliquely nor furtively but contemplatively at people and with affection, and upright candid and lofty mind. These two marks speak of his popularity among his people who love him.

Not only did he abstain from lying, but he also hated lies. He never broke his

word to any one but was consistent, trustworthy and bound to truth. By reason of this merit people conform to his wishes. The superman has further a hairy white mole between the eye-brows and blue-black single hairs in each pore of his body, curling to the right and upwards.

The superman has the jaws of a lion and forty regular teeth of which the eye-teeth are very lustrous. The jaws tell that he cannot be overcome by lust, hate or illusion, by things inimical within or without, or by any foe human or otherwise; the teeth show that their possessor could not be divided from those about him; and the canines point to the pure heart of his attendants. He put away idle talk, revolted against it and habitually spoke in due season or religion and discipline. What he said was fitly illustrated, and to the point and was worthy to be laid up in the heart. Because of it, he got lion-like jaws. The teeth were acquired by him as a result of his having put away abusive speech, wrong livelihood, tale-bearing, cheating with false scales, weights and measures, deception through bribery, fraud, maiming, murder, putting men in bonds, violence, highway robbery and dacoity and further revolted against each of these evil things. Living in concord, eager for peace and speaking words that made for peace, he united those who were divided, fostered friends and was a peace-maker. Because of it, he has got regular teeth. As he maintained himself by right livelihood, his canine teeth are lustrous.

From his habit of harming no living being by hand, scourge or sword, he developed the faculty of telling correctly the taste of a thing from its mere contact with the tip of his long tongue,

which he got from the true *kamma* that gave him his voice. Because of it, his digestion is good, he takes food of agreeable temperature and experiences little illness or suffering.

Through his abstention from killing, through laying the scourge and sword aside and through his friendliness, gentleness, mercy and compassion to all living creatures, he has acquired projecting heels, divinely straight limbs and long fingers and toes, thereby suggesting that no one would be able to kill him before the expiry of the full term of his long life. Gifts, kind speech, sagacious conduct, impartiality and virtuous undertakings have endowed him with soft, tender hands and feet showing the great affection his attendants bear to him. Because he took unfaltering interest in all those deeds that gave him such hands and feet, he has acquired feet with level tread, evenly placing his foot upon the earth, evenly drawing it up, evenly touching the earth.

His antelope-like legs suggest that he had in the past learnt every craft, trade and science with zeal, with least effort and within a very remarkably short time and that he now gets the appanage, treasures, belongings and all things worthy of a monarch or a Buddha.

Lastly, the superman has on the soles of his feet thousand-spoked wheels with tyre and hub, in every way complete and well divided as a result of his having lived in the past for the weal of the great masses, dispelling their fear, protecting them and supplying them with all their needs. This mark points to the great retinue of the Buddha.

—From "The Mahabodhi".

OBITUARY

The Ven. Lunupokune Dhammananda Nayake Thera

The Ven. Lunupokune Dhammananda Nayake Thera, Principal of the Vidyalankara Pirivena, Peliyagoda, died on Monday, June 19, after a brief illness. He was 76 years old.

He was also chief high priest of Colombo and Chilaw districts.

He was the principal of the Vidyalankara Pirivena for 27 years and counted among his pupils a large number of oriental scholars both in Ceylon and abroad. A scholar of international repute, he edited a number of Sanscrit, Pali and Sinhalese classics. Special mention must be made of the fact that he revived the Moggallayana school of Pali grammar and discovered and published a number of texts of this school which had till then been regarded as lost.

The Malwatta Chapter honoured him with the title of Tripitake-vagisvaracharya, and the Ceylon University at its first Convocation conferred on him the degree of D. Litt. honoris causa.

The late Nayaka Thera was greatly interested in propagating Buddhism in

foreign countries. He was responsible for training several distinguished Indian and Chinese scholars, who have done much to spread Theravada Buddhism in their own countries. The present professor of Indology in the University of Moscow, Rahuia Sankrityayana, is a pupil of his. Another distinguished pupil is the Rev. Fa Fang, a dean of the Chungking Buddhist University who is now at the Pirivena. Only two weeks before his death he ordained as a Buddhist monk a learned Brahmin scholar from Lucknow.

In addition to being a scholar, the late Nayaka Thera was a great administrator and during his regime was responsible for reorganising the Pirivena on the lines of a modern university. He was the first to start the public examinations in Tripitaka, Sahitya and Vaidya degrees in which were conferred at Convocations. At the last convocation the honorary degree of vidya-chakravarthi was conferred on Sir S. Radhakrishnan, who delivered the convocation address.

The cremation took place at the General Cemetery, Kanatte, Colombo, on Saturday, June 23, and was very largely attended. The Colombo Y.M.B.A. served gilampasa at the Association premises

to the large number of bhikkus who attended the funeral. Besides serving gilampasa to bhikkus the Association also supplied 250 chairs for the pansakula ceremony.

We record with regret the death of Mr. D. M. Rajapakse, M.S.C., Hambantota. Those who went on the pilgrimage to Kataragama in 1941, will remember the services rendered by Mr. Rajapakse and also his hospitality. We extend to Mrs. Rajapakse and children our heartfelt sympathy.

We record with regret the death of Mr. H. D. John Peiris, Auctioneer and Broker.

THE LIGHT OF ASIA ELOCUTION CONTEST

The annual Light of Asia Elocution Contest conducted by the Colombo Y.M.B.A. for boys and girls has once more received a very hearty response. The semi-finals will be held at the Association headquarters at 10 a.m. on Saturday, July 14. Candidates are requested to be present half an hour earlier.

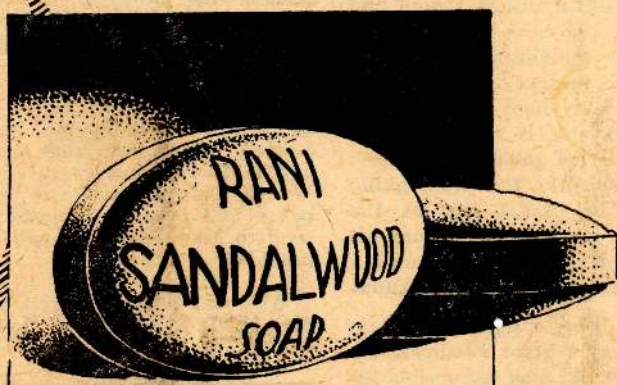
Members and well-wishers are cordially invited.

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