



THE BUDDHIST

"*Sila Pannanato Jayam*"

Editor: G. P. MALALASEKERA

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THE RT. REV. LAKDASA DE MEL

We offer our very sincere felicitations to the Rt. Rev. Lakdasa de Mel on his elevation to the dignity of Assistant Bishop of the Anglican Church of Ceylon. It is the first occasion on which a son of the soil has been thus honoured; no better choice could have been made for the signal recognition. For, Rev. de Mel possesses qualities of head and heart which have earned for him the goodwill and esteem not only of the members of his own congregation but also of other communities in the island.

We should also like to congratulate the Anglican Church of Ceylon on this new and welcome departure in their administrative policy and on the wisdom of the step it has taken. For far too long have the Christians in Ceylon been content to be controlled by outside authority in the management of their affairs and we feel that at least the more "nationalistic" amongst them chafed under the restraint so imposed. It is not conducive to the growth of self-respect in any community for its members to remain in leading strings for any length of time once they have passed the stage of infancy and a hundred and fifty years is a long time. There was at least an implied implication that the Christians of Ceylon were not fit to look after themselves and an attitude of what might be called patronising which could not but have been detrimental to the growth of those "patronised" to their full spiritual stature. For, religion is more than a mere matter of belief and practice; it touches and influences life in all fundamentals and a feeling of inferiority generated, wittingly or

unwittingly, amongst the followers of any religion is bound to affect their attitudes of mind in all sorts of unsuspected ways.

No religion whose roots are not deep-seated in the soil in which it grows can flourish and prosper and bear its full weight of efflorescence and fruit. It is undesirable, to say the least, for the members of any religious persuasion to be trained to rely on the guidance of others outside, to draw their inspiration from cultures alien to their nature, or to develop habits of mind which tend to cut them off from the majority of those amongst whom they live and move and have their being. And it cannot be denied that this has been the position of the Christian community of Ceylon, at least till quite recently. One cannot help remarking the difference of attitude adopted in this respect by the Buddhist missionaries who came to Ceylon under the aegis of the emperor Asoka. They claimed no exclusive privileges either for themselves or their principals; they made no attempt whatsoever to foist upon the people who accepted their teaching, the customs and manners, the language and dress which they brought with them. They did not try to wean their followers from the loyalties which the latter owed to their country and to the heritage of their traditions. In fact, they were insistent that the entire control of affairs, both spiritual and secular, should vest entirely in those who made this country their home.

In this they acted with great wisdom and foresight as the sequel show-

ed in unmistakable manner. The Christian missionaries who came to Ceylon were more selfish and displayed lack of vision. Their attitude and actions militated in many ways against the growth of a feeling of solidarity among the people. We are glad, therefore, that there has been a departure from traditional policy even at this late stage. Talks of Dominion Status and Self-government are in the air and such sentiments cannot fail to produce visions of the future in the minds of a community which by reason of the power and prestige, influence and wealth it enjoys must play a very important part in the destinies of the country. We heartily congratulate the members of the Anglican Church of Ceylon on the great forward step they have taken and fervently hope that it is but the beginning of many more changes yet to come.

We cannot, however, equally conscientiously congratulate the new Bishop on some of his public utterances made soon after his consecration. He is reported as having said that the Church of Ceylon should set about converting into Christianity the ninety per cent of the people of this country who now follow other religions. One may be permitted to ask, in all humility, to which particular brand of Christianity the Bishop wants to convert us. For he cannot but be too well aware of the existence in the Christian fold of warring creeds, fiercely antagonistic to each other. It is rumoured, for instance, that the couple or so of the Roman Catholics

who attended the Bishop's consecration had to obtain special dispensation from their Archbishop to be present at the ceremony. So intolerant are different Christian denominations of each other. Does the Assistant Bishop also propose then to "convert" the Roman Catholics who, according to the Soulbury Report, constitute 90 per cent. of the Christian population of Ceylon and who would not agree to the Bishop describing himself as a true Christian? These are not just frivolous questions but they arise legitimately from a consideration of the Bishop's ambitions.

The Rt. Rev. de Mel seems to imagine that the introduction of Christianity into our villages will provide a panacea for their ills, and make the people better and happier. He and those who think like him want to make out that the present condition of the people is due to the religion they profess, which one of them once described as a "dead hand." They apparently fondly believe that given a new label the people will sing with joy and become prosperous. Christianity has had sway in Europe for nearly two thousand years and with

what results? Is Christianity, then, to be blamed for the murder and rapine, the starvation and disease that now stalk Europe? Today in Rome, where lives the Pope, God's representative on earth, crimes are being committed in broad daylight which, if a recent article in the "Daily Mail" is to be believed are unparalleled in the annals of even the Middle Ages. And the criminals would in the Census Reports be called Christians. The fault is not in Christianity, of course.

The responsibility for the conditions in the villages cannot be laid at the door of the religions professed by the people, which are among the noblest and sublimest products of the human mind. These religions have been the comfort and solace of countless millions; they have produced cultures that have won admiration from right-thinking men. What is needed is *religion* not *another* religion. Conversion, we would remind Rev. de Mel, is an ugly word. To us in this country it has all manner of undesirable associations, of force, of bribery and corruption, of de-nationalisation, of the exploitation of poverty and ignor-

ance and greed, of disease and helplessness. Attempts at conversion breed strife and ill-will; the days when Buddhists and Hindus tolerated proselytisation are gone. They will meet the challenge to their faiths with vigour and determination. They will no longer accept the claims of any religion to be the sole path of righteousness or happiness. What men of goodwill among all religious communities in this Island could and should do is to see that the followers of the different faiths actually practise their religion and not merely pay lip service to it. It is a task worthy of achievement, a cause in which the new Bishop can play an important part. The Master whom he so worthily follows deliberately rejected and diverged from the Judaistic claim to exclusiveness of salvation. Rev. de Mel should not forget, if we may respectfully remind him, of the "uncovenanted mercies" of God. Conversion is an old-fashioned idea which should be relegated to the limbo of dead practices. To bear witness by one's life and actions to the faith that burns in oneself, yes, by all means; but to want to substitute one label for another, quite definitely no.

SOME TENTATIVE SUGGESTIONS FOR A BUDDHIST REFORM MOVEMENT

The following tentative suggestions for a Buddhist reform movement have been issued by a group of interested Buddhists:—

(1) Ceylon is still mostly a place of villages; attention should therefore be very largely concentrated on village life.

(2) The temple was once the centre of village activity; that position must be re-established.

(3) Monk and layman should co-operate in all things that affect them; the monk should win the layman's respect by his piety and his learning and his ability to give counsel for progress both in this world and in the next; the layman should reciprocate by following the monk's guidance and providing him with his bodily needs.

(4) Admission to the Order should have a minimum age limit and should be restricted to those that have talent for learning and qualifications for Brahmachariya (The Good Life). Talents can be tested by a suitable examination; ability for the Good Life by keeping the candidate on probation for at least one year.

(5) Novices (Samaneras) should follow a definite course of study based on broad educational principles such as would provide a wide general outlook. Not until this course is completed should a novice be given the Upasampada which must be conferred only after a severe test. The Upasampada ceremony shall be very simple and shall involve very little, if any, expenditure.

(6) A monk should be free to leave the Order at any time of his own free will

and no stigma shall attach to him for doing so.

(7) After ordination, a monk should decide on either (1) the meditative life (Vidarsana-Dhura) or (2) the scholar's life (Grantha-Dhura).

(8) A few centres only will be necessary for those proposing to follow the meditative life. These should be established away from residential areas.

(9) Monks following the scholarly life should choose between doing (1) missionary work or (2) educational work. A five years' course of study should be drawn up for each of these tasks and an examination held at the end of the period. Missionary work will also include work for rural uplift.

(10) Pirivenas shall be exclusively for the use of monks and shall be graded as (1) primary (2) secondary and (3) collegiate and their courses of study shall be arranged accordingly.

(11) No pirivena shall contain less than 100 students. The multiplicity of small pirivenas has been a distinct drawback in promoting unity amongst monks.

(12) The unification of all nikayas shall be the ideal aimed at, but for the present the existence of the various nikayas shall be recognised.

(13) There shall be a maha nayaka for each nikaya; he may also appoint nayakas called palath nayakas as found necessary.

(14) The maha nayaka and the palath nayakas shall, as far as practical, be elected by the monks of their own nikaya and if at all possible, shall hold office only for a definite period but they may offer themselves for re-election.

(15) Associated with the maha nayaka there shall be a karaka sabha consisting of the palath nayakas and about seven others to be elected by the monks of the nikaya.

(16) The Karaka Sabha shall appoint a sub-committee consisting of a chairman to be called the Adhikarana Nayaka and four others. This sub-committee shall have the power to co-opt laymen with special legal knowledge as occasion arises.

(17) No monks shall of his own accord appear in a court of law. All disputes between monks shall be referred to the Adikarana Nayaka for decision.

(18) The maha nayaka shall, in consultation with his karaka sabha, draw up a code of rules (Katikavata) for the monks of his nikaya.

(19) The maha nayaka will keep a register of all the monks of his nikaya. This shall contain a full record of the life, achievements and activities of each monk.

(20) No monk shall hold property in his own name. No monk shall remain in any one temple for more than five years at a time. The allocation of temples shall be by the Karaka Sabha.

(21) There shall be constituted an All-Ceylon Maha Sangha Sabha, the members of which shall be elected by the monks of all the nikayas. Each separate nikaya shall be empowered to elect one representative for every 250 monks in that nikaya. When a nikaya has less than

that number, it shall be entitled to elect one representative. The nomination of representatives for election shall be left to the Karaka Sabha of each nikaya.

(22) The Maha Sangha Sabha shall have statutory powers and functions enforceable by law.

(23) The Maha Sangha Sabha shall elect its own president to be called the Maha Sangha Nayaka.

(24) The Maha Sangha Sabha and its president shall hold office for only five years, but shall be eligible for re-election.

(25) The Maha Sangha Nayaka shall have a working committee of seven monks to be chosen from the members of the Maha Sangha Sabha.

(26) Decisions made by the Maha Sangha Nayaka with the approval of the Maha Sangha Sabha shall be binding on all monks. The Maha Sangha Sabha shall also bring about co-ordination between the different nikayas and as far as possible establish uniformity in the rules of conduct and procedure devised by the karaka sabhas.

(27) Monks who are dissatisfied with the decisions of the karaka or adikarana sabhas shall have the right of appeal to the Maha Sangha Sabha, but the decision of the Maha Sangha Sabha shall be final.

(28) Permission to erect new temples or to establish new pirivenas shall be given only by the Maha Sangha Sabha. The appointment of principals of pirivenas shall be the duty of the Maha Sangha Sabha.

(29) There shall be a special residence for the Maha Sangha Nayaka during his term of office and a permanent secretariat attached to it consisting of both monks and laymen which shall be the central bureau of all activities connected with monks. A central Buddhist library shall also form part of this establishment.

(30) Each temple shall have a dayaka sabha attached to it with an elected chairman to be called the Bharakaraya or Local Trustee.

(31) All revenues from temples and lands belonging to the temples shall be vested in an incorporated board to be called the Incorporated Board of Buddhist Trustees.

(32) The board shall consist of 15 trustees, five from the Kandyan provinces and 10 others from the rest of Ceylon to be elected by the local trustees. All registered Buddhist Societies shall

have the power to nominate representatives for election to the Board.

(33) The Board shall have registered offices and shall meet not less than once in three months. It shall have the power to appoint paid full-time officers where necessary.

(34) Each local trustee shall submit to the Board once in 6 months accounts of revenues and expenditure of the temple in his charge.

(35) All monies, apart from those necessary for the maintenance of the monks in the temple and for its normal repairs, shall be remitted to the Board for deposit in a central fund in the Bank of Ceylon. The Board shall maintain separate accounts of the monies received on behalf of and disbursements for each temple.

(36) The central fund shall be audited (running audit) by a firm of chartered accountants and the report of such audit, together with the accounts, shall be published every year.

(37) No special collections shall be made in temples and no extraordinary expenditure shall be incurred without the sanction of the Board.

(38) The maintenance of the pirivenas and other educational establishments shall be the duty of the Board.

(39) Each monk shall be asked to nominate his lay-guardian (kepakaru); where no kepakaru is available, the Board shall take steps to get one allocated to him through the Dayaka Sabha in his area.

(40) The Board shall have the power to receive donations, endowments, bequests, etc., for Buddhist religious works either on behalf of a particular place of worship or for general purposes.

(41) Revenues from devale lands shall also be vested in the Board and it shall have the power to use such revenues for Buddhist educational and missionary work in Ceylon conducted through the monks.

(42) The Board shall, as far as possible, utilize the revenues of temples and devales of any one area for the benefit of that particular area.

(43) The Board shall, in all matters seek the advice of the Maha Sangha Sabha and be guided by it.

(Note by Ed. :—We invite our readers' views on these suggestions).

NATIONAL RECONSTRUCTION SHOULD BEGIN WITH THE TEMPLE

By D. B. Dhanapala, M.A., Principal, Dharmaloka Vidyalaya, Kelaniya

Today Buddhism as an organised religion is like a circle with only the circumference but without a centre. That is to say, there is no acknowledged authority to lead, to guide and to exercise discipline. And without guidance, leadership and discipline, the sad fate of any organisation would be dissipation of energy, overlapping of work, constant bickerings over trivial matters and slow but sure decline and fall. A thousand persons perhaps have to spend their energies in doing a particular kind of work which with a certain amount of central guidance, control and direction could be entrusted to ten people. Work properly organised could be more effective and more fruitful in much shorter time and at less expense of money and effort.

In the past when the State religion was Buddhism the State itself was this central authority. Even independent unorganised work was not harmless for there was no rival within the gates whom one had to fight. But now when the ancient culture and heritage of the nation is being slowly undermined it becomes necessary to pay attention to the domestic organisation of Buddhism in order to adapt it to the changing conditions under which we live. Exactly as we felt politically 25 years ago that the system of administration had to be changed, in this matter of religion we feel now that with the new awakening of Buddhism that is evident on all sides a change in the system is called for. It was easier to demand political reform from an outside source than it is to demand religious reform from within our own selves. Even if it is not so difficult to demand it certainly is more difficult to obtain for it has to be achieved by an effort on the part of a whole population and not by a stroke of the pen by a political figurehead at Whitehall.

Buddhism has to contend today against an impressive array of antagonistic forces which have entrenched themselves for long in the country. They have captured the field of education. And during years of patient work on a vast scale with first the active support of the Government and later with the aid of very efficient organisations and well-filled coffers, they have been waging battle for almost three hundred years. The Buddhists began to take the battle seriously only very late in the day. And it speaks

a good deal for their courage and earnestness of purpose that it has not been by any means a losing battle they have been fighting. But however well the work has progressed in the educational field, there is no denying that if the Buddhists intend preserving their individuality as a religion and their personality as a nation the Sinhalese will have to bring about a new system of central organisation and authority which will be able to amalgamate all overlapping institutions and bodies so that they will be in a position to carry on the work in a more effective manner.

The regeneration of the community can be realized only through the medium of Buddhism for that is the faith that gave us birth as a nation, that shaped our destiny and made us a unique people, with a great heritage entrusted to our care for the welfare of mankind.

In any scheme of reconstruction the village has necessarily to be given the foremost place. The soul and spirit of Ceylon is in the village. It is from there that a new Ceylon can slowly but surely be fashioned with its roots in the past and its stature proudly lifting itself into the present and the future.

We need not be sentimental about the past but it is well known in the days of the Sinhalese kings the village was a well-knit unit. The temple was the centre of this unit. The bhikkhus led the small community. The temple was the educational academy, the philosophical society, cultural centre and unofficial tribunal. Here the laity came with their problems of religion, domestic affairs and all things the simple mind could not easily solve. The leadership of the monks was acknowledged and taken for granted. The temple was even an astrological bureau and a dispensary when the monks were experts in these sciences. Sometimes it was even a model agricultural station in the way it cultivated its vast lands.

Village Loses Centre

Today this unit of the village has lost its centre. The temple now is merely a kind of after-thought.

The education that the temple used to impart has been split up into a number of little schools belonging to several denominations. The child during the most

formative years of his life no longer comes under the influence of the monks. There are a number of temples established by different sects with a number of monks in each of them in each village. There is much unhealthy rivalry among these and often it is no edifying sight to see these many shrines carrying on petty quarrels. The respect that the laity has for the monks is undermined by these absurdities of the monks themselves.

The monks, many of them, also have an unreasonable inferiority complex chiefly because most of them do not speak and write English. Highly learned men have the feeling that they are uneducated simply because of the lack of knowledge in the tongue of the ruling class. There is as yet no forceful attempt on the part of the laity to remedy this state of things. If anything, they foster it. The English-educated man feels superior to the monk and treats him with a certain amount of patronising.

The temple is no longer a necessity, as it once was, but a luxury. The people feel that they get very little out of it in return for their support—except for hopes of reaping tenfold in the next birth. And naturally enough this aspect of what is called merit is what the monk goes out of his way to impress on the villager for he, in his heart of hearts, perhaps knows that he has nothing to offer him in this birth. Merit is all very well, but one should like to get something on account just now in the way of a little utility to the community.

With no work of education for them to do, no counsel to give, no service in the way of imparting art or culture or healing the sick for them to undertake, the monks find themselves with time hanging on their hands, inactive, often the butt of sarcasm and ridicule.

Is it any wonder that they waste much of their time gloating over temple wealth, quarrels of the sects, fights over incumbencies and unbridled personal rivalry?

The Order was formed by the Buddha for the spread of the doctrine and the service of the people at a time when the State could not have performed many social services. It was so that the monks would be able to preach the doctrine and serve the people without hindrances of personal attachments and ambitions of the vows were introduced.

Leaving the missionary and service aspects of the Order aside, the monks today concentrate on the vows which they observe more according to the letter than in the spirit of the discipline prescribed.

The Buddha's was never a negative teaching. Not to do evil but to do good and to purify the heart—that was the doctrine in a nutshell.

The modern monks have discarded the positive aspect of the religion and emphasise the negative aspect in their lives. And in this negative existence ritual and ceremony has to take a foremost part. For these are compensations for inaction and give the impression of something positive.

If this is the situation in the villages in the towns it is ten-fold worse.

Thus the leadership of the whole nation has passed on to the hands of laymen alone. And these very seldom can be expected to perform duty without a sense of personal gain and self-interest. It was bad enough at a time when self-sacrificing men had some influence on these laymen. But when that influence has disappeared it is not surprising that there is so much hypocrisy and self-interest in public life today. With the decay of the influence of the monk, there has been no proper check on the kind of man who enters the Order. A useless son, not fit for anything else in life, is often considered fit for the robes. When such an offer is made by a father to the Order the Nayaka Thera is not grieved although he knows the quality of the man who is offered.

Often a boy is taken in his non-age, and he has little sense of sacrifice or knows not the iron discipline he is expected to undergo. Seldom is it left to the man for his own choice. When he realizes his unfitness for the noble calling which has been imposed upon him it is too late in the day to turn to a new occupation. And as a monk he goes through life although he is in spirit a layman in yellow robes.

The Sangha has thus become purely a mild solution to the great unemployment problem of the land!

Any national reconstruction should begin with the temple, then the village and the towns. Piecemeal nibbling at reform is sheer idle dissipation of good energy.

THE BUDDHA AND MODERN THOUGHT

By Zen

I take it for granted that all my readers are quite familiar with the opening verses of the Dhammapada in which the Buddha points out that "we are the result of our thoughts; this this result is entirely made up and founded on our thoughts." He then points out two particular results—an evil thought produces misery; a good thought, happiness. And I just wonder how many have reflected on and acted on those wise words!

The first thing we note is the sterling and practical wisdom and insight of the Buddha, and so in keeping with modern ideas—he places or puts man upon his own responsibility and gives him the choice of his own fate. Instead of using the words "evil" or "good", modern thought would prefer to express them as negative-positive; pessimistic-optimistic; sickness-health; poverty-wealth; destructive-creative; success-failure: or as another writer expressed it long ago "we reap what we sow."

In these few words, looking at their full import, we are struck with the fact that the Buddha was probably the first ancient-modern to declare full liberty and

independence of thought and action; of the right of self-government and ethical judgment, of the right to use common sense, of the right to the possession and right over one's own mind. We may say to ourselves, if we wish, "The Buddha was the first to proclaim the Charter of Liberty!" Here indeed, Modern Thought shakes the Buddha by the hand!

Here the Buddha clearly indicates that we must decide for ourselves, that we must take our own responsibility upon ourselves. The Buddha gives us no convenient "scape-goat" to put the blame on! Then again we are left free! There is no compulsion, only a few gentle words of advice—if you think evil or good, the results will be accordingly. An ancient truth rediscovered in our modern days and yet how few there are that know it!

Implied in this deep Buddha suggestion lies another great fact—man's real value lies in the brain, in the use he makes of it; that man must develop his brain along creative lines and use it to the best possible advantage. Incidentally, the cultivation of the mind gives greater power of concentration; improved memory; stronger will; more poise;

sound judgment; greater wisdom; increased value—which mere book learning won't.

As the modern psychologist is a man of science, he has also pointed out that we must develop happiness as an aid to develop our abilities, that we must accept happiness as a working principle. This is also implied in the Buddha life and we can read about it in the same Dhammapada.

Here in Ceylon there seems to be a general conspiracy against happiness as most appear (Buddhists) to live joyless lives! It is difficult for the Westerner to understand. Buddha-dhamma, as any other dhamma, must accept happiness as a working principle and the Charter of Liberty pointed out would establish happiness as its logical basis. Yet! We know that all crave for it; we also know that it is not taught in the schools; yet it is the first rule of efficiency—for it eliminates fear! And after all, is not the one great common purpose of the Dhamma to promote happiness through understanding? The Buddha would most certainly desire us not only to think but to let think. He was a rationalist and

an ancient practical psychologist. Thinking is growth, revalue your values, my reader.

Modern science is in general far ahead of human wisdom—or what passes as wisdom. Yet in the books are to be found various outlines or lists of headings which, if followed, guided by the findings of modern bio-chemistry, would bring clearly to the front the value of the creative or positive mind which the Buddha intended his followers to develop. For the creative man there is a higher happiness—the joy of achievement, satisfaction and pleasure.

But to learn this high art, to become a real Buddhist of experience and insight; to make our thinking scientific, we must consider the following three hints, and we must be keen if we desire the best results!

First, cultivate constructive mental attitudes; and all mental attitudes are constructive when mind, thought, feeling, desire and will constantly face the greater and the better. There must be a positive and determined optimism, the keeping of the highest goal in view; and to make every mental attitude constructive; mind must never look down; all mental depression must be avoided.

The second essential is mental imagery. You have probably read how musicians, artists, and the like picture first? The lives of the saints will provide us with a mental picture of Nibbana! And our second hint tells us that imagination consists in the power of the mind to build up mental pictures and project them into the future—into our life's experience.

It is, of course, necessary to picture or visualize only what is good, beautiful, beneficial, ideal, or just what we wish to realize. To help us we must mentally see ourselves becoming what we deeply desire to become. What we imagine we will think, and what we think we will become—either creative or destructive as the Buddha has shown. In a modern way of expressing it: What mentally goes in: comes out. We are our own builders.

Our third essential is then, constructive mental action. Every mental action should have something desirable in view: should have a definite, positive, creative aim. It is the definite that leads to

leadership and Buddhahood: it is the definite in which great worth can be accomplished.

We must note that failures are due when the power of mind is either in a habitual negative state or is always misdirected. If our mind is not working positively and constructively for a definite goal, it is not going to succeed and in consequence will float with the stream—and to where? Look around on those you know and find your answer. On the other hand, negative minds never attract which is helpful—only misery! Negative minds are the drifters in our midst.

The positive and constructive use of the mind means to have a definite goal in view, so definite and constructive that it will invariably result in advancement, attainment and achievement. The joy of achievement lies in satisfaction and pleasure.

A thinker, (such as the Buddha would appreciate and which he himself must have gone through in his years of struggles towards creative freedom), is a creator; that is, he takes in the raw materials of sight, hearing, touch, taste and smell, and builds them into new mental and material designs. We now see that thinking is manufacturing and a normal brain is a worker, and that all real values, whether mental or material are created by thought. All things were thought first—railways, wireless, etc. and even the Dhamma!

As Buddhists, and in just appreciation of the Dhamma, we must learn to make the actions of the mind DEEP. We admit that thinking is pretty hard work, and the reason why very few engage in it. Thinking is, of course, either creative or it is analytical. Our intelligence merely comprehends the outlines of a thing. It is thinking that breaks it into its elements, analyses it, and puts it together again. This idea was frequently advocated by the Buddha if you have read the books intelligently and reflectively!

Thinking is the work of digging the foundation, and has the aid of higher lights. It calls for facts, and facts are found by digging; for ideas and aspirations must come from the deep within; and he who has gathered of this wealth is well equipped for life. The modern wisdom of life is, then, like that of the

ancient as expressed by the Buddha—keep on planting. You will soon find that it is just as easy to think BIG as to think in small and limited ways. Expansion and limits; bondage and freedom are both in the mind and remember it! If you want to enjoy the real gem of Dhamma you must DIVE DEEP—as the pearl fishers do! And when you dive deep all rituals drop away—that is being a true Buddhist!

To accomplish along this path you must have a daily period for quiet and meditation. As meditation teachers are *non est* in Ceylon, you must of necessity become your own teacher and be your own pupil—or take the Buddha!

I have tried to show you a little of your latent power but it is up to you to use the hints in your daily life. We can only understand this great power when we put it to practical use. Such are some of the ways to fulfil the Dhamma, the path to Buddhahood, to freedom and happiness. All is mind—first and last. Learn to use it wisely!

I have also tried to show you that the principles of the Dhamma are both democratic and rational, being (1) liberty to learn; (2) freedom to express; (3) opportunity to develop. Let us also note that these three principles are also the basic principles of science, and are the principles claimed by all scientists and rationalists.

We of the West, stand, therefore, in these modern days, as representatives of the rational and scientific spirit of the Dhamma, and maintain those principles: particularly against the ignorant orthodoxy and degeneration that the Dhamma has sunk into—through its lack of fresh blood!

In the midst of the present indifference and "don't care" attitude of the Buddhist public, we can only hope to preserve the Dhamma by following the above principles and thus preserve within the human race the best expressions of the Dhamma, and feel confident in a higher destiny for it and for humanity. We build or wreck ourselves and bring with it the Dhamma!

If we are not keen on improving ourselves—we shall not get the best results.

COLOMBO Y. M. B. A. NEWS

New Members: 6.11.45

Mr. M. D. Amarasinghe, "Somagiri", Nawala Road, Nugegoda; Mr. W. Vimaladharm, Shroff, Govt. Electrical Dept., Colombo; Mr. C. Thenabadu, Sub-Inspector of Co-operative Societies, Colombo; Mr. M. M. Don Rufus, 321, Etul Kotte, Kotte; Mr. E. H. Dabare, "Hemasiri", Mahawatta, Narahenpita, Colombo; Mr. K. A. Perera, 43, Cotta Road, Borella.

13.11.45

Mr. G. A. Alwis, 8/3, Rajagiriya Road, Rajagiriya; Mr. F. R. Karandawala, University of Ceylon, Colombo; Mr. K. Nakulesparan, Dept. of Chemistry, University of Ceylon, Colombo.

20.11.45

Mr. D. F. D. Wijesinghe, 39, Thimhirigasyaya Road, Havelock Town; Mr. K. V. Stephen de Silva, 195, Hulftsdorp Street, Colombo; Mr. D. S. Ranatunga, 97, Keyzer Street, Colombo.

Annual General Meeting:—The Annual General Meeting of the Colombo Young Men's Buddhist Association (Incorporated) will be held at 3 p.m. on Saturday, February 23, 1946, in the Association headquarters.

Resignations:—Messrs. S. Weeratunga and K. J. Perera resigned from membership.

71 members were struck off the register for non-payment of subscription.

Personal:—Mr. W. A. de Silva, Station Superintendent, C. G. R., Maradana has been confirmed in his appointment as from September 1, 1943.

Mr. D. N. W. de Silva, Hony; General Secretary, who left for India on Nov. 17 returned on Dec. 3. Mr. V. S. Nanayakara acted for him.

Weddings:—Mr. K. B. Sugathadasa was married to Miss A. Yasawathie Kondasinghe of Migoda.

Concerts:—A very successful song and dance recital, followed by the exhibition of a film was held on Nov. 24. Our thanks are due to all the artists who contributed towards its success.

Public Lectures:—Mr. N. Nadarajah, K.C., delivered a lecture on "Free Education or State Tyranny". Mr. J. N. Jinendradasa presided.

Sports News:

Badminton—Men's Open Doubles:

Semi-finals:—K. C. de Silva and S. Sittampalam beat K. Wijesinghe and V. C. Fernando 21/9, 21/4.

Men's Open Singles:

1st Round:—W. W. Wimalachandra beat S. Sittampalam.

Quarter-finals:—H. V. Ambawatta beat K. Wijayasinghe 15/6, 15/3; S. Gnanasekeram beat W. W. Wimalachandra 15/1, 15/4. K. C. de Silva beat S. Kethisparan 15/9, 6/15, 15/13.

Semi-finals: H. V. Ambawatta beat D. A. S. Perera 15/6, 15/7; S. Gnanasekeram beat K. C. de Silva 15/12, 15/4.

Finals:—S. Gnanasekeram beat H. V. Ambawatta 15/5, 15/9.

Billiards Tournaments

Preliminary Round:—C. F. Abeykoon (—100) beat E. C. Wijekoon (—100) 200/141; U. S. Karunaratne (—135) beat Henry Perera (—120) 200/163.

1st Round:—L. Wijayasekera (—175) beat T. N. Munasinghe (—100) 200/154; G. R. Ambalavanar (—175) beat D. A. S. Perera (—90) 200/138; S. C. P. Abeyasekera (Scr.) beat R. B. Tammita (—200) 200/76; H. N. Jainu Deen (—90) beat Dr. M. D. D. Jayawardene (—175) 200/63; G. J. Dick (—175) beat S. M. Siriwardene (75) 200/141; D. L. Dissanayake (—60) beat E. Samarasekera (—75) 200/150; A. E. de Silva (—150) beat J. H. Hewavitane (—60) 200/128; S. L. B. Kapukotuwa (—100) beat K. K. Jineris (—150) 200/187; E. S. Amerasinghe (—50) beat Siri Perera (—100) 200/147; S. M. H. Mashoor (—135) beat G. N. Karunaratne (—80) 200/188.

Physical Culture Branch:—A series of talks on physical education aspects of athletics, boxing, gymnastics, wrestling, football, volley ball, ju-jitsu, weight exercises, nutrition etc., have been arranged. Dr. G. S. W. de Saram introduced this series with a talk on the application of Physical Education to Ceylon, and he was followed by Mr. D. G. Obeysekera on boxing.

Obituary:—We record with regret the death of Mr. N. D. de Silva, J.P.

Sir Baron Jayatilaka Memorial Fund:—The following is a statement of donations received towards the above fund up to November 15, 1945:—

Already acknowledged Rs. 25,580/25; Secretary, Sugatasasanodaya Upasika Samitiya Rs. 5.

Per list of Mr. R. Gunawardene:—Mr. R. Gunawardene Rs. 5; Mr. M. D. T. Goonewardene Rs. 3; Mr. S. D. David Rs. 3; Mr. I. W. Goonetilleke Rs. 3; Mr. J. A. Attygalle Rs. 3; Mr. Owān de Alwis Rs. 3; Mr. D. L. Amarasinghe Rs. 5; Mr. Owen Peiris Rs. 5; Mr. D. S. Muthukuda Rs. 3; Mr. M. J. P. Meegahapola Rs. 2.50; Mr. L. Wijeyegunawardene Rs. 2.50; Mr. C. Amaracone Rs. 2; Mr. D. R. Colonne Rs. 2; Mr. T. D. S. Gunatilaka Rs. 2; Mr. Geo. P. N. de Silva Rs. 10; Mr. N. Palewandram Rs. 2; Mr. M. Nesadurai Rs. 2; Mr. B. Tillekaratne Rs. 2; Mr. C. D. de Fonseka Rs. 10; Mr. K. D. Julius Re. 1; Mr. C. A. de Silva Rs. 5. (Rs. 76/-).

Per list of Mr. H. P. Manatunga:—Mr. K. C. W. Perera Rs. 5; Mr. D. B. Perera Rs. 5; Mr. D. Wijemanne Rs. 5; Mr. D. Wyman Fernando Rs. 10; Mr. D. C. Fernando Rs. 5; Mr. V. S. de Mel Rs. 5; Mr. W. D. Piyatunga Rs. 5; Mr. A. J. Peiris Rs. 5; Mr. R. S. de Silva Rs. 5. (Rs. 50/-).

Per list of Mr. E. Samarasekera:—Mr. L. P. Nelson Rs. 5; Mr. K. D. James Rs. 2; Mr. M. C. Peiris Rs. 5; Mrs. A. R. Jayatilake Rs. 2; Mr. G. A. Fernando Rs. 2. (Rs. 16/-).

(Total Rs. 25,722/25)

Additions to the Library:—The Religion of Ancient Mexico by Lewis Spence; You Can't Keep the Change by Peter Cheyney; India by T. A. Raman; River in the Dark by E. Murray Latham; The Old Manor by Cecil Freeman Gregg; Don't Open the Door by Anthony Gilbert; Enemy Unseen by Freeman Wills Crofts; The Garden by L. A. G. Strong; What became of Anna Bolton by Louis Bromfield; The World's Greatest Short Stories by Anonymous; China, My China by Harold B. Rattenbury; You'll Catch Your Death by David Hume; Black Death by Herbert Adams; The Snatch by R. L. Goldman; All Glorious Within by Bruce Marshall; Jacob's Room by Virginia Woolf; The Sun of Heaven by Willard Price; For Whom the Bell Tolls by Ernest Hemingway; Account Rendered by Vera Brittain; An Inch of Time by James Norman; Wilderness Trek by Jane

Grey; Fifty Five Years at Oxford by G. B. Grundy; Leninism by Joseph Stalin; and How Green Was My Valley by Richard Llewellyn.

We acknowledge with thanks the receipt of the following magazines:—*Journal of the Universal Buddha Society*; *Soviet Weekly*; *Lanka*; *Dharmasamaya*; *Lakbudusasuna*; *Situmina*; *French Weekly*; *Ceylon Review*; *Lanka Soviet Journal* and *War in Pictures*.

Djary of Events

Dec. 2 (Sunday) 9 a.m. Bana—Pitakotte Somananda Thera.

Dec. 2 8—8.30 p.m. Broadcasting Programme by the Y.M.B.A. Orches-

tra from the Colombo Radio Station.

Dec. 9 (Sunday) 9 a.m. Bana—Bhikku Piyadassi.

Dec. 16 (Sunday) 9 a.m. Bana—Narada Thera.

Dec. 23 (Sunday) 9 a.m. Bana—Kotahene Sarada Thera.

Sinhalese Verse Contest :

The Annual Sinhalese Verse Contest for members falls due in January. Will those who intend participating in it please notify me before December 25, so that the necessary arrangements may be made? The number of entries last year

was disappointing. If a sufficient number of members will not respond to this notice, no contest will be held.

The contest will be divided into the following sections:—

1. Three four-line verses from memory, one each dealing with (a) history, (b) patriotism, (c) religion.
2. Two four-line verses from memory from any three of the following (a) viridū (b) folk-verses (c) riddles (d) humorous verses.
3. Six verses from Vessantara Jataka.

D. N. W. de SILVA,
Hony. Gen. Secretary.

SINHALESE ELOCUTION CONTEST

Dr. Ian Sandeman, Director of Education, presided at the finals of this contest and the prize-giving held at the Association Hall on Friday, October 19, in the presence of a large gathering.

Speaking in Sinhalese, Dr. Sandeman said that by organising such a contest the Association had not only earned the gratitude of the country for encouraging the young but had done a signal service to the Sinhalese race and to Sinhalese literature.

He added that the function held yearly by the Y.M.B.A. was a noteworthy contribution to the efforts which the Department of Education was making to raise the standard of the Sinhalese language and the Y.M.B.A. deserved the warmest congratulations for what it was doing.

Dr. Sandeman made a suggestion—on his own responsibility, as he said. Any literature at all fell into two branches—prose and verse, and the field of literature was not completely covered unless both branches were taken into account. Yesterday's contest had taken only one of those branches into account and so had not completely covered the field of literature. His suggestion was that the elocution contests should include both prose and verse and so embrace the duality of literature.

Speeches in Verse

After Dr. Sandeman had been garlanded by Miss Amawathie Hemasinghe, and Mrs. Sandeman, who gave away the prizes, had been presented with a bouquet by Miss K. P. Yasawathie, the General Secretary of the Association, Mr. D. N. W. de Silva, welcomed them, the judges, the guests and the prize donors in verse.

At the conclusion of the contest, Mudaliyar E. A. Abeyesekera, on behalf of the judges (the others being Miss Hilda Mendis, Inspector of Schools, Mr. D. C. R. Gunawardene, C.C.S., and Dr. P. B. F. Wijeratne), also in verse,

announced the results and offered a criticism of the standard attained by the contestants. Of the 128 competitors who entered, 20 faced the judges at the finals.

The Results

The following are the results:—

Junior Boys: 1. Y. A. Bennett Somanardene (Nalanda Vidyalaya, Minuwangoda); 2. U. Justin Fernando (Sri Saddharmodaya School, Korallawella, Moratuwa).

Junior Girls: 1. W. Wimalanani Silva (Vajirarama Sunday School, Bambalapitiya); 2. K. P. Yasawathie (Anula Vidyalaya, Nugegoda).

Senior Boys: 1. H. G. Martin Jayawickreme (Private); 2. J. P. Chandrasekera (Nalanda, Minuwangoda).

Senior Girls: 1. Amawathie Hemasinghe (Musaeus College); 2. N. D. Irangani (Musaeus College).

At the semi-finals held on October 19, the following acted as judges:—

Wafaddhara Medhananda Thera, Mr. U. D. Perera, Mr. P. M. Jayatillake, Mr. H. M. Kudaligama, Mr. P. Bandarage, Mr. M. B. Ariyapala and Mr. Edwin Ranawaka.

The following candidates also appeared at the final contest:—

Senior Boys: W. R. Gunasena, Kalutara Vidyalaya; G. S. Perera, Prince College; W. Ratnayake (Private).

Senior Girls: Lillian Lalanawathie Perera (Private); Kusuma Rajapakse, Nalanda, Colombo; D. L. Seram, Malabe Govt. School, Talangama.

Junior Boys: N. D. J. Bodinayake, Kalutara Vidyalaya; Nimal Malalasekera (Private); M. A. Premadasa, Hewavitarnne School, Rajagiriya.

Junior Girls: B. Emeline Gunaratne (Musaeus); Padmawathie Kulasekera (Nalanda); G. D. Wimalawathie (Hewavitarnne School, Rajagiriya).

Cash prizes of Rs. 50 and Rs. 30 for the first and second in each of the senior sections and of Rs. 40 and Rs. 20 in the

junior sections were given through the kind help of the following:—

Gate Mudaliyar N. Wickramaratne, Rs. 50; Mr. E. P. A. Fernando Rs. 30; Mr. H. W. Amarasuriya Rs. 30; Mr. P. F. Pandita Gunawardene Rs. 30; Mrs. A. S. F. Wijegooneratne Rs. 30; Mr. U. A. Jayasundera Rs. 20; Mr. George E. de Silva Rs. 15; Mr. Raja Hewavitarnne Rs. 15; Mr. Susanta de Fonseka Rs. 10; Mr. E. M. W. Jayasuriya Rs. 10; Mr. D. E. Munasinghe Rs. 10; Mr. T. B. Dissanayake Rs. 10; Mr. J. P. Wijesuriya Rs. 10; Dr. E. A. Blok Rs. 10; Mr. K. T. Wimalasekera Rs. 5; and Mudaliyar P. D. Ratnatunga Rs. 5. (Total Rs. 290.00).

Letter to the Editor

CRUELTY TO ANIMALS

Sir,

On the 31st of last month there appeared in the "Ceylon Daily News" a letter from a Major Ferrier who accused our carters of cruelty towards their bulls. Puny animals were made to carry unbearable loads by goading them in a merciless manner and the Major suggested that we who clamour so much for freedom should not hesitate to give some of it to the bulls. Although the majority of the carters are neither Sinhalese nor Buddhists it discloses a state of affairs which should not be tolerated in a predominantly Buddhist country. Nor is this the first time that visitors to this country have drawn our attention to it. The remedy is to insist on a better type of bull being used. A law can be enacted giving the maximum weight a bull of a particular weight should be made to carry. Otherwise the only remedy is to insist on lorry transport to and from the Wharf. This is a matter which the Congress of Buddhist Associations should take up without delay.

Yours faithfully,
D. B. JAYASINGHE.