

THE BUDDHIST



MARCH, 1952
Vol. XXII.
No. 11

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THE BUDDHIST

(Organ of the Colombo Y.M.B.A.)

“*Sīla Paññānato Jayam*”

Editor : G. P. MALALASEKERA,
D.LITT., M.A., PH.D.

Assistant: D. N. W. de SILVA

Vol. XXII.]

REGISTERED AS A
NEWSPAPER IN CEYLON.

MARCH, 1952

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

[No. 11

PROMOTING THE SASANA IN BURMA

A RECENT SPEECH BY THE HON. U. WIN,
Minister for Religious Affairs, Burma.

I AM very glad to have this opportunity of paying my humble respects to the Reverend Sayadaws on this auspicious occasion. I need hardly say how this congregation is blessed by the presence of the learned Sayadaws. Since the capitulation of King Thibaw, sixty years ago, our country has never witnessed such a glorious assembly of monks and laymen in the cause of Buddhism.

While being fully conscious of the magnitude of responsibilities as Minister for Religious Affairs, I feel extremely happy at the thought that the onus of promoting Buddhism has fallen on my shoulders. The primary purpose of this assembly is to implement the provisions of the Buddha Sasana Organization Act of 1950. Let me recall why the Union Government took necessary measures to pass this Act. This Act is one of the three pieces of Religious Legislations sponsored by Government with a view to promoting Buddhism in a concrete manner. Three Acts of Parliament : Vinicchaya Thana Act, 1949, Pali University and Dhammaceriya Act, 1950 and Buddha Sasana Organization Act, 1950 have been duly enacted and they are but heralding a series of Religious Legislations yet to come.

Our religion has been in a neglected state for the past sixty-six years since the overthrow of King Thibaw, Promoter of the Faith. The prosperity of Religion, as you all are aware, depends on the presence of the ruler who is genuinely inclined to promote it. The absence of such a ruler makes for the decline in Religion in all its three aspects.

When we were denied Freedom, what was the state of our Religion ? Sanghas split up into different sects ; contacts between the Sanghas and laymen were few and far between ; there was a dearth of learned men ; religious practice was neglected and darkness gradually fell on our Sasana. It came to such a pass that the Buddhist got bewildered and became unable to sift the true from the false.

While in the past every Buddhist child got his rudiments of Buddhist religious education thanks to our wonderful monastic schools, our children were gradually kept away from them during the alien regime. Thus an ever widening gulf crept in between the Sanghas and the laymen ; the old Sangha Organization lost its former cohesion, and the Sanghas eventually came under the aegis of lay courts of law. With this decline in the structure of Sangha society came the deterioration in the Sangha's code of conduct. Lay morality also declined in consequence. With this general deterioration in human morality, breaches of law became rampant. In fact the present insurrection in our country is attributable to this decline in human morality.

You will no doubt remember that the Hon'ble Prime Minister on several occasions gave a picture of the Union just on the brink of the precipice. Please ponder over the forces which succeeded in saving the country from this catastrophe. I consider that the religious force which we have been able to build up during the last two years is mainly responsible for our renewed strength to tide over the sinister

forces of disorder. You will no doubt realize that in order to restore peace and prosperity in the country, our armed forces, our administration and our new economic system alone will not suffice. Forces of Religion or in other words the Religious Front which the Prime Minister aptly described as the Moral Pillar is also called for. I feel no compunction in claiming that it stands to the credit of the A.F.P.F.L. Government that it has been able to organize this Religious Front at a time when morality is at its lowest ebb.

It is true that even after the fall of King Thibaw, the Buddhist public endeavoured to promote the great religion as best as they could. Pagodas and monasteries were built, thousands of monks were well looked after, religious associations were formed and scriptural examinations were conducted. Those good-intentioned people carried on this noble work for over 60 years without the material support of the then Government. They were real promoters of the Faith in the absence of the faithful ruler.

Now the circumstances have changed. Independence is once more restored and the Government is duly elected by the people according to the Constitution. It is but inevitable that the Government becomes the Promoter of the Faith on behalf of the people who elect it. The Government thus elected cannot merely look on indifferently at the religious structure which had been disintegrating during the last sixty years. The Government wishes to see the unity of the Sanghas, the zealous devotion

of the Sanghas to religious knowledge and practice and wishes to encourage to the utmost the propagation of the Dhamma. The Government is determined to help the Sanghas in their endeavours to cleanse the great religion of undesirable elements and the Government, in the foot-steps of the great promoters of the Faith in the past, will implement by means of legislation what the Sanghas desire to carry out according to the Dhamma.

The progress of Buddhism rests on the three following factors:—

- (1) The existence of a true and devoted brotherhood of Sanghas ;
- (2) Strongly united lay people to promote Religion ; and
- (3) A Government determined to encourage to the utmost the propagation of the Dhamma.

With these facts in mind the Union Government has enacted Pali University and Dhammaceriya Act, Vinicchaya Thana Act and Buddha Sasana Organization Act. The Union Government has allotted a sum of Rs. 76,000 towards the implementation of the Pali University and Dhammaceriya Act and intends to allot a further sum of Rs. 3,50,000 for the purpose in the next financial year.

By the enactment of Vinicchaya Thana Act the Sanghas are no longer required to appear in lay courts of law as before and Sangha's Councils have been set up to try Sangha's cases. Under this Act five councils in Rangoon, five councils in Mandalay and four councils in Sagaing are functioning. To extend the operation of this Act in areas where councils are not yet set up, arrangements are being made to introduce a supplementary Vinicchaya Thana Act in the forthcoming session of Parliament. I need not of course tell you that the Reverend Sayadaws who administer these councils are deeply learned in the Law and they are duly elected by the Sanghas themselves. An allotment of Rs. 36,000 was made for the functioning of these councils and it is the intention of the Government to allot a further sum of Rs. 82,000 in the coming financial year.

The Buddha Sasana Organization Act sets out to organize the promoters of the Faith into some kind of Parliament of Sasana. All religious measures will be undertaken by the Union Government

through the good offices of this Parliament of Sasana and I hope that real effective work will be accomplished. I wish to give this assurance that the Union Government befitting the role of true representatives of the promoters of the Faith, will subsidize all activities under Buddha Sasana Organization Act as far as the country's finances warrant.

Another point I want to stress is the fact that the organization formed under the Buddha Sasana Organization Act is no way connected with politics nor it is sectarian. It is formed purely for the purpose of promoting the Sasana as best it can. Under the circumstances the Union Government do not in the least desire to see this great organization contaminated with affairs other than religious and it is the fervent hope of the Union Government that the members of this organization will promptly get rid of all undesirable element : if they do appear in the fold of the organization.

Before I conclude let me tell you that the intention of the Union Government is no other than to see this great organization freely administering all religious matters under the Act without let or

hindrance. Under the Act the Minister for Religious Affairs is a member on the Executive Committee as the representatives of Religious Organizations who drafted the Bill wanted him to be so. The following are in brief some of the religious measures contemplated :—

- (1). Renovation of dilapidated pagodas and images wherein sacred relics of Lord Buddha are authentically stated to be enshrined.
- (2). The study of the Dhamma will be encouraged with renewed vigour, as befits the leading Buddhist country in the world.
- (3). The practice of the Lord's teachings will be encouraged to the utmost.
- (4). With a view to spreading the Dhamma all over the world like the rays of the sun and the beams of the moon, utmost endeavours will be made to organize the sixth Buddhist Council on a grand scale as befits the occasion.

These four measures are the main activities the Union Government has in mind. It is up to you to exert your utmost to promote the great religion and make the Buddha Sasana Organization a success and an object of esteem and admiration by the entire world.

RAHULA SUTTA—THE ADMONITION OF THE BUDDHA TO NOVICES

Panca kama gune hitva,
Piya rupe manorame,
Saddhaya 'gara nikkhamma,
Dhukkass antakaro bhava.

Mitte bhajjassu kalyane,
Panthan ca sayanasanan,
Vivittan appa nigghossan,
Mattannu hohi bhojane.

Civare pindapathe ca.
Panthan ca sayanasane,
Etesu tanhan ma kasi,
Ma lokan puna' ragama.

Sanvutte patimokkasmin,
Indriyesu ca pancasu,
Sati kaya gata' tyattu,
Nibbido bahulo bhava.

Nimittan parivajjehi
Subhan ragupa sanhitan,
Asubhaya cittan bhavahi,
Ekaggan susumahan.

Animittanca bhavahi,
Mananusaya ujjahi,
Tato manabhi samaya
Uppasanto carissati.

Discard the thrall to senses five
Be not enwrapt nor find there mirth
Full of faith do leave the hearth
And to the end of suffering strive.

With virtuous wise men friendship share
To a sequestered spot retire
Quiet and peace there do acquire,
Practice temperance in thy fare.

In robes and food that thou acquire
In hermitage and all its store,
To these thy craving let not grow,
Never more seek rebirth here.

By discipline-rules be thou restrained,
Be guarded in the senses five,
Have mindfulness in body—strive,
To dispassion in the world be trained.

Give up the view that clings to life,
As pleasure—this engenders lust,
Dwell on body, rouse disgust,
Concentrate, let these be rife.

Direct thy mind where passions cease,
Give up and dispel self-conceit,
In humbleness this way replete
Tranquil live in perfect peace.

The Rahula Sutta contains the regular admonition given by the Buddha to his son, Rahula, who was a Novice at the time, and is recorded in the Sutta Nipata. Hence this may be regarded as a Sutta containing the Admonition of the Blessed One to all Samaneras (Novices).

I AM PROUD TO BE A MAN

By N. WICKREMESINGHE,
Maha Arambe, Unawatuna.

A YOKE with one aperture in its centre is floating upon the sea ; and there is at the bottom a one-eyed turtle which comes up to the surface once in a thousand years. Now, to be born a man is as rare an occurrence as for that turtle to see the sky with its single eye through that one aperture in that floating yoke.—The Lovedasangara.

I am proud to be a man for mankind has more to its credit than any other species upon this earth, or even, perhaps, than any other kind of being in this universe. Many in the past and many of today have tried to make out that humanity has used its talents unwisely and unprofitably, but they have not proved their case on an over-all survey of man's career upon this earth. A complete review of the human story for the past 25,000 odd years of man's existence upon the earth will make it clear beyond all doubt that we have much more to our credit than to our discredit. The men and women of the world have lived up to a standard which merits the highest commendation rather than condemnation.

About 25,000 years ago, we happened to be the only thinking beings with two free hands and the capacity to walk erect upon this Earth which was one among an innumerable number of other stars and planets. And we were the only species conscious of its loneliness and impelled by an urge to improve its condition. We set our minds to work, we began to study our environment and store up data, and gradually we began to improve our ways of living.

Probably the first thing we understood was the advantages to be gained from living in groups, and with this object in view we agreed to abide by certain customs, laws and manners necessary for social intercourse. And the standard of these, even the earliest, was on the whole something of which we may be justly proud, for they were for the most part based on the principle that gentleness, love, courtsey and sincerity were preferable to force, hatred, barbarity and dishonesty. No other creature upon this Earth has based its conduct upon such principles. And what is more to our credit we have adhered to these

rules of conduct with surprising universality. We are honest, faithful and considerate to such an extent as to make contrary behaviour the talk of the town, the news of the day. It is the rule rather than the exception for us to be decent towards our fellows, for us to be at peace rather than at war, for us to befriend rather than illtreat our fellows. We respect the aged, are tolerant of the young and helpful to the weak and distressed.

We know not for certain whence we came and whither we go, we know not what the future has in store for us, yet without dread and foreboding, with a smile upon our faces and our heads held high we march onward into the inscrutable future ; and on this march we have continued to make light of our weariness, to share our joys and to ameliorate our sufferings.

We have learnt to appreciate beauty and create things of beauty—beautiful in form, sound, and colour, scent and taste ; we have learnt to value harmony and peace, and to pay due tribute to grandeur of thought and nobility of action.

From the small groups and tribes of primitive ages we have developed into mixed communities of millions living in association, and despite our differences of belief and ideals we have continued to live together in peace, each performing his separate task for the welfare of all. We have evolved acceptable methods of just and fair government for vast numbers of people inhabiting extensive areas ; and we have developed codes of justice acceptable to the large majority of our kind.

Being obliged to work to keep ourselves alive we labour efficiently and with an intelligence and degree of co-operation which is truly surprising. Out of the earth, the air and the water we extract our means of livelihood, and gradually we have improved and facilitated these methods until it has become no longer a matter of living by the sweat of our brows, and until we have succeeded in saving almost half the day for our pleasure, our mental or spiritual improvement.

Man alone of all creatures has developed the power to adapt his environment to his needs. We have

made light to dispell the darkness, and heat to overcome cold ; we have made machines to do most of our laborious work, and we have conquered distance by wonderful developments of communication. We have developed the arts of healing and the prevention of disease to such an extent as to considerably decrease the suffering to which we were subject.

Each morning we awake with a day of work ahead of us and each evening sees that work completed with an efficiency and smoothness and application which on the whole is nothing short of wonderful.

We have accumulated incredible quantities of data on a great variety of subjects with amazing patience and perseverance so as to make ourselves masters of the secrets of nature. We have found out the weight and composition of the earth, the distance of the stars from the earth, and how and at what speed many of them move in space ; and soon there will be persons among us courageous and enterprising enough to adventure among the planets as our ancestors adventured on the seven seas. Is not man a member of a race of beings who have done great things of which we can be justly proud ?

We are indefatigable, insatiable in our search for knowledge and the new. Whenever we have been opposed by an insuperable obstacle, thousands have set to work in their several ways, until at last the barrier was passed. Not only in the sphere of the material but also in the sphere of the spiritual all men have never acknowledge defeat. We have striven against all odds and the ultimate victory has been our's. They are but men, members of our race who have become enlightened Buddhas, who have found the way of deliverance from suffering, and they are men who in their millions have successfully followed in their footsteps to achieve their ideals.

There is no limit to men's achievements, his scope is as illimitable as the universe and as timeless as eternity ; his thought is powerful enough to grasp the infinite—Man is wonderful beyond compare, and I am proud to be a man.

THE GRANDEUR THAT WAS POLONNARUWA

OF the many treasures of antiquity which we could be proud of, are the remains of the Royal cities scattered throughout Ceylon; of them is Polonnaruwa famous for its stupendous ruins. The student of history who visits Polonnaruwa will find in it a mine of information, compared to the meagre knowledge he could gather from books about this place.

This city of Polonnaruwa, formerly known as Pulatthinagara is said to have been found by a Rishi named Pulasti, and hence the city named after him. Another interesting legend woven round a Naru Polonga, tells us how Pulatthinagara later came to be called and known as Polonnaruwa. During the reign of King Parakramabahu I, when the city was being built, it is said that a Naru Polonga killed many of the workers. It was a reign of terror over the city, for a mere cry of this Polonga was sufficient to kill all who heard it. The King on hearing of this Polonga is said to have killed it with a stroke of his sword. To commemorate this event the city was called Polonnaruwa.

The most remarkable character which predominates the Polonnaruwa period is Parakramabahu the Great who is identified with the figure found near Potgul Vehera. Two other kings of importance during this era are Vijayabahu and Nissanka Malla. Under Parakramabahu's rule the city of Polonnaruwa reached the zenith of its greatness. He made great improvements to his new capital within a short space of time. It grew with such amazing rapidity, that in its religious edifices, its royal palaces, its lakes, ponds and gardens, Polonnaruwa soon eclipsed the splendour of the old city of Anuradhapura.

The Polonnaruwa civilization which was of an exceptionally high standard was held by the Sinhalese for a period little over a century, whereas Anuradhapura was the Sinhalese capital for well over a thousand years. Yet, it must be admitted that the qualitative value of the Polonnaruwa period surpasses that of the Anuradhapura period. The truth of this is amply testified by the structural remains of Polonnaruwa which are of greater artistic value than those at Anuradhapura.

Of the architectural remains of those beautiful Buddhist edifices, and those lovely structures of that once prosperous and populous city, there exists nothing but a few ruins in a cleared patch of a vast expanse of forest. Yet, in the words of Keble, "it is a reward to those who venture out to see."

The remains of the stately palace of King Nissanka Malla are found in close proximity to the Resthouse. The king's Council Chamber with its oblong pillared hall, reminds one of the famous many pillared hall of the palace of King Asoka at Pataliputta. Of this Assembly Hall, only a few pillars remain. These pillars and the inscriptions found here are proof of the artistic and engineering genius of the Sinhalese.

At the southern end of the citadel are seen the remains of the palace of King Parakramabahu the Great. The palace grounds cover

dage, Satmahalprasada, Nissankalata Mandapaya and the Galpota. The stucco work on the walls of the Thuparama show a remarkable development in this period. The Vatadage consists of two circular terraces. There are four entrances in the upper terrace, each leading to an image of the Buddha. While the upper terrace formed the main shrine, the lower may have been for the beating of drums, etc. Almost opposite the Vatadage is the Hatadage which is said to have been built by Nissanka Malla to house the Tooth Relic. During this period the *dalada* became the palladium of the Sinhalese kings and the possession of it was considered necessary and essential for a king; hence we find buildings for the *dalada* built by both, Parakramabahu and Nissanka Malla. Whenever kings changed their capital, they removed the Tooth Relic and housed it in a separate building near the palace, erected specially for the purpose.

By

BHIKKHU ANANDA

a very large area and the remains of this Royal mansion are yet very impressive. The Pali chronicles on which we have to rely on for our history, describes this palace as having had a thousand chambers and being seven storeys high. Whatever be its truth, we can infer from the flight of stone steps that the palace was more than one storey high.

The moonstones found at every entrance to the Saraswathie Mandapaya are most beautifully carved out. The Naga guard stones on either side adds colour to the splendour of the moonstones. The outer walls of this building from one end to another represent a single procession of sculptured beauty and that which arrests attention at first sight are the friezes that run round the walls. These friezes contain a cavalcade of delicately sculptured figures and are carved so artistically that each figure has a characteristic quite its own.

In a quadrangle, further north are a group of buildings, namely, the Thuparama, Vatadage, Hata-

An interesting work of art is the Galpota or stone book, which is an enormous slab of rock with an inscription engraved upon it. This is said to record the work of Nissanka Malla. This rock is supposed to have been brought from Mihintale and the engineering feat which may have been involved in the transport of this enormous slab is really remarkable. The events inscribed in this inscription are incised with great accuracy in beautifully cut letters. Fortunately this has been spared from the savage acts of vandalism caused by Magha of Kalinga.

Of interest in the Nissankalata Mandapaya, are the pillars which are in the shape of lotus stems. These pillars are ornamented with different floral designs and they have been carved with such accuracy and precision, that even today they have some freshness about them.

Other buildings of importance are Pabulu Vehera, Siva Devale, Badhasimapasade and Demala Mahasaya. The Demala Mahasaya, the largest dagoba on record, survives today only as a mound. The Ran-kot Vehera which is supposed to be the largest in Polonnaruwa is now covered by plants and ferns. All that which remains of the Lankatilaka vihare, are the high brick walls and headless image of the

Buddha. In front of this huge image, which dominates the whole place, is a pillared mandapa of exquisite beauty. Adjoining the Lankatilaka Vihare is the Kiri Vehera, hemispherical in shape, which is almost complete in form and is among the best preserved ancient dagobas.

A tour of the ruins at Polonnaruwa will not be complete without the inclusion of Gal Vihare in its itinerary. It is a place which every visitor cannot afford to miss. Here are found three images of the Buddha which are by far the largest in Ceylon. The aesthetic qualities of the images hewn out of rock, make them extremely grand and impressive. The image of the recumbent Buddha with Ananda by his side depicts a scene from the passing away of the Buddha, when Ananda, the beloved disciple is seen weeping at the loss of his Teacher. This sorrowing statue of the Ananda, one of the greatest achievements of sculpture, is said to be the most difficult and best piece of sculpture that Ceylon has produced and probably among the best in the world. The entire place is enveloped by an atmosphere of solemn sanctity. The very solemnity of the place captivates the mind of the visitor and keeps him spell bound.

The Galpota, the profusely-carved stone railing of the Vatadage, the moonstones of the Saraswathie Mandapaya, the pillars of the Nissankalata Mandapaya, the Lankatilaka, all go to prove the great achieve-

ments and high standard of our ancients in the field of architecture and sculpture. The sculpture is everywhere characterized by extraordinary precision and accuracy. There has, however, been a tendency towards over-ornamentation and excessive details; this may be due to Dravidian influence which is much evident during this time. Though most of the architecture and sculpture show the effects of a permeation of South Indian styles, they are local in spirit and execution.

The ruins found at Polonnaruwa are living monuments testifying the capabilities of the Sinhalese. That they should have been able notwithstanding the constant disquietness of the period, to build and maintain a city of unrivalled beauty, wealth and power, is proof of the most splendid and enduring qualities of the Sinhalese race.

Besides these religious buildings, there were the extensive irrigation schemes. Polonnaruwa at the height of its glory was not the wild desolation it is now. Jungle land was cleared and made productive. Tanks and canals such as the Parakrama Samudra, Minnerivewa, Jaya-ganga and Tisawewa were built in large numbers. Causeways were constructed across these rivers to divert the water into excavated channels and the land around these channels were converted into rice fields, capable of supporting the dense population. The ancient system of irrigation is really wonderful. With the simple apparatus at their dis-

posal, it is difficult to imagine how they could have constructed the vast chain of irrigation channels and numerous bunds of tanks. All these must have helped to develop agriculture in an unprecedented manner and explains the prevalence of prosperity at the time.

Such was the glory and grandeur of the Polonnaruwa period. But the general spell of prosperity and happiness that prevailed was only to be followed by a period of disaster and destruction. The Polonnaruwa period came to an end with the occupation by Magha of Kalinga. During the reign of Magha, Ceylon is described in the Pali chronicles as "an island resembling a house in flames or a house darkened by funeral rites." Magha initiated a policy of persecution and forced the people to adopt false faith. He wrecked the image houses, destroyed the Chetiyas and laid waste the irrigation schemes. The entire reign of Magha was marked by a rapacity, bigotry and cruelty second only to the inhuman barbarities of the Portuguese.

We are now a free nation. The time has come again when we should look back to our past. This is the most opportune moment that we recall the glorious civilization of our ancients. Let us not be satisfied with the pride of our noble past. Let it be a stimulus and let it instil in our minds the ambition to build upon that foundation a yet nobler and mighty future.

THOUGHTS ON DEATH

A TALK BROADCAST BY DR. G. P. MALALASEKERA

TODAY our minds are filled with the thought of Death, for a much-beloved king goes on his last journey. Let us, therefore, reflect upon what the Lord Buddha has told us about Death: "Like a lamp lit in a windy spot is life, both our own and that of others. In this world, men of power and majesty have passed away, their power and majesty notwithstanding. We, too, shall likewise succumb to death; death must inevitably come to us all. Ever associated with birth is death, like a twin-companion. Like a cruel enemy, Death watches us constantly, seeking his oppor-

tunity to lay us low. Impermanent, indeed, is life, transient, never standing still, even for a single moment. Like the sun that speeds on from dawn to dusk, Life speeds on from birth to death, unceasing. Like the lightning flash is our life, like a bubble in the rushing river, like a line drawn on the water's surface, evanescent. Death is the executioner whose fell blow is inescapable. Death spares not even the mightiest and the proudest, even those who, like the Buddhas, have won wisdom supreme. They are here one moment and gone the next. What need is there to talk of weaklings like our-

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elves? Every moment in our lives we are in the jaws of death; it comes to us in many guises, from external dangers and from foes, also from internal disease and accident. Death snaps us up in the twinkling of an eye; it is inescapable.

Such is the nature of death and it behoves to reflect thereon even occasionally. How insignificant is man's lot here, how brief, obscure, how troubled, fraught with ill! There is no means whereby men shall not die; death's hazard haunts ever the lives of men. Just as the

potter's earthen vessels all end in shards, so too must man's life pass away. Young and old, the fool and the sage, all come within the power of death; death is for all the common lot.

This was the truth the Lord Buddha taught the young mother, Kisāgotami, when she visited Him, distraught by the death of her two-year-old son, suddenly struck down as he played. Perhaps, you have heard the story but it is well-worth repeating. Taking the corpse of the boy upon her hip, Kisāgotami went, crazy with sorrow, from door to door, saying: "Give me medicine for my son." And people said with contempt: Medicine? What's the use? You are mad." But she understood them not and walked on till she came to the Buddha. "Exalted One," she said, "give me medicine for my child, that he may become well again." And the Buddha, seeing her condition, said, "Go, enter the town and at any house where yet no one has died, thence bring me some mustard-seed." "It's well, Lord," she said, and hurried away on her quest. Wherever she went, the people were ready to give her as much mustard-seed as she wanted but when she told them of the condition laid down by the Buddha, no one could help her. For, Death had been everywhere at some time or other and

taken his toll. And, even as the Master had foreseen, Kisāgotami realised the inevitableness of death and, taking her child to the graveyard, had the funeral ceremonies performed, saying aloud that all may hear:

"No village law is this, no city law,
No law for this clan alone, nor
for that one.

For the whole world, aye, and
the gods in high heaven.

This is the Law—all is imper-
manent, all must die."

Death comes to all; some die in their prime, others in old age, but all must inevitably die. Uninvited we come into this world and unbidden we leave it. We know not whence we came, nor whither we shall go, and we leave the world, we go forth into the darkness, naked and alone. Kith and kin, friends and relations can accompany the dead man up to his grave but not further. Only his deed go forth with him.

What, then, should be our attitude to death? Lamenting is vain, for by hugging sorrow man to greater pain proceeds; his mourning leaves him sorrow's slave and brings no relief to the dead man either. Nor is resignation the best way, but understanding the truth as it is. Death is but part of the process

of life, the shadow of life, a period of sleep. It is because we avidly pursue life that we are ourselves pursued by the sinister figure of Death. We long for life, stretch out our hands for it and then, when we find that Death lies in wait for us at every turn, to draw us to himself, we are filled with fear.

"Like one that on a lonesome road
doth walk in fear and dread,
And, having on a looked back,
walks on and turns no more
his head,

Because he knows a frightful
friend doth close behind him
tread."

You can give up undue attachment for life, death can hand for us no terrors. A million men are dying each day and countless millions have already died. It is folly to laugh at death, or defy it; it is cowardly to want to run away from it. It is sickly and mistaken to be depressed by it. But to be ever subtly conscious of it, to draw from that consciousness a feeling of awe, of heedfulness, of the need to use every fleeting moment to walk a little further on on the Path to Freedom—that would be wisdom. Death is no cause for sorrow, but it would be sorrow if one dies without having done something for oneself and for the world.

THIS QUEST FOR PEACE

TODAY more than ever before, the minds of all thinking men are directed to this much spoken and oft quoted universal urge *Peace*. For the attainment and furtherance of this objective, conferences of various types and kinds, both religious and political of international repute have been held in different parts of the world. Whatever the terms of this peace are, and whatever the results of these conferences may be, this universal urge for an understanding, what in truth is the way of living, which constitute a life of peace, is a healthy sign of the times.

This Quest in itself indicate the existence of a disease, that in spite of this advanced civilisation, in which we live in, where we take a just pride in the possession of power and in the progress of scientific knowledge directed for the happiness and prosperity of all humanity,

never before recorded in the history of mankind; yet today more than ever before, people the world over are living a life of fear and suspense, in an atmosphere of doubt and suspicion. If the disease and its existence are true, if is caused and of necessity it follows, that its cause should be investigated, before a remedy is found out. The cause of this unrest is mainly the responsibility of the West, as distinct from the East. The Western history of the recent 200 years, is the history of its growth in materialistic development and advancement. In the belief that this world is an end in itself, a reality where it is possible to discover a way of unchanging happiness, obsessed and incensed by this urge, all their energy, thought and knowledge, are directed for the achievement of this end. The present is just a reaction of the process of its growth. This Western

By G. R. NANAYAKKARA

way of thought and living according to emotional likes and dislikes, has only increased this hunger for satisfaction and mental unrest. In this everchanging world, within this circle of impermanence, a centre of security could never be found.

If this quest for peace is due to a sincere understanding, as a result of unsatisfactory experiences of life in the world, that in spite of all this striving for happiness, men are removed further and further away from that True Happiness and the understanding that True Happiness is in reality Peace; to such understanding, sorrow-stricken and sympathetic ones, Buddhism has a message.

This term Peace is understood and used by the majority of mankind today in a narrow, restricted and limited sense only.

The use of this term in its narrow sense, simply shows how far the

people are likened to a life of peace and the degree to which they are evolved in the understanding and realisation of its true character and significance. By common usage of this term we are made to believe that peace is just orderliness and neighbourliness, when we speak of peace and order in a state, where institutions like the "police," help to maintain peace and order by means of ordinances. In this way peace is understood in an objective sense only as a disturber of a disturbance. It is in the existence of disturbances, that the value of peace is appreciated. The attribute of peace is silence and its abode is solitude.

Man made ordinances stipulate the types and kinds of hindrances and nuisances that disturb the peace of the individual and society. But in reality all creations and inventions of the modern world are instruments of disturbances, that disturb the Peace.

"When all duties are done, when all activities are stilled, when we are tired of our experiences, and retire from a busy life in the world-theatre, the deep necessity of silence is experienced.

"Where there is motion, silence is absent. When the movement comes to an end, the kingdom of silence comes to prominence. Silence is not absence of noise, but the presence of absence is silence. To disturb the disturbance is silence, but without disturbance no one can appreciate silence. This secret lies everywhere but we notice it only in solitude. It is just like the water that lies everywhere in the earth, but appears only in some places.

"Emptiness," is its characteristic and "Absence" is its phase of existence. It is secretly hidden in the atmosphere, but we are strongly influenced by it.

"If dwelleth but moveth not, giveth but claimeth not, helpeth but demandeth not. He that longeth for it shall be one with it.

"It is a picture of the pictureless, an image of the imageless, a form of the formless. Yet when we need it, we can feel it, and when we feel it, its celestial gift which is called 'Peace' reigns over our hearts."

What we call happiness is a mere illusory reaction within us derived by this ego-centric projection of our efforts, attainments, and achievements to an objection environment.

In the world today, the visible manifestation of the spread of an ideology, in the wake of which the peace of the world is threatened, a projected objective appeasement by universal agreements, pacts or ordinances will not in my opinion establish an enduring peace, unless the life of the individual is changed to this objective-peace. It is only an ideology that could combat the spread of another ideology. It is evident that Christianity as an ideology, a philosophy or a way of living has failed to combat the spread of materialistic communism in the West, by any peaceful method of education, because Christianity as a Religion has not the capacity to teach a philosophy of Peace. A Religion of Peace is intrinsically inimical to materialistic happiness and power. This is realisable here and now, only by a follower of the Buddha. Just as the Christian Missionaries had adopted the economic factor as a means or an instrument for the spread of Christianity in Ceylon, this same deficiency in the life of our people may in a small way be used as an instrument by the leaders of Marxism for the spread of its ideology. But it is my firm belief, that this ideology will never come to stay in Sri Lanka, as we are the inheritors of a heritage of Peace 2,500 years old.

East is East and the West is West and they had not come together, because they intrinsically differed one from the other in their ideological way of living. The East walked on the path to Peace, the West on the path to materialistic happiness. Let their union show the world the true path that will lead to happiness and Peace.

What is Peace? To Buddhists Nibbana is Eternal Peace, a transcendental and supermundane state, free from lust hatred and delusion, the ultimate goal of all Buddhists. As Nibbana is a transcendental state to be realised and is possible of realising here and now, it cannot be explained in positive terms and concepts.

"For excited by greed (Lobha) Brothers, furious with anger (Dosa), blinded by delusion (Moha), with mind overwhelmed, with mind enslaved, men reflect upon their own misfortune, men reflect upon the misfortune of others, men reflect upon the misfortune of both themselves and others, men experience mental suffering and anguish. If however Greed and Anger and Delusion are done away, men reflect

neither upon their own misfortune, nor upon the misfortune of others nor upon the misfortune of both themselves and others, men experience no mental suffering and anguish. Thus, brothers, is Nibbana visible in this life, attractive, accessible to the wise disciple."

Things which are productive and created are not eternal, but Nibbana is Eternal for it is uncreated, unconditioned and unoriginated.

"Verily, brothers, there is a condition, where there is neither the solid (Pathavi) nor the fluid (Apo), neither heat (Tejo) nor motion (Vayo), neither this world, nor any other world, neither Sun nor Moon. This, brothers, I call neither arising, nor passing away, neither standing still, nor being born nor dying. There is neither substance nor development, nor any basis. This is the end of suffering. There is, brothers, an unborn, an unoriginated, that has not become that has not been formed. If brothers, there were not this unborn, this unoriginated, that has not become, that has not been formed, escape from the world of the born, the originated, the become, the formed, would not be possible.

"But since brothers, there is an unborn, an unoriginated, that has not become, that has not been formed, therefore is escape possible from the world of the born, the originated, the become, the formed."

This is Eternal Peace the Buddhists' goal—Nibbana. Within the period of 2,500 years of Buddhist era and 1,950 years of Christian era, both in the East and West, civilisations have come and gone, grown and declined both in power and peace. World of man, has ascended, descended and transcended. Five hundred years before and five hundred years after the Christian era, brings to our mind a period of peace and contentment, when visible fruits of Buddha's dispensation were seen, where Saints of the First, Second, Third and Fourth degree had lived and sanctified the world with their aura of Peace and Loving Kindliness.

This was East India and Sri Lanka then. Even now in the midst of all this turmoil and unrest, visible signs of this noble tradition though in a small way, are seen here and there in the East both in India and Ceylon. Gandhi's way of life, so well-known throughout the world is an example amongst others not so renowned still living in India and Ceylon.

All the five constituents of this five-fold mass or body personality could be compared to a high-powered machine, of the modern world, which is capable of creating, Four Ways of Power, chando (urge), viriya (energy), citta (thought), vimansa (investigation).

"In whomsoever Ananda, the Four Ways of Power are practised, fully developed, made into a vehicle, made into a basis, gathered into one, fully mastered for use,—such an one, if he so desires, may abide for the world period, or for rest of the world period." To such an extent is the practice and development of this Four Ways of Power capable of, according to the word of the Buddha.

Man as a potential power is the same today, as he was then 2,500 years ago, and he will be just the same for well nigh another 2,500 years to come. And the ascending, descending, and transcending tendencies of man of all ages will depend on the objective to which this potential power of man is directed. From a spiritual climax of 2,500 years ago, we are now living in an age of material climax in 1950. The differences of the two ages will explain the objective pursuit to which the potential power of man has been directed, and this will account for peace and contentment of man then to unrest, fear and suspicion now. So it is apparent that in this striving for happiness, by multiplying our wants more than we could grasp and increasing our desires, the potential power of man has been misdirected. This should not be confused with the inborn need for man to satisfy the primary wants, such as food, protection and warmth.

"The striving for this satisfaction is the natural tendency of all that lives, and can in some crude form be found even in so-called inanimate matter in the universal tendency towards rest and equilibrium. From this very tendency towards rest springs the tendency to resist interference and to unite in co-ordinated effort, thus producing at the same time, the repelling and attracting forces which constitute the very nature of matter. This natural self-preservation then is due to the very law of life based on a misapprehension. The problem and the conflict are real, and so is sorrow, which results from them. But the causes of the conflict are not real, are a mere delusion based on the artificial division between the in-

tellect and the need for satisfaction, which no argument can overcome."

"A time will come, whence the science of destruction, shall bend before the arts of peace, when the science which multiply our powers, which create new products, which diffuses comfort and happiness amongst the great mass of the people, shall occupy in the general estimation of mankind the rank which reason and common sense assign to it."

This potential power of man, on which all thoughts and activities of this world are based, is rooted in three main defects or evils—namely, attachment (rāga), illwill or hatred (dosa) and delusion or ignorance (moha). It is these three evils or defects that keep man tied to this sorrow-laden world away from True Peace and Happiness. This rapid growth of material science, directly or indirectly helped the growth of these three evil tendencies in man. How? Because of the rapid growth of material science, the environment started changing so fast, that the outlook of man in things mental and physical also started changing fast, with the result that their attachments increased. Because of this increased attachment, desire for comfort and sensuous pleasures also increased. Because of this increased desire, comfort and sensuous pleasures were made marketable and purchasable products.

Because of these increased productions, man's desire for wealth, possessions, positions and contacts increased. With the increase social disharmony followed. Because of this increased social disharmony, discontent, dissatisfaction, distrust, jealousy, hatred and crime followed. With the change of this social order, man's values of life and living declined. With this decline irreligion followed. This in short is the background on which "Life" moves today.

"So this world of men is attached to what it clings to, takes pleasure in what it clings to, delights in what it clings to, since then this world is thus attached to things . . . a hard task it is for them to grasp, namely, the Originating of things by Dependence on Causes. A hard task it is for them to see the meaning of the fact that all activities may be set at rest, that all the bases of being may be left behind, the destruction of Craving, Passionlessness, Cessation, which is Nibbana.

During the early one thousand years of Buddhist era when visible results of Buddha's Dispensation were seen, the people clearly understood that their objective in life—Peace and Contentment, could only be attained here and now by the destruction of attachment, ill-will and ignorance and to this end, they directed all their potential power. In this way of living, they ascended to a spiritual climax and transcended life to a state of absolute Peace.

It is said that during the time of Lord Buddha, there lived a Brahmin priest, well-versed in the Vedas, who had developed magic powers, an earnest searcher after truth, who longed for Peace. Although, he yearned for peace and tranquillity, he could not understand how this state could be attained here and now in the flesh with this restless mass of the four states of aggregation. So the priest thought that no progress will be possible until the question of the four states of aggregation is solved. So he entered into a trance and brought himself near to where the four great kings of the gods were, and questioned him as follows: "My friend, where do these four states of aggregation, the solid state, watery state, the fiery state, the state of air, utterly cease?"

"We gods, O priest, do not know where the four states of aggregation cease, however, there are the gods of the higher heavens, who will know the answer to your question." The priest then visited Ishvara, from there he was directed to Yama, from there to the Great Satisfied One, and thence to the Retinue of Brahma. On entering the Brahma world, he drew near the Gods of the Retinue of Brahma and addressed them as follows: "My friends, where do these four states of aggregation . . . utterly cease." The Gods of the Retinue of Brahma answered, "We, O priest, cannot answer your question. However, there is Brahma, the Great Brahma, All-Perfect, the All-Perceiving, Supreme One, the Controller, the Lord of all, the Creator, the Fashioner, the Chief, the Victor, the Ruler, the all Father, He who is glorious and excellent, than all celestial beings, He will know where the four states of aggregation utterly cease. So the priest, according to rules of the Vedas, invoked Brahma's appearance, with due reverence, and in a short while Brahma appeared.

Then the priest with due reverence, drew near to where Brahma was and spoke to him as follows :

“ My friend, where do the four states of aggregation, the solid state, the watery state, the fiery state, the state of air, utterly cease ? ” The great Brahma answered, “ I, O priest, am Brahma, the Great Brahma, the Supreme Being, the All Perfection, the All-Perceiving One, the Controller, the Lord of All, the Creator, the Fashioner, the Victor, the Chief, the Ruler, and All Father. ” A second time the priest asked the question and received the same answer. The priest put his question a third time and added “ I am not asking you, my friend, are you Brahma, the Great Brahma, the Supreme Being, the All Perfection, the All Perceiver, the All Father, and whatever other titles and accomplishments you may have, but this, my friend, is what I ask you, “ where do the four states of aggregation, the solid state, the watery state, the fiery state, and the state of air utterly cease ? ” When the Great Brahma answered the priest a third time in the strain, the priest arose and said “ Are you truly a living being or an automaton, that can do nothing but repeat a string of words ? ” Then the Great Brahma rose from his seat, approached the priest and spoke to him in secret as follows : “ The gods of my retinue and the worshippers of the world of men, honour me with sacrifice and adoration, in the belief that Brahma sees all things, knows all things, has penetrated all things, therefore, O priest, I answered you as I did in the presence of the gods. But I will tell you, O priest, in confidence, that I do not know, where the four states of aggregation . . . utterly cease. It was a mistake, O priest, that you left the earth, where the Blessed One resides and come up to heaven, in quest of an answer, which cannot be given you here. Turn back, O priest, and having drawn near to the Blessed One, the Enlightened Buddha, ask him your question, and as the Blessed One shall explain it to you, so believe. ”

Thereupon just as quickly as a strong man stretch out his bent arm, the priest disappeared from the Brahma heaven and appeared before the Blessed One, greeted Him, and after the exchange of mutual courtesies, sat down respectfully at one side. So seated, he said to the Blessed One, “ Reverend

Sir, where do the four states of aggregation, the solid state, the watery state, the fiery state, and the state of air utterly cease ? ” The Exalted One said, “ In former days, brother, some ocean-faring merchants, use to take with them a bird that could see the land, and launched out into the deep upon their ship. Now when the ship was out of sight of land, they used to set free the land-sighting bird. And the bird would fly east, would fly south and west and north and up aloft and to the other quarters. And if it sighted land around, off it would fly thither.

“ But if it saw no land around, back it would fly to the ship. ”

“ Even so, brother, you, having failed to get an answer to your question, though searching right up to the world of Brahma—you came back to Me again. But that question of yours, brother was not put in the right way, to wit : “ Where do the four states of aggregation, the solid state, the watery state, the fiery state, and the state of air utterly cease ? ”

This is how you should put the question :—

Where do water, earth and fire,—
Where does air no footing find ?
Where do long and short, and fine,
Likewise gross, pure and impure,
Mind and body, cease to be,
Leaving not a wrack behind ?

“ Now the answer to this question is this : “ It is that state of intellect which is invisible, boundless, the landing-stage from everywhere. ”

There do water, earth and fire
There does air no footing find
There do long and short and fine,
Likewise gross, pure and impure,
Mind and body, cease to be,
Leaving not a wrack behind.
By ceasing of the conscious mind
There do all these cease to be. ”

Then the Brahmin priest rightly understood, the cause of this restlessness in the world. That the world of matter is for ever in motion, restless and remaining restless. The mind and heart constituted out of this restless matter is of necessity restless and remains restless.

Peace of mind and heart is a state, which must be acquired by self-discipline, wisdom and devotion. In this, the Gods not even Brahma the Supreme could help.

This highest state of Bliss, which is Nirvana, the Peace Eternal, could be attained only by following the

Blessed One, the Teacher of Gods and men, by becoming lamps unto ourselves, by the destruction of lust, hatred and delusion and walking in the Noble Eightfold Path.

“ Happy is the Buddhist's fate,
For his heart knows not of hate,
Haters may be all around,
Yet in him no hate is found. ”

“ Happy is the Buddhist's fate,
Him no greed will agitate,
In the world may greed abound
Yet in him no greed is found. ”

“ Happily then let us live,
Joyously our service give,
Quench all pining, hate and
greed,
Happy is the life we lead. ”

“ Rule on Earth, and joy in heaven
Sovereignty of all the worlds—
These are all by him transcended
Who hath entered on the stream. ”

LETTERS TO THE EDITOR

BUDDHISM AND MASK DANCING

IT is quite untruthful to say that mask dancing in Ceylon “ is a ceremonial (?) dance of the Sinhalese. ” It is equally absurd to say that devil dancing “ is believed to have prevailed even before the introduction of Buddhism ” as a certain writer to an Annual has glibly said, “ Even before the introduction of Buddhism ” suggests that devil dancing is a Buddhist business. Nothing of the sort. Devil “ ceremonies ” receive no sanction from Buddhism, though some superstitious Buddhists practise it.

Mask dancing is an universal thing. A mask (Fr : *masque*) is a device for *masquerading*—which few true Buddhists do.

A mask is a covering, usually of velvet or silk to conceal the face at balls or to represent a character in a play. It is also a hollow figure of the human head worn by Greek or Roman actors. In Ceylon, masks are used in devil “ ceremonies ” as well as in comedy where there is an admixture of sport emphasis being laid in what is laughable in human character and situations.

Mask making has been an art in this country, practised, mostly, for art's sake, by our skilful artists sculptors and painters admired the world over.

When anything becomes grotesque that is not of Western origin it is sought by a class of people, to be blamed on Buddhist Sinhalese

E. T. GOONEWARDENE.

COLOMBO Y.M.B.A. NEWS

ANNUAL GENERAL MEETING

At the 54th Annual General Meeting of the Colombo Y. M. B. A. held on February 23rd, 1952, the following Office-bearers were elected for the ensuing year:—

President: Sir Ernest de Silva (re-elected); *Vice Presidents*: Rt. Hon'ble D. S. Senanayake; Mr. R. L. Pereira, Q.C., The Hon'ble Mr. H. W. Amarasinghe, Senator Cyril de Zoysa, Dr. G. P. Malalasekera (re-elected); *Hon'y. General Secretary*: Mr. V. S. Nanayakkara (re-elected); *Hon'y. Treasurer*: Mr. D. W. G. Ranasinghe (re-elected);

Committee: Mr. N. J. V. Cooray (re-elected); Mr. D. L. Dissanayake (re-elected); Mr. W. P. Daluwatte (re-elected); Mr. T. B. Dissanayake (re-elected); Mr. D. S. Abeyasinghe (re-elected); Dr. A. Simon Silva; Mr. L. Piyasena (re-elected); Mr. D. S. Samarasinghe (re-elected); Mr. L. R. Goonetilleke (re-elected); Mr. A. Mivana-palana, Mr. G. G. Perera, Mr. D. N. W. de Silva (re-elected); Mr. Bernard Mendis (re-elected); Mr. W. Wimalachandra (re-elected); Mr. H. S. Gunasekera (re-elected); Mr. M. C. F. Abeykoon; Mr. E. S. Amarasinghe (re-elected).

Branch Committees

Religious Examinations Branch.—Dr. D. E. Hettiaratchi and Messrs. A. Pelpola, E. de S. Wijeratne and S. Kuruppu.

Religious Activities.—Messrs. N. D. A. Silva Wimalakirithi, H. D. Peiris, K. D. C. Goonetilleke and Muhandiram D. S. C. Umagiliya.

Literary Activities (English).—Messrs. W. S. Karunaratne, D. P. P. Samarasekera, R. A. Dias and D. G. C. C. Weerapperuma.

Literary Activities (Sinhalese).—Messrs. C. C. S. Seneviratne, Edwin Kottegoda, K. G. Perera and K. G. D. Siriwardena.

Social Activities.—Messrs. T. B. Dissanayake, K. D. C. Goonetilleke, D. S. D. Samarasekera and M. A. Gunawardena.

Sports.—Messrs. R. V. G. de Silva, D. A. S. Perera, R. Wijesingha and W. M. K. B. Arambepola.

Auditors.—Messrs. Lawrie Muttu Krishna & Co.

SUNDAY SERMONS

from 9 to 10 a.m.

on Stanzas from the Dhammapada

PROGRAMME FOR MARCH, 1952

1st Sunday : Pitakotte Somananda Thera
Kassapadasabalassa Katha Vattu.—Not even by a rain of golden coins does one gain contentment, the wise man knowing that desires are not sweet finds no delight even in heavenly pleasures. The disciple of the Buddha craves nothing but Nibbana.

2nd Sunday : Panditha Thalalle Dhammananda Thera

Natikalavupasamana Katha Vattu.—Many threatened with peril go to the refuge of mountains and forests which is not secure. Who so goes to the refuge of the Buddha the Dhamma and the Sangha and sees the Four Noble Truths wins freedom from all suffering.

3rd Sunday : Pandita W. Gnanaratana
Mara Katha Vattu.—Hard it is to find the Buddha, he does not come to birth everywhere. But where that enlightened One is born that family prospers happily.

4th Sunday : Heenatiyane Dhammaloka Thera

Kosalaranno Parajaya Katha Vattu.—Happy is the arising of Buddhas, happy is the deliverance of the Dhamma, happy is the concord of the Sangha, happy are the religious observances of those that are in concord.

5th Sunday : Kotte Sangharatana Thera

Anurattara Kuladarika Katha Vattu.—For him who venerates those who are worthy of veneration, the merit is beyond all calculation to any man.

LITERARY ACTIVITIES

The finals of the Sinhalese Verse Competition conducted by the Association was held on February, 1952. The results are as follows:—

Junior Boys.—1. M. B. Milton, Sri Gnanatilake Daham Pasela, Mt. Lavinia; 2. D. Yasadasa Gomes, Sri Gnanatilake Daham Pasela, Mt. Lavinia; 3. H. D. Carthelis, Sri Gnanatilake Daham Pasela, Mt. Lavinia.

Junior Girls.—1. M. T. Gnanawathie, Sri Jinendra Sunday School; 2. C. R. Gernando, Sri Gnanatilake Daham Pasela, Mt. Lavinia; 3. N. K. Cooray, Maitriya Sunday School, Colombo.

Senior Boys.—1. Asoka Satharasinghe, St. Mathews College, Colombo; 2. H. L. D. Nanayakkara, Maitriya Sunday School, Colombo; 3. K. Kulatunge, Sri Jinendra Sunday School, Timbirigasyaya.

Senior Girls.—1. N. P. Cooray, Maitriya Sunday School, Colombo; 2. M. Nanayakkara, Ananda Balika Vidyalaya, Colombo; 3. K. A. Upawathie, Maitriya Sunday School, Colombo.

Raja Hewavitarane Challenge Bowl:—Maitriya Sunday School, Colombo.

A. J. Peiris Challenge Bowl:—Sri Gnanatilake Daham Pasela, Mt. Lavinia.

APPROVED CHARITY

The Young Men's Buddhist Association, Colombo, has been declared an "Approved Charity" by the Hon'ble the Minister of Finance by a notification in the Government "Gazette" extraordinary No. 10358 of February 22nd, 1952.

NEW MEMBERS

21-1-51: Dr. Ananda Nimalasuria, 70, Vajira Road, Colombo 5; Sarath Mahawela, 21, "Sarath Paya," Telangapatha, Wattala; M. Dharmaratne, "Ratna Sree," Makola North, Kadawata; W. S. C. A. Gunasekera, 421, Ferguson Road, Colombo 15; and O. Gerad Pereira, "Lourdes Mount," Near Nayakaranda Church, Hendala.

28-1-52: L. D. Wediyaratne, 22A, Government Quarters, Kolonnawa; M. M. Dharmadasa, "Sunny Dale," 94/26, Temple Road, Colombo 10; Mahinda Mahinda Jayawardene, Dippitigala Estate, Lellopitiya, Ratnapura; and Brian Van Dort, 17, Reservoir Road, Colombo.

4-2-52: S. Rajamantri, 201, Gonahena, Talangama; C. Wijetunge, 969/4, 3rd Division Maradana; R. Dias, Lindara, Mirigama.

11-2-52: K. K. Kumaran, 66/14, St. Sebastian St., Colombo 12, and S. de S. Gunatillake, 37, Elibank Road, Colombo 5.

18-2-52: R. D. Mendis, 174/21, Castle Street, Boralle; Genuva S. Mahanama, 190, Dehivala Road, Gangaewila; Nugegoda;

I. B. Reginald Pereira, 85/1, Old Kandy Road, Peliyagoda and Wilson Siriwardene, 175/4, Pelangastuduwa Path, Baseline Road, Colombo 8.

RESIGNATIONS

Mr. Upali Godamune, A. E. Rodrigo and D. Mathews.

OBITUARY

We record with regret the death of Messrs. S. W. H. Perera and H. G. J. Silva.

NEWS AND NOTES

PIYADASSI THERA

PIYADASSI THERA of Vajirarama, Bambalapitiya is at Sri Lankarama, St. Michael's Road, Singapore. On my way here he went to Penang, and, at the invitation of the Penang Buddhist Association, gave two talks: one at the Association hall, and the other at the Mahindarama temple. Both talks were put into Chinese. He visited "Phor Tey Institution" at the invitation of Sister Sudharmā of Ceylon, who is in residence in this institution.

In Singapore, Piyadassi Thera is conducting Dhamma classes every Sunday. Sermons are delivered on Poya days and Sundays. He has also started a Pali class and a Dhammapada class.—*Cor.*

ESPERANTO

The President of the Buddhist League of Esperantists, Anagarika Anuruddha (Rudolf Petri) intends to visit the Far East at the end of 1952 in order to spread the knowledge of Esperanto and Buddhism and to meet different groups and associations. It is possible that he will first visit Germany and afterwards continue his mission through France, Spain, N. Africa, India, Burma, Ceylon, Siam, Indo-China and Japan. From several lands to be visited he has already received invitations, but he hopes that many other groups will invite him in like manner in order to facilitate his long pilgrimage. He will be pleased to speak in schools in Esperanto, English or German. To those who wish to know what it is like to say this in Esperanto, here it is:—

Svedujo.—La prezidanto de la Budhana Ligo Esperantista, Anagarika Anuruddha (Rudolf Petri), intencas viziti la Malproksiman Orienton en la fino de la jaro 1952 kun la celo disvastigi Esperanton kaj Budhismon kaj por renkontigi kun la diversaj grupoj kaj asocioj. Supozeble li travojagos unue Germanujon poste Francujon, Hispanujon, Nordafrikon, Hindujon, Burmon, Cejlonon, Siamon, Hindocinujon kaj Japanujon. El diversaj vizitotaj landoj li jam ricevis invitojn, sed esperas ke multaj aliaj grupoj ktp. sammaniere invitos lin por faciligi la grandan pilgrimadon. Ciuj esperantistaj kaj budhanaj gazetoj estas urge petataj represi la ŝi supran nevaĵon. Samtempe li volas aldoni ke li gojus prelegi en lernejoj Esperante, angle, germane aŭ france.

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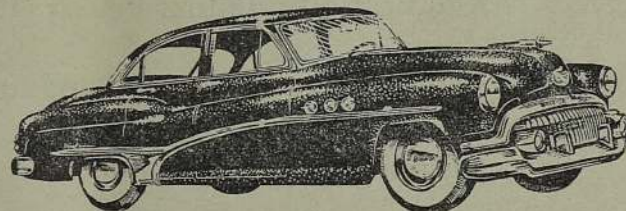
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