

# THE BUDDHIST

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

"*Sīla Paññānato Jayam*"

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## THE REVIVAL OF BUDDHISM IN CAMBODIA

By Mlle. SUZANNE KARPALLES

SOME amongst you, must remember that a little time ago, the Sangharaja of the Mahanikaya Sect from Cambodia, came over here. Though his visit was a short one, I am sure that the few who met him, have felt that he was one of those pure disciples of the Buddha; his great simplicity being the expression of his saintly life, his kind look reflecting his compassionate feeling towards all beings and the depth of his wisdom being felt under his great modesty.

But for those who have had the privilege of knowing him for many years and who have worked under his guidance, he represents also a great national figure in modern Cambodia, for throughout his life he struggled for the uplift not only of the Buddhist clergy but of all the people, and that by the sole means of the Dhamma.

Some twenty-five years ago the majority of Cambodian Buddhists living in what they thought to be the good traditional Buddhasasana, considered our friend the Sangharaja and his little group of self-sacrificing brothers, as mischievous innovators, not to say revolutionary characters.

They had not, like many other Bhikkhus of their generation, deserted for ever their country to go abroad to find all that was, then, missing at home. They, on the contrary, stayed facing all the difficulties one could imagine, knowing that a time would come when they would be able to uproot the darkness which had crept into the minds of their own people, as it was mainly due to the devastating wars they had had to face during so many centuries, bringing along,

not only material and moral evils, but also spiritual decline.

Looking at the wonderful monuments built by their ancestors one could realise how great their country had been and how strong and pure the Buddhist faith was, having inspired such texts as those engraved on so many stone tablets, which neither man's greed nor nature's blind power could, up to now, destroy.

Thus we know, for instance, that during the end of the twelfth century A.D., the most flourishing Buddhist period of Cambodia in the past, the Second Queen of their greatest king-builder, had founded a University for women and that her knowledge was equal, if not greater than, that of any learned pandit. Due to her influence, the kingdom was covered with beautiful carved Dharmasalas, hospitals for all living creatures, shelter and water for the travellers, temples and libraries.

If the Cambodian jungle has sometime been destructive, in the case of this queen, it has, on the contrary, preserved several of her statues, showing her in the same kneeling posture with the same expression revealing through her half closed eyes and her smiling lips, her intense inner spiritual life.

The flame of faith that the ancient Cambodian artists had been able to immortalise on stone was not extinct, and it was given to the present Sangharaja and his co-workers to revive it for the greater benefit of their country.

Silently, patiently they endured what, at sometime, might have been considered a defeat; but never did they give way, they went on working thus purifying the practice of

what was supposed to be the Dhamma. And little by little, the people came to understand the aims of their efforts.

To-day Cambodia has its Tripitaka printed with Pali text and Cambodian translation, and also any amount of Pali books and translations, a modest literary magazine, a religious news bulletin and many pamphlets dealing with the precepts of the Buddha.

The result of their very first efforts led to the creation of a Pali school; but for quite a while they had no working tools to give to their pupils, that is to say, that they had to depend on their memory and on manuscripts, as at that time there was no press to print or no libraries to consult books. The result of their strenuous efforts was therefore very limited.

Such was the state of affairs when I reached Cambodia with the aim of doing research work in the field of Indo-Chinese Buddhism. How can I forget the long talks I had with the Master of the Sangharaja who made me fully realise the dramatic situation in which they were! And who made me change the cause of my activities?

The first thing that had to be done was to collect manuscripts to build up a National Cambodian Library in adding all the printed Pali books in eastern characters and Roman types, besides works on Indian civilisation and specially on Buddhist topics, in French, English, German, Siamese and any other language.

At the Manuscript Department, priests were entrusted with the care of reading them over, to see whether they were complete and if

not, to have copies made of the missing parts. An appeal sent to the different districts gave rise to wonderful processions, on foot, by motor bus and on the river by boat. Priests and laymen came to offer manuscripts and statues, some ancient, some new, for the building up of their National Library.

Later on, when old ladies used to come to visit this new institution, they expressed their satisfaction in offering me a few cents to buy beautiful pink sweets that the Chinese make over there. Those touching gifts, all put together, allowed us, one day, to print Buddhist pictures, post cards, and illustrated books for the children, quite a daring novelty at the time.

I still remember the mingled feeling of satisfaction and pity that overcame me one day when I saw a little boy so distressed because his parents refused to buy him such an unnecessary luxury!

The MSS Department soon became the people's department, that is to say, in whole villages used to come and spend several hours sitting around the priests who read, translated, explained to them the meaning of the different sacred books. Meanwhile we had managed

to have several works printed, and it became the custom amongst the middle-class people to have books printed for free distribution at any ceremony or anniversary or any important event.

Things were thus progressing beautifully, when, what I feared would be a great blow to this ever-increasing revival of the Pure Faith, took place. The Master who had gathered around him this elite of young Bhikkhus, fell dangerously ill and one day I was asked to come over to see him.

There he was lying on his mat surrounded by his disciples; one by one they came and whispered to him how each of them was going to carry on his teachings; and when the last disciple had spoken, suddenly a wonderful calm expression filled his face while he closed his eyes.

Thus the great Master passed away; but his spiritual sons received his precious heritage and carried on his work so well that not only did the printing of books and pictures increase, but the higher Pali studies were steadily progressing.

A priest who had obtained his diploma now returned to his temple to open an elementary Pali school,

and soon all the Bhikkhus were able to understand their Pali texts.

Something more had to be done for those living in the remotest places. During the dry season, a motor library all printed in yellow, left the capital for those distant villages. It was indeed a great event when this car filled with books conveying the preaching of the Buddha arrived.

A radio brought them the sound of the voices throughout the world. The young people were sometimes amazed by it, but the old, very old men used to explain to them that during Buddha's time, the Master could hear voices miles away. The only astonishing thing was that the Europeans had made this discovery so late and managed to shut up the voices in such a little box. And how often the dear old ladies, whose hands revealed how hard they had laboured during their whole life, wanted the gramophone box to be opened just to see the priest who chanted the Sinhalese Pali records!

Then, when night fell, always from inside this wonderful yellow car pictures were projected outside on a big screen: Pictures from various Buddhist countries which were explained by a friend.

And when we had exhausted all the treasures of this magic car, we all gathered in the Dhammasala, and there I used to tell them about some wonderful story I had read about the Master's life. To-day I may confess that quite a number of them were taken from Sanscrit Mahayana texts.

But all those different activities were not yet sufficient to fulfil the vast programme we desired to realise. For instance, if a learned priest needed a good edition of the whole Tripitaka, he was still unable to secure it in his own country!

That is why during two years we undertook to visit each temple in the kingdom asking the priests whether they were willing or not to have the Tripitaka in a book form in Pali or in translation or both together. The very old priests objected to printing sacred texts on paper, a perishable material; others could not bear the thought of a Cambodian translation, it was, so to say, a sacrilege. It is useless to enumerate the different objections put forth.

But when all the temples had been visited and the priests ques-



Digitized by Noolaham Foundation.  
Young Buddhist monks of Cambodia eagerly study a volume of the Tripitaka, a rare find in their country.

tioned, we summed up all the different opinions and had the great satisfaction of finding that the majority of the Cambodian Buddhists were no more crystalised in their short-sightedness. They had understood the necessity, not only to print the sacred books in Pali but also to have them translated.

Immediately an appeal was sent to the whole country asking the people to be the sole contributors to the building up of a modern press for printing such a huge collection of books of such a rare quality. It would be their pride to have helped in such a way to spreading the Master's teachings.

From that day I may say, our officers knew a most busy time. From morning to night, single modest people, whole villages, temples priests, laymen, everybody came to offer various contributions. Each subscriber received a sort of diploma saying that he had helped to maintain the Buddhasana and thus acquired merits.

On the other hand, the Sangharaja and his friends were busy selecting the best Pali scholars and translators to begin the work. They compared all the different manuscripts they had at their disposal and all the printed Pali books existing at the time, in Burmese, Siamese, Sinhalese and European scripts, eager to give a critical edition. As soon as a volume came out of the press, taking the yellow motor car, one quickly brought it to the different subscribers.

It often happened that passing through villages the car was stopped by the people eager to see the yellow bound volume, and sometimes we were even obliged to go to the temples where priests and the laymen had a look at it, read a few pages of the Pali text and turned to the Cambodian translation; it was then a treat for everyone was able to understand every word of it.

During several years we really did live wonderful hours because wherever we went, this yellow bound volume brought pure Joy and Happiness with it. I even remember on one occasion an old blind priest who came to ask us to let him have a "look" at the volume. He opened the book and with his fingers he felt it as if he was reading; on another occasion, a sick man made a request that the book be brought to his bedside, and as soon as we came with the book he said

that a radiant light filled his ghastly room.

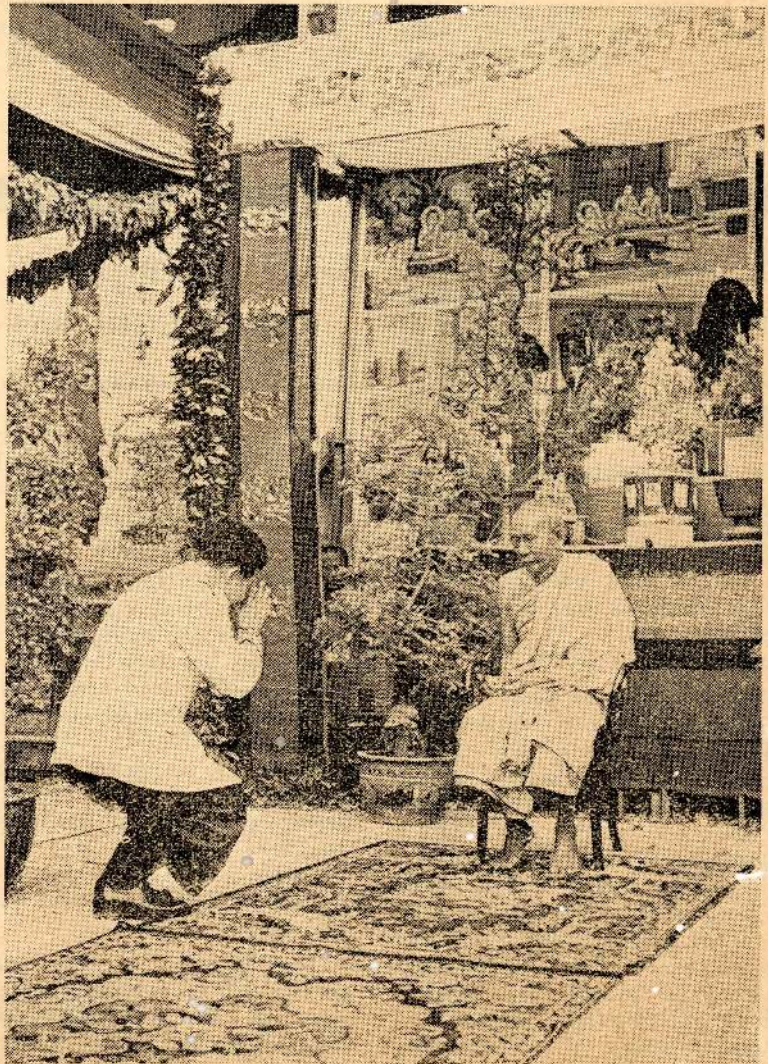
It would be too long to speak of all the festivals which took place when those books were brought to different temples and how busy were the carpenters making special Tripitaka book cases.

Things were growing so fast that the printing staff at our press, became quite insufficient. How could we rapidly bring a remedy to such a state of affairs? It then occurred to us that it would be interesting to seize such an opportunity and connect the printing of the Tripitaka with some social work. So we went to the prison and asked for some volunteers who would have their wonderful opportunity for leading a better life and their sentences reduced. We did not, of course, appeal to murderers, but it seemed we had not to reject,

for instance, the offer of those who had stolen a buffalo.

This experience proved to be most successful and after a few months, some prisoners became real good printers, and after a year some became honest free men, earning a good living, and last but not least, they became sincere followers of the Buddha. We thus came into touch with a class of people we would never otherwise have had the opportunity of contacting, and that thanks to the printing of the Tripitaka!

There was still another dark shadow on the Buddhist Cambodian society, and we had to try to remove it. The young men who had joined the army had forgotten their own mother tongue and they thought themselves superior to their people because they knew how to handle a rifle and abuse people in a foreign



The King of Cambodia says Au Revoir to the Sangharaju of his country on the eve of the latter's departure for Ceylon to attend the World Fellowship Conference of Buddhists.

language. But they had utterly forgotten Buddhism and their mother tongue the priest had taught them when they were small boys, at the temple. On leave, far from the strict military discipline, they played the fool and showed how ignorant they were about the *Suradosa katha*.

After long deliberations with the French military authorities and the Buddhist clergy it was agreed that in each barrack a special room should be reserved to receive the priests and where the soldiers and their families could offer dana ; where the Bhikkhus could preach and where a small Buddhist library could be set up. At the end of each year the military authorities sent a report on the behaviour of their men acknowledging the salutary influence the Buddhist Sangha had on them and how the moral standard of the troops was gradually rising. Further, each festival of the Buddhists calendar was

duly respected and illiteracy was little by little dying out.

The Pali High School was by that time a prosperous one with its Sanscrit and French lectures and its higher standard of Pali studies. Besides, it had started its own editions and amongst the books published a special mention must be made of the Pali and Sanscrit grammars, not to speak of a collection of good Pali text, useful working tools for the teachers and the pupils.

The revival of Buddhism in Cambodia had spread from north to south and from east to west and rumour about it had reached the other countries. So it happened that one day, the King of Laos, a northern Theravada Buddhist kingdom having heard about all the work which was being done in Cambodia in the field of Buddhism, paid a visit to the Cambodian National Library and expressed the wish that we should come and work

in his country in the same spirit as in Cambodia.

So we went and worked on the same lines as in Cambodia though on a smaller scale. It was a good opportunity to renew the old links between these two kingdoms and visits were exchanged and priests were sent to the Pali High School of Cambodia.

And that is how the Pure Faith once again influences the people over there, and how the Buddhist Institute of Cambodia and Laos maintain among the Sangha a certain standard of knowledge.

Let us hope that after the Sangharaja's visit to Lanka, thanks to the World Fellowship of Buddhists, the ancient link, now renewed, will bring your Island and those Indo-Chinese countries closer together once again, and that this unity will contribute greatly towards the unity of humanity through the teaching of the Buddha.

## BUDDHISM AND THE TRAINING FOR SERVICE

THE Principal of a college in the Punjab is said to have asked his students this question. "What is the message of your religion to the modern world?" He answered the question himself this way:—"Fostering the spirit of Service."

The object of this article is to answer the same question as it applies to us Buddhists and to our modern conditions in Ceylon and the reader will find the same answer applies to Ceylon Buddhists even more than it may have applied to those from whom it was first asked.

The memorable words of the Lord Buddha viz:—"Go Ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men," addressed to his first sixty disciples, marks the spirit of service which pervades the whole religion. In the Jataka tales the glory of self-sacrifice and service was taught to countless millions of countless ages and a better illustration of self-sacrificing service cannot be found than the life of the Buddha. In the ages after the death of the Lord Buddha this spirit of service for humanity

By  
ALBERT GODAMUNNE

developed to such a degree that a wave of humane feeling passed over the face of the world and even in our degenerate times this spirit lives, though dormant.

Wherever in Ceylon one may go to-day one sees a great desire to be of service to one's fellow-beings. This may be traced to the great spiritual inheritance which has come down to us through twenty-three centuries. Where the natural desire to serve is so strong and the spiritual capacity for service so immense, it seems incumbent on the leaders of Buddhist work to give a right direction to this desire and to create a field of activity for the healthy exercise of this capacity.

"The fostering of this spirit of service will go a long way to solve most of the great religious and national problems that await solution at our hands to-day. Economic social and even political problems of the spirit of service.

The Jataka tales are full of stories of sacrifice and service. One of the most beautiful is the story of the ascetic Sumedha. The Bodhisat was once born as the ascetic Sumedha in the reign of Dipankara Buddha and one day as he was preparing a path over a muddy spot the Buddha appeared. The path was not ready and Sumedha filled with grief stretched himself on the mud and asked Dipankara Buddha to pass over him. While in this position Sumedha longed to attain Nibbana, but the thought of the suffering of countless millions in this world made him change his mind. Here he resolved to become a Buddha in order to save his fellow-beings.

This is one of the many beautiful stories which for centuries were taught to our children and which moulded their character.

A better lesson as taught in these tales is taught by the life of the Buddha himself. We know how he left his Kingdom, his palace, his wife and child in order to find a way to save mankind. He once tells his disciples "I resolved thus O Bhikkhus. I will not discontinue my strenuous exertions till I attain

that perfection which can be secured by manly vigour, manly ability, and manly exertion, indeed so long as my skin, nerves and bones remain, even if my flesh and blood were to dry up, Bhikkhus thus have I by strenuous exertion obtained perfect wisdom and absolute freedom for the sake of the many, out of compassion for the world."

We have read how when the Buddha attained Buddha-hood the question arose in his mind whether to keep the knowledge to himself or to proclaim it to the world. Impelled by boundless compassion for all beings he determined to work for humanity. From this time onward for forty years he led a life of great activity, moving from place to place never staying long in one place except for the rainy season, preaching and teaching the people. On sending out his first sixty disciples he addressed them in these momentous words.

"I am, O'Bhikkhus, emancipated from all fetters human and divine and so are you. Hence go forth for the benefit of the many, for the happiness of the many, out of compassion for the world, for the gain of the gods and men. Do not two of you go the same way. Preach the doctrine of a pure and holy life."

He did not spare himself in his work. He was the universal brother to whom everyone brought his troubles. He lived and moved among the rich and the poor, the high and low. He had among his disciples the most cultured and even the ignorant, princes and peasants. He worked for all beings, his life was one of great activity. He used to reside in a monastery only during the rainy season when he gave forth of his wisdom to listening crowds. It was giving, "a dana," of a great and sublime nature. To his disciples he gave of his personality—a personality created by the greatest exertion through countless ages.

In his teachings the Buddha compares himself to a physician whose duty it is to tend to the sick and the suffering.

One of the "Dasa Paramitas" was dana.

Dana was the giving of all. It was more than mere charity. It was the giving of oneself. The "Mahabhinis Kramanaya," the great Renunciation is the most

noble example of the "Dana" he preached.

In the noble eight-fold path one of the precepts is right action.

The right action is said to include.

"Nursing the sick, and spiritual teachers, preaching the good law, asking others to participate in the good work one does and to participate in the good work that others do.

He laid down a moral and ethical code for the guidance and benefit of his lay followers and a code of discipline and law for the conduct of the Bhikkhus.

For the layman his teachings can be summed up in the following:—

That one should be full of loving-kindness to all that breathes. That one should engage in blameless occupations, should disseminate knowledge, found hospitals, etc., feed and clothe the poor, prevent cruelty to animals etc. In short that man should lead a life of cheerful self-sacrificing activity in doing good.

For the Bhikkhus he said:

That residential Bhikkhus should themselves do and at the same time lead the house-holder in good work for humanity.

(Pancaka Nipata Anguttara Nikaya. Verses 234 and 235).

One of King Asoka's edicts says:—

The essence of religion consists in reverence to parents and spiritual teachers, kindness to servants and dependants, assisting the aged, orphans, destitutes, and sramanas and tenderness to all living creatures.

And this is true religious devotion, this is the same of religious instruction.

What do we see in the subsequent history of Buddhism?

With a zeal that has never been surpassed men went forth in search of the remotest peoples, civilised as well as barbarous, working and toiling for them and everywhere proclaiming the good tidings of equality, self-abnegation, justice, love and service. A revolution built on love, divorced from force and suffering.

They crossed the Himalayas and went up to the Northern Arctic, across China to Japan, through Persia to Greece. They made their way to America many centuries before it was discovered by Columbus, and a record of their mission is

preserved in the archives of the Imperial Library at Peking.

Everywhere the religion went, it created thousands and thousands of workers. It gave a meaning to self-sacrifice, it made kings leave their thrones so that they may the better work for their people.

The edicts of King Asoka give us a glimpse of the life of the Buddhist people living under this great King. Every one of the edicts breathes of self-sacrifice and service. The fifth and sixth are striking.

**EDICT 5**

.....Whereas the fourth year of my reign "Dhammamahamatras" have been appointed. They are engaged among people of all creeds promoting their welfare and happiness..... they are engaged in the work of considering the cases of men with large families, or who have been smitten by calamity, or have been advanced in years so that they may be relieved of distress."

**EDICT 6**

"Thus says His Majesty..... "Work I must for the public benefit and the root of the matter is in exertion..... And what for do I toil?

For no other end than that I may discharge my debt to all beings and that while I make some happy in this world, they may in the next gain heaven.

For this purpose have I caused this pious edict to be written that it may long endure and that my sons, grandsons and great-grandsons may strive for the public....."

What greater act of self-sacrifice and service for humanity is there than the act of King Asoka in sending his only son and daughter to our sacred isle. They came to work among us and for us. They brought to Ceylon all that their fathers had secured for India. Even so did our Kings emulate the noble example of King Asoka. Have we not read of Devanampiyatissa, Dutugemunu and Siri Sangabo?

Buddhism has left us a heritage—a heritage of service, of service for humanity. In our customs, in our habits and traditions lives the spirit of service brought to Ceylon by Mahinda.

Professor Lafacadio Hearn says of Japan "Buddhism has exerted an immense, profound, and incalculable influence upon the Japanese charac-

ter. Their spirit of devoted service to their King and country is due to its influence."

In Ceylon the spirit lives in the life of the people, it is in our habits and our customs and has grown part of ourselves. Like the snail which draws a veil over the opening of its shell during the hot weather, so has the spirit of service in our people lain dormant; and as the first shower of rain draws the seemingly dead snail out, so will the spirit of service in us be drawn out when the necessary stimulus is given. If one were to take a walk on a country road he will be surprised at the number of *pin talias* and *ambalamas* that abound. These are for the way farers erected by some kindly person in a desire to be of service. One need not mention the "dan salas" that are so common to-day. On the coast one often sees the poorest of fishermen with their scanty earnings running a "dan sala," and I know cases where family jewellery has been sold and pawned to find the necessary funds. Here in Kandy the rickshawmen's "dansala" is a lesson in itself. The eagerness shown is great. They make their collections in cents during the year round and give a lesson of what we the more favoured should do.

No one can deny that the spirit of service has been the most infalible test and the most natural expression of the religious life in every age and in every country. The Sinhalese mind which is most susceptible to the influences of the religious spirit is also most willing to render service to fellow-men. Sinhalese hospitality is proverbial. As has been already said where there is such a fertile field for creating workers, it is incumbent on the leaders of Buddhist work to foster and direct this spirit or service. No instructions are necessary for services of a personal character which arise out of special needs and special circumstances. Nor is it possible to enumerate the services that one owes to oneself or to one's family. But it would be helpful to many if a general outline of services which they can and ought to render to their fellow-countrymen were systematically presented to their minds and constantly kept in their view. The religious zeal for service will then take a practical shape in the various institutions and organisations both governmental and private. Just as the spirit of service in Buddhism made kings and ministers

of old vic with each other in ameliorating the living conditions of the less fortunate, in the same way will it influence the lives, desires and actions of our present day rules and officials.

The Mahawanse is full of accounts of the selfless service of kings, ministers and officials on the one hand and the masses of the people on the other just as the spirit of service originated with the Buddha and spread over the continent of jambuduwipa and thence over the continent of Asia and then even beyond, just so will the spirit of service re-varified in Ceylon and regenerated to such a degree that it will overflow to all corners of the globe and help to make the world a worthy place to live in for all beings both human and otherwise.

*N.B.*—The above article was a paper read by me before the Y.M.B.A. Congress held at Kandy in 1921 with Dr. C. A. Hewawitarne as Chairman. After listening to the address by Dr. Malalasekere on "The World Fellowship of Buddhists—the next step" I was reminded of the above paper written by me in 1921, and pulled it out from my old papers. Mr. S. W. R. D. Bandaranaike presiding at the learned doctors' lecture and commenting on it said that if the Buddha Dhamma was to be a catching force in the modern world we should have attached to it a programme of political, social and economic reform.

I believe he is right in a way, but he has not given this thought to the fact that the disenunciation and the intensifying of the Buddhist way of life profoundly effects the thoughts of kings, ministers, legislators and all political, social and economic thinkers as history shows us it did in the past. We also see in the history of our land that the thoughts of our officials were drawn by this Dharma to acts of great service and self-sacrifice. The influence seems to have been so great that officials seem to have

felt that their official posts were merely instruments or tools to provide ways and means of ameliorating the living conditions of the masses.

Up to date no one has studied and shown us what our political conceptions in the pre-European era were, but we have enough material in the constitutions of our Sangha and in the various rock inscriptions, to show that we had definite democratic backgrounds in our political thinking and actions. Though social conditions of equality are better in Ceylon than in India and there is much to be remedied yet the example of Burma shows a better effect of the Buddhist way of life in social equality.

No better evidence of a healthy economic life is there than the statement of Robert Knox, that there were in his time no beggars in Ceylon and that everyone was a land owning peasant.

The conditions in Ceylon may not have been the best, but I have referred to our history to show the effect politically, socially and economically on the people adopting and practicing the Buddhist way of life. The more we intensify the Buddhist way of thinking the better will be results.

The strength of our cause is that the Buddha let loose a force and effected a revolution more far reaching than the revolutions of Europe *without shedding a drop of blood.*

The lesson that political social and economic reform can be achieved without bloodshed and suffering will bring us nearer world peace.

Engendering the spirit of Buddhist service with ensure this result.

## REVIEWS

"Sacred Seconds"—Henrietta B. Gunatilleke.

THIS is a most interesting little book, particularly for young people. It is written quite clearly and provides young Buddhists with a straightforward discussion along Buddhist lines. Such simple and plain-spoken books are all too rare.

About half this book consists of poems and the rest of meditations. This should not put one off, as neither is the one incomprehensible nor the other over-weighty. The poems are not very long or pretentious. They are mainly edifying thoughts and little incidents with interwoven moral cast into simple rhyming verse. One criticism that can be made about this little book is that it would have been much better if the author had included less verse, which is a rather risky medium, and more of her very admirable meditations. The real value of the book lies in the clear and simple thinking embodied in the meditations.

Sacred Seconds is a book which all young Buddhists will read with "pleasure and profit."—T.D

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

#### REMEMBRANCE DAY

##### Pirith Pinkama

THE ANNUAL PINKAMA in remembrance of our dead colleagues will be held on September 23rd and 24th at the Association Hall.

##### Saturday, September 23rd

All-night Pirith, commencing 9 p.m.

##### Sunday, September 24th

11 a.m.—Sangika Dana with Pirikaras to 50 Bhikkhus

Members and well-wishers are cordially invited to participate in this Pinkama.

MAY YOU BE WELL AND HAPPY

L. R. GUNETILLEKE,

Secretary, Noolaham Education Branch,  
Y.M.B.A., Colombo.

**A NON-AGGRESSIVE**  
ethicophilosophical system like Buddhism which demands no blind faith

# BUDDHISM IN THE WEST

By

VEN. NARADA MAHA THERA

from its adherents, expounds no dogmatic creeds, encourages no superstitious rites and ceremonies but advocates free inquiry, complete tolerance and equality, laying emphasis on a good and useful life based on loving-kindness and wisdom, appeals to all right-thinking people.

Whether the intellectual and practical Westerners embrace Buddhism or not, they are interested in it as most of the intelligentsia are dissatisfied with their traditional beliefs and rituals that appear antiquated and irrational in the light of modern scientific investigations.

An eminent writer says, "To those whose minds are dazed by the new knowledge of science, the orthodox theologians seem to be like men talking in their sleep."\*

As they had the great misfortune, which we sincerely hope will never, never recur, to witness two disastrous world wars that resulted from prostituting science to cause indescribable sufferings to millions and in sacrificing the most precious thing, life, at the altar of brute force, the understanding Westerners do well realize from personal experience the stern truths of transience (Anicca) and suffering (Dukkha) which form two fundamental doctrines of Buddhism.

The third characteristic of no-soul (Anatta) which is the crux of Buddhism, is at present receiving the attention of European and American psychologists. The more enlightened of them are now teaching a psychology without a psyche.

Dealing with this subtle question of soullessness a distinguished psychologist writes, "No one has ever touched a soul, or has seen one in a test tube, or has in any way come into relationship with it as he has with the other objects of his daily experience. Nevertheless, to doubt its existence is to become a heretic, and one might possibly even have led to the loss of one's head. Even today a man holding a public position dare not question it."†

literature in various languages. As a result of their unabating enthusiasm and selfless effort, Buddhism is gradually gaining ground in the West and the numbers are rapidly increasing.

Science seems to pave the way to disseminate the Dhamma on the fertile soil of Europe.

The intellectual Europeans speak highly of Buddhist Ethics and Philosophy. The Noble Eight-fold Path, the four modes of Noble Conduct, the ten Perfections, the four foundations of Mindfulness, the discourses on Blessings, Loving-kindness, Downfall, etc., have a special appeal to them. The Doctrine of Karma and Rebirth is yet novel to the majority.

To outward observances they are indifferent. Nevertheless in almost every Buddhist home there is a small shrine room where they daily offer flowers and sit in silent meditation.

The observance of the five precepts is not very difficult for them. It is gratifying to note that most European Buddhists are vegetarians. Some of them who belong to Vogan Societies go to the extent of even refraining from milk, butter and cheese.

Buddhists in Europe are comparatively few, but, being Buddhists by conviction, they on the whole are absolutely sincere and are endeavouring their best to lead ideal Buddhist lives.

In all the three countries—England, France and Switzerland—which I had the pleasure to visit, meditation forms the chief subject of the Buddhist members. Even non-Buddhists make it a point to attend group meditation classes which have become very popular and have proved very successful and beneficial. The European Buddhists are to be congratulated on their success in meditation despite the uncongenial materialistic atmosphere that prevails in most countries.

Throughout Europe there are at present formidable Buddhist Societies and Study Groups that, silently and effectively, are rendering an invaluable service by holding regular meetings and publishing Buddhist

What the West needs today is pure Buddha-Dhamma which the intelligent Westerners could comprehend better with the aid of their scientific knowledge. Any attempt to introduce a Navayana (New Vehicle) or a European Buddhist mixture should be nipped in the bud. What more Yanas do Buddhists require than the unique Buddhayana, the Noble Eight-fold Path, the common ground of all Buddhists? The sacred word of the Buddha has already been adulterated in most Asiatic countries. Why adulterate it more by administering a European colouring? Educated European Buddhists, who possess a sound knowledge of the Dhamma, could render a great service to Buddhism by explaining the Dhamma scientifically to suit the mentality of the modern age.

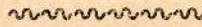
Whether the Sangha could permanently be established in the West or not, suitable Buddhist Centres are essential where Buddhist monks could conveniently dwell in accordance with their Vinaya rules and where all Buddhists could freely meet to conduct their religious activities. "*Les Amis du Bouddhisme*" in Paris and the *Buddhist Vihara Society* in London have already taken the initiative to establish two fully-equipped monasteries in both these great capitals with the whole-hearted co-operation of all Buddhists throughout the world.

With already one permanent Buddhist Monastery in Berlin and two others in Paris and London, and possibly another in Geneva, the day will not be far remote when the Buddha Sasana will be firmly established in the West not only for the sake of turning Europe Buddha-ward, but also for the sake of establishing substantial peace and goodwill on earth.

Let the spiritual wisdom of the East be combined with the scientific knowledge of the West to evolve a golden era when all could live in peace like citizens of the world.

\* Sir Radhakrishna—An Idealist View of Life, p. 28. † Watson, Behaviourism, p. 4.

# BUDDHIST MISSION TO BURMA



By  
Dr. S. PARANAVITANA  
(Archaeological Commissioner)

THE name of Taxila (P. Takkasila) situated twenty-five miles to the north-west of Rawalpindi in Pakistan, is known to every Buddhist in Ceylon and Burma. Takkasila figures in many Jataka stories as a famous seat of learning to which flocked the scions of noble families from all over India to be trained in the arts and sciences of the day. It was a great centre of trade and the civilisation of ancient India came there in contact with that of Iran and of Greece. Taxila and the adjoining regions formed a province of the great Maurya empire and the famous Asoka ruled there as viceroy before he mounted the imperial throne at Pataliputra. After Asoka became a Buddhist and founded *stupas* in every city of his vast dominions, Taxila, associated with his early career, must have been one of the first places to be honoured in this way.

After the break-up of the Maurya empire Taxila and the adjoining country passed under the rule of various foreign dynasties. The earliest of these were the Bactrian Greeks known in Pali writings as the Yonas, one of whose kings, Menander (Milinda in Pali) has acquired celebrity among the Buddhists of Ceylon and Burma as the monarch who, after a series of interesting discussions with the Sage Nagasena, was converted to the Faith of the Blessed One. The Greeks were supplanted by the Scythians and the Parthians, who in turn gave place to the Kusanas. Under all these foreign rulers, Buddhism flourished exceedingly in these parts of ancient India and many were the *stupas* and monasteries richly decorated with sculptures and paintings which were then raised to glorify the religion of the Buddha. Kaniska, the most powerful king of the Kusana dynasty, was almost as enthusiastic for the cause of Buddhism as was Asoka before his day and in his reign flourished intellectual giants like the poet and philosopher, Asvaghosa.

The tide turned in the fifth century with the invasion by the White Huns who destroyed many monasteries. Thereafter Buddhism gradually declined and disappeared altogether from these regions where, for nearly a thousand years, it had

been the predominant religion of the people. The city of Taxila itself was abandoned and its very name forgotten by the people of the locality while it has remained a household word among the people of remote villages in Burma and Ceylon. The mention of Taxila in Greek writings attracted the attention of British officials of the nineteenth century who were interested in antiquarian research and it was General Cunningham who first identified its ruins. It was, however, left to that distinguished archaeologist, Sir John Marshall, to excavate and uncover the remains of a number of cities which flourished one after the other on this historic site and of many religious monuments, mainly Buddhist. Sir John's work at Taxila has immensely enriched our knowledge of the history, arts and crafts of ancient India and, in particular, has opened our eyes to the brilliant record of Buddhism as a civilizing influence over the many rude, though virile, peoples who passed across the stage of history this borderland of the Indian civilisation.

The most important among the *stupas* excavated at Taxila by Sir John Marshall is the one known locally as Chir Tope, but its ancient name as revealed by inscriptions, was Dharmarajika. "Dharmaraja" is an epithet of the Buddha and the *stupa* may have been so named because it enshrined relics of the Buddha Himself. The emperor Asoka was also known as Dharmaraja "the righteous king" and the *stupas* which later generations ascribed to his munificence were known as Dharmarajikas. It is, therefore, quite possible that this monument owes its origin to the great Buddhist emperor himself. In either event, we may be certain that the relics enshrined therein were considered to be among the holiest venerated by the Buddhists of ancient India, less than seven centuries after the *parinirvana* of the Master.

Round about the central edifice of the Dharmarajika Stupa were a number of smaller *dagabās*, and it is in one of these that the relics presented by the Government of Ceylon were discovered by Sir John

Marshall. The story of the discovery, the description of the relics themselves and of the objects found in association with them, may best be given in the words spoken by Sir John himself when he, on that memorable day, the 3rd of February, 1917, in the historic Audience Hall at Kandy, formally handed over the sacred objects in the presence of a distinguished gathering which included the highest dignitaries of the Buddhist Church and the Diyaavadana Nilame of the Temple of the Tooth:

"Nugawela Dewa Nilame, Maha Nayaka of Malwatta, Maha Nayaka of Asgiriya, I have been deputed by His Excellency Lord Chelmsford, Viceroy and Governor-General of India, to present to you these sacred relics of Buddhism and to explain to you, at the same time, the circumstances in which they were discovered. His Excellency asks me to say what great pleasure it affords him to be able to give these relics to the Buddhists of Ceylon, and other relics in our possession to the Buddhist community in India. Lord Chelmsford is not unmindful of the close links which have always bound India and Ceylon together; nor is he unmindful of the fact that the plant of Buddhism, which was taken to Ceylon more than two thousand years ago, was kept fresh and ever green in this Island when the parent tree died down in India. It is particularly gratifying to him to add this fresh link to the chain which has bound the two countries together at a time when the ties of our Empire are being knit closer and closer.

"The dagaba in which they were found was of a design common in the epoch immediately preceding the Christian era. It is now in ruins, but formerly consisted of a square plinth with a round drum and hemispherical dome above and a crowning umbrella at the top. The relic chamber, which was square and of small dimensions, was placed, not in the body of the dagoba, as is usually the case, but at a depth of six feet below its foundation. In it there were four small earthenware lamps—one in each corner of the chamber—four coins of the Scythian kings Maues and Azes I, and a vase of steatite. The vase contained a



miniature Casket of Gold, together with three safety pins of gold, and some small beads of ruby, garnet, amethyst and crystal; and inside the miniature gold casket, again, were some beads of bone and ruby, with pieces of silver leaf, coral and stone, and with them, the bone relic.

"All of these articles except the lamps, which are of no particular interest, are enclosed within this casket of silver and gold, which itself is a replica of one of the small dagobas of ancient Taxila. The two kings Maues and Azes I, to whom the coins appertain, belong to the Scythic or Sakya dynasty, and are known to have been reigning in the first century before our era. The presence of their coins, taken in conjunction with the structural character of the dagoba, and other collateral evidence, leaves no room for doubt that the relics were

enshrined before the beginning of the Christian era. Only a few yards from the dagoba is a small chapel of the Bodhisatva, of a somewhat later date. In it I found another casket accompanied by an inscription on a silver scroll in the Kharoshthi character, stating that the relics were the relics of the Blessed One. "*Bhagavato Dhato*" are the words of the record. Unfortunately, the relics in question are nothing more than small specks of dust; otherwise, they would have been presented to you to-day.

"In the case of the relics which I have brought there is no such inscription on the casket, but that it was regarded with great veneration two thousand years ago is evident from the place and the manner in which it was enshrined. The relic, as you will presently see, is not a large one, but it is not the less to be treasured on that account.

For, at the period when these relics were enshrined, it seems to have been a rule that the more holy a relic was, the smaller it was likely to be, since the authenticated relics of the Buddha had been divided into countless small portions by the Emperor Asoka, and doubtless subdivided again in later days.

"As I have been responsible for the discovery of these relics and for bringing them away from the ruins of Taxila, where desolation now broods,—as alas! over all the monuments of your religion—so I rejoice that I am able to render them back to the community to whom they properly belong, with the knowledge that, in Ceylon, they will find a worthy resting-place among the Faithful, and will be preserved and cherished as they were once preserved and cherished among the Buddhists of the North."

## GETTING BEYOND THE EGO

ALMOST all religions have recognized, albeit with varying degrees of emphasis, that the eradication of egoism, or the illusory sense of separative selfhood, is the central and most essential task of any genuinely spiritual life. From the most primitive tribal tabus to the most highly developed systems of altruistic ethics their function is one and the same: to curb and gradually to eliminate that instinct of self-assertion which is, in gross or subtle form, the principal characteristic of all grades of sentient existence.

Some religious teachings, such as those of original Christianity and Islam, but dimly perceived, and then only in its darker shades and more tangible aspects, the mighty and mysterious workings of the peril-fraught sense of separative selfhood; while another, like Buddhism in all its branches, has turned the searchlight of its inquiry onto its finest and whitest forms, mercilessly exposing its subtlest expressions and delicatest nuances.

All can recognize for what it is the coarse egoism which fights and struggles to possess material things, or the slightly less coarse egoism that craves for power, praise or fame; but to few indeed is given that piercing eagle vision which can

discern the egoism lurking in the desire for eternal life, or in the longing for communion with some personal god.

In accordance with the superficiality of profundity of its understanding of the extent to which egoism dominates and controls human life, so are the prescriptions for its elimination which are given by a religious teaching more or less satisfied with the renunciation of

compelling Mantra of Anatta exorcizes even the most tenuous spectre of selfhood.

But so much at least is clear; that the true spiritual aspirant, to whatever religious denomination he may belong, finds himself confronted from the very beginning with the problem of eliminating the sense of separative selfhood, and finds, moreover, that certain means, certain spiritual practises, are available to him for this purpose. He may devote himself to prayer, meditation or philanthropic works, with the hope of eliminating his selfish desires and becoming completely selfless in thought, word and deed. He may flagellate his body or fast, he may observe a vow of silence, or, like St. Simeon Stylites, he may spend his life squatting on the top of a pillar. He may read the lives of saints, or give in charity to the poor, or pass many silent days and nights in exalted states of superconsciousness. And it will seem as though his ego-sense was becoming attenuated. But if we look closely into his state of consciousness we will find that without exception it takes the form of "I am fasting," "I am praying," "I am meditating," or even "I have attained." We find, in other words, that the ego-sense has not been eliminated, but that it has

By

SRAMANERA

SANGHARAKSHITA

the cruder forms of lust and hate, radical in character. Some are such as murder, theft and adultery, but tolerate and even approve the more refined forms of these same separative passions, such as the craving for personal immortality, or the belief in some ghostly "higher" selfhood which is supposedly more real than the "lower" kind. Buddhism, however, is satisfied with nothing less than the absolute renunciation of the ego-sense in its grossest formulations, and with the all-

simply, been dissociated from "worldly" activities and associated with "religious" activities. The net result is almost the same. The ego functions with full force and in fact all the more dangerously for that its presence and activity are not perceived.

Here we encounter in its acutest form the central problem of the spiritual, as distinct from the merely religious, life. The ego-sense, the sense of separative selfhood, together with all those blind movements of attraction and repulsion which it inevitably involves, is to be eliminated, and certain practises are available for that purpose; but the ego-sense, instead of being eliminated thereby, simply transfers itself to those very practises which were intended to annihilate it. Like an unwanted but faithful dog, it is kicked out of the front door only to creep in at the back. Herein lies the tragedy of many a spiritual life. The more we struggle to eliminate our ego-sense the subtler and stronger and more dangerous it becomes. We revolve within a vicious circle from which there seems to be no possibility of escape. The man who thinks "I am enlightened" is equally far from Nirvana as the man who thinks "I am rich." The saint may be more attached to his sanctity than the sinner to his sin. In fact, a "good" man's core of separative selfhood is often harder and more impenetrable to the Infinite Light of Amitabha than that of a "bad" man shattered into humility and repentance by the consciousness of his sinful deeds.

What, then, is the way out of the difficulty? Certainly not by ceasing from activities, for that is impossible for beings whose very stuff is flux and change. The choice which we are called upon to make is never between action and inaction, but only between one action and another, and ultimately between egoistic and non-egoistic or empty actions. But what actions are non-egoistic or empty? Are there such actions, and how are we to recognise them? We have already seen that any action, however holy or altruistic it may outwardly seem, may be smirched and tainted by the sense of separative selfhood. The very radicalness of the difficulty provides the key to its own solution. We are not to imagine that we have to look for any separate class or kind of non-egoistic activities, for the

fact that the ego-sense may attach itself to any action has already precluded that possibility; but we have simply to change our attitude towards our action. We have to act without the sense of "I" or "mine." This is not nearly so easy as it sounds. The problem of inaction (which is what non-egoistic action amounts to karmically) has to be solved in the very midst of action. Activity must stream forth from the very heart of emptiness.

But by what practical method or by what spiritual discipline are we to eliminate that sense of "I"-ness which seems to cling fast to everything we do, dragging it down into the mire of selfhood and besmirching even the skirts of sanctity? The question tacitly reverts to that very attitude which is productive of the problem of non-egoistic action. We do not have to take up any method or discipline, we do not have to perform any new action, but simply to change our attitude to what we are already doing, to act without the egoistic consciousness of acting.

The non-egoistic attitude assumes two principal forms. In the first, all activities are attributed to The Other, and the subject confesses his utter inability to perform any action whatsoever, whether good or bad. This is the devotional form of the non-egoistic attitude. Herein the devotee surrenders himself body and soul to the object of his adoration. In the second form of the non-egoistic attitude the practitioner simply watches himself as he performs the various actions of life, whether sacred or profane, and constantly bears in mind that they are all egoless and empty, that there is action but no actor, deed but no doer. This is the more intellectual form of the non-egoistic attitude. By these two methods the ego-sense is gradually attenuated. But although the first or devotional form of the non-egoistic attitude is able to eliminate the grosser kinds of egoism it is not able to eliminate the subtler kinds, for the subject stands irreducibly over-against The Object to the very end, and it is therefore necessary to have recourse to the second or more intellectual method if the elimination of the ego-sense is to be complete. Moreover, the idea of The Other is usually that of a more or less anthropomorphic deity, usually credited with the creation of the qualities are generally attributed,

This raises several theological difficulties, such as the origin of evil, and since the devotee naturally shrinks from attributing his sinful actions to the deity his renunciation of his actions cannot be carried to its logical extreme, and he is compelled to confess that the sinful actions at least are his own. Consequently, recourse to the other form of the non-egoistic attitude, wherein no such difficulties arise, is sooner or later inevitable. The sense of all-pervading emptiness is the only key to non-egoistic action.

When this point is arrived at the practitioner realizes that it is not necessary to perform any special "religious" action, but that those actions are in the deepest and truest sense religious wherein is no sense of agency, no feeling that "I am the doer." It should not be supposed, however, that this doctrine countenances any form of antinomianism. We have said elsewhere that although emptiness or egolessness transcends the purely empirical distinction between moral good and evil it nevertheless expresses itself in the field of life and action in a determinate manner as a moral, not as an immoral, activity, and that the very essence of this activity is compassion. It is impossible that a man who is fully enlightened, that is to say, who is absolutely empty of selfhood, should be able, as some sects teach, to kill or to steal, to commit the sexual act or to tell lies. Those who assert that the trans-moral superman or "living-free" (*jivanmukta*) may act indifferently either in a moral or an immoral manner are simply fashioning a philosophical cloak for their own ethical nakedness. The activity of emptiness is ever serene and harmonious, and appears in the world as a beneficial force fighting on the side of the good for the ultimate triumph of truth and righteousness. That is why the Jewel of Transcendental Wisdom, the *Vajracchedika Prajnaparamita Sutra*, says that the Bodhisattva engages himself in the salvation of all sentient beings at the same time that he realizes that there are no sentient beings for him to save. The spiritual life is in the highest sense purposeless.

Although the criterion of the spirituality of any action consists in the presence or absence of ego-sense, there is a class of actions which are inseparably connected with the ego-sense, or which are

simply the outward forms or expressions of that sense, and which it would be a contradiction in terms to speak of as being performed egolessly. With the exception of this class of actions (to which belong killing, stealing, unchastity and falsehood), every one of which is to be completely eschewed, all actions are to be performed with full mindfulness of their essentially empty and egoless nature. As this sense of universal emptiness and egolessness gradually deepens it will begin to vibrate, as it were, and flashes of compassion will dart forth with greater and greater frequency. Beneficial activities for the sake of all sentient beings will spontaneously manifest themselves. But these compassionate activities, also, the practitioner will perceive to be

absolutely empty of all selfhood. Even while engaged in the lofty task of universal salvation he will not cherish the illusory idea that he does, nor that there are beings to whom he does, anything at all. The more vivid and intense becomes his realization of emptiness, the more abundant become his compassionate activities for the sake of all sentient beings. Again, the more abundant become his compassionate activities for the sake of all sentient beings, the more vivid and intense becomes his realization of emptiness. In this way the follower of the Buddha solves in his own life the problem of egoless activity.

Those who perform even "good" actions with the egoistic consciousness of doing good, who appropriate the "goodness" of an action to

themselves, clinging to it and seeking to use it as a badge wherewith to distinguish themselves from others less obviously virtuous, are bound by their "virtue" to the wheel of birth and death. The more "good" they do the more tightly they bind themselves and the more they suffer. He only is able to solve the problem of egoless action who constantly remembers that all actions are pure and void of all separative selfhood. He only is able to destroy egoism root and branch who does not claim even the most virtuous action for his "own." Such a one alone is able to remain "inactive" in the midst of action, and to realize that Emptiness-Compassion which is Buddhahood in the midst of this illusory and fleeting world.

## LETTERS TO THE EDITOR

### HOW MANY ADHERENTS HAS YOUR RELIGION?

Sir,

THIS is generally the first question put to a Buddhist here in the West in order to judge whether Buddhists are silly followers of an exotic creed. As an answer I always recite the following words of the famous German poet Schiller: "What is majority? Majority is nonsense. Reason has always been with few!"

Buddhism is mostly thought to be an idolatry and the chief religion of India. The idea, that Buddhism is the only Religion of Reality and Truth is revolting and a revelation to all free-thinking men, but having abandoned Christianity mostly indifferent people do not want to con-

fess another religion even if it is the best and true.

Only a few feel the duty to promote our religion of peace like the very necessary movement for international understanding by Esperanto, the second language for all, which in western countries is on the way to victory. It is but a pity, that especially Buddhist countries are not sufficiently interested in this easy brother-language except Japan, where a very strong Esperanto-movement exists and Buddhist publications and books are printed. It is possible to master this logical and practical language after a short time. The international Budhana Ligo Esperantista publishes the periodical "La Dharmo" and propagates Buddhism efficiently.

May the Buddhists in Buddhist countries no longer exclude themselves but join the brotherhood of millions of Esperantists who realised fraternisation by means of the brother-language Esperanto, the second language for all.

If it is idle and unreal to guess what Buddha would say about this or that modern idea, I am quite sure, that he like Gandhi would recommend Esperanto, as well as he would be in favour of natural cures and homeopathy and fight against all modern healing methods based on cruel vivisection.

ERWIN PREIBISCH.

Köln-Brück,  
Mauspfad 731, Germany.

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

### DHAMMA EXAMINATION

(English Medium)

NOVEMBER 5, 1950

Applications close September 25, 1950. For regulations and syllabuses please apply to :-

The Hon. Secretary,  
Religious Examinations,  
Y.M.B.A., Colombo 8.

N.B.—The School showing the best results will be awarded the "Sadhuwardene Challenge Shield" donated

by Mr. N. M. Sadhuwardene of Imperial Medical Stores, Gampaha.

Cash prizes amounting to Rs. 400/- also will be awarded to eligible candidates securing the 1st, 2nd and 3rd places in each of the four stages of the examination.

HONY. SECRETARY,  
RELIGIOUS EXAMINATIONS.

### DHAMMA EXAMINATION (SINHALESE MEDIUM), 1950

This examination was held on Sunday, July 2, at 9.00 a.m. at the Y.M.B.A. More than

74,000 candidates appeared for it and 1,002 supervisors and about 5,000 invigilators helped the Association to conduct the examination. Our grateful thanks are due to them for the valuable services they have rendered in this connection. —Hony. Secretary, Dhamma Examinations.

### LIGHT OF ASIA ELOCUTION CONTEST FINALS

The finals of the Light of Asia Elocution Contest, conducted by the Colombo Y.M.B.A., were held on Tuesday, August

1st, in the Association Hall. Mr. Andrew Morrison, Examiner for Trinity College of Music, London, judged the contestants. Sir Ernest de Silva presided and Lady de Silva distributed the prizes.

The winners :—

*Senior Girls.*—(1) Gregory Olive Philips (Wendy Whatmore School of Elocution); (2) Amara Weerasooria (Visaka Vidyalaya) Wendy Whatmore Branch); (3) Dulcie Bastiansz (Visaka Vidyalaya, Bambalapitiya).

*Senior Boys.*—(1) Robert Wilson (Wendy Whatmore School of Elocution); (2) M. E. P. Abeysingha (Wendy Whatmore School of Elocution); (3) A. F. C. Bartholomeusz (Wesley College).

*Junior Girls.*—(1) Baleswari Sivalingam (Miss Y. Anderson); (2) Deanna Campbell (Little More School of Elocution); (3) Poorani Soysa (Visaka Vidyalaya (Wendy Whatmore Branch).

*Junior Boys.*—(1) Melroy Campbell (Little More School of Elocution); (2) Desmond Joshua (Miss E. L. Ohlmus); (3) Ralph Wickramaratne (Wendy Whatmore School of Elocution).

We acknowledge with thanks the receipt of the following donations for prize fund of the Annual Light of Asia Elocution Contest:—Senator Cyril de Zoysa, Rs. 25; Mr. B. H. William Rs. 25; Mr. E. P. A. Fernando, Rs. 15; Mr. N. E. Weerasooriya, Rs. 10; Hon. Mr. H. W. Amarasuriya, Rs. 10; Mr. A. G. Hinnipappahamy, Rs. 10; and Mr. A. G. Wickramapala, Rs. 10.

#### LITERARY ACTIVITIES

Dr. E. R. Sarathchandra, Lecturer in Pali, University of Ceylon, delivered a Lecture on "Sinhalese Music" on August 11, Dr. C. W. W. Kannangara presided. A noteworthy feature of the lecture was a recital by Mrs. Sarathchandra and party given as an illustration of the talk.

Ragini Devi, now on a dance research tour of the Island, gave a lecture with demonstrations, on Classical Dances of India and Ceylon on August 14. Dr. G. P. Malalasekera presided.

Dr. J. C. Kumarappa, President, All-India Village Industries Association, delivered a lecture on "Economic Self-sufficiency" on August 21. Dr. G. P. Malalasekera presided.

#### OUR LIBRARY

The following books have been presented to the Reading Room by Mr. F. A. Weerasuria :—

Recent Inventions—Professor A. M. Low; The New Background of Science—Sir James Jeans; Biology of the Human Race—H. G. Wells; Scientific Research and Social Needs—Julian Huxley; Where is Science going?—Max Planck; Religion in Science and Civilisation—Sir Richard

Gregory; Seeing Ourselves—B. Hollander; The Laws of Human Nature—R. H. Wheeler; Science—A New Outline—J. W. N. Sullivan; The Stream of Life—Julian Huxley; Thus we are Men—Sir Walter Langdon-Brown; Health and a Day—Lord Horder; Personality and Will—F. Arching; Our Minds and Their Bodies—J. Laird; The Stuff We're Made of—Kermack and Eggleton; Darwinism and its Critics—Sir Arthur Keith; The Human Body—Sir Arthur Keith; Psychology—A Study of Behaviour—Mc Dougal; Construction of Man's Family Tree—Sir Arthur Keith; The Secret of Mind Power—Dr. Radwan; Some Triumphs of Modern Exploration—B. W. Smith; The Blue Ray—S. C. George; The Prodigals of Monte Carlo—E. Phillips Oppenheim; Eyeless in Gaza—Aldous Huxley; This Nettle Danger—Phillips Gibbs; The Uncertain Trumpet—A. S. M. Hutchinson; The People Immortal—Vassili Grossman; The Secret of the Sands—Geoffrey Prout; Brave New World—Aldous Huxley; The Knight Errant—S. J. K. Crowther; The Devil's Paw—E. Phillips Oppenheim; The Silver Spoon—John Galsworthy; The Magic Casket—R. A. Freeman; Borstallians—J. W. Gordon; After the Verdict—Robert Hichens; The First Hundred Thousand—Ian Hay; Romantic Ceylon—R. H. Bassett; The Dream—H. G. Wells; Northwest Passage—Kenneth Roberts; Voltaire—John Morley; A Book of English Essays (1600-1900); Thoughts on Life—Thomas Carlyle; Prose Writings of Swift; Short Studies of Great Subjects—J. A. Froude; Ex Libris—John Galsworthy; Poems and Plays—Robert Browning; The Hundred Best English Essays (Ed. Earl of Birkenhead); Creative Unity—Rabindranath Tagore; Prose Writings—William Wordsworth; Arnold's Poetical Works; Sartor Resartus—Thomas Carlyle; Essays, Literary and Critical—Mathew Arnold; Milton's Poetical Works; A Century of Essays—Anthology; A Golden Book of Marcus Aurelius; Bacon's Essays; Carisbrooke Library—English Prose Writings of Milton; Prefaces and Essays—George Saintsbury; Poems and Essays—Edgar Allen Poe; The Best of Carlyle—Edited by Thomas Orr Glencross; Rubaiyat of Omar Khay-yam—Translated by E. Fitzgerald; Essayists—Past and Present—J. B. Priestly; The Longe Poems of William Wordsworth; The Cambridge Book of Lesser Poets—Edited: J. C. Squire; Keat's Poetical Works; World's Best Photographs—Home Library Club; Famous Letters and Speeches—Home Library Club; Modern Illustrated Encyclopaedia; An Outline of Modern Knowledge; A Concise History of the World (Illustrated); A Short History of Ancient

Hollanders—Paul E. Peiris; Modern Scientific Thought—Home Library Club; Oxford Companion to Classical Literature; Famous Trials—Edited by Earl of Birkenhead.

The New Gresham Encyclopaedia, Vol. I to XI and Vol. XII, Index.

#### NEW MEMBERS

**8.8.50** : Kingsley M. Perera, H. M. J. Seneviratne, Stanley William, Ananda Weeraratna, R. de S. Thenabadu, B. S. Bodaragama, D. G. A. Hettiaratchi.

**15.8.50** : T. H. Mahamood, G. Weerasakara, K. Yoheeswaram.

**22.8.50** : V. C. Paranavitane, Ananda de Silva, U. L. J. Silva, G. A. Dissanayake, P. Tennakone.

**29.8.50** : M. W. Thabrew, A. Rajasekera, S. Tharmaratnam, P. Atukorale.

#### PILGRIMAGE

A party of our members and their wives went to Seruvavila by bus in the last week-end of August. It was a thoroughly enjoyable trip. On the forward journey Dr. and Mrs. H. K. T. de Zylva entertained the party to breakfast at Kurunegala.

#### BILLIARDS

The Y.M.B.A. lost the Billiard match played against the M.I.C.H.—3-4.

#### MARIONETTE SHOW AND NADAGAM SONGS

A programme of Sinhalese patriotic songs to the accompaniment of Udekki and Nadagam songs to the accompaniment of the Mattalama was presented before a full house on Sunday August 6.

The programme was arranged by Gate Mudaliyar N. Wickramaratna who had taken considerable pains in getting the most proficient men for the purpose. There was also a marionette show with all the traditional Sinhalese Nadagam ways. Several scenes from the Ehelapola Nadagama were cleverly produced by James Gurunnanse of Kandegoda, Ambalangoda and his troupe.

The thanks of the Association are due to the Mudaliyar for so successfully producing an evening's entertainment of purely Sinhalese music as in the olden days.

Our thanks are also due to the Diyawadana Nilame of the Dalada Maligawa for sending his Kavikara Maduwa to participate.

#### OBITUARY

We offer our sympathy to Mr. C. M. Austin de Silva on the death of his sister, Mrs. A. M. de Silva; and to Mr. Rajah Hewavitane on the death of his wife.

The death took place at the Ayurvedic Hospital, Colombo, early last month of the Ven. Nanasisi, a German monk, of the Island Hermitage at Dodanduwa. The cremation took place at the Kanatte Crematorium, the *cortege* leaving the Y.M.B.A. Hall.