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REVIVAL OF BUDDHISM IN INDIA

AN urgent need of India is the revival of Buddhism, which was once her supreme religion and which is still the dominant religion in the Far East and South-east Asia. The moral and spiritual sources from which Buddhism sprang still exist in India. Buddhism more than any other religion realized the greatness of inner life and the importance of self-control as the means of achieving peace and tranquillity, both of which are essential today in the face of the rising tides of materialism. The moral and spiritual achievements of Buddhism are among the strongest pillars of the foundation of India's rising new civilization.

The time has come when Buddhism should be revived and reinstalled as a principal religion of India. There are several reasons why Buddhism is needed: (1) the decline of popular Hinduism, which was largely based upon caste, endogamy, taboo (eating of beef), and similar other practices as well as on idolatry and symbolism; (2) inadequacy of such creeds as are based upon the concept of Hindu trinity, and the mythological concept of reincarnation of God as Rama (the hero of the Ramayana) and Krishna (the hero of the Mahabharata); and (3) the lack of proselytizing in Hinduism as indicated by the decline in number of the Hindus, as compared with Moslems and Christians.

Buddhism has surpassing moral and spiritual values. The grandeur and glory of Buddhism once attracted not only the masses but also the scholars, monarchs and conquerors. The messages of Buddhism long ago crossed the national boundaries and at present it counts among its followers a vast number of the humanity. Buddhism is a part of the moral and spiritual achievement of India and its teachings still form India's cultural heritage. After a thousand years, India should again welcome its own creed and establish as her greatest religious teacher, Gautama the Buddha, the "Light of Asia."

The revival and regeneration of Buddhism in India should be attempted from different angles; First, like Chris-

tianity and Islam, Buddhism is a proselytizing religion and its message should be brought to all classes of people. The possibility of converting the so-called depressed classes into Buddhism should be explored; second, the life of Buddha and Buddhism should be a part of the curriculum of all the schools, colleges and universities in India and every Indian, irrespective of his creed, should be required to know the life and teachings of Buddha. Buddhistic temples should be built at convenient places and Buddhistic literature should be made available in all Indian languages.

India should organize a Buddhistic council, which will be the fifth in its order, the fourth being held in the first century of the Christian era, preferably at Sarnath where Buddha preached his first sermon some 2,500 years ago, and all the Buddhistic countries, such as Ceylon, Burma, Siam, Indo-China, Tibet, China, Japan, and Korea, should be invited to send their representatives to the council. The council may last from three to six months and a programme should be drawn up in consultation with the prominent members of the Buddhistic countries as to the subject-matter for discussion. But they should include such questions as (1) the present status of Buddhism in various countries; (2) the Renaissance of Buddhism and the adjustment of its doctrines and tenets in the light of modern science, art and philosophy and in accordance with the needs and requirements of men and women in modern society; (3) the establishment of an international university for Buddhistic countries; (4) an arrangement for periodic conferences of the Buddhists in each of the Buddhistic countries every two or three years; and (5) similar other subjects which may be decided upon by the council.

The revival of Buddhism will have several effects on India as well as on other Buddhistic countries.

First, it will elevate the moral and spiritual status of India and raise her in the estimation of the other peoples. It is significant that the people who contributed most to the concepts of monotheism,

and Buddhism would permit their own countrymen to follow the crudest idolatry and most obscene symbolism as their cults.

Second, it will bring India into close contact with the South-eastern and Far Eastern Asiatic countries, all of which have monsoon economy and some basic cultural unity. Hindu and Buddhistic empires were once established in Sumatra and Java and extended to Formosa and Luzon in the north, and Bali and Lombok in the south, and some of the best Hindu temples are still to be found in Indo-China and the best stupa in Java. India has all the possibilities of enriching her moral and spiritual cultures from most of these countries, where Buddhism has been a living religion for the past ten centuries.

Third, a close relationship between India and these countries may facilitate the Renaissance of Buddhism so that its tenets and doctrines may be reoriented and readjusted in the light of modern art and philosophy and may form the moral and spiritual foundation of industrial civilization and may avoid some of the materialistic effects in the East as it has been the case in the West. India and these countries may even establish their own living and cultural standards in industrial centres, the possibilities of which have been created by the inauguration of regional labour conferences by the international labour organization in Asia and America.

Finally, India must also actively participate in all international activities and attempt to establish international peace. As in the old League of Nations, power politics have already appeared in the international affairs of the United Nations and groups and blocks have already been formed for working out their problems, such as the Latin American bloc, the Western European bloc, the Arab Moslem bloc (extending from Pakistan to Egypt), and the United Kingdom, the United States and the Soviet Union have also their dependent countries. For her international activities India will be able to depend upon the South-eastern and Far Eastern Asiatic countries as her allies for the solution of some of the important international problems, especially with reference to Asia.

By RAJANI KANTA DAS, Ph.D.
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REBELLION OF 1848: CAUSE AND EFFECT

By P. DOLAPIHILLA

THE first scene in the tragic happenings of 1848 was a march of thousands of peasants to Kandy. They came in one unbroken chain. It looked as if every village had sent out its men. The Kacceri grounds became crowded before the morning was far advanced. British authorities, always nervy about Kandyan rebellions rushed soldiers to each ferry and ford. Over six thousand people were stopped on the other side of the river and forced to return. Those round the Kacceri were warned to go. They assembled on the esplanade in front of the Dalada Maligawa, and refused to move unless the representative of the British Government acceded to their demand. They wanted to have a 'talk' with him. Four thousand strong, they did not carry one weapon, but appeared determined, and were growing boisterous.

Government Agent Buller came out on the octagon supported by two civil servants. Dunuville Loco Banda, Superintendent of Police, a man of iron, loved by the British for his loyalty, and hated by the villager for his relentless ways, was in readiness for any eventuality. The peasants presented a document to Buller and said they wanted an assurance that day itself. Buller promised to submit it to the Governor, Viscount Torrington, and turned to go. A thousand voices cried,

"Let not the white man go; he must give us his reply."

Two men began to scale the sides of the octagon. The Superintendent rode into the crowd followed by his faithful and daring Javanese policemen. A scuffle ensued. The usually law-abiding villager, it was found, had worsted the arm of the law. They retired shaken, bearing away their chief who had been pulled down from his horse and was bleeding from his head. Bugles sounded in the barracks; and the full strength of the garrison marched up to disperse the now excited crowd. This was on the sixth of July, 1848. The opening para of the document presented to the Government Agent ran:—

"In 1815 we captured and surrendered to the British the person of our late King because he oppressed and did us injustice. . . . The English had attempted to conquer Kandy twice before, but were defeated with much loss of life because the people were then well satisfied with the Government of our King. But it appears that we are now made to suffer from year to year greater injustice, oppressions, wrongs and losses than we had ever endured under the Sinhalese Government."

To understand the "Injustice, oppressions, wrongs and losses" that drove these simple peasants to brave the ire of an unsympathetic Government it is necessary to go over what had passed in the Kandyan land for some time before their protest.

About the year 1824 George Bird, an Englishman, discovered that coffee grown

with little profit in the Maritime plains of Ceylon, flourished on the hills round Gampola. The value of its berry as an export to Europe made many think of the prospects of coffee planting in the Kandyan country. Sir Edward Barnes led the way in 1825. So rapidly did it catch, that soon after this report reached England of how every civil servant, the Governor not excluded. Devoted most of the time to their coffee estates. England ruled that Government servants may not engage in planting activities. But prospects of coffee were too alluring to make the prohibition have any effect. Planters had experienced one great difficulty. The Kandyan was of too independent a disposition to make him a reliable labourer. But the British Government in India had an unlimited supply of labour on slavery conditions. Planters arrived from England, their numbers increasing as coffee boomed.

BRITISH POLICY

Government now found it rather difficult to provide as much land in the Kandyan country as intending planters demanded. The jungle round a village was always chena land or communal pasture. The poorest man owned a *hen-yaya* of about 50 acres. This was a man's barest necessity. For a chena of ten acres was essential to raise dry grain necessary for a family of five. A chena plot could not be cultivated again for at least four years more, the fertility of the soil depending on the time it is given to lapse into jungle. The fact that each family had to grow its own grain and vegetables helps one to realise the importance of his chena to the peasant of that period.

There were vast stretches of forest. Much of these were the property of temples and *nindagam* owners, on sannas grants. Forests not so owned were the property of the state. But the chiefs who were the sole interpreters of the customary laws of Kandy maintained that such land was not the King's own but was held by the Kings in trusteeship. For when a youth had broken off from his *mulgedera* and had his own family he had a right to ask for chena land for himself. He would go to the nearest forest and according to the *atwang-kadageneema* custom mark out a *hen-yaya* for himself. It was the duty of the Dissawa to grant him a palm leaf title to sufficient land for the maintenance of his family.

The British Government, however, wanted to grant land in increasing measure to the planters. Its policy was:—

- (a) To settle foreign communities amongst the Kandyans so that the latter will not have the freedom to rebel.
- (b) To increase the revenue of the island to pay for the military establishment found essential after what passed in 1818.

The necessity called forth, a man. This was George Turner who it has been appropriately said 'Invented' what he called Crown title to all land in the Kandyan Provinces that was not actually built on. Indeed his Ordinance No. 12 of 1840, deprived every Kandyan of his land leaving out nothing save the paddy field and a few perches of ground round his house. It did more. Under clause 11 every chief had to report peasants that attempted to cultivate chenas on pain of being punished himself. The peasant was made a criminal and the Ratemahatmaya his persecutor. *Divide et impera!* It is futile to imagine that the Kandyan masses will have any share in Ceylon's new freedom till our statesmen have found out means to remove evils resulting from George Turner's diabolical bit of legislation.

There was discontent. The chiefs knew that the authorities were ready to crush any rebellion. Confiscations of property, banishments and executions of forbears were still fresh in memory. They feared extinction should a rebellion start. In spite of them trouble started in the Nuwara Eliya area in 1843. It was put down by Dunuville Loco Banda, Superintendent of Police. His severity won Government approbation, and the people were tried for high treason.

Still more colonists came to plant coffee. Government gave them all the land they asked for. The future planters themselves selected the area where they wanted land themselves. They fixed their own natural boundaries, and gave their acreages of the lands decided on, and it was sold to them at about two shillings six pence the acre. England ruled that such proceeds may not be brought into ordinary revenue but be reserved for the construction of rest-houses and roads for the new planters.

INDIANS AS STOOGES

When the white landlord entered his domain he invariably found flourishing chenas, and in their midst the watch huts of the husbandmen. The work on the plantation started with setting these huts on fire. Then the hundreds of Indian coolies were ordered out to remove the growing kurakkan, and while they did his bidding the planter's gun and the watchful eyes of a private constabulary protected the timid Malabar at his work of destruction while the Goiya fumed and his wife and children, who had all taken their share in the chena work, shed tears and called on the *devas* to be witness of that dastardly act. Often indeed the vast areas sold encircled whole villages, and as the acres were cleared, entire village communities migrated wherever relatives or friends could give a couple of perches for a hut. Near Peradeniya today two village communities still remember how their grand parents left their ancient homes and came across the river when what is now the University Site was cleared for coffee cultivation.

This tyrannical side of Imperial rule in Ceylon, it would appear, was

assiduously kept out of reports sent to the home authorities by the men on the spot. Viscount Torrington, however, attempting to evade responsibility for the causes of the 1848 troubles, mentions a few acts of misrule in Ceylon in a despatch dated August of that year :—

“The formation of coffee plantations, the invasion as it were within the last few years of the secret haunts in which the half civilised Kandian formerly delighted by a host of Europeans and Malabar coolies have contributed not a little to disturb the habits and interfere with the customs of the Kandians. Prejudiced as they are and strongly tinctured with pride of caste, they forget the benefits they have gained, while they remember the privilege they have lost. Abuses they have undoubtedly suffered in many cases at the hands of the new comers.”

CURSED AND WEPT

The despatch goes on to state how the Kandians regarded the handing over of the Tooth Relic that according to custom should be in the care of the king, to the priests and chiefs, as an insult to religion. He says :—

“Above all I cannot forget the expression which was addressed to me by a chief at a solemn conference at the Pavilion, Kandy, last year to the effect that, ‘If you neither respect our religion nor have regard to our customs what is the benefit to us of the British Government.’ That very chief although then in the employ of Government it has been since found necessary to dismiss; and there is good reason to believe that he is a party to the movement of the rebels.” The chief meant was Golabella, Rāte Mahatmaya of Harispattuwa.

Thousands of peasants and land owners lost their ancestral lands. Communal pastures just vanished. Many lost even their cottages. All that was not touched were the paddy fields. Even in respect of these where a road was traced it was planned to rip the paddy stretch in two rather than to deviate a little to save its fertility and irrigation, a fact that one might find evidence of today in the roads that traverse the Kandyan country almost anywhere.

The evicted peasant rushed to his chief, little knowing that the latter had already committed an offence by not getting him punished for cultivating a chena. The chief, however, who appreciated the magnitude of the man's loss advised a petition. Promptly came the Government Agent's reply. The petitioner was advised to institute an action and not enter the land in dispute without an order from court. Thousands gave up their struggle in despair. Those that resorted to the Court-house got ruined. For, unlike when Dissawas inquired into a land dispute, a suit in a British court required money. Stamp duties had to be paid, and proctors, their clerks, the interpreter mudliyar of the court and even the peon to be pleased. Confident of his right the peasant mortgaged his paddy plot to help win back the chena. In the end he lost both, and went home cursing the British planter and the British court to weep with his wife at the prospect of starvation to his little ones.

On a people groaning under such oppression Colonial Secretary Sir Emerson Tennant sought to impose a number of taxes. A dog-tax, a gun-tax, a shop tax and above all a tax to help build roads for the planters. The last had to be paid by rendering *rajakariya* labour on the road for six days every year, every male adult being subject the priests in yellow robe not excepted.

The land that gave him the greater part of his year's food taken from him, the Dalada of the Buddha slighted and now the priesthood he worshipped made to render *rajakariya* on the foreigner's road—he had been pushed to the limit of endurance. Had Sir Emerson succeeded in taxing the priests as he had planned, and there was no reason why he could not as a closer study of the Legislative Council of the times would disclose, the Sinhalese of today might well be ashamed of the blood he claims. But the courage of the peasants of 1848 and the few chiefs who took their side saved us from such ignominy. Amongst the Sinhalese of the Maritime Provinces the agitation took the form of protest meetings lead by Mr. Elliot of the “Observer.” The populace once stoned Sir Emerson. To the Kandyan it became a larger question. Sore though he was over the loss of land, he considered the insult to religion a greater oppression, and the first task he set himself as is clear from a Proclamation of the new King, was the protection of the Temples.

Kandyan chiefs of the period were not as a class the type whose courage and love of freedom brought glory to their country a century before. Indeed a bold man who would stand for his people had little chance of becoming a Rāte Mahatmaya under the British. But there were men like Golabella and Madugalla, R.M. of Dumbara, whose pulse quickened to the call of country and people. They arranged the demonstration of 1848 which in a democratic country should have sufficed to alter the law. But they warned the people against the use of arms. This is the only explanation of the absence of arms amongst the people on 6th July, and their not using them in Matale in what passed long after.

GONGALAGODA BANDA

After the events of the sixth of July Sir Emerson summoned the people and chiefs to two separate meetings on the 8th and 11th respectively. Of what happened on the 11th we know nothing. But immediately troubles started in Matale most of the chiefs were dismissed. On the 8th the people came in large numbers. Gunnepana Aracci acted as their spokesman. Sir Emerson appears to have been heckled discussing the gun tax; for he had to quote a Dutch law in support. He said, ‘Pay 2/6d and keep a gun or be flogged. A man who had brought his musket broke it into pieces and left it at Sir Emerson's feet. They went away in dudgeon. In the villages they assembled in bathing places and ambalamas to discuss what more oppression was in store for them.

The country was rife for rebellion, both on the hills and down on the plains. The chiefs round Kandy would not lead. A concourse of peasants near Nalanda found a man that had the pluck. This was Gopalasingha Banda. His claim to descent from Rajasingha might well have

been true, for that good king's blood is by no means a scarce commodity in the Kandyan country. Gongalagoda was tall, handsome and had looks for a king. The people felt it was their will that mattered. They elected him King and marched to Dambulla, where overcoming the scruples of the Nayaka Thero they made him anoint their choice, King of Senkadagala.

Thousands now flocked to pay the new king homage. His adigar, Purang Appoo, a Low-country Sinhalese, appears to have been a resourceful man. He put his king in a closed palanquin; and they marched on Matale. It is significant that the two parties who felt most disturbed by the news were the Police of Matale and the Judge, Mr. Warring. What time the latter summoned the police the force had already disappeared. Warring immediately took to his horse, and meeting Government Agent Buller half way warned him to turn back. Together they came to Kandy to find planters entering the town helter-skelter to demand that troops be despatched. Yet there was no cause, for though by their numbers the crowds might have well attacked and put to flight everyone on the estates, they did not try to do any such thing. Instead they marched to the Court House, broke open the doors and reduced to ashes the hateful records that denied their right to ancestral lands. This done they moved about in large gangs, unarmed save for a few old muskets, and crumbling javelins from their Devalas, without doubt carried to make their cause propitious. The simple peasants appear to have felt as their conduct later too proves that as they deposed a bad king in 33 years before by merely expressing their wish to be ruled by the King of England, so by electing another king for their country they could by force of numbers make the British evacuate in disgrace.

Troops under the command of Captain Watson started towards Matale on the evening of the 28th. The next morning they saw a crowd of people at the Wariyapola Junction near Matale. A couple of men stepped out and said that that was the King's country and no outsider might pass. Not a musket was shot nor javelin thrown. Without a word Watson opened fire. While the British soldiers used their guns and the Javanese their kris knives, Watson himself picked off men on the run with his rifle! Despatching a report of Victory to British arms at the battle of Wariyapola, he rushed to Matale flushed with success. Here he found Dullewe Maha Nilame, at whose request he had been asked to proceed to Matale, busy dispersing the people; and immediately took him prisoner. Dullewe, then the only survivor of those that signed the Convention of 1815, had been loyal to the British and had constructed the road from Kandy to Matale and beyond. Along this Watson led the 80-year old chief on foot; and when he complained that he was not able to walk further pointed to a branch and inquired whether he would prefer to swing from it.

When tidings of the new king reached Kurunegala they made Hanguranketa Dingirala lead them. They styled him sub-king of Sat Korala. The jail, where it is said languished some men that had refused to obey an R.M. who asked that chena lands be given up, was broken

into. Then all marched to the Court-house to demolish the hateful records that lied about titled to chena lands. Troops arriving from Kandy threw out the rebels. But their numbers grew; and led by Waduragala, a notary, they made two determined attempts to retake the town losing much life in the assaults.

WOMEN WERE TORTURED

With the clashes at Wariyapola and Kurunegala the rebellion was at an end. Not one British soldier had died. Garbled versions meant for home consumption have not been able to hide the fact. But Martial Law had been proclaimed over the Kandyan Provinces, even before any clash had occurred. As if to justify the unstatesmanlike act Captain Watson fresh from his victory of Wariyapola started on that career of extortion, rapine, arson and blood that make the rising of '48 noted in history. His Death Proclamations commanded all on pain of being "killed" to report wherever belongings of Golahella, Dullewe and others had been concealed. Women were tortured to disclose where in the cottages money and jewellery had been buried. Paddy, cattle and movables were confiscated and sold. Then the cottages themselves were set fire to whilst their owners looked on at the outrage from afar. Few headmen had their houses spared. Whole villages at times went up in flames. When later inquiry brought a charge of arson home to Captain Henderson he produced letters from his commanding officer to support his action; and returned the compliment of arson to a number of top ranking officers engaged in the campaign. Wealthy Golahella's jewellery is said to have been sold in Madras by a relative of Watson. Even paddy fields and gardens were sold Watson having acquired an accomplice, Don Gabriel, who happened to be a notary.

Harrowing details of the excesses provide dismal reading. While the country was being ravaged Governor Torrington cursed the civil courts that 'in spite of carefully selected juries' were acquitting men charged of high-treason. He had proclaimed Martial Law ere he had cause to do so. Now he ordered that cases be transferred to Courts Martial that a maximum number of convictions be obtained.

In Matale and Kurunegala the convicted were made to stand on casks for execution, that spectators may see their bodies falling off. The high officers presiding at Kurunegala gave Dingirala a novel sentence. He was to be shot and his body hanged in a prominent spot for four days after. And this sentence was

carried out too. Kandapola Unnanse, a Buddhist priest living a hermit's life in a forest cave was brought hand cuffed to Kandy. The only evidence against him was that he told Palamecumbure to be loyal to the king. The bar shocked at the Courts-Martial conviction sent the Queen's Advocate to the Governor with an appeal. But Torrington exclaimed:—

"By God, if all the proctors in the place said the man was innocent he shall be shot tomorrow morning."

And in full robes he was shot in front of the Dalada Maligawa!

As the tempo of executions rose the efforts of Elliot, editor of the "Observer" made men think. With the aid of John Selby, Golahella and Dullewe obtained the services of an English Barrister to appear for the poor men dragged before Courts Martial. But it proved to be of little use. Not till the close of September did Torrington give orders to stop shooting.

A BRITISH COMMENT

Faced with the impossibility of obtaining justice in Ceylon they engaged the services of a barrister in London. Henry Bailee and Joseph Hume brought up the question in the British Parliament. An inquiry held by a Committee of the House of Commons in which were included men like Gladstone, Peel and Disraeli laid bare much of the gruesome details of Torrington's suppression of what was considered an occurrence for which the civil courts would have been adequate. A comparison in Parliament of Torrington's administration of Martial Law in Ceylon to Wellington's rule in France and Spain brought out the Duke's resentment. Martial Law, as Wellington understood it, was the administration of the usual laws of the land by Military authorities. The House of Commons Committee on Ceylon took such a serious view of the excesses that they recommended the appointment of a Royal Commission to inquire into the suppression in Ceylon itself. But the then Prime Minister of the Queen happened to be a close relative of Viscount Torrington, and no such Commission was appointed. Says Sir Stafford Cripps:—

"You have only to read the pages of British Imperial history to hide your head in shame that you are British."

The wicked land law of 1840 was not altered. Indeed it is in the Statute Book in spite of our Dominion Status. Free Ceylon should celebrate the cente-

nary of the heroes that fell in '48 not merely by expunging George Turner's ignominy from the Laws of Ceylon, but by organising a broad based movement to undo the mischief of that inhuman piece of legislation.

The peasants of '48 achieved their other object. Opinion in England that the Proclamation of 1818 did nothing to invalidate the undertaking in clause 5 of the Convention had its effect on Torrington, and the Colonial Office. The Ceylon authorities realised that while the people had for a long while suffered the depredations of their land laws, they had risen like a man to the call of religion. Buddhist priests were exempted from the operation of the road-tax. It had been the policy of Government to refuse the appointment of incumbents and Basnayake Nilames so that there may be none who could legally question misappropriation of temple lands. Torrington now remembered that the British Government was bound by treaty to extend its protection to Buddhism. The policy of deliberate neglect gave place to a more satisfactory attitude had it not been for which temples would certainly have lost almost every acre of land that they possess today.

A hundred years have gone by. Men like Panabokke, C. E. Corea, Wickramasinghe and E. W. Perera have from time to time raised a noble voice on behalf of the helpless peasants of Lanka. In the Kandyan wail for lost land one may recognise the echo of 1848. The courage of those men was born of a righteous indignation. They did not hesitate to calculate chances of success. They were too simple and honest to be constitutional in agitations. They risked all in their fearless protest, losing their lands for ever, it may be, but saving the Buddhist Church from insult and decadence.

One likes to picture the 'might have been' had Turner's diabolical bit of legislation not sullied the pages of our Statute book. Poorer the revenue might be, but no scarcity of grain would have faced our island. Happy peasant homes, youthful swains that possessed physiques common amongst Kandyans of a generation past, and a contented people for politicians to make happier. There certainly would have been no necessity to worry about a Red Menace in Lanka either.

None will deny immorality to these heroes of 1848. Their cause will live as long as men can picture the supreme happiness of a Sinhala peasant on a land of his own that will yield all the food that his wife and children need.

A MESSAGE FROM NEPAL (By DEEP RAJ)

HINDUISM is the religion of the majority of the people of Nepal, while Buddhism is the chief religion of our island. Bound by the same tradition of Asoka the Great, both our countries have long learnt the virtue and value of toleration.

In our country, there is no animosity between sect and sect, no hatred between

religion and religion, no predominance of one community over another, and no discrimination between man and man on account of sect or creed. The "Nepal Mahatmaya" puts Buddha, Vishnu and Shiva on the same footing, and says: "To worship Buddha is to worship Shiva." The Swayambhu Purana cordially reciprocates the compliment by recommending the worship of Pushpatinath. Here are men, who worship Swayambhunath on Purimmas and

Pushpatinath on Ekadashis. Here is many a man, who has both a Vajracharya and a Brahmin for his priests. The credit for this wonderful phenomenon, unique in world history, goes greatly, no doubt, to the Government of Nepal, which have ever upheld tolerance in profession and practice.

The Hindu rulers of our country grace the ceremonies, connected with Buddhism, such as the annual Matsyandranath Jatra, and the

Sammyaka, which takes pace at least once in a decade. The present ruler of our country, Maharaja Mohun Shumsher Jung Bahadur Rana is noted for his nobility and liberality, his generosity and piety. The ready acceptance by His Highness of the suggestion of Narada Thera to declare the holy day of Baishakh Purnima a holiday for all Government officers and personnel of Buddhist faith, if I may say so, is a brilliant testimony of these virtues of our noble Maharaja.

Nepal, under the present ruling dynasty, has enjoyed unbroken peace for over a century. Many of our neighbours have been subjected to the ebb and flow of fortune, but we have had an even tenor of life all these decades. The Government of Nepal, headed by Maharaja Mohun Shumsher Jung Bahadur Rana, are bending every nerve to bring about the uplift of the people, and happiness and prosperity of the country, at the quickest speed. It is the duty of every right-thinking and patriotic citizen at this time to lend his full co-operation and support to H.H. the Maharaja and his Government. Rome was not built in a day. Systematic and carrying out of the plans in a scientific and business-like manner can carry us nearer our cherished goal of plenty and progress. And peace is the basis of all progress, without which plenty is impossible to achieve.

It behoves us, one and all, to pause for a while, and think of our duties and responsibilities, which the recent conferment of rights have entailed on us. We should never be hasty in our judg-

ment, and should never be led astray by passion. Even as Lord Buddha has ordained, let us practise right thinking, right living, and right action. If we do this we can see how much we and our Government can do for the country and the people.

The ancient shrines of Pashupatinath and Swayambhunath adorn and sanctify this historical city of ours. Ceylon has the far-famed Temple of the Sacred Tooth in the beautiful and ancient city of Kandy, which is one of the most sacred places of the world, to the Buddhists. Here, again, in our country is Lumbini, the birth place of the greatest of the Sakyas, which beckons devout Buddhists from all parts of the world. Our mountainous abode has become the store house of rare and valuable Buddhist writings in Sanskrit, while your island home has become a repository of the original Buddha-word of the Pali Canon. This and the sublime teachings of the Enlightened One have bound our two countries very close with ties of friendship, which began centuries ago.

This amity and friendship between Ceylon and Nepal was renewed and invigorated last year, when the representatives of our two countries met in New Delhi, during the Asian Relations Conference; and your two visits to Nepal have strengthened these ties to a remarkable degree. Sri Lanka Caitya has already found its pride of place amongst the Buddhist shrines of Nepal and, I hope, will prove yet another link in the golden chain, which will fasten our two countries closer and

closer with the passage of time. We also hope that the Holy Bo sapling, which has been planted here, will grow into a mighty tree itself,—a tree of Love, Truth, Hope and Knowledge,—spreading its message of love where there is hatred, its message of truth where there is untruth, its ray of hope where there is despair, and kindling the torch of knowledge where there is darkness.

We are steadily extending our intercourse with the external world, and offer a hand of friendship to those who wish to grasp it with fraternal warmth. Asia has awakened from her long slumber. The infant countries of Asia are quickly learning to walk, and to enter into realisations with one another, and with the rest of the world. We are not oblivious of the difficulties that lie ahead; but in mutual amity and accord lie strength and ability to improve ourselves. In this connection, it behoves every country of Asia to understand one another more and more; and for this purpose nothing is more helpful and contributory than the sort of cultural contact which Narada Thera has established.

May the mutual affection and regard between our two countries, which your visits have greatly enhanced, ever grow, and may once more come to this garden country of Buddha's birth, bringing with you your message of Universal Peace, Love and Truth, which ever stands as a beacon to all the peoples of the world. This, with our goodwill and greetings, is our message to Sri Lanka and her people.

ART OF RECITING SINHALESE POETRY IS GRADUALLY DETERIORATING

JUDGING from the large numbers of boys and girls who enter for the Sinhalese elocution competitions organised by the Colombo Y.M.B.A., it could happily be said that the children have a natural tendency towards and a genuine aptitude for the subject. But judging from the standard of recitation it is very sad to remark that the art of reciting Sinhalese poetry is gradually deteriorating.

Very often it is difficult to distinguish whether the children are actually singing songs or reciting Sinhalese poetry. It is no exaggeration to say that at times even an English accent is adopted!

The reason for the sing-song fashion may be attributable to the fact that the children continuously lend their ears to Indian music and 'Sinhalese songs' based on Hindustan and other "ragas" and "talas" and take to these songs and music more earnestly than they take to the recitation of Sinhalese poetry and folk songs, with the result they adopt imported and hybrid tunes whenever they are called upon to recite Sinhalese poetry. This music, which has become a danger and a menace to the correct recitation of Sinhalese poetry and folk-poetry, is heard everywhere nowadays—on the radio, in the street, at school concerts, garden parties and socials, picnics and outings, etc., and the young mind is naturally impregnated with it and adopts

Says

EDWIN KOTTEGODA

the same style in poetry recitation not knowing that on account of this corruption the indigenous art of rendering poetry recitation is slowly but surely destroyed.

Children are entirely ignorant of the fact that the (1) tune, (2) variation of the tune in verses of the same metre according to the 'rasaya' embedded in the composition of the verse thereby creating an atmosphere to suit the 'rasaya,' (3) ornaments, waves and Modulation, (5) clearness and liveliness in the delivery, (5) rhythm, and (6) pronunciation are points which should be taken into consideration in rendering Sinhalese poetry and folk-poetry. There cannot be a recitation of Sinhalese poetry without these qualifications. It should be the teacher's duty to instruct and enlighten the young in regard to these all-important points.

Poetry (kawi) and its recitation along with folk-poetry would appear to be the concern of boys and girls—chiefly in Colombo—who are prospective com-

petitors at elocution contests of the Colombo Y.M.B.A. only when the announcement about the contests appears in the newspapers, hence they enter for the competition without proper instruction or coaching, learn the prescribed verses by heart, and deliver them in the hybrid sing-song style. At the end of the competition, the subject is dropped and forgotten until the announcement appears in the following year. In the intervening period they are once again busy—singing songs.

About twenty years ago, I remember, at the Sinhalese School Leaving Certificate Examination (which was a public examination), the candidates were examined in the recitation of Kawi (poetry), Sloka (Sanskrit stanzas) and Gatha (Pali stanzas) along with other subjects like arithmetic, grammar, geography, etc., and I wonder whether it is so today. How many Colombo school children of today can recite Slokas and Gathas properly, or at all? I might recall the days I entered for the elocution competition of the Colombo Y.M.B.A. when a prose passage (a full page) from Amawatura, slokas from Meghaduta, Pali stanzas from Vruta Ratnakaraya and poetry from Selalihini Sandesaya were prescribed. A very 'stiff' test but the competitors were of strong quality! Today's syllabus prescribes only poetry and folk poetry. This undoubtedly

attracts a larger number of competitors because the test is very easy. After all the syllabus is prepared to suit the educational standards of the day!

It seems that the Colombo schools (both boys and girls) lack a proper system of training children in the art of Sinhalese poetry recitation although every encouragement and facility are given to the singing of songs, and it is not surprising that the standard of the latter is decaying. This is indeed very disheartening.

It is with the deepest regret that I say that if the fate of Sinhalese poetry recitation is going to be as stated above, *in about ten or fifteen years' time, this indigenous art will be extinct!*

It should be gratifying to the lovers of Sinhalese poetry and its recitation in particular, to note the great national service rendered by the Colombo Y.M.B.A. in trying to foster the study of this subject for the last so many years, by organising an All-Ceylon Elocution Competition for school children—both boys and girls—and also competitions for its members. But for this enterprise the little enthusiasm shown towards this subject would also have been lost years ago. As mentioned at the very beginning of this article these competitions are becoming more and more popular.

It is very encouraging to note that the children are entering for these competitions but it will be still better if they come well coached and trained so as to

give a beautiful and a true rendering of the prescribed verses, instead of adopting a sing-song style. To overcome this increasing 'danger' firm action should be taken and such action could always be taken with better results by an organised body like the Y.M.B.A. itself.

It is a great mistake if parents and guardians of children enter their children for these competitions only once a year for the sake of the handsome cash prize or for the glory of a doubtful victory. It appears that some parents and elders are under the misconception that the idea of the Y.M.B.A. is to award an annual cash prize or two. My contention is that it is not so and the aim of the Y.M.B.A. is to see the recitation of Sinhalese poetry fostered in the country. Prize or no prize, the children should be encouraged to interest themselves in the subject right through the year. If the child is going to drop the subject immediately after the competition and again start next year when the advertisement appears in the newspapers, no purpose will be served. Then it is proved that the children are presented for the competition merely for the prize or the glory of coming first in the selection and not for the sake of the children's taking to the subject earnestly now and later.

With much emphasis a similar sad tale has to be told about the singing of Sinhalese folk songs, such as, carter's songs, chena-cultivator's songs, paddy harvesting and reaping songs, miner's songs, padda-boat songs, lulla-byes,

viridus, songs pertaining to national sports like Lee Keliya, Kalagedimale, Olinda keliya, Honey gathering, Yakada teleema, etc. While the criticisms in regard to Sinhalese poetry recitation hold good in respect of the above-mentioned songs as well, I must emphasize that the most horrid pollution in this case is the singing of these indigenous songs to the accompaniment of foreign musical instruments such as the piano, guitar, banjo, seraphina, etc., and the adoption of a Western accent, *viz.*, "Doi-Doi-Doi-Doiya Putay," etc. Looking at it from the purely common-sense point of view I should like to ask, "When did a carter, chena-cultivator, a plumbago miner or a padda-boatman ever sing his respective song to the accompaniment of a piano, guitar, banjo or seraphina?" "When did they ever use a Western accent, an imported or hybrid tune?" But today such things are resorted to most daringly and in some quarters they are accepted as the "educated and superior" way of doing it! It is left to the lovers of these subjects to see whether this is appropriate and whether it should be encouraged, or shunned.

Now that we are well on the road to national independence, it is incumbent on all those who desire to restore to their pristine glory, the art, the music and the drama of Lanka to bestir themselves and to create a public opinion that will not tolerate the corruption of Sinhalese music and poetry.

THE VOICE OF NATURE

A PARABLE

DAY after day, week after week, month after month, did the scholar sit in his study, pouring over books written in tongues long unspoken by men. His back had become bowed and his eyesight impaired; but still he read and read on and on, morn till night, week in and week out, year after year, while Spring, Summer, Autumn and Winter, and even his own sweet youth, ripe maturity and, now, frosty old age, passed over him unperceived.

He knew the texts, the commentaries and notes on the texts, and commentaries on commentaries and notes on notes, from back to front, inside and outside, and in fact in every way they possibly could be known; but nevertheless he felt, and as the shadow of death stole nearer he felt it more often and more strongly, that although he knew every word, almost, of the texts by heart, and although he was undoubtedly one of the biggest scholars therein alive, yet he was as far from understanding their meaning as he had been in his glad student days. His head was convinced that he had found the truth; but his heart felt empty and dry. It seemed as though the words of the Blessed One, written down in the archaic language of those ancient books, had been true once upon a time but now were no longer true. The books embalmed the corpse. The living spirit had fled.

Then one day, when it seemed as

though his back would break with pain and his eyes close for ever in utter weariness, when it seemed as though the spirit had receded from the books and left only the letter behind, he rose from his chair, left his study, and went out into the garden. And lo, he saw the face of Nature as though for the first time.

The sky above was intensely blue and full of softly floating white clouds. The sunlight was bright and warm, the grass and trees were vividly green and rippled into laughter by the invisible touch of the wind. The bees were melodiously murmuring about the white flowers. The fruit trees were bowed down with fruit. Bird whistled to bird from the bushes. And as the scholar turned his gaze from the blue sky to the white clouds, and from them to the green trees, the flowers, the bushes, the bees and birds, his heart expanded in his bosom until he felt it would burst for joy. And suddenly it seemed as though every part of Nature had become vocal and was preaching to him with many voices the lessons which he had studied in the texts; but now those lessons were living, nay, they were very life itself.

He gazed at the softly floating white clouds, and the softly floating white clouds preached to him this lesson: pass on from place to place, but do not become attached anywhere. He gazed at the bright and sunny sky, and the bright warm sunlight preached to him

this lesson: shine on the lily and the dunghill; do good both to the saint and to the sinner. He gazed at the wind as it rippled into laughter the vividly green grass and trees, and the invisible wind taught to him this lesson: do good to all; but do not be seen doing it.

He gazed at the melodiously murmuring bees, and the melodiously murmuring bees taught to him this lesson: take the honey, do not injure the flower; learn the truth from all. Do not harm anybody.

He gazed at the bowed fruit trees, and the bowed fruit trees taught to him this lesson: the more fruit we bear, the lower our branches bend; the more you have, the more humble you should be. He gazed at the white flowers, and the white flowers taught to him this lesson: as a beautiful flower without fragrance, so is precept without practice. And lo, a heavy shower of rain had just fallen on the earth. And the scholar gazed at the green growing things, and the green growing things taught to him this lesson: when the rain falls, we sprout and spring; when Truth enters the heart, man must grow.

Then did the scholar make a bonfire of his books, sold all his possessions, gave the money to the poor, and with a stick in his hand and a satchel slung over his back he set out across the hills into the sunset to see beauties of Nature not seen before and to hear voices of Truth not heard before. For verily the voice of Nature is the voice of Truth.

By

ANAGARIKA
DHARMAPRIYA

LETTERS TO THE EDITOR

MAN : WOMAN'S MORALS ARE LOW TODAY

Sir,—The article appearing under the above title in the last issue of your magazine is typical of the confused thinking of today. Its author, however well he might have wished, merely indulges in vague and thoughtless generalizations. One has the right to expect that when a person writes on such a serious topic as the above title suggests, he would take great care to define and clarify the terms he uses. Particularly is this so when he attempts to deal with a subject such as girls' education which is a 'burning question' in the contemporary world—especially in our own country. Even a cursory perusal of 'well-wisher's' article shows that he certainly has not given it the seriousness which its subject merits.

Else, how could he, for instance, assert with a dogmatism characteristic of clouded thinking, that marriage is the 'greatest purpose' in a woman's life? No one would deny him the right of holding such a view. But when he sets down his reflections on paper for thinking people to read, he should at least tell us by what facts and arguments he arrived at such a conclusion that marriage is the 'greatest purpose' in a woman's life. More so is it when varied views can be held on such a topic. One is inclined to think that Miss Sylvia Gunatilaka strikes the correct note when she says that "what is most important is that we lead full lives—lives which benefit both ourselves and the community in which we live." She poses an important question when she says that while "some women may be happiest as wives and mothers, others might find the fuller expression of their personality as politicians, writers, social workers, etc." It is to be hoped that 'well-wisher' will try to meet this aspect of the problem and not let his conclusions rest without a base or foundation.

Then again he says 'The present education to girls is entirely wrong. It only makes them totally unfit for their greatest purpose in this life.' Now, it does not take a man profound insight to say that our educational system is not totally right. What we expect of a keen critic of the educational system for girls is that he should tell us precisely, in no ambiguous terms, where and when the system is found wanting, and, of course, suggest remedies. Vague and haphazard criticisms can no more cure an educational system of its ills than crying and wailing can bring back a dead man to life. If 'well-wisher' thinks that the present-day education in girls' schools is wrong because football and boxing are supposed to be taught, there, his criticism cannot be taken seriously, because it only displays 'colossal ignorance.' It is regrettable to note that 'well-wisher' does not seem to favour higher education for girls, for, if there is anything at all which can eradicate the moral laxity with which 'well-wisher' indicts the modern girl, it is higher education, i.e., an appreciation of right values. Right values have to be acquired; they are not inborn—Hence the importance of more and more opportunities for higher education to girls. As Miss Sylvia Gunatilaka points

out 'such an education, far from making a girl unfit to be a mother, will enable her to develop into a woman most fit for motherhood.' It is precisely because a majority of present-day mothers have not had the good fortune of a higher education that they have turned out into the world a whole host of neurotic girls and boys suffering from maladjusted personalities. They have been responsible, in no small way, for creating the situation in which, people like 'well-wisher,' find the modern girl. Their gossiping natures, their attachment to ornamental trivialities, their craving for social status, etc., can, in a fair measure, be traced back to that faulty system of education which took woman as the eternal slave of man, and which, if I am interpreting correctly, 'well-wisher' seems to favour by implication. One begins to feel that if at least some part of the money that had been wasted on building pandals when our parents wedded had been spent more usefully to teaching them a little child psychology, the present generation of girls and boys would not be in the predicament in which both 'well-wisher' and Miss Sylvia Gunatilaka find them. One fails to see how a young woman can discharge the complicated responsibilities of married life in the complex social setting of today without having had the benefits of an all-round education.

This is not all. 'Well-wisher' uses several terms without telling us what he means or understands by them. One word with which he bandies frequently is 'morality.' What does he mean by this term? Much of what passes off as morality today is crippling orthodoxy and absurd convention. It is not surprising if 'well-wisher' takes morality to be synonymous with orthodoxy and convention. He says at one point "the much valued conventions have safeguarded the moral aspect of civilisation." No one would deny that some conventions are of value even today. Nevertheless, morality born out of fear and superstition, which are the roots of conventional and unreflective conduct, is not worth its salt. Pure morality is born out of correct understanding and it is this which higher education seeks to foster, whether in girls or in boys. Further, 'well-wisher' speaks of certain factors catering 'to materialism.' No one is told what he denotes by this term. It is a word used indiscriminately by politicians, pseudo-philosophers, religionists and by every school-boy. Why does not 'well-wisher' tell us what the word connotes to him? Still further, 'well-wisher' speaks of Buddha's desire to emancipate woman "within the sphere, and not outside the sphere." What sphere? The whole article is, in this manner, shrouded in obscurity! What a pity!—considering how well-intentioned its author has been. Nevertheless, the article has its lesson for us—one thing it teaches with great force, viz., the thinking of most of us is hardly skin-deep!

Yours, etc.,

STANLEY JAYAWEEA.

SLAUGHTERING OF ANIMALS

Sir,

The increase of Duty on frozen meat went up to 50 per cent. from midnight 1st/2nd December, 1947, which makes it impossible for the ordinary folk to buy imported meat. It is, of course, the right of a Government to increase the duties on imports to supplement the revenue, but we have seen that there has been a surplus revenue and that is one of the reasons why they think of reducing the duties on certain essential commodities as gazetted on 20-7-48.

It is obvious that the Finance Minister has overlooked this factor in his budget computations.

If the Finance Minister and others responsible in the House of Representatives imagine that by not reducing the duty on frozen meat they will be helping the local industries, he and others overlook the fact that thereby they are only aiding and abetting the slaughtering of animals, while they profess:—"Our plan is not only to increase the cattle population but also to develop a better breed of animals." This plan if contrary in effect, it is certainly to be decried.

I hope the societies and the noisy boosters of the cause "Do Not Slaughter" will voice their sentiment against the levying of unreasonable duty on imported meat and thus reduce the necessity of cattle slaughter on the noble maxim of Ahimsa.

If then our Finance Minister and others in the House of Representatives do not hearken all that shibboleth of pity for animals has only been to touch the tender chord of public sympathy for gaining votes at elections.

Mere words and perahera of bulls would not meet the bare physical needs or amuse the sober minds. Words translate intentions and intentions are best translated in practice. Will our leaders bear this in mind?

Yours, etc.,

D. S. ROBERT.

Yagodamulla,

Minuwangoda,

6-9-48.

ATROCITIES IN LADAKH

Sir,

We (Buddhists) are grateful to you for bringing to the knowledge of the reading public the happenings in Ladakh, the land of Lamas. But it seems that the news given in the Press is very poor and incomplete. However, the Buddhists learn with great concern, anxiety and horror the news about the atrocities (arson, looting, butchering, forcible conversion, etc.) committed on the Buddhists of Ladakh by Pakistan raiders. The Buddhists, particularly the Ladakhis, are most innocent, truth and peace-loving people in the world. They live in perfect harmony with their Musalman brethren there. Any atrocity committed on them cannot go unnoticed by Buddhists who

(Continued on page 81)

COLOMBO Y. M. B. A. NEWS

A GIFT

At the annual general meeting of the shareholders of the Ceylon Cold Stores, Ltd., a sum of Rs. 500 was voted as a donation towards the Colombo Y.M.B.A. The Hon. Treasurer has since received a cheque for this sum.

The Y.M.B.A. is deeply grateful to the Cold Stores, Ltd., for this spontaneous gesture.

PUBLIC LECTURES

Mr. E. R. Eratne, B.A. (Lond.) delivered a public lecture in Sinhalese on "The Sinhalese Novel" on September 3, at the Y.M.B.A. Hall.

A public lecture on "Buddha, the Prince of Peace," was delivered by Dr. T. M. P. Mahadevan, Professor of Indian Philosophy, Madras University, on August 24 at the Association Hall. Prof. G. P. Malalasekera presided.

Mr. Edwin Kottegoda gave two recitals of Sinhalese folk-songs in September.

REMEMBRANCE DAY PINKAMA

The Annual Remembrance Day Pinkama in memory of our dead members was held on Saturday, August 28. A large number of members attended the sermon. A Sanghika Dana was given to 50 Bhikkhus of the three Nikayas on the following day.

COMMITTEE OF MANAGEMENT

Mr. L. R. Gunatilaka was appointed a member of the Committee of Management in place of Mr. S. R. Wijetilleke who has resigned.

NEW MEMBERS:

24.8.48: F. A. C. de Silva and J. E. Madawala, Technical College, Colombo; M. C. Perera, Messrs. Martinus C. Perera & Sons, Union Place; S. B. K. Tillakaratne, Land Commissioner's Office, Colombo; Mervyn Rosairo, Lake House; S. A. Jinadasa, D.M. & S.S. Office, Colombo.

31.8.48: P. D. S. Jayasingha, 301, Darley Road, Maradana; G. Kulatunga, Archaeological Office, Colombo; G. B. Dissanayake, Sylvan Villa, Dematagoda; H. L. Wanasingha, 29, Ketawalamulla Lane, Maradana; N. G. A. Panditharatne, Yagodamulla, Minuwangoda; A. V. Adams, Census Department, Colombo; A. Jayawardena, Trainer Pilot, Air Port, Ratmalana.

7-9-48: H. W. A. Amarasena, Food Commissioner's Office, Colombo; G. Sarath Wickramaratne, Chalmer's Graneries, Colombo; R. M. B. Senaratne, I.G.'s Office; Sanath de Silva, Hope Lodge, Pamankada; B. Dhanapala, Department

of Social Services, Colombo; T. Gunatilleke, Co-operative Inspector, Bulathkohupitiya; R. K. Romlas, Messrs. Adihetty & Co., 47, Bloehmendal Road, Kotahena; B. W. Perera, 243, Cotta Road; E. F. Jinadasa, Superintendent, Kendawa Estate, Bulathkohupitiya; E.P. Goonewardena, Co-operative Inspector, Colombo.

14.9.48: Qurban Hussain, Merchant, 145, Fourth Cross Street, Colombo; P. Renganathan, Law College; C. K. Senthinathan, Quarantine Office, Colombo; Stanley Peiris, 71, Rosmead Place, Colombo; C. Clifford de Silva, Census Office, Colombo; Stanley Jayaweera, Hena Road, Mt. Lavinia; Leslie V. Cooray, Secretary, Ceylon Savings Bank, Colombo; P. W. S.

Y.M.B.A. RESTAURANT

MEALS

and

REFRESHMENTS

are available at

VERY REASONABLE RATES

Jayasekera, No. 73, Temple Avenue, Maradana; R. Arulpiragasam, Ecrin Place, Borella; D. S. Abeysingha, 174, Dematagoda Road, Colombo; Harold Gunatilaka, 748, Second Division, Maradana; M. D. J. Kumarasingha, Sub-Inspector of Co-operative Societies, Kelaniya.

21.9.48: Mr. S. Rabindranath, 33, Campbell Avenue, Maradana; Mr. C. K. Menon, The Ceylon Motor Transit Co., Kanatta Road, Colombo; Mr. L. G. Kotawalala, 748, Second Division, Maradana.

Total as at 21st September, 1948.....1,720.

BILLIARDS

Another Billiard Table has been provided now to meet the increased demand of members. Our President, Sir Ernest de Silva, very generously contributed Rs. 1,500/- towards its purchase.

TABLE TENNIS—"C" DIVISION

Playing on the opponents' table on September 2nd, the Y.M.B.A. Table Tennis Team defeated the Wellawatte Table Tennis Club by seven games to two. The results were as follows:—

Singles:

Reggie Wijayasinghe, beat Mrs. Siriwardena (W), 21/18, 15/21, 21/14; Reggie Wijayasinghe beat Miss Indra Bhai (W), 15/21, 21/17, 21/16; Ashley Perera beat Miss Indra Bhai (W), 21/16, 21/12; Ashley Perera beat Mrs. V. P. Siriwardena (W), 15/21, 21/17, 21/19; A. L. B. K. Perera lost to Miss B. Wirakoon (W), 15/21, 21/10, 13/21; Sextus Abeywardena beat Mrs. Somasunderam (W), 21/14, 21/17; W. K. C. De Zoysa beat Mrs. Wanigasekera (W), 21/8, 20/22, 22/20.

Doubles:

Reggie Wijayasinghe and Ashley Perera lost to Mrs. V. P. Siriwardena and Miss Indra Bhai (W), 17/21, 22/20, 15/21; A. L. B. K. Perera and Sextus Abeywardena beat Mrs. Somasunderam and Mrs. Wanigasekera (W), 28/26, 12/21, 21/15.

Playing on the home table the Y.M.B.A. Team beat the Cosma "B" Team by eight games to one. Results:—

Singles:

Reggie Wijayasinghe beat C. R. Schoorman (C), 21/17, 22/20; Reggie Wijayasinghe beat N. Amirthalingam (C), 17/21, 21/12, 21/18; Ashley Perera lost to N. Amirthalingam (C), 10/21, 21/23; Ashley Perera beat C. R. Schoorman (C), 21/13, 21/7; A. Ranawake beat W. A. Chandrasena (C), 21/6, 21/17; W. K. C. De Zoysa beat W. L. Chandrapala (C), 21/19, 16/21, 21/19; A. L. B. K. Perera beat W. B. Chandrasena (C), 21/15, 21/15.

Doubles:

Reggie Wijayasinghe and A. Ranawake beat A. Chandrasena and C. R. Schoorman (C), 21/15, 12/21, 21/16; Ashley Perera and A. L. B. K. Perera beat N. Amirthalingam and W. L. Chandrapala (C), 23/25, 21/17, 21/18.

OBITUARY

We record with regret the death of Muhandiram K. E. Karunaratna, Retired District Inspector of Schools. He was a very old member of this Association. Our sympathy to the bereaved family.

We offer our sympathy also to Mr. and Mrs. R. S. S. Gunawardene on the death of their only son.

NEWS AND NOTES

MAHIYANGANA RESTORATION

ALMOST two lakhs of people, led by the Prime Minister, Mr. D. S. Senanayake, were present at the inaugural ceremony of the restoration of the Mahiyangana Dagoba, marking a spot hallowed by a visit of the Buddha.

The celebrations began on the Full-moon day on Friday, September 17th, when the Ven. the Maha Nayake Thero of Asgiri Vihare administered "Ata

Sil" to nearly 10,000 devotees. Mr. J. R. Jayawardene, Minister of Finance, hoisted the Buddhist Flag at the Chaitya Maluwa, and this was followed by a Sabda Pooja.

On Saturday, September 18th, the Prime Minister presided at a public meeting. He exhorted the Buddhists to serve the religion well as their fore-

The Prime Minister is the President

of the Restoration Society of which Mr. D. B. Welegedera, Divisional Revenue Officer is Secretary.

SANCHI RELICS

The relics of Sariputta and Maggalana, two of the chief disciples of Lord Buddha, will be received by Pandit Nehru, on behalf of the Government of India, in Calcutta on their arrival from Ceylon.

The handing over ceremony will take place on a full-moon day either in October

or November, whichever suits Pandit Nehru.

The Prime Minister, after receiving the relics, will make them over to the President of the Calcutta Maha Bodhi Society, Dr. S. P. Mookerjee, and they will remain in the custody of the Society either in Calcutta or Sarnath until arrangements for their enshrinement at Sanchi are completed.

BUDDHIST COLONY IN ZANZIBAR

Zanzibar, S. Africa, which is governed by a Sultan under the British Crown, boasts of a small but vigorous community of Sinhalese Buddhists, who have formed an association for the practice and propagation of Buddhism. They receive the support of the Hindu colony of Zanzibar, who assist in the dissemination of Buddhist literature. As the Hindus mostly speak Hindi or Gujarati and the Sinhalese neither, their common tongue is English, but the Hindus have expressed a wish for Buddhist literature in their own languages. The Maha Bodhi Society of India, Sarnath, has sent the leader of the movement, Mr. L. P. B. de Silva, a gift of a selection of the Society's literature.—*Cor.*

INDEPENDENCE DAY AT SARNATH

To mark the anniversary of India's independence a tree was planted in the grounds of the Mulagandhakuti Vihara at Sarnath by the President of the Benares City Congress and the Assistant Registrar of the Co-operative Societies of U.P. (Lucknow). The Superintendent of the Agricultural Dept. of Benares and Rev. M. Sangharatana, Joint Secretary of the Maha Bodhi Society, were present together with other officials.

Later a small grove of mangoes was planted on behalf of the Maha Bodhi Society. The Maha Bodhi High School celebrated the occasion with a meeting, during which the national flag was saluted and poems, songs and speeches were given. Special tribute was paid to the memory of Mahatma Gandhi as the father of Indian unity and freedom. The Anagarika Sugatananda addressed the gathering.—*Cor.*

Sarnath, Banaras, U.P.,
7th September.

Mrs. Ananda Jennings, Buddhist lecturer of Ojai, California, U.S.A., is at present on a visit to Sarnath, is expected in Ceylon shortly. She was in Sarnath last month as a guest of the Maha Bodhi Society. From Ceylon she will go to China, where she intends to meet the Ven'ble Hsu Yun, whose monastery in North Kwantung Province is on the site of that of the Sixth Patriarch.

Mrs. Jennings, the China-born daughter of a Christian Missionary, has been active in peace movements for several years, and visited Europe during the inter-war period as a delegate of the League of Nations. Her present mission is to contact Buddhist leaders in various countries in connection with the international Buddhist movement.

NEPALESE AMBASSADOR VISITS SARNATH

Sarnath, Banaras, 10th Sept.

His Excellency General Kaiser Shumshere Jung Bahadur Rana, late Nepalese Ambassador to London, paid an informal visit to Sarnath while staying in Banaras

on his way to Calcutta, accompanied by his wife. He worshipped in the Mula-gandhakuti Vihara and was afterwards conducted to the Chinese Temple by Bhikkhu Sangharatana, Joint Secretary of the Maha Bodhi Society, and the Anagarika Sugatananda. Before leaving he was presented with a selection of the Society's publications.

His Excellency, who is a Hindu, has ties of close friendship with the Buddhist community in Nepal and with the Maha Bodhi Society. During a previous visit to Sarnath some years ago he met the founder of the Society, the late Ven. Anagarika Dharmapala. While in London he accepted the Vice Presidency of the London Buddhist Society and gave his support to the growing Buddhist movement in England.—*Cor.*

LETTERS TO THE EDITOR

(Continued from page 79)

represent one fifth of the world population. We must sound a note of warning to the Islamic brethren, particularly the Pakistanis, to be alive to the consequences that will result by their actions.

We, therefore, appeal to both the Governments and people of India and Pakistan to give full protection to the Buddhist community. We also appeal to the Buddhist world to lodge a strong protest to Pakistan against the atrocities committed in Ladakh.

Yours, etc.,

VIRA DHARMA.

Maha Bodhi Society,
Reading Road,
New Delhi.

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(Sgd.) A. P. JAYASURIYA, M.P.,
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