THE BUDDHIST

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THE BUDDHIST

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

"Sila Pannanato Jayam"

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THE MESSAGE OF THE DHAMMAPADA

THE Dhamapada is perhaps the most representative text of the essential teaching of the Buddha. It is the best known of all books of early Buddhism, and the most widely read among them. It is an anthology which has drawn its material from all the important books of the Pali Canon, the Scripture most sacred to the Theravadins. The study of this text is, therefore, sufficient to grasp the fundamentals of early Buddhist philosophy.

The Dhammapada has a message that is relevant to our time. It teaches a way of life and an attitude of mind that can be cultivated with profit. It emphasises the need for ethical perfection as a necessary preliminary to the realisation of ultimate truth. Its universal message is addressed to all men in all times and climes. It is therefore a timeless philosophy refreshingly relevant to each succeeding age.

The Dhammapada, more than any other text, has preserved the original spirit of the Buddha's method of teaching. It is pervaded by an ethical earnestness that strikes the reader at every single verse. It has no place for idle speculation. The life of religion is based on the awareness of the problem of existence. The religious consciousness of the disciple is rooted in the aspiration for spiritual perfection. The latter cannot be realised by indulgence in the engrossing subtleties of mere intellection. Perfection of life is a matter of inward development. This cannot be reached by resort to dialectics. The possibility for development is found in the fact of change. If things do not change it crowds out the possibility for ethical endeavour and denies the necessity for such undertaking. The truth about phenomena is the reality of their incessant flux. Becoming can mean a change for the better or worse. This empirical fact is of the highest significance for the purpose of spiritual striving. It alone prompts the desire for perfection and the quest of truth. Betterment is a dynamic culture which calls forth sustained application of mind and body. There is no conceivable limit to the process of betterment. The Buddha upholds the supremacy of man and recognises his capacity for infinite development. The degree of development is only a question of inward cultivation. This introduces the need for systematic action and constant application. Hence the Dhammapada invites us to renounce theory and take to practice. And practice, not theory, is the very essence of the teaching of the Buddha.

The pathway to reality is based on ethical perfection. Morality is the foundation of religion. Life is governed by an ethical order. Human action is characterised by an ethical significance. Knowledge and virtue are inseparable. The path to purity therefore is both ethical and intellectual. Insight into truth and reality cannot be developed except through harmony of body and mind. This harmony can only be realised by the cultivation of healthy moral qualities. Morality is not a digest of laws or a set of obligations. Ethical life is not a formality. Ethics is fundamentally psychological. The practice of Virtue is not mechanical conformation to commandments made imperative by divine sanction. Ethics is conceptual but it helps us to adjust ourselves to the conditions of life, and thereby attain inward and outward harmony. Religious culture needs to be undertaken in the midst of life. Escape therefrom offers no short-cut to purity. Life has to be faced squarely and with confidence. The function of the religious mind is to understand the facts of life. One cannot solve life's

problems by running away from them or ignoring them. Understanding calls for a detached state of mind. But there can be no detachment as long as we are attached to the goods of the world. Indulgence in the sensual pleasures promotes emotions which subdue all attempts at reasonableness. Hence the primary task of the religious life is the restraint of the emotions. The nobler side of man can be developed only by the ellmination of the baser inclinations of the mind. The taming of the mind is as difficult as it is important. How then can this be done? The Dhammapada teaches the systematic way.

Every mode of human iife is based on a particular attitue to the world. Each man has his own sense of values, but ordinarily our values are determined and influenced by the caprice of our emotions. A true sense of values must be born of right understanding. The Buddha believes in the reality of spiritual values over and above those that are worldly. The Buddhist attitude to the world is defined on the strength of this theory. From the standpoint of the higher values those of the world of sense-pleasure appear to be false and ephemeral. All phenomena are of the nature of non-substantiality. All pleasures are fleeting and evanascent. Man is deluded by the illusion of egoism. Component things are without exception subject to change and decay. There can, therefore, be no abiding happiness for man. But the attachment to fleeting and tantalising pleasures blinds him to the truth. The teaching of the Buddha awakens him from the slumber of his ignorance. It helps him to get the correct perspective and to regain his mental balance. Only this spiritul re-awakeing can make him begin the restraint of his emotions for the purpose of developing his true human worth.

The Dhammapada emphasises the need for deligence. The urgency of the solution of life's problems does not admit of spiritual lethargy. The disciple has to apply himself constantly to strenuous ethical striving. There can be no relaxation of effort in this regard. If reason is to prevail over emotion he has to be constantly on his guard. Hatred and avarice have to be systematically destroyed; ignorance has to be progressively eliminated. This cannot be achieved by mere mental resolve. This calls for the cultivation of positive moral qualitise. The sense of renunciation is fundamentally essential to religious culture. Renunciation does not mean the abandonment of life and society. It is an attitude of mind that can, and must, be cultivated right in the midst of life. It is this quality that enables one to cultivate so many other positive qualities such as generosity, liberality, hospitability, humaility, friendship, kindness, tolerance, equanimity, compassion and respectfullness. The mind that is suffused with these wholesome qualities is not attached to the pleasures of the world. It belongs to the man who has risen above the ordinary run of humanity. It is the man that is depicted to us in the Dhammapada. He lives amongst men but is not touched by the tribulations of the world. He is a man in the world but not of the world. Such a man is fitted in every way to develop his mind to rise to divine heights. He is the man who alone is capable of undertaking inward mental culture in order to attain the realm of perfection.

The Buddha's path to perfection is graduated in three well defined stages. The first is that of ethical perfection. The second is the development of the psychic stages of the mind This stage must necessarily follow the first. When complete harmony of Body and mind is attained, the disciple is able to withdraw within himself and induce unhampered concentration of mind. At first he concentrates on objects of perception and cognition. Later he refrains from any form of discursive intellection and develops objectless musing. This helps him to rise to superhuman heights of spiritual consciousness that knows of no sensory objects. He is now able to obtain insight into the truths of the universe unseen by ordinary man. The fullest devolopment of this consciousness finally brings him to the realisation of ultimate perfection. The intuitive realisation of truth is within the capacity of each one of us. It has only to be developed systematically and progressively. This is the ideal placed before us by the Dhammapada. The adoption of its way of life calls for the highest intellectual courage and moral integrity. The way of life enunciated by the Dhammapada is open to all men. It is a philosophy of living, based on the analysis of the fact of universal suffering and inconsistency that permeates the whole world. It invites all those who are spiritually awakened to aspire after the eternal verities of life. Further, it sets out a scientific method of working out our salvation through unaided effort. Such a way of life then is bound to appeal to all thinking men. To-day, more than ever before, the world is in need of a message such as this. Into a demented world of psychological conflicts it brings a message of sanity and hope. The supreme question before man in this nuclear era is: whether to be active to-day or be radio-active to-morrow. The Dhammapada teaches us how to be active to-day.

REPORT OF VENERABLE U THITTILA'S SECOND VISIT TO AUSTRALIA AS THE REPRESENTATIVE OF THE UNION BUDDHA SASANA COUNCIL

to give a series of Lectures on Buddhism, from 19th May to 14th June 1956.

Saturday 19th May After a successful lecture tour throughout Japan for a month, I arrived at the airport in Sydney at 4. 45 p. m. There I was met and greeted by approximately sixty persons including Mr. L. Berkeley, President; Mrs. Berkeley, Treasurer, and many members of the Buddhist Society of New South Wales, many Burmese officials and students. The head of the Burmese Military Attache staff, Major Aye Ngwe, who resides in Melbourne, and Mr. David McKay of Melbourne (my old dayaka) had-motored 560 miles to Sydney in his car in order to welcome me.

Newspaper reporters asked me for an interview, took photographs and gave quite a fair amount of space to my arrival in their respective papers. I was then driven to the beautiful and peaceful home of Mr. and Mrs. Berkeley at Roseville, Sydney, and there I stayed during my visit to that city, as I did during my 1954 visit. Both my host and hostess looked after me very well and treated me with respect and loving-kindness.

Sunday 20th May Without taking a rest, I plunged into activity, the first meditation class being held in the morning at "Ahimsa", Day Road, Cheltenham, by courtesy of Miss. Marie Byles. In the afternoon I visited the site, 4½ acres of land, for a Buddhist Meditation and Retreat Centre which the Buddhist Society of New South Wales has acquired in a bushland setting at an outer Sydney suburb. I found the Society still in need of money to put up the necessary buildings Shrine Room, Library, etc.

Monday 21st May At 8 a.m. I had an interview with some newspaper reporters and at 9 a.m. I gave a radio talk on "the Life and Teachings of the Buddha" from the Australian Broadcasting Commission, which was relayed to Eastern Countries. In the evening at the Theosophical Headquarters I gave a short address on ' Universal Love (Metta)".

Tuesday 22nd May At 8 p m. we held our second meditation class at the Y.M.C.A.

Wednesday 23rd May At 2 45 p.m. by invitation of the Theosophical Society, I gave a broadcast address from radio station 2 G B for fifteen minutes, my subject being "The Way to World Peace". At 3.15 p.m. I made a further recording of a radio address to be transmitted later in the month from the same station. My subject was "The Buddha's Contribution to the World in Mental and Spiritual Wealth". In the evening, His Excellency the Burmese Ambassador, U Sein Bwa and his wife paid me a visit and we had some discussion.

Thursday 24th May During the day I had a private interview with Mr. Ron Willison, President of the Young Buddhists, Association, who expressed his desire to come to Burma to study and practise Buddhism and become a bhikkhu. I, being convinced of his sincerity and earnestness, suggested that he write to the Union Buddha Sasana Council to that effect.

Fryday 25th May At 3.45 p.m. I spoke on the air from station A.B.C. on the meaning of Vesak (Visakha). This was broadcast in the 9 o'clock News. The great highlight of my visit, of course, was the celebration of the 2500th Anniversary of Buddha-jayanti and Vesak at the GUOOF Hall.

At 6 p.m. there was a Full Moon Service for members only, at which I gave an address on "Buddhist Devotion", followed by a public lecture on "The Life and Essence of the Teachings of the Buddha". Both these functions were well attended and among those present were the heads of Missions from all Buddhist countries represented in Australia.

Saturday 26th May At 3 p.m. there was another meditation class held, again at the Y.M.C.A. These classes are being confined to members only and most of the active members of the Society, numbering about thirty, are usually present.

Sunday 27th May In the morning I was able to meet more members of the Society privately and also some outside enquirers, and answer many of their private questions. At 7 p.m. there was another public lecture held at the Savoy Theatre, Bligh Street, my subject being "What did the Buddha do for the world?

Monday 28th May I left at 9 a. m. for the Australian Capital City Canberra. On arrival at the air port, H. E. the Burmese Ambassador U Sein Bwa and his wife met me, took me by car to their home and offered me lunch. During my stay in Canberra I was their guest. My visit to that city was under the auspices of Canberra Budhhist Society, and at 8 p. m. I gave a public lecture on "Buddhist Philosophy" at the Institute of Anatomy.

Tuesday 29th May In the evening a members' meeting of the Society was held at the home of H. B. U. Sein Bwa and I gave a short address on "The Practical Aspect of Buddhism" and answered a number of questions. I spoke for about three hours and several flashlight photographs were taken. The Buddhist Society of Canberra numbers about sixty members and includes many highly educated persons and prominent men. It is expected that Canberra will be the seat of the Australian Buddhist Federation which is now being formed.

Wednesday 30th May I visited the President of the Buddhist Society, Mr. Chalmer, and his wife, and several places of interest in Canberra.

Thursday 31st May In the morning I returned to Sydney with H. E. U Sein Bwa and Mrs. Sein Bwa accompanying me in their car. In the evening I gav a public lecture on "Kamma and Rebirth" at the Y. M. C. A. Hall, Sydney.

Friday 1st June During the day a few members of the Buddhist Society called on me for general and private discussion.

Saturday 2nd June At 3 p. m. there was another Meditation Class, again held at the Y. M. C. A.

Sunday 3rd June At 2 p. m. Y. B. A. members came and spent the afternoon with me by the invitation of Mr. and Mrs. Berkeley. At 7 p. m another public meeting was held, this time at the Independent Theosophical Hall, and I spoke on "Causes of Unhappiness" and answered a number of questions after the lecture.

Monday 4th June Mr. Bolard, one of the members of the Buddhist Society, offered me lunch in his house and them took me in his car to La Perouse, about thirty miles from Sydney to see the Aboriginal people who live there. In the evening an "At Home" was held at the residence of Mr. and Mrs Berkeley. I gave a short address and answered many private questions. That was a gathering of members of the Buddhist Society of New South Wales, supporters and friends, to say "B on Voyage" to me.

Tuesday 5th June I left at 12 45 p m for Melbourne. Mrs. Zanberg (Piti) very kindly took me in her car to Mascot aerodrome. Arriving in Melbourne I was met at the airport by Major Aye Ngwe, the president and Vice-President of the Buddhist Society of Victoria, Colonel Prapat, Thailand Military Attache, Burmese Colombo Plan Students and officials and members of the Buddhist Society of Victoria.

During my stay in Melbourne until 12th June I was the guest of Major and Mrs. Aye Ngwe at their home in Canterbury, where members of the Buddhist Society gathered on the evening of my arrival in order to greet me.

Wednesday 6th June At 8 p. m. at Kelvin Hall, I gave a public lecture on "What Buddhism means to a Buddhist" and answered many questions.

Thursday 7th June At 8 p. m. I, gave a lecture on "Abhidhamma and Meditation" to the members of the Buddhist Society, followed by questions and discussion.

Friday 8th June At 8 30 p. m. I was present in the Official Party at the Opening by The Hon. Minister for External Affairs (Mr. R. G. Casey) of an exceedingly fine Exhibition of Buddhist Art at the National Gallery of Victoria as a special tribute to the Lord Buddha on the 2500th Anniversary of the Parinibbana.

Saturday 9th June I was the guest for lunch at the home of Mr. and Mrs. McKay at Templestowe. During the day over fifty persons including some members of the Buddhist Society and friends gathered there and I gave a discourse on "Compassion" and recited Metta Sutta Discourse on loving kindness, for their new house.

Sunday 10th June In the morning Mr. McKay took me to one of the mountain resorts to visit a hermit, Mr. Billy Rickets, who has dedicated his life to the cause of the Australian Aborigines. Mr. Rickets presented me with a piece of his fired clay modelling, as he did on my 1954 visit. In the afternoon at Canterbury, I had interviews with some members of the Bnddhist Society, and in the evening I spoke on "Causes of Happiness" to about six hundred persons at the Theosophical Hall.

Monday 11th June In the morning I had an interview with a representative of the Australian News and Information Bureau, and at 1 p. m. I gave a lecture on "Buddhist Philosophy" to eight hundred students and lecturers at the University of Melbourne and answered many of their questions. At 4.30 p m Mrs. Dethridge, wife of a Judge, called on me at Canterbury for advice and discussion. In the evening there was another public lecture held at Kelvin Hall, my subject being "The law of Cause and Effect," followed by questions-and-answers.

Tuesday 12th June After my midday meal Mr. McKay took me by car to Melbourne airport where I said farewell to his wife and the President and members of the Buddhist Society of Victoria and a number of Burmans. At 1 p m. I left Melbourne for Sydneny.

Thursday 14th June At 8 p m Mrs. Zanberg (Piti) took me by car to Mascot aerodrome, where the President and members of the Buddhist Society of New South wales, many friends including Burmese Colombo Plan Students and officials attended my final departure from Australia at 10 p m for Bankok en route for Rangoon, where I arrived by K. L. M. Plane at 2. 30 p m on Sunday, 17th June.

AUSTRALIAN PRESS COMMENT ON THE VISIT

The following are a few of the many Australian Press Comments on U Thittila's visit to Australia:-

THE SYDNEY SUN, 21. 5. 56:- Venerable U Thittila, a Burmese Monk, who is visiting Sydney, said today there were between 300 and 500 followers in the four Buddhist centres in Brisbane, Canberra, Melbourne and Sydney. U Thittila is here as the guest of the N. S. W. Buddhist Society, to commemorate the 2500th Anniversary of the passing of Buddha. "Buddhism is the answer to the worries and problems of the world," he said.

U Thittila said, "Although we have differences in traditions, customs and languages, the mind of man is the same. We talk about atomic power, but it is not a power at all. We Buddhists believe that mind is the power above all others. The atom-bomb does not drop of its own accord. It needs a mind to control and direct it. Other people talk about atomic control and armament control, but we as Buddhists talk about mental control. If the minds of the politicians are right, we have no fear of bombs or war. War leads to war, and is not the answer. We believe in peace, but first a mental peace."

U Thittila said, "People here in Australia like Buddhism because it is reasonable and scientific.

CANBERRA TIMES, 28. 5 56:- world-renowned Burmese Buddhist scholar and lecturer, Venerable Sayadaw U Thittila, will arrive in Canberra this morning on a goodwill mission to mark Wesak, the Buddhist New Year Festival. Wesak is the Anniversary of both birth and passing of the Buddha, and has special significance this year in that 1956 is the 2500th year of Buddhism.

Venerable U Thittila is the representative of the Buddha Sasana Council which has its headquarters in Rangoon. He is well known throughout the Western world as a teacher and lecturer, having spent many years in London where, shortly after the end of World War II he was instrumental, in collaboration with the late Mrs. Alja Rant, in the formation, of the Buddhist Vihara Foundation Committee. The Buddhist Vihara Foundation Committee established the Buddhist Vihara Society in England with Ven. U Thittila as President. Its primary object-to found a Vihara in London -having been fulfilled, the Buddhist Vihara Society in England changed its name to Buddha Study Association, with Ven. U Thittila as President.

He was then the only bhikkhu in London. and was in great demand as a lecturer.

U Thittila resided in London at the Sasana Kari Vihara, in premises provided by the Burmese community. He was engaged in teaching the Buddhist philosophy and giving instruction in Pali, the classical language of Theravadin Buddhism.

Ven. U Thittila comes to Australia after a lecture tour of Japan. On Friday he addressed a Wesak meeting of the Buddhist Society of N. S. W. attended by the heads of Missions of all Buddhist countries represented in Australia.

His visit to Canberra is under the auspices of the Canberra Buddhist Society, and he will be the guest of His Excellenoy U Sein Bwa, Minister for the Union of Burma. He will leave Canberra on May 31 and will give one public lecture at the Institute of Anatomy tonight,

THE ATLAS, 6. 6. 56.:- An interesting public lecture was held last week at the Institute of Anatomy by the Canberra Buddhist Society, when eminent Buddhist Bhikkhu Ven. U Thittila spoke on "Buddhist Philosophy" Basically Buddhism is a philosophy based on Meditation and "Mind-power" and a near-capacity audience was held enthralled by the remarkably lucid lecture that was spiced with flashes of unexpected humour.

SRI LANKA INDEPENDENCE DAY CELEBRATIONS AT SARANATH

THE Ninth Anniversary of the grant of Independence to Sri Lanka was celebrated at Saranath under the auspices of the Baranasi Sinhalese Association.

The Mulagandakuti Vihara Libary Hall at Holy Isipatna where the celebrations were held wore a festive garb being profusely decked with festoons, flags and buntings. The flag-staff specially erected for the occasion on a built up platform added dignity to the decorations.

The function was attended by a large number of Sinhalese and a unique feature was the presence of many others from various South East Asian Countries.

The proceedings were presidsd over by the Ven'ble D. Saranasiri Maha Thera and the Sinha flag was hoisted by Ven'ble M. Sangaratana Thero to the accompaniment of the national anthem sung by those present.

Among the speakers were Ven'ble M. Sangaratana Thero, Revd. Bhikku M. Vipulasara, Revd. Bhikku Gunaratne and Messrs U.N. Pande, B.N. Patel, E. A. Buddhadasa, B. Parasad, and G. A. P. Siriwardhana who paid tributes to the memory of the National Leaders of Siri Lanka ranging from the late Ven'ble Siri Devamitta Dharmapala to the late Premier D.S. Senanayake.

The Celebrations ended with a grand Tea Party arranged by Messrs D.J. Ponnamperuma and Weerasinghe.

MEMORANDUM ON THE QUESTION OF GRANTING CROWN LAND FOR RELIGIOUS PURPOSES UNDER SECTION 6 OF THE CROWN LANDS ORDINANCE NO. 8 OF 1947

To the Hon'ble the Prime Minister,

Sir,

We the members of the Board of Management of the Colombo Young Men's Buddhist Association submit the following matters on the above subject for your consideration and suitable action by your Government.

1. Under Sectfon 6 of the Crown Lands Ordinance 8 of 1947 the Hon'ble Minister for Agriculture and Lands may grant crown land on preferential terms for religious and philanthrophic purposes.

2. During 1954 this Association protested to the Hon'ble Minister against several proposed grants of land for the building of churches in predominently Buddhist areas. In one case the Hon'ble Minister proposed to grant land under preferential terms to the Roman Catholic Archbishop for agricultural purpose. We fail to see any provision for such a grant, the implications of which are far - reaching.

3. We are yet unaware whether our objections were entertained by the Hon'ble Minister, and if so what action was taken on our objections.

4. A request for a statement of the policy followed as regards the grant of land to religious bodies and several reminders thereafter failed to obtain from the Hon'ble Minister any answer.

5. We are strongly of opinion that grants of Crown land for religious purposes should satisfy the following conditions:—

(a) That the religious bodies to which grants are made are such as would satisfy the conditions under the law of England to be considered charities.

(b) That the land will be used only for a purpose that would under English law be a charitable purpose.

(c) That there are sufficient adherents of the religion concerned in the area in which land is granted, to justify such grant.

(d) That the wishes of the local population is ascertained before a grant is made.

(e) That no grant of Crown Land is made to any religious body that does not reveal its assets to the Government.

(f) That the assets already owned by the religious body are considered before a grant on preferential terms is permitted.

(g) That grants of public land already made should unless they satisfy the above conditions be revoked.

We shall be thankful if you would grant a deputation from this Association an opportunity to place our views in connection with the above subject before you in due course.

Yours faithfully,

Sgd. **D. L. Dissanayake.**

For and on behalf of the Colombo. Board of Management.

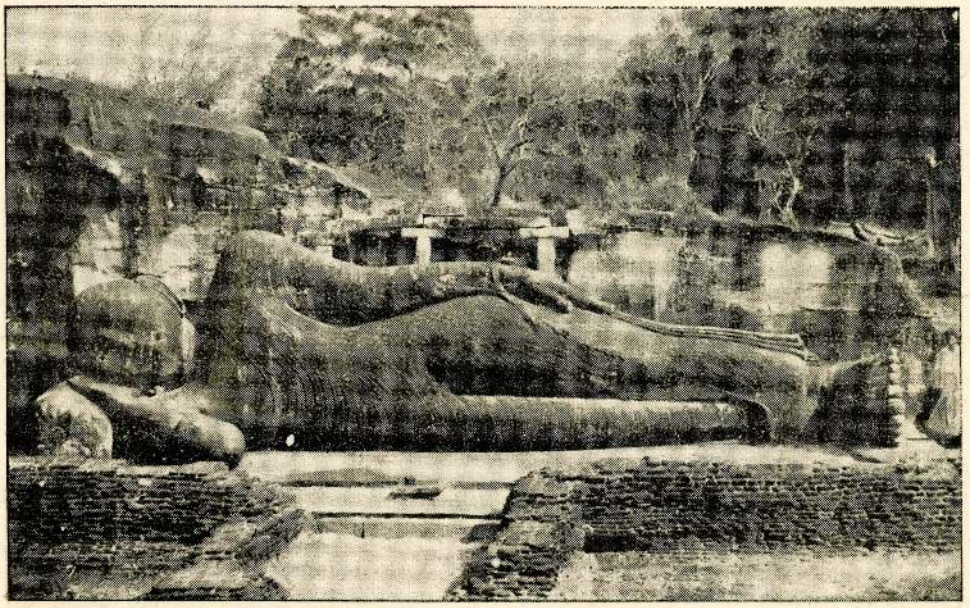
27. 12. 56. Y. M. B. A.

Polonnaruva the Mediaeval Capital of Ceylon

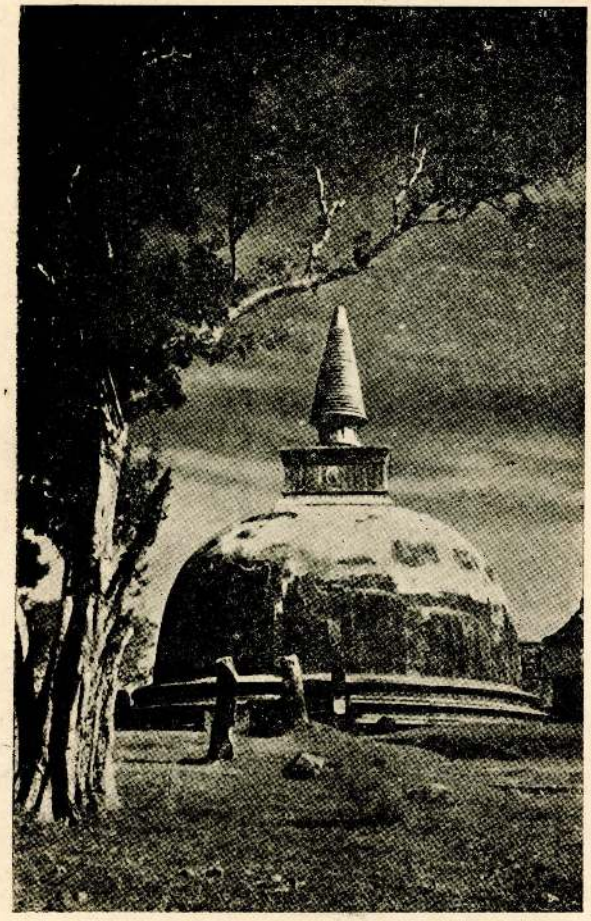
Gal Vihara - Seated Buddha (12th Century)

COVER PHOTOGRAPH
A painting from Tivankapilimage
Polonnaruva - 12th Century

Gal Vihara Standing Buddha (12th Century)
—(Popularly taken to be His disciple Ananda)

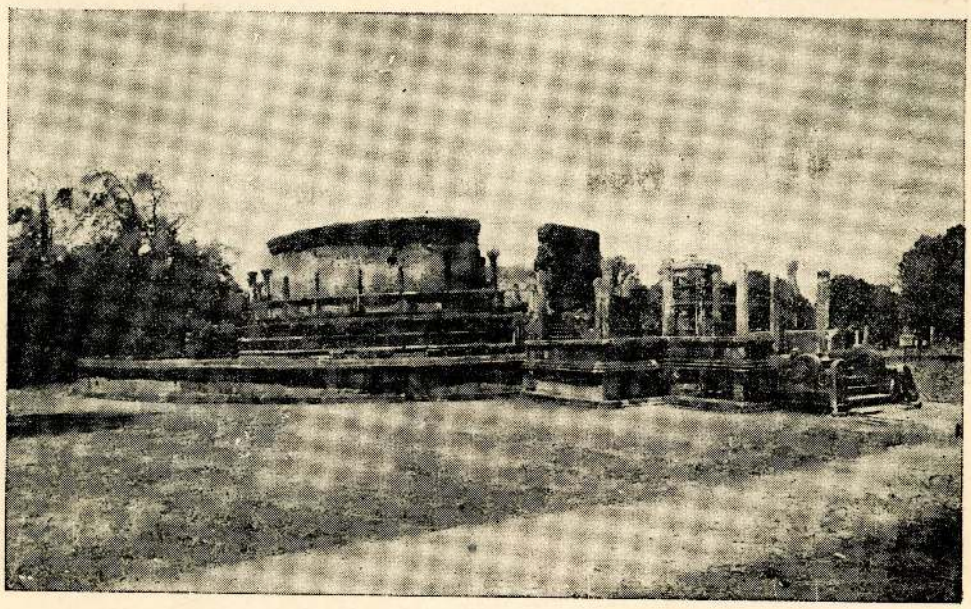


Gal Vihara Recumbent Buddha (12th Century)



KIRI VEHERA
(12th Century)

Image believed to be that
of PARAKRAMA BAHU I.



VATADAGE - POLONNARUVA.

(Blocks by Courtesy—Archaeological Department—Ceylon)

POLONNARUVA - THE VENUE OF THIS MONTH'S BUDDHA JAYANTI CELEBRATIONS

Polonnaruva, the mediaeval capital of Ceylou, situated 158 miles to the north-east of Colombo, is one of the most important places of archaeological interest in Ceylon, containing impressive examples of ancient architecture and sculpture belonging to a glorious period of the island's long and chequered history. Its strategic situation, with the Mahavaliganga, the longest river in the island, serving as a buffer against enemy attacks from the south, caused it to be prefered to Anuradhapura, the previous capital, as the seat of Government. Kandavuru-Nuvara (fortified city) was one of the ancient names of Polonnaruva.

When and by whom this city was founded are facts to which no references are available in the ancient chronicles. The history of Polonnaruva begins, for all practical purposes, with the early 11th century A. D. In the 7th century A. D. Agbo IV temporarily removed his seat of Government to Polonnaruwa. Thus in the 7th century for the first time in Ceylon history, it became the capital of the island for a short period. Agbo VII and Sena I in the 8th and 9th centuries had it as the capital. But the kings who followed them did not give up Anuradhapura, the previous capital.

In the beginning of the 11th century Raja Raja I, the powerful South Indian Chola Emperor sacked Anuradhapura, and had its last king Mahinda V taken captive. With Polonnaruva as the seat of Government, he ruled the northern part of the island for nearly half a century. Vijayabahu I in 1058 A.D., about the time of the Norman conquest of England, drove away the Cholas and won back the kingdom. He. too, had Polonnaruva as his capital and named it Vijayarajapura. Thence forward for two centuries it remained the capital of Ceylon-i.e. till the 13th century. Vijayabahu is said to have built a temple of the Tooth and other structures at the palace. But Polonnaruva owes its fame and splendour to the two kings Parakramabahu I and Nissanka malla,who followed Vijayabahu I. Wherever one may roam in the ancient capital one would come across remains of edifices ascribed to the one or the other of these two monarchs. After Nissanka Malla the city could not boast of any architectural grandeur. In the second decade of the 13th century Kalinga forces from South India sacked the capital; and the northern portion of the island fell under the domination of the Kalinga forces for a further period. During this period Polonnaruva was known as Kalingapura. Vijayabahu IV in the latter part of the 13th century and Parakramabahu III in the begining of the 14th century attempted to bring back Polonnaruva to its pristine condition, but in vain. From this time for over half a milleninm this mediaeval city was deserted and its monuments, overgrown with jungle, fell into ruin.

To the north of the Polonnaruva Rest House and its immediate vicinity, in an artificially raised ground abutting the Topavava are to be seen the remains of various structures. These consist of the palace of Nissanka Malla, which building is said to have been built by him within seven months. The pillared hall to be seen in this area is the Council Chamber of this king in which was a lion throne of stone. This stone lion is now exhibited in the Colombo Museum. In several pillars here there are inscriptions indicating the places reserved for the various ministers when the king held council seated on the Lion throne. These inscriptions are of much interest in that they give us an idea as to how a mediaeval royal council was constitued.

Bounded on the south by the main road near the town to the Rest House and on the east by the channel leading from the Topavava, an area of about twenty five acres enclosed by a parapet constitutes the royal enclosure of Parakramabahu I in which the ruins of his palace are to be seen. This palace, Vaijayanta Prasada by name, is said to have contained a thousand chambers and seven storeys. This king is credited to have established in Polonnaruva, moats and ramparts, bathing ponds and tanks. pavilions and halls for the fine arts, parks and pleasure gardens, religious and secular buildings which no other single king of Ceylon is said to have done in any one place. All his works have not been identified, but the identification of most of the major ones detailed in the chronicles testify to the general accuracy of the chronicles and also to the great architectural and sculptural advancement of the Sinhalese in the twelfth century. At the main entrance to the palace is a stone slab-inscription of Nissanka Malla

setting out his ideas about kingship. In front of the palace are the remains of a pillared Mandapa on the outer face of the base of which is a frieze of elephants, carved very true to nature. This is the council chamber of Parakaramabahu and was known by the name of Rajavesyabhujanga. To the south east of this pavilion a flight of stone steps descending from the citadel wall leads one to the royal bath or the Kumara Pokuna, by the side of which are the remains of a moulded platform.

Leaving the citadel through its main gate one arrives at a Savia Shrine which is popularly called the Temple of the Tooth. This Devale belongs to the 13th century, the second phase of the Tamil domination of Polonnaruva. When clearing this shrine in 1907 a number of bronze images were discovered in the debris. They are now exhibited in the Colombo Museum. Beyond this site is a raised quadrangle, called the Dalada Maluwa, in which are located shrines connected with the cult of the Tooth Relic. The oldest shrine in this Maluva is the Temple of the Tooth built by Vijayabahu I by the side of which is the Hetadage, the Temple of the Tooth ascribed to Nissanka Malla. By its side is the large inscribed slab, called the Galpota, 27 feet in length, which contains a boastful account of the works of Nissanka Malla. The most interesting among this group of buildings is the Vatadage, a circular shrine enclosing a Stupa. Inscriptions on its walls ascribe the building to Nissanka Malla. A pyramidical stupa in seven stages, the Satmahal Prasada, Latamandapa and a brick built shrine with vaulted roof are the other interesting features located in the Dalada Maluva. The last named shrine is the best preserved example of this type of building in the island and gives one an idea of a shrine of the vaulted roof type. The identity of this shrine is not known, but it is popularly called the Thuparama, a name of modern origin.

Within the enclosure of the outer citadel, that is the walled-in are outside the inner citadel containing the palace of Parakramabahu I, there are two more ancient edifices which are noteworthy. They are the Pabulu Vehera, a dagaba of modest proportions said to have been built by Rupavati, a queen of Parakramabahu and the Siva Devale, a Hindu shrine belonging to the period of the Chola occupation of Polonnaruva. It is the only shrine built entirly of stone to be seen at Polonnaruva, and is in a good state of preservation. Built in the South Indian style of the 11th century, its walls contain inscriptions of the Chola Emperor. These disclose that the city was at that time known as Janathamangalam and Rajarajapuram.

The monasteries at Polonaruva were situated outside the city walls to the north. The most important among them is the Alahana Parivena, comprising the group of edifices, called the Kiri Vehera, Lankatilaka and Baddhasimapasada. The Lankatilaka, the most important shrine in this complex is the largest shrine at Polonnaruva, and measures 170 feet in length and 66 feet in breadth. Its walls, in its dilapidated condition, still stand to a height of 55 feet, but the vaulted roof has crumbled down. In its sanctum is a gigantic figure of Buddha in a standing position. In front of this imposing building is to be seen a pillared Mandapa. The Kiri Vehera is located adjacent to this shrine, to its north, and is the best preserved ancient stupa to be seen anywhere in the island It ie said to have been founded by Subhadda, a queen of Parakramabahu I. The Bhaddasima-Pasada is the convocation hall of the community of monks and is situated in close vicinity to the Lankatilaka, to its south. This monastery is a work of Parakramabahu I and having been in close vicinity to the cemetery it has received the name of Alahana Parivena

The Rankot Vehera, a work of Nissanka Malla is located south of this monastery and is the largest complete dagaba at Polonnaruva.

About a hundred yards to the north of the Alahana Parivena are the remains of the Uttararama built by Parakramabahu I. What is left of this monastery today are a group of four rock-cut colossal images of the Buddha. This shrine is popularly called the Galvihara. Of the four Buddha images two are in seated position, the largest 46 feet 4 ins. in length is in a recumbent position and the next in a standing position is 22 feet 9 ins. in height. The last mentioned image is popularly taken to be that of Ananda.

The most northerly monument to be seen at Polonnaruva is the Tivanka Pilimage which is famous for it mural paintings which show the condition of the pictorial art of Ceylon during the 12th century. This shrine belonged to the Jetavana monastery founded by Parakaramabahu. The large image of the Buddha in the sanctum shows bends at its knees, waist and shoulders. This peculiar pose of the

image caused the shrine enclosing it to be known as Tivanka Pilimage. A short distance to the south of this image house is an architectural feature, a pond, in the shape of a full-blown lotus, built of brick.

Coming down south and going along the bund of the Topavava, which is part of the sea of Parakarama, a reservoir of Parakramabahu I, at a distance of about one and a half mile from the Rest House, one comes across a colossal rock-cut image in the round, which is said to be the image of Parakramabahu I.

Some scholars identify the image as that of a sage. However it may be, this is one of the masterpieces of the sculptural art of the Sinhalese.

Not far away to the south, facing this remarkable image, are the ruins of yet another monastic establishment of Parakramabahu I. This is the Potgul Vehara, a circular shrine built of brick with a vaulted roof. Its roof has completely disappeared. Popular belief in accordance with its modern name identifies this with a library, but there is no evidence to confirm this view.

The following words of Professor S. Paranavitana from the book entitled 'The Art and Architecture of Ceylon—Polonnaruva Period' published by the Arts Council of Ceylon are considered apt to conclude this description of Polonnaruva.

"Polonnaruva was the seat of Sinhalese royalty on more than one occasion during the eighth to tenth centuries, and the chronicles refer to religious edifices founded in that city before it became the centre of administration in the 11th century. Of these buildings, however hardly any remains exist today. The earlier edifices, no doubt, became dilapidated due to natural causes or suffered during periods of foreign invasions and civil strife before the eleventh century, and their materials were utilised in the buildings of a later date. We would, in fact, notice that in many of the buildings erected in the reigns of Nissanka Malla and Parakramabahu, stones from earlier edifices have found a place. One of the most admired of the monuments at Polonnaruva, the circular shrine called the Vatadage, is, in its essential structural features, a work of an epoch considerably earlier than what is generally understood by the Polonnaruva period."

"There is a widely held, but erroneous belief that the architecture of Polonnaruva is basically different from that of the earlier capital, and is essentially Dravidian in its features, exhibiting traits of Cambodian, Burmese and othere extraneous influences. The Saiva and Vaisnava shrines built during periods of Tamil rule are, of course, in the Dravidian style pure and simple. But, if we analyse the characteristics of those edifices built at Polonnaruva by Sinhalese rulers, it becomes obvious that their architectural style is a natural development from, if not a continuation of, that of the Anuradhapura period. Compare, for example, the details of the base mouldings of the Thuparama, Lankatilaka and the Trivamka-ghara with similar details from the Savia shrines. The architects who designed these Buddhist shrines at the behest of Sinhalese rulers have not gone to the creations of the Chola invaders for aesthetic inspiration. On the other hand, they have continued the forms which are found in many an edifice at the earlier capital. The same conclusion must be arrived at by a comparison of the pilasters of the Sinhalese and Dravidian buildings."

"Vaulted brick buildings of the type of Lankatilaka and Thuparama do not have prototypes among Dravidian buildings in South India. That they are not innovations of the architects of the Polonnaruva period is proved by the brick structure called the Gedige, enough of which is still preserved to show us its affinity with the shrines of the later capital, and the ruins of a Pilimage to the west of the Jetavana Dagoba at Anuradhapura. It is also not valid to argue that the elaboration of ornamentation in the brick shrines of Polonnaruva is Dravidian in spirit, though these edifices themselves may not show the same details of mouldings and pilasters as the Dravidian buildings, for we cannot be certain that the ruined brick shrines of Anuradhapura did not exhibit similar features.

Elaboration of ornament in examples of later date, belonging to the same style, is do to natural devolopment rather than to outside influences. These vaulted brick

edifices of Polonnaruva, like their Anuradhapura prototypes, go back to the type of buildings referred to as Ginjakavasatha in Pali,-a type which probably included the brick-built Cetiyagharas of ancient India, like the examples at Ter, now adopted for Hindu worship. Similarities in ground plan and details of ornamentation that one may notice between these shrines and certain edifices in India, or lands influenced by Indian culture, are due to a common origin, not direct borrowing."

"There is even less reason for the supposed affinity between the architecture of Polonnaruva and that of Cambodia or of Burma than there is for Dravidian parallels. There has been no intimate political or religious intercourse between Ceylon of the twelfth century and the contemporary Khmer Kingdom of Cambodia. The Buddhism that was prevalent in Cambodia at the time was of the Mahayana school, and the conceptions, political as well as religious which found expression in the great Khmer monuments of the twelfth century do not underlie the creations of the architects of Parakaramabahu or Nissanka Malla. In point of architectural design and embellishment, the edifices at Polonnaruwa have hardly any features which remind one of Cambodian monuments, apart from a detail or two which can be due to the common origin of the two cultures. The Satmahal - prasada at Polonnaruva has its counterpart in a Stupa at Lamphum in north Siam, but Stupas of this type were not unknown in Anuradhapura; the Siamese as well as the Sinhalese monuments of this class are derived from prototypes which existed in India in ancient times."

W. S. K.

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Y. M. B. A. NEWS

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Mr. H. D. Peiris was elected a **Life Member.**

Members elected on 4. 3. 57.

1. Richard Salgado, (Life Member)
   'Salgado Villa',
   Panadura.
2. G. B. Kiribamune,
   Labour Office,
   Kollupitiya.
3. K. D. S. Samarasinghe,
   Udamaharuppe,
   Rikillagaskada.

Member elecled on 25. 3. 57.

T. A. de S. Wijesundere,
32, Sumanarama Rd.,
Mt. Lavinia.

The following were elected at the Annual General Meeting of the Y.M.B.A. held on February 23, 1957:–

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Sir Ernest de Silva

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Mr. H. W. Amarasuriya
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3 Mr. W. P. Daluwatte
4 Mr. L. R. Goonetilleke
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6 Mr. V. S. Nanayakkara
7 Mr. L. Piyasena