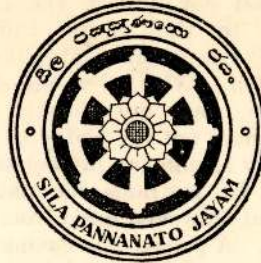


# THE BUDDHIST

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“*Sīla Paññānato Jayam*”



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## THE SEVEN TREASURES OF THE NOBLE

By SOMA THERA,

Vajirārāma

**T**HE treasures of the noble disciple of the Buddha are not precious stones and pearls, silver and gold, fields and houses, nor are they connected with the power and glory of earthly sovereignty.

These are the treasures the noble have :  
Confidence, virtue, the sense of fear and shame,  
Learning, bounty, and understanding right.  
The woman or man who has these kinds of wealth  
Is not a pauper whose life is bereft of worth.  
Therefore should he who is in understanding fixed  
Be diligent working to gain confidence, Virtue, clarity, and vision of the truth, Mindful of the Law of him who understood.

On a certain occasion Ugga the chief minister of Pasenadi, the king of Kosala, a long-standing friend and supporter of the Buddha came to where the Blessed One was, saluted him and sat on one side. And the chief minister who was seated at one side said this to the Blessed One : Wonderful, venerable sir, marvellous, venerable sir, is the measure of the riches, wealth, opulence, of Migara Rohaneyya.

—What does his vast treasure, his vast wealth, amount to, Ugga ?

—Of gold alone he has a hundred thousand. What should one say of silver ?

—Indeed, there is treasure of that kind. I do not say there is no trea-

sure of that kind, but Ugga, that kind of treasure is the common property of fire, water, kings, robbers, and unloved heirs. These seven kinds of treasure are not the common property of fire, water, kings, robbers, and unloved heirs. What are the seven ? The treasure of confidence, of virtue, of the sense of fear and shame, of learning, of bounty, and of right understanding. These, indeed, Ugga, are treasures which are not the common property of fire, water, kings, robbers, and unloved heirs.

These are the seven treasures the noble have :  
Confidence, virtue, the sense of fear and shame,  
Learning, bounty, and understanding right.  
Not poor is the woman or man with this great wealth  
Unlosable in the world of gods and men.  
Therefore should he who is in understanding fixed  
Be diligent working to gain confidence, Virtue, clarity and vision of the truth, Mindful of the Law of him who understood.

In order to gain these treasures of the noble a man should be devoted to the doctrine of the Buddha. Therefore the men of old said this :

Except the doctrine of the Perfect One, There is no father and no mother here. The doctrine is your refuge and support And in the doctrine is your shelter true. So hear the doctrine, on the doctrine  
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### CONFIDENCE

A noble disciple is confident, trusts in the enlightenment of the Perfect One, the Tathagata. 'Thus indeed is the Blessed One, consummate, perfectly enlightened, endowed with knowledge and conduct, sublime, a knower of the worlds, the guide of men, the teacher of divine and human beings, enlightened, blessed.'

Confidence, says Nāgārjūna the founder of the Mādhyamika philosophy, is the entrance to the ocean of the law of the Buddhas and knowledge the ship in which one traverses that ocean. Confidence of the highest kind is that connected with the realisation of nibbāna, the peace arising out of the final destruction of craving. As the Buddha, the Dhamma, and the Sangha, are for us embodiments of the truth of nibbāna to have the highest confidence is to confide in the best of all Jewels in the world.

Lack of inner development appears primarily as want of confidence in the Three Jewels, the Buddha, the Dhamma, and the Sangha. Therefore it is said the bhikkhu who lacks confidence dies to the virtues and is unable to establish himself in the Good Law of the Buddha's Dispensation. Confidence is the hand by which a person lays hold of the unattained good. Confidence gathers the provisions for the journey from Saṃsāra to Nibbāna along a happy road of fortunate rebirths, by

causing the performance of meritorious actions. Confidence is the first of the seven treasures of the noble, the seven mental powers, and faculties of the mind. Around the mental power of confidence cluster the mental powers of energy the sense of fear and shame, mindfulness, concentration, and right understanding.

When confidence in the Buddha's enlightenment arises in a person's mind the hindrances to insight are suppressed, the passions are made to subside, and the mind becomes bright and clear. So long as a follower of the Buddha makes a pillar of confidence he keeps out all enervating influences. There is no possibility for a disciple to fall into states of demerit so long as he has confidence in wholesome things. When confidence departs from him the disciple is possessed of disbelief and does evil demeritorious actions. The Buddha says that he watches a disciple so long as the disciple is not stirred by confidence and other wholesome stimuli but once the disciple is stirred by confidence and the other qualities that accompany confidence the Master has no longer his eye on the disciple knowing that the disciple is self-warded and incapable of slacking. Confidence is the hand for grasping the merit of good deeds, is wealth for the attainment of happiness, and the seed for harvesting the fruit of immortality and therefore it has been extolled by the Buddhas and regarded by them as the indispensable qualification for discipleship in the dispensation of the Perfect One. Confidence in the Dhamma begins with temporary trust in morally wholesome objects and reaches its crest in settled belief in the Buddha, his teaching, and his community of ennobled disciples.

### Virtue

A noble disciple refrains from destroying living beings, from theft, from sexual misconduct, from telling lies, and from drink. This is called the treasure of virtue. Virtue in the Dhamma is for providing a person with the ground on which he could stand firmly, if he would strive earnestly for the realisation of the noble path leading to the extinction of ill. Vice is a swamp. Who is in it sinks. The seven factors of enlightenment cannot be developed by one who is involved in vice. As living beings are able to walk, stand, sit, and lie down, because of the earth, depend-

ing on the earth, so depending on virtue does the yogi develop mindfulness, investigation of phenomena, exertion, interest, calm, concentration, and equanimity, the factors leading to the escape from ill. Virtue is essentially what makes one restrained. Who is restrained he is virtuous, say our books. If a person does not act bodily or speak in a way harmful to his welfare and others' he restrains his naturally wild and unbroken mind from being foolish. A person who examines his own mind will find that it is inclined, if untrained, to do harmful things. What a virtuous person does is not to let the mind master him, but to master the mind and lead it to wise action. Virtue is necessary not only for reaching the final extinction of ill, but also for living untroubled in the world. These five benefits and many others have been proclaimed by the Buddha: A virtuous man gathers a great mass of wealth through diligence; his good reputation spreads abroad; he enters an assembly with confidence and without embarrassment; he meets his end mindfully; he is at death reborn in a happy state of existence among deities.

A virtuous life has been called the life of excellence; it cools us of the heat of passion. Without virtue man is not different from an animal. Without a strong and pure character man decays and becomes useless for himself and the world, and positively harmful.

The virtuous man does not act hurriedly; he is patient in all circumstances; he acts only after careful thought. He refuses to be rushed. He is not a slave of circumstances; he acts like a master. Having built for himself a strong citadel of noble qualities, he lives where he can never be taken by Māra. Through guarding their sense-faculties, the virtuous preserve their energies, and use them for proper and useful action.

Virtue cannot thrive in minds that are fanatical, violent, avaricious, dogmatic, and inconsiderate of others' well-being. In fact one of the reasons for a man's becoming virtuous is to give fearlessness to others through his kindly, thoughtful, self-denying activities. The fragrance of the most sweet-smelling flowers does not travel against the wind, but the influence of a virtuous life pervades all space, and the memory of it continues to sweeten the world for a long time.

Virtue is the best thing in the world; The man of wisdom is indeed supreme. Amongst deities and human beings, From virtue and wisdom springs victory.

(*Theragāthā*).

### Shame and Fear

A noble disciple is endowed with the sense of shame, is ashamed of doing wrong in thought, word, and bodily behaviour, is ashamed of committing evil, bad deeds. This is called the treasure of the sense of shame. A noble disciple is endowed with the sense of fear, is afraid of doing wrong in thought, word, and bodily behaviour, is afraid of committing evil, bad deeds. This is called the treasure of the sense of fear. Principally connected with the sense of shame is self-respect and principally connected with the sense of fear is the censure of the wise. These two qualities shame and fear are also called the things that protect the world. "The true, the good, with fear and shame, the bright qualities, are said to be those who are god-like in the world." These two qualities have been always rated high by the Buddhas, the peerless guides, the supreme teachers of the world because they provide effective spurs to noble action. The man who has these two qualities will need no external goad to right action. Throughout the day these two qualities will keep him from slacking and from going astray. In a way the man who has these qualities is always on the alert, always awake to a sense of his duties: On one hand he thinks wrong action, thoughts, and words, are not suitable for me because I am a man of good upbringing who follow the Buddha and the Dhamma. Further I am loyal to my fellows in the noble life. To do wrong or to be slack in doing what is right is not the way to pay homage to Buddha and the Dhamma I follow. To act in that manner is definitely to be disrespectful and disregardful of the Teacher and the Law. Only when I by practising the precepts build up the qualities of compassion, honesty, chastity, truthfulness, and sobriety do I serve the world and honour the Master and his teaching, through the giving of the gift of fearlessness to all beings. On the other hand, he fears the consequences of evil deeds.

The man with a sense of shame and fear has a lofty standard of conduct. Morally he is very sensitive. He will never be careless of the means he uses to achieve his

ends. For him the end cannot justify the means. The means must be also clean, non-violent, truthful, sober, honest. Nothing, not even the doctrine and discipline of the Perfect One, the Supremely Enlightened One, the Blessed One, will he defend dishonestly, violently, and untruthfully. If he is attacked violently, he will not retaliate. Retaliation is wrong according to the Instruction of the Saw taught by the Blessed One.

In that instruction he said, 'Were villainous dacoits with a two-handled saw to cut off a man's limbs and were he even then sullied in mind, he would not be carrying out my teaching.' The sensitive person keeps these words of the Master in mind, especially in times of stress and meets with cool compassion those who wish to destroy him.

The effective observance of the Buddha's teaching depends on the practice of universal compassion and the true follower of the Buddha will think of those who know not what they do with compassionate mind, grown great, lofty, boundless and free from enmity and ill will.

The good man, who is intent on others' weal,  
Hates none even when he's being destroyed.  
He is like the fragrant sandalwood tree,  
Which perfumes the axe's edge that cuts it down.

### Learning

A noble disciple is learned; by him are learned, borne in mind, recited, pondered on, and penetrated with right understanding, the meaningful, well-expressed, doctrines of good beginning, middle, and end, which speak of absolutely complete, perfectly pure celibacy. This is the treasure of learning.

With that is stated the highest kind of learning known to humanity, the learning that ends all learning. Other kinds of learning bring a man not to the end of suffering; they only lead to further suffering, further wants, further deficiencies, further attachments, further birth, further decay, further disease, further union with the unloved, separation from the loved, and disappointment. Such learning is defective from the standpoint of one who has seen that all is impermanent, all is ill, and all is beyond control, except the renunciation of the whole mass of ill through the renunciation of craving.

The Buddha's teaching of liberation from ill is what the noble

disciple learns specially, and it is the most pleasant to one who has to a considerable extent understood its meaning. To hear this doctrine and to master it, is the object of the follower of the Buddha who has understood the saying, what arises ceases, what has an origin has also an ending. But what does not arise does not cease; what has no origin has no ending, namely, the unconditioned, which cannot arise, and so cannot cease.

Now what is the learning of the Dhamma meant in the words of the Buddha cited at the beginning, here. It is the study of the Buddha's authentic instruction which is found in the original scriptures of the Buddhists—the Pali Canon, which teach the four truths: suffering, its origin, its cessation, and the path to its cessation,—the teaching that leads to dissatisfaction, disenchantment, dissolution, and extinction, that is to say, dissatisfaction with the world, disenchantment in regard to what the world offers as permanent, pleasant, lovely, and soul, and dissolution and extinction of craving.

The full profit of learning the law comes only with the understanding of life that makes a man get rid of attachment to the world. "It is impossible," says the Buddha, "that he who is full of sensual aims, enjoying sensual pleasures, devoured by sensual pleasures, consumed by sensual fire, and eager in the sensual quest, should know, see, attain, and realize, what has to be known, seen, attained and realized, by renunciation."

### Bounty

The noble disciple lives in the house with thought freed from the stain of avarice, bounteous, with hand stretched forth to give, delighting in letting go, devoted to giving, and happy in distributing gifts. This is the treasure of bounty.

An intelligent Buddhist is keen in giving for the use of others what he has acquired by righteous means, by scrupulously keeping to the principles of right livelihood, that is, by not trading in living beings, poison, or weapons, by not being eager in pursuit of gain, by not feigning, prattling, or coercing, with motive of gain, and by not resorting to any other method for making money inconsistent with the spirit of the five precepts.

He is keen on giving thus because he knows that by the practice of

bounty he learns to conquer the Māra of avarice in his heart, and trains himself in the art of renunciation, the art that must be perfected by one who wishes to reach the extinction of ill, nibbāna.

Through avarice and through negligence,

Thus indeed is an alms not given.

Who know the fruit of useful deeds and wish

To gain such fruit—these people should give alms.

Even when they have little some do give;

Some do not give who have very much. Ranked is the alms that's bought with a thousand pieces

In worth with the alms produced from scanty means.

A battle and almsgiving are alike it's said:

A few good men will overcome a host.

Who gives though a little trusting in good deeds,

Will by his gifts be happy in the world to come.

Once the Bodhisatta was rich and gave liberally, and later became penniless. But he would not give up his practice of bounty. So he went and mowed grass, made two bundles of it, sold them for two small coins and decided to keep one coin for food for himself and his wife and give the other away to some needy person. But the opportunity of a beggar made him give the other away too, and with his wife he spent the day fasting. He got back his wealth again and continued as before to give liberally.

Renunciation which is the essence of the Buddhist life begins with the practice of bounty. First the aspirant for enlightenment has to learn to give away his external possessions without calculation as the Bodhisatta gave in many a life of his. The culmination of his bounty was seen in the Vessantara birth where he gave away all that he held dear irrespective of the merit of the recipient. Then the aspirant learns to become indifferent to his own body and follow the Bodhisatta who gave limb and life for the sake of developing truth, resolution, patience, and other qualities. Finally false ideas connected with the wrong understanding of things have to be given up. The whole way to enlightenment is starred with bounty. There is no property the man bent on nibbāna cannot part with.

Through bounty a man becomes dear to others, and finds peaceful and noble-hearted associates. Further the bounteous man's good reputation spreads far and wide, he enters any great assembly without

embarrassment, without diffidence, and when he dies he cannot but find happiness in the thought that he is taking with him the treasure of bounty. Appreciation of the fact that to give is to be endowed with mental treasure was happily not confined to the East where it originally came into being. We find recorded in Gibbon's *Decline and Fall of the Roman Empire* this saying: What I gave I have; what I spent I had; what I left I lost. It is the epitaph of Edward, Earl of Devon. The Emperor Asoka whose munificence is without parallel in the records of princes of the earth gave away practically all he had before he died. Anāthapiṇḍika the chief supporter of the Buddha reduced himself to poverty by his generosity. Unbroken as the tradition of the Dhamma has been the tradition of bounty in the East. But it could be made stronger were we to reduce our personal wants, cut down our desires, and free ourselves of the taint of avarice. The desire to hoard, accumulate, hold on to money, property, power, and position, regardless of others' good will produce in us a quality opposed to compassion. Under no condition does the Buddha encourage blindness to the suffering of others. In fact, the quickening of mind (saṃvega), which pushes a man towards nibbāna comes from seeing the sufferings of others and acting in accordance with that vision by letting go, renouncing. The records of the Bodhisatta's renunciation of his possessions are most elevating and stirring. What intelligent, sensitive man seeing a fresco in a vihāra, depicting scenes like the offering of the royal elephant in the

Vessantara Birth-story, and understanding and appreciating it, is not at least inclined for a few moments to go and do likewise?

### Right Understanding

The noble disciple has right understanding; he is endowed with right understanding, which leads to knowledge of the rise and fall of phenomena and with excellent penetration which leads to the right destruction of ill.

The summit of the Buddha's teaching is reached when understanding of the nature of life reaches completion, and everything that helps to that right understanding comprises this treasure, which is the most valuable of the treasures of the noble. Without right understanding it is not possible to see beyond what is within the reach of the senses, that is, the domain of becoming, existence. To be able to appreciate the happiness of the cessation of becoming, and to work for reaching that happiness a man has to grow in understanding the impermanence, subjection to ill, and absence of any self whatsoever in the groups which constitute sentient life. "The wise one sees that only matter and mind, which are productive of ill, which are sunk in ill, arise, when there is arising of any kind, that only matter and mind which are productive of ill, sunk in ill, cease when there is any kind of ceasing, and that in matter and mind or apart from matter and mind, there is no being, no self, no soul, no permanent entity. He who is firmly established in this knowledge founded on direct perception, knowledge not founded on belief in another's word, is a man of right understanding. At this right under-

standing does he who train himself according to the instruction of the Buddha decide to arrive when he takes refuge in the Three Jewels the Buddha, His Law, and the Order of the Purified Ones. By right understanding are men purified in the Dhamma, not through virtue, or concentration, which are requisites for preparing the mind for right knowledge. In this sense the emancipation from ill is not achieved by perfecting morality or concentration, but through the perfection of right understanding, through speckless knowledge of the Arhat, the worthy one, the passionless, who is firm in the unshakable, imperturbable perfect equanimity. Therefore the Blessed One praised the life lived with right understanding as the most excellent. How is this developed? Through contemplation, through constant application of the mind to the nature of life, through trying always to be in the company of those who understand rightly, through listening to instruction leading to right understanding, that is, leading to dissatisfaction, and disenchantment in regard to matter, which resembles foam, feeling, which resembles a bubble, perception, which resembles a mirage, formations, which are like a plantain trunk, and consciousness, which is like a juggler's trick, and illusion.

If a man sees according to the instruction of the Buddha, he will realize the nature of all phenomena and develop disenchantment in regard to what binds beings to life. With that the growth of disenchantment, he will reach the freedom from all craving, the freedom for the sake of which men of good family go forth.

# VIMALA DHARMA SURYA RESCUED BUDDHISM AND THE SINHALESE

By AMARASIRI WEERARATNE

**T**HE arrival of the Portuguese in AC 1505 marks a turning point in the history of Ceylon. It ushers in an era the chief features of which were the decline of Buddhism and the Sinhalese Nation.

Vas Co da Gama, the pioneer Portuguese Navigator, is said to have remarked: "We come for spices and for Christians." The conversion of natives to Christianity served their purposes very well. Christianity served as a denationalising and enslaving force *par excellence*. It weaned away the native from the culture and the aspirations of his people. The native Christian could be relied upon to forsake his countrymen, and to serve the interests of their white masters.

Men uprooted from the land of their ancestors, and living with their spiritual home in the Vatican or Canterbury, as the case may be, were the greatest asset to the white imperialists, and for this reason they found in Christianity a faithful handmaiden. The cross of the missionary and the gunboat of the imperialist worked hand in hand for the enslavement of the Sinhalese nation. True to the spirit of its founder Christianity brought to the Sinhalese not peace but a sword.

Apart from the arrival of the Portuguese two other factors contributed to the decline of Buddhism during this period. They were the absence of a monarch who was able to extend his suzerainty throughout the entire island, and the persecution of Buddhism by King Rajasinha of Sitawaka.

King Bhuvaneka Bahu of Kotte wished to deprive his brother Mayadunne of his rightful succession to the throne. He designed to hand over his kingdom to his young grandson. For this he knew that he could not rely on the support of his countrymen. He therefore solicited the help of the Portuguese to protect his grandson from the powerful armies of his brother.

With this end in view he cast an image of young Dharmapala in gold and sent it to Portugal to be crowned by the Portuguese King. Thereby he preferred his grandson

to be a vassal of the Portuguese rather than be a subject of his brother who would be the sovereign of Ceylon.

The King of Portugal gladly received the Sinhalese envoys Rada-raksha Pandita, and Sallapu Aratchy and had Dharmapala's image crowned giving him the name Don John. He also sent four Franciscan priests headed by Don Juan de Vila Konde to educate the Prince in the Catholic religion. These missionaries converted not only the prince, but also leading young men of the ruling class. The Portuguese now having Dharmapala in their clutches did not wish to wait till Bhuvaneka Bahu lived his span of life. They hired an assassin and had the King shot on the head while he was quietly walking on the banks of the Kelani river.

Thereupon Dharmapala ascended the throne in AC 1551. He abandoned his Buddhist name and called himself Don John. His queen was baptised as Dona Catherina. Many Sinhalese nobles took the example of the King and became Catholics. As Don John was childless he was persuaded to bequeath his kingdom to the King of Portugal after his death by a gift deed written in 1580. This gift was ratified by his council of Ministers in 1583. King Don John Dharmapala was a mere puppet in the hands of the Portuguese and did not have a free hand in any matter.

This King did everything possible to suppress Buddhism and to promote Catholicism in Ceylon. He divested Buddhist monasteries of their land, and transferred them to the Catholic Church. He built 12 churches for his teachers of the Franciscan Order. These acts helped to drive out Buddhism and its Ministers from the territories of the King of Kotte.

The Buddhist monks who were thus harassed in the low country fled to the hill country and sought refuge under King Vickramabahu of Kandy. This ruler sheltered the monks and treated them with kindness. He founded the two Royal Monasteries, the *Upasatharama*, and the *Asiripaya Viharaya* which are

still flourishing in Kandy. This pious monarch got down a chapter of monks from Burma headed by a Thera called Dhammakitti in 1542, and held a great Upasampada (Senior Ordination) Festival at the Getambe ford, on the river Mahaveli, which is by the present Colombo-Kandy highway.

Mayadunne's son ascended the throne of Sitawaka in 1581 by the name of Rajasinha I. He was a valiant warrior and wished to drive out the Portuguese and their puppet Don John Dharmapala out of Ceylon. He led his armies against the combined forces of these enemies. At the battle of Mulleriyava (1561) he inflicted a crushing defeat on the Portuguese and their puppet. The slaughter was terrible. More than seventeen hundred Portuguese were slain. Now Rajasinha pursued the Portuguese to their Fort in Colombo and made an all out effort to take the Fort. He tried all methods known to him to take the Fort and drive out the Portuguese.

Place names in Colombo like Maligakande and Paranawadiya still commemorate this siege. The lack of a naval fleet foiled Rajasinha's attempts because he could not prevent the Portuguese getting reinforcements from Goa. While he was thus besieging the Fort at Colombo, the Portuguese set up the King of Kandy against him, and Rajasinha led his armies to punish this traitor—Karaliyadde Banda. He was utterly defeated and he fled to the Portuguese for protection. He was promptly baptised as Don Joao, and shortly afterwards he died of a sudden illness. His two children were adopted by the Portuguese. Now Rajasinha was master of both the low country and the up-country kingdoms, and being prejudiced against Buddhism, because it did not teach any forgiveness for parricide (of which he was guilty) he did all he can to destroy Buddhism within his domains. In this he was directed by a South Indian Saivaite who had become his Chaplain. Rajasinha ruled for 11 years.

In 1592 Yamasinha Banda, who had been adopted by the Portuguese

after his father's death referred to above, defeated Rajasinha with the help of the Portuguese and became the King of Kandy to which he was rightly entitled. He had been converted to Catholicism and was called Don Phillip. His ascension was a death blow to Buddhism which had now been driven to the shelter of the Kandyan highlands. During this period there were three kings in Ceylon. 1. Don John Dharma-pala of Kotte—the Portuguese puppet. 2. King Rajasinha of Sitawake. 3. Don Phillip of Kandy. Of these two were Catholics and one was the anti-Buddhist Rajasinha. This was the darkest hour in the history of Buddhism in Ceylon.

At the death of King Don Phillip his son Don John became King of Kandy. At this juncture the darkest hour for Buddhism in Ceylon there emerged a hero—a Sinhalese Prince who had been brought up by the Portuguese and baptized as Don John Konappu Bandara. He distinguished himself for his valour as a soldier, and was highly proficient in the Portuguese language, their methods of warfare, as also in their duplicity and treachery. He had been sent to Goa for some time, and had visited Europe in the company of his adoptors.

He did his admirable somersault in the nick of time, at the hour when it was needed most for the survival of the nation and the faith. He seized the throne of Kandy from Don John, and threw away his miserable Catholicism, and publicly took refuge in the Buddha, Dhamma, and the Sangha, taking the Pancha Sila from the Ven. Ratanalankara of Devanagala. He rallied round him all the leading Sinhalese families who were true to their ancestral faith. He became the defender of the faith for Buddhism at the darkest hour in her history. If he had not done this, the Sinhalese today will not be any more different than the half caste Goanese Indians—who are today proteges of the Vatican imperialism, and faithful Catholics at that.

No Sinhalese who loves his religion and nationality can forget the deed of Prince Konappu Bandara. His memory is as indelible as his rock inscription at Devanagala temple, whereby he donated broad acres to his mentor the Ven. Ratanalan-

kara, who won him back to the true faith of his ancestors.

Buddhism was thus saved from disaster. Don John Konappu Bandara became King Vimala Dharma Surya of Kandy. He earned for himself the mortal enmity of the Portuguese, who never forgave him for serving them with their own coin. In his warfare with the Portuguese his military training under them and his familiarity with their treachery stood him in good stead.

In order to wreak their vengeance the Portuguese Governor de Souza invaded his capital and sacked the city. The Temple of the Tooth was razed to the ground. But Vimala Dharma Surya's armies surrounded them, and at the battle of Danture (1594) he inflicted a crushing defeat on them. Those who escaped slaughter including de Souza surrendered. He taught them the lesson of their lives by severing their limbs and sending them back to Colombo. In 1604 they pitted a monster of cruelty and cannibalism—de Azavedo—against him. Azavedo's armies were defeated and driven back at Balane. Then Azavedo sent five soldiers to assassinate Vimala Dharma. But they were intercepted by the frontier guards at Balane, who promptly slew them.

King Vimala Dharma wished to rehabilitate Buddhism. All Buddhist monks who could not withstand persecution in the low lands had come to the Kandyan country. There, unable to withstand the persecution of Rajasinha, they disrobed themselves. By chance a group of Burmese monks came on pilgrimage to Ceylon. At the sight of these monks, all disrobed monks rallied round them and sought re-ordination now that a Buddhist King was ruling the land. For the establishment of the sasana Vimala Dharma wished to hold a Upasampada Ceremony. But alas, there was no quorum of monks with Senior Ordination to be found in the Island.

The King sent for monks from Burma and obtained a delegation of Elders led by Nandichakka Thera. In 1602 a Senior Ordination Festival was held at the Getambe Ford, with the help of these Elders. Thus Buddhism was rescued from an untimely grave. The King had the Tooth Relic recovered from its hiding place at Pelgamuwa Vihare,

and housed it in the Dalada Maligawa at its present site.

King Vimala Dharma Surya (1594–1604) ranks among the great heroes whose names adorn the pages of Lanka's history. King Dutu Gemunu rescued the nation and the faith from the Tamil invaders. Vijaya Bahu I freed Ceylon from the yoke of the Cholian empire. The Great Parakrama Bahu and Parakrama Bahu VI brought glory and prosperity to the Sinhalese nation. The services rendered by Vimala Dharma Surya are none the less great, in that he rescued the nation and the faith from the mortal grip of a ruthless enemy, whose one object was to enslave the Sinhalese nation, and for which purpose conversion to Roman Catholicism was a *sine qua non*.

It is of such heroes that the celebrated English poet sings in the immortal lines :—

“ How sleep the brave, who sink  
to rest  
By all their country's wishes  
blest  
When spring with dewy fingers  
cold  
Returns to deck their hallowed  
mould,  
She there shall dress a sweeter  
sod,  
Than Fancy's feet have ever  
trod.  
By fairy hands their knell is  
rung  
By forms unseen their dirge is  
sung,  
Their honour comes a pilgrim  
grey  
To bless the turf that wraps  
their clay ;  
And Freedom shall a while  
repair,  
To dwell a weeping hermit  
there.”

# BUDDHISM IN GERMANY

(The Ven. SHANTI BHADRA, Buddhistisches Haus, Berlin), Germany

**P**RIOR to the 17th century nobody seems to have had any knowledge of Buddhism except a few theologians who had read the works of St. Hieronims, a saint of the Christian Church. His knowledge of Buddhism was also nebulous and scratchy. In one of his works he speaks of the miraculous birth of the Buddha. In the 17th century, however, Leibniz of Leipzig, a philosopher of repute, an eminent mathematician, inventor of the infinitesimal calculus and the pioneer in mathematical logic speaks of Buddhism in his famous work "Theodice" with a better knowledge.

A wider knowledge of Buddhism is found in the works of Immanuel Kant, who is generally considered the greatest of the modern philosophers. He was a professor of the Konigsberg University and lived his whole life in Konigsberg in East Prussia. In his books and lectures he speaks of Buddhism in Ceylon, Burma, Tibet and China and draws a very sympathetic and rather accurate picture of the Buddhist monks. He says "They live on the food they beg at the houses and give to the poor what they do not need themselves. They do good to all beings without making any discrimination." The Buddhist doctrine of Kamma and Rebirth appealed to him. He viewed it as a fascinating and attractive doctrine and held the belief that man had to pass through a series of lives before he acquired the necessary experience and qualification to reach the heights of perfection. It is pointed out that at his death bed he confessed to his friend, Hesse, that he firmly believed in rebirth.

Slowly but steadily Buddhist books in translation began to appear in the West in the beginning of the 19th century. Philosophers had a better opportunity of knowing Buddhism better. So we find Schelling and Hegel and later on Nietzsche and others speaking of Buddhism with more understanding. One of the great admirers of Buddhism in Germany was Arthur Schopenhauer.

He says that *Buddhism is the highest religion and one of the greatest lights, not merely for Asia, but for the whole world.* He wrote :

"If I were to take the results of my philosophy as a yard stick for the truth, I would concede to Buddhism the pre-eminence of all religions in the world." Friedrich Nietzsche, a son of a Protestant Pastor and a well-known German philosopher, speaks of Buddhism thus— "*Buddhism is a hundred times more realistic than Christianity.* It has entered upon the inheritance of objectivity and coolly putting problems. It came to life after several hundred years of philosophical development. The notion of "God" is done away with as soon as it appears. Prayer is out of the question. So is asceticism. No categorical imperative. No coercion at all, not even within the monastic community. Hence, it does not challenge to fight against those of different faiths. Its teaching turns against nothing so impressively as against the feeling of revengefulness, animosity and resentment." As against this, this is what he says of Christianity as pointed out by Bertrand Russell in one of his essays. "Christianity is degenerative, full of decaying and excremental elements: its driving force is the revolt of the bungled and botched. This revolt was begun by the Jews, and brought into Christianity by 'Holy epileptics' like St. Paul, who had no honesty. 'The New Testament' is the gospel of a completely ignoble species of 'man'. Christianity is the most fatal and seductive lie that ever existed. No man of note has ever resembled the Christian ideal."

Besides these, many German philosophers and scholars, living and dead, have many points of agreement with the teaching of the Buddha. Some of these are :—

- (1) They deny the existence of a personal God.
- (2) They accept that neither a beginning nor an end of cosmic process could be established.
- (3) They see only a gradual difference in man and animals and so are great advocates in the protection of all animals.
- (4) They do not believe in a permanent immortal soul but accept that rebirth is

possible conditioned by our actions, good and bad.

Among musicians who spoke of Buddhism with great admiration and appreciation was the great German musician and composer, Richard Wagner. He says "*Buddha's teaching is such a grand view of life that every other must seem small when compared to it.* The philosopher with his deepest thoughts, the scientist with his largest results, the artist with his most extravagant imagination, the man with the most open heart for everything that breathes and suffers, they all find unlimited abode in this wonderful and incomparable conception." Another musician of note who turned a monk and spent the better part of his life in learning and translating the Buddhist teachings into German was the Ven. Gnanatiloka Maha Thera. He was the first German to become a bhikkhu. He was born in Wiesbaden in West Germany and went to Ceylon in 1903. There he founded the world-famous Island Hermitage for Western Buddhists to learn and above all live the Dhamma. The purpose of this hermitage was to make the dhamma living realities in the life of man, to make the way of life taught by the Buddha practical and not to take it as something for scholars or simply to think of it as a way of talking and sermonising, as some have conveniently and complacently taken it to be. He has translated most of the Pali Buddhist books into German and his last great work was Visuddhimagga in German. He died two years ago in Ceylon and a grateful nation came in their thousands to pay him the last respects. Though he is dead his name lives in all Buddhist countries and the Hermitage he founded is open to all Westerners who wish to find peace and quietitude of heart.

One other German who had turned many Western minds towards the teaching of the Buddha and made his name immortal by his works on Buddhism is Dr. Paul Dahlke. He studied Buddhism and Pali in Ceylon for a number of years and later built the Buddhistisches Haus in Berlin. This temple with an Oriental setting was built on the most

picturesque part of Berlin called Frohnau. The temple garden is nearly four acres in extent and the temple stands on a hillock. The aim of the doctor in building this temple was to give an opportunity to those busy in life short spells of quiet retreat. In this garden he also built a self-contained meditation cell and named it the Ceylon House as a mark of respect for Ceylon, for Ceylon had preserved the original teachings of the Buddha in all its pristine glory. His books and articles show a depth of understanding of the Dhamma that they will be classed as classics in time to come.

However, after his death the Buddhist House was not well-managed and the Buddhist activities were not continued. Then the war intervened. Its grandeur and Buddhist "look" disappeared. Refugees had occupied it for a number of years and gradually it went to decay. The German Dharmaduta Society of Ceylon has now purchased it and has, in spite of difficulties been able to put it into ship-shape. Now it is again agog with Buddhist activities. Hundreds of visitors, especially in Summer call in at the place to know something of Buddhism. It is hoped that in future it will be the live-centre of pure Buddhism in the West.

It is no wonder that with such a background Germany is daily gaining ground in the cause of Buddhism. Now there are Buddhist groups in almost every city and town in Germany. The study of Pali is becoming widespread and the output of Buddhist translations and books are considerable. Schools, colleges and universities are taking a great interest in studying the life and teachings of the Buddha. It can now be said with a certain measure of assurance that the thinking people of Germany are turning to the Buddha with appreciation, admiration and reverence.

### WHAT THE BUDDHA TAUGHT

**T**HE latest book by Walpola Rahula Thera very appropriately entitled "What the Buddha Taught" and published by Gordon Fraser Gallery Ltd. (8/6d) contains a lucid exposition of the essential doctrines of Buddhism.

At a time when so many misconceptions are current about Buddhism and when so many woolly ideas and so many mythical and even fantastic notions have been built round the Buddha, this book provides the means to everybody to understand what Buddhism actually is and what the Buddha actually taught.

It shows that Buddhism is a philosophy which demands not blind faith but a conviction gained and confirmed by one's

own investigation and examination, and by one's own earnest reflection.

The chapters dealing with the Four Noble Truths written in simple and direct language show that the Buddha's doctrines are based not on the Will of an incomprehensible God-Creator or upon supernatural revelation but on the natural constitution of the world and of life as experienced by us.

The luminous exposition of the difficult doctrine of Anatta which is the central feature of the Buddha's teaching, will help the intelligent reader to understand how the Atman superstition, so common all over the world, corresponds to man's habitual egotism in practical life, and how the illusion that there is an imperishable mysterious entity called the soul grew from man's vanity.

The author's observations on "The World Today" contained in the last chapter where he addresses himself to the modern man, show how erring man is obscured by earthly delusion and how moral perfection can be attained even by the ordinary man by the simple exercise of the ethics laid down by the Master, without relying on mystical beliefs or supernatural aid.

This rational, humanist and scientific account of what the Buddha did actually teach will dispel many of the doubts, prejudices and illusions both in the East and West, particularly in the West where earnest students of Buddhism are now bewildered by the Mumbo Jumbo known as "Zen Buddhism" and by certain other novel theories of distinguished men.

H. A. C. W.

## S. W. R. D. BANDARANAIKE

**M**R. Bandaranaike has gone in the plenitude of his powers, in the noon-tide of his popularity, at a time when this little nation can ill-afford to lose the splendid gifts which Nature had given him.

The world has bowed its head in homage to that fine and gracious spirit who for a generation represented the aims and aspirations of his people.

When the last word of praise has been uttered, when the last criticism or disparagement has been made, Mr. Bandaranaike will be found to belong to that small category of public men who will grow and grow in stature, as they recede further and further into history.

He seems to have summed up in himself the qualities of all his predecessors. To the vision and swift instinct of D. S. Senanayake, the dignity and patience of Dudley Senanayake, the courage and daring of John Kotelawala he added the fire of his own genius. He was more free from the smaller vices of jealousy and envy

than any contemporary of similar eminence. His generosity was as unflagging as his wit. His talk was gay and vivacious. It poured out fresh from the mint, bright and scintillating, idea chasing idea without a note of malice.

Though his shafts were invariably poisoned he bore no malice to any man and was generous even to his political foes.

From the House of Parliament where he was the best graced actor he has passed away. Since then many claims have been made for him, some good, others wildly extravagant.

Whatever Bandaranaike was "NOT" he was a Buddhist who had imbibed the true spirit of the "Dhamma". Even when mortally wounded, he asked that compassion be shown to the "foolish man" who had fired shots into him.

That appeal is destined to be remembered for all time, for no man made a nobler appeal. It was a Christ-like utterance, the finest manifestation of the spirit

of Buddhism, worthy of the Head of a Buddhist country. This *last* utterance shows that he was victorious in Death for he almost seemed to ask:

"O Death, where is thy sting?  
O Grave, where is thy victory?"

At the moment Abraham Lincoln passed away from the wounds inflicted by an assassin, a representative American said: "Now he belongs to the ages." Well might the people of this country say: "Bandaranaike belongs not to this country or that, not to this Party or that. He belongs to the ages."

His death in the midst of life illustrates the truth of the famous observation made by Edmund Burke in equally tragic circumstances:

"What shadows we are!  
What shadows we pursue!"

H. A. C. WICKREMERATNE.

St. James',  
Kandy.



# LETTERS TO THE EDITOR

## BUDDHISM AND YOGA

MAY I with all humility tell your contributor of the article with the above caption, which appeared in the October issue of *The Buddhist*, that it was never the intention of "the learned and much respected Maha Nayaka Thera of Vajiraramaya" either "to expect a battle of books" or to enter "a battle royal" as may be clearly seen in the penultimate paragraph of his article on: "Is it possible to become a stream enterer without Jhana?"

The Dhamma should not be twisted to suit the particular idiosyncracies of individuals, as is clearly seen to an unbiased reader of the article in question. "The strict letter of the law" has to be adhered to, and gross misinterpretations of the Good Law cannot be allowed to go unchallenged.

In the Maha Satipatthana Sutta the Buddha defines *Sammā Samādhi* (Right Concentration) as the four Jhanas—thus: "And what bhikkhus is right concentration? Herein, O bhikkhus, a brother, aloof from sensuous appetites, aloof from evil ideas, enters into and abides in the First Jhana, where there is cogitation and deliberation which is born of solitude and is full of joy and ease. Suppressing cogitation and deliberation, he enters into and abides in the Second Jhana which is self-evoked, born of concentration full of joy and ease, in that, set free from cogitation and deliberation, the mind grows calm and sure, dwelling on high. And further, disenchanted with joy, he abides calmly contemplative while mindful and self-possessed, he feels in his body that ease whereof Aryans declare: "He that is calmly contemplative and aware, he dwelleth at ease." So does he enter into and abide in the Third Jhana. And further: by putting aside ease and by putting aside malaise, by the passing away of the happiness and of the melancholy he used to feel, he enters into and abides in the Fourth Jhana, rapture of utter purity of mindfulness and equanimity, wherein neither ease is felt nor any ill. This is what is called right concentration?" (*Adapted from the Dialogues of the Buddha—T. W. Rhys Davids*).

These are the words of the Buddha—clear and unequivocal. There is no mysticism, no painful and futile yogi exercises. The only essential qualification is to establish oneself firmly and truly on *Sīla* (Virtue).

Now as an ardent and wise bhikkhu (*ātāpi nipako bhikkhu*) possessed of this concentrated mind purified by equanimity and mindfulness, (*uppekkha Sati parisuddhi*) he succeeds by intuitive wisdom (*Paññā*) to understand things as they really are. (The Buddha says: one who is unified of mind sees things as they are). He eliminates, for all time, ego-consciousness (*sakkāya diṭṭhi*), scepticism (*vicikicchā*) and belief in ritual and ceremonies (*silabbata parāmāsa*). He is now a stream-winner. This achievement is the crowning glory of his indefatigable efforts in pursuing the Noble Eight-fold

Path, ending with *Sammā Samādhi*. *Nibbāna* is within reach. He is liberated from the four states of woe, and is not stained with the six weighty crimes. If he fails to attain *Nibbāna* in this very existence, the most he will be born is seven times, and that in states of weal.

Your learned contributor accuses the Venerable Buddhaghosa Thera for trying "to graft yoga on to Buddhism" on the ground that he knew the yoga sūtras of Patañjali by heart. He quotes the Mahāvamsa (?) as his authority. The Culavamsa speaks of Buddhaghosa's knowledge of Patañjali, and also mentions the fact that the Maha Vihara authorities tested him before he compiled his masterpiece—the *Visuddhimagga*—and finally approved it. Reading through the pages of the *Visuddhimagga* one comes across several explanatory notes, such as: this is the *Dhamma*, but this is what certain others say.

There is yet another serious misinterpretation of the term *Sati*. The writer equates *Sati* with memory, and he uses this meaning right through his article, thereby damaging the pure texture of the Buddha's teaching. *Sati* is Mindfulness when it is used in the context of Deliverance from Ill, based on *Sīla* (Virtue), *Samādhi* (Concentration) and *Paññā* (Wisdom). (I may tell the writer that one of the functions of *Sati*—Mindfulness—is to avoid persons with confused minds.) *Sati* is likened to a charioteer, who ties his oxen to the yoke, lubricates the axle-ends and drives the oxen controlling them gently. Of the five faculties (*pañcendriya*) the faculty of mindfulness (*Satindriyam*) holds the balance of power. "It is the regulator of the mind, its support and resort. It is to mindfulness that the mind turns for refuge in every state of uneven functioning of the mind, and it is principally through mindfulness that evenness is imparted to the working of the other four faculties." (Ven. Soma Thera, "The Bosat"—August, 1959). It is Mindfulness which the Buddha referred to in His last words: "*Vaya Dhammā Saṅkhārā Appamādena Sampādettha*." All things are transient, work out your deliverance with heedfulness.

And, what then is memory? It is (*anussati*) which is calling to mind, (*patissati*) which is remembering and (*dhāranatā*) which is bearing in mind. It is likened to the Treasurer of a King, whose duty is to give the King a detailed account of the royal possessions day in day out.

Colombo.

T. H. PERERA.

## DEVA WORSHIP

### I.

IT is most timely that some of your readers have drawn forcible attention to practices that are fast undermining the Buddhist religion in this country. This may seem paradoxical applied to a teaching that has stood the test of time and science, but it must be admitted that man being what he is it is easy to make him stray from the correct path by luring him with material benefits.

The early connexions of our Sinhalese people with Hindu customs and ceremonies are still playing havoc with our religion.

M. D. JAYASEKERA.

Galle.

### II.

ANSWER to prayer is purely a coincidence, and if our Buddhists only realise this plain truth they will not stultify themselves by praying to a God or godlings. Those who encourage Deva Worship are a set of racketeers who earn a questionable living by instilling fear into a gullible public.

Why don't our bhikkhus drive home forcibly to their congregations the utter futility of prayer.

EUSTACE N. PERERA.

Wellawatte.

### III.

WHEN prime ministers and aspirants to prime ministership, when ministers and those who hope to be in the Cabinet vie with one another, and mind you, they are Buddhists they will tell you, to apply "holy ash" on their forehead, break coconuts on rocks opposite a kovil, partake of *prasad*, what can you expect of a poor illiterate villager who in distress mutters a prayer, wraps a coin in a piece of cloth and ties it to a bed post promising if his prayer is answered to offer seven trays of flowers, light seven lamps, a camouflage of a figure for a figure and a dozen other things, cheating the god or gods in the process of the bribe.

R. C. MAHASENA.

Galle Road,  
Colombo 4.

## LUCKNOW BUDDHA DHAMMA PRACHARAKA FUND

AN event of consequence and of great importance to the Buddhist world was the re-discovery of Buddhism by the Indian people in recent times commencing with the Buddha Jayanthi year 1956. The number of new converts who have accepted the guidance of the Trivandratne are said to number over a million. There is a dearth of preachers and facilities for teaching.

It would be a pity if this multitude which has embraced the religion with enthusiasm and is eager to learn, cannot be taught the true religion and will be constrained to adopt false ideas of the Buddhist doctrines.

It is now both the task and a privilege of the Buddhists to help these new initiates and this can be done by assisting the propagation of the Dhamma by issue of suitable publications, mainly in Hindi, and by lectures and sermons by competent persons mainly Buddhist priests conversant in Hindi.

A local committee under the patronage of the Ven'ble Madihe Pannasiha Mahanayake, of Vajirarama Vihara, and the Ven'ble Medagoda Dhammajothi Nayake

There has therefore been formed to collect funds for the propagation of the Dhamma among the new initiates in the Utter Pradesh, India. The collected funds are to be placed at the disposal of the Rev. Galagedera Prajnananda, Bhikkhu-in-charge of the Lucknow Buddhist Vihara through the Mahabodhi Society of India to be utilised for publications and for travelling expenses, etc. of the preachers. I may add that this venture has the blessings of the General Secretary of the Maha Bodhi Society of India.

The Fund Committee appeals to all Buddhists to forward their contributions large or small to the Hony. Treasurer, Mr. Gamini N. Jayasuriya, C/o. H. Don Carolis & Sons, Ltd., Keyzer Steret, Colombo.

P. G. SENEVIRATNE,  
*Hony. Joint Secretary,*

Lucknow Buddha Dhamma  
Pracharaka Fund Committee.

Manning Town,  
Colombo.

### NOTICE TO CORRESPONDENTS

*J. Samarajeeva, 231, Cotta Road, Borella.* You have without acknowledgment used a whole paragraph of 16 lines (with two footnotes), which consists of more than 160 words, written by Kosambi Dharmānanda in his preface (Pp. xiii and xiv) to the Visuddhi Magga of Buddhagoshācāriya, edited by H. C. Warren, and revised by Kosambi Dharmananda (Harvard University Press). The passage begins with "Of Patañjali, or any northern tradition", and ends with "fruitless stories".

Your views on ānāpānasati, and samathavipassanā, are also like Mr. Jayasinghe's, private, esoteric, and unsupported by canonical texts on which a scientific understanding of the Dhamma ultimately depends. You say that "Buddhagosa on the persuasions and citations(?) of some monks of Mahavihara introduced in his canonical works(?) some atheravadic views (*vide* 'Paramatthajotika'—the stanzas based on the construction of Uddesika Chaityas and the like)."

How is the reference to the construction of cetiyas objectionable in a Theravadin commentary?

You say that the Buddha emphatically says, "Idhekaṃ vuttappakāraṃ samthaṃ anuppādetvā" and so forth. Unfortunately for you they are not the Buddha's words but the words of the Dhammadāyāda Sutta Commentary, (P.T.S. Ed. Pāṇāsaṣṭi, Vol. I, p. 108) written by the Ven. Buddhagosa Thera, whom you try to belittle. This shows that you have not been able to discriminate between a text and a commentary. For a discussion of this passage read Buruma Bhāvanā Vivecanaya, Colombo, 1959, by the Ven. Paṇḍita Weligama Nāparatana Thera.—*Editor, The Buddhist.*

**Friends in Calcutta, Gaya, Varanasi, Lucknow, Sanchi**—Please send your news letter early.

### GENERAL

Please do not type on both sides of the paper; (b) type double space; (c) if you write, do not scribble—your writing should be legible; (d) above all, do not crib.—*Editor.*

## NEWS AND NOTES

### DHARMAPALA DAY IN INDIA

**P**RESIDING over a public meeting held at the Maha Bodhi Hall, College Square, Calcutta, September, 1959, under the auspices of the Maha Bodhi Society, Mr. K. Phakayawathi, Consul General for Thailand, paid a glowing tribute to the memory of the late Ven. Anagarika Dharmapala and Mrs. E. Foster, pioneers of Buddhist revival in India. He said, "Every Buddhist, nay every Indian, has to be grateful to the Ven. Dharmapala, the selfless Buddhist leader from Ceylon who gave up his home and kinsfolk in order to live, and work in India."

Mr. Phakayawathi further said: "The late Ven. Dharmapala was born at a time when Buddhism was declining in his birthplace, Ceylon. In India it had completely disappeared except in a few border areas where it was lingering precariously. Buddhists in Ceylon, due to foreign influences, were fast forgetting their great heritage. It was at this critical juncture that this lion-hearted champion of Buddhism saw the light of day. He seems to have been born with a mission and, in spite of various influences which tried to keep him confined to worldly pursuits, he broke away and dedicated himself to the great task of

giving new life to his countrymen and making them realise the greatness of the Buddha Dhamma which due to Western influence, many of them were abandoning.

The other speakers were Sri Mriganka Mohan Sur, M.P., who was the Chief Guest Sri Keshab Chandra Gupta, Advocate, Mahapandita Rahula Sankrtyayana, the Hon. Mr. Justice P. K. Sarkar, Sri H. B. Barua, Sri D. Valisinha and Miss Rekha Talukdar. A poem specially written for the occasion by Sri Gupta was read by Miss Nilima Barua, of the Maha Bodhi Sunday School.—*Cor.*

Other speakers were the Ven. Bhikkhu Dharmarakshita, Mr. I. Palipahana and Prof. Jagannath Upadhyaya of the Sanskrit University, and the Ven. M. Sangharatana Thera.

Earlier in the day "Dana" was offered to the bhikkhus and in the night the Vihara and the Bodhi Tree were illuminated.—*Cor.*

### IN BUDDHA GAYA

**D**HARMAPALA Day was celebrated in Budh-Gaya with a meeting over which the Ven. Nilwakke Somananda Thera presided. The Ven. M. Nandasara Thera briefly outlined the life and work of Anagarika Dharmapala. Other speakers were: the Ven. M. Sasanadhaja Thera and Mr. H. D. Sirisena, Mrs. T. E. T. Peiris, and Mr. Gauri Shanker Prasad.—*Cor.*

**T**HE Ven. K. Seevali Thera of Buddha Gaya has passed the M.A. Examination of the Bihar University.—*Cor.*

### AT SARNATH

**G**REAT men never follow the beaten path. Every great man discovers his own path to remove the ills that pervade the world." These were the observations made by the Ven. Bhikkhu Jagadish Kashyap, Head of the Pali Department, Sanskrit University, Varanasi during the course of his presidential address at a meeting held in the Mulagandha Kuti Vihara hall to celebrate the Dharmapala Day.

# COLOMBO Y. M. B. A. NEWS

## LIGHT OF ASIA CONTEST

The Finals of the Annual Light of Asia Elocution Contest of the Colombo Y.M.B.A., held on October 24, 1959, resulted as follows :—

**Junior Boys.**—(1) Mahinda D. de Lanerolle, Ananda College; (2) A. L. M. Hasshim, Zahira College; (3) Lal Kumar Jayantha de Silva, Ananda College.

**Junior Girls.**—(1) Vasundara Jayasooriya, Visakha Vidyalaya; (2) Nalini Weerakoon, Visakha Vidyalaya; (3) Anoma de Silva, Visakha Vidyalaya.

**Senior Boys.**—(1) Kumar de Silva, Wendy Whatmore School of Speech and Drama; (2) Roy Dias, Private.

**Senior Girls.**—(1) Lorraine Vanderwall, Wendy Whatmore School of Speech and Drama; (2) Sirimavo de Silva, Visakha Vidyalaya; (3) Nilika Soysa, Visakha Vidyalaya.

The Hon. Sir Cyril de Soysa, who distributed the prizes, promised to present gold medals for the winners in the Senior Boys' and Senior Girls' sections next year.

**Notice to Members.** We shall at all times be glad to receive for publication short news items regarding our members.

## FORT BUILDING FUND

The following contributions are acknowledged :—

Mr. N. J. V. Cooray Rs. 2,500; Mr. L. S. Lekamwasam Rs. 15; Messrs. Wijesiri Stores Rs. 44; Mr. H. W. Amarasuriya Rs. 1,000; Mr. Siri Perera Rs. 1,000.

## URGENT APPEAL

Have you sent in your contribution to the Fort Building?

Funds are urgently needed. The early completion of the building depends on your help.

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ඉහත සඳහන් ඉරු දිනයන්හි උදේ 9 සිට 10 දක්වා තරුණ බෞද්ධ සමිති ශාලාවේදී මෙම ධර්මදේශනා පවත්වනු ලැබේ.

## වාර්ෂික ප්‍රාථමික පුනේශාන් සවස

අප සංගමයේ පරලෝඤාපත් සාමාජික හවතුන් සිහිතිරීම සහ පින් පැමිණ වීම පිණිස පැවැත්වෙන වාර්ෂික පුනේශාන් සවස නොවැම්බර් මස 14 වැනි සැනි දින රාත්‍රී 9 සිට ශ්‍රී ලංකා විද්‍යාදාය මහා විශ්ව විද්‍යාලයේ ප්‍රමුඛාවාසී ගෞරවනීය පණ්ඩිත පලන් නොරුවේ විමලධම්ම නායක මාහිමියාණන්ගේ අනුශාසකත්වයෙන් සඵ රාත්‍රික පිරිත් දේශනාවක් පැවැත්වීමෙන්ද; පසුදින උදේ 7 ට මහා සංඝඝාචනන්සේ විෂයයෙහි හිල් දනය පිළිගැන්වීමෙන් ද; උදේ 9 සිට 10 දක්වා භිනට්ගල ධම්මාලෝක හිමිපාණන් විසින් ධර්ම දේශනයක් පැවැත්වීමෙන්ද දවල් 11 ට මහා සංඝඝාචනන්සේ විෂයයෙහි සපිරිකර සංඝගත

## NEW MEMBERS

**5.10.59 :** D. G. Abeywickreme, Annasiwatte Estate, Mankada Road, Kadawata.

**19.10.59 :** I. A. Fernando, 199, Veluwana Road, Colombo 9; J. S. Munasinghe, 109, Dhawalasinharana Mawata, Colombo 15; G. S. Fernando, 124, Barnes Place, Colombo 7; H. Rodrigo, Law Library, Colombo 12; C. de S. Jayaratne, 14, Campbell Avenue, Colombo.

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