

THE BUDDHIST

(Organ of the Colombo Young Men's Buddhist Association)

"SĪLA PANNĀNATO JAYAM"



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Editor: D. N. W. de SILVA

Assistant: Dr. A. D. P. JAYATILAKA

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Editorial

PHYSICIAN, HEAL THYSELF

THE charge has often been made that Roman Catholics in this country as in every other, are the victims of divided loyalties; that their primary allegiance is to the Holy See at Rome and that their allegiance to the country of their birth is secondary and of relatively small importance. This charge has always been repelled by the Roman Catholic Hierarchy in Ceylon with a semblance of patriotism. "We yield to none in our devotion to Lanka and in our solicitude for the welfare of our people," are words that have come so often from His Grace the Archbishop's lips that we are familiar with them.

To what extent the charge against the Roman Catholics is well or ill founded has been recently revealed in their attitude towards the "Schools Take Over." In the interview the Roman Catholic Bishops had with the Prime Minister they unwittingly let the cat out of the bag. To the solemn assurances given by the Prime Minister and her ministers that the Catholics had nothing to fear from the proposed legislation

and that Catholic as **distinct from even Christian education** would be provided in all State schools, they re-acted with this alarming plea: "Madam, we are not satisfied with education in these schools. What we want is a Catholic atmosphere in which the children entrusted to us can be reared in a manner that will suitably equip them for the glorious eternal life hereafter."

One would have thought that the modern Bishops at least of this country would have even slightly resiled from the indefensible position taken up by Pope Pius XI in his famous Encyclical when he claimed that "All education belongs pre-eminently to the Church by reason of a double-title in the supernatural order conferred exclusively upon her by God himself, absolutely superior, therefore, to any other title. By necessary consequence the Holy Church is independent of any sort of earthly powers as well in the origin as in the exercise of her mission as Educator." So here are Bishops who whilst claiming to be independent of all earthly powers"

in the matter of education frantically appealing to the Prime Minister to save this fair country from the machination of Marxists and the Muslim Education Minister.

"Do not deny to the free parents of this country the right to choose schools for their children. That is a democratic right which Badduideen Mahmud is seeking to take away by means of this measure to assert yourself and save the grand edifice of education which we have laboriously built for over two hundred years from crumbling to pieces". All these pathetic appeals for fair-play are made strangely enough in the name of Democracy. May we ask the Bishops one simple question: "Does a single Catholic parent enjoy this right which you so eloquently claim for the generality of parents? Why this double-tongued talk? Why not be intellectually honest to say "We want this system of education to continue because it has proved to be an efficient vehicle for the conversion of the nation to the teachings of the Vatican."

Such intellectual honesty is perhaps too much to expect from a far-flung organisation which subscribes to the machiavellian theory that the end justifies the means. May we in all humility say to His Grace the Archbishop: "Physician, Heal Thyself". We salute our Prime Minister and the Minister of Education for seeing through the casuistry of this double talk and rejecting out of hand the demands of the Catholic Bishops.

We are however rather perturbed by certain concessions the Minister

is apparently planning to give. The Education Minister is wise enough and experienced enough to understand that no concessions can satisfy the reactionaries in our midst, whether they be Catholics, disgruntled U.N.P. men or renegades like Dahanayake, Jayewardene or Kularatne who are prepared to eat in 1960 their own words of wisdom uttered only in 1947 or 1948.

The Minister will find that the more he concedes to re-actionaries the more fantastic will become their demands. We consider it our duty

to point out to the Minister that expedition in the matter of piloting the Bill through Parliament is not enough, that certain safeguards should be devised to prevent the enemies of the people masquerading as educationists from wrecking the national scheme of education.

We trust the Minister will not weaken in his resolve, despite the campaign carried on against him by the spineless or the weak-bellied or by those who have a wide repertoire of crime to fall back on at the hour of need—kidnapping, arson or even murder.

DO YOU KNOW?

(By His Excellency U KYIN, Ambassador of Burma in Moscow)

DO you know the teachings of the Buddha? As given in the Dhammapada they are simply -

"Sabha pāpassa akaranam
Kusalassa upasampada
Sa citta pariyodhapanam
Etam Buddhāna sasanam"

To abstain from all evil,
To do what is good,
To purify one's own mind,
This is the teaching of all the Buddhas.

It sounds simple enough and yet it is so difficult to practise. In the first place, we should understand that "Buddhism" is not a religion as such, because it has no centre in God as is the case with all other religions. Strictly speaking Buddhism is a system of philosophy co-ordinated with a code of morality, physical and mental. The goal in view is "Extinction of Suffering and Death".

Buddhism teaches that life is a struggle and that life is suffering. Birth is suffering, old age is suffering, and death is suffering. The influence of sensuality is however so strong in mankind that they are normally apt to forget themselves and forget what they have to pay therefore. Just think for a moment how life exists in the pre-natal period; how from the moment of birth the child

has to struggle for existence; what preparations he has to make to face life; what as a man he has to struggle till he breathes his last. And yet we often hear such little pleasantries. "How do you enjoy it? Wonderful, I enjoy it immensely whereas, one should say "I suffer greatly." Do you think that we diplomats enjoy all the parties and receptions we attend daily? Do you also think that we enjoy going to the Vnukovo every now and then and stand there in the rain or in the snow to welcome a visiting V.I.P.? These are petty little instances closest to us. But, if you minutely examine your daily activities from morn till night you will find them to be a series of sufferings rather than a row of enjoyment. This is what in Buddhism is called "The Truth of Suffering."

The Buddha discovered four Noble Truths. They are—

- (1) Truth of Suffering,
- (2) Truth of Origin of Suffering,
- (3) Truth of Extinction of Suffering,
- (4) Truth of the Path leading to the Extinction of Suffering.

The Buddha shared with men those aspects of his experience and discoveries which can be expressed

in words. The state of the Buddha's enlightenment, however, is beyond definition and description. The Buddha refused to speculate on the nature of transcendent reality. Each of us has to follow in the footsteps of the Buddha who blazed the path. Each individual has to attain the experience by his own individual effort. Only when the individual himself experiences enlightenment, he is said to know the truth or be enlightened. He is then freed from the shackles of earth-bound existence and becomes divine.

(In a talk to a meeting of Buddhists in Moscow.)

SINHALESE VERSE CONTEST

THE Sinhalese Verse Contest for students which has been an annual activity of our Association since 1943, takes place this month.

Nearly 200 candidates are participating in the contest and about Rs. 500/- will be required to meet the cost of prizes.

Any contributions you may wish to make will be greatly appreciated.

All donations should be addressed to the Hony. Treasurer, Y.M.B.A. Colombo.

WISDOM WITHOUT A PERSONAL GOD

By Lt.Col. E. F. J. PAYNE

ENLIGHTENMENT in the Buddhist sense is not to be understood as a miraculous or mystic occurrence caused by the influence of extramundane divine powers, but that direct apprehension of the truth, that intuitive penetration into the true nature of things. As Schopenhauer says in chapter 47 of the second volume of his chief work: "The most excellent character can be found even with a weak understanding; moreover the excitement of our sympathy is not accompanied by any exertion of our intellect. On the contrary, it seems that the required penetration of the principle of individuation would be present in everyone if his *will* were not opposed to it."

On the subject of morality and the virtue of compassion, Schopenhauer is wholly in agreement with Buddhism. The subject is fully discussed in his admirable essay *On the Basis of Morality*, where he says: "Nothing shocks our moral feelings so deeply as does cruelty. We can forgive every other crime, but not cruelty. The reason for this is that cruelty is the very opposite of compassion." Again in the same work he says: "Boundless compassion for all living beings is the firmest and surest guarantee of pure moral conduct and needs no casuistry. Whoever is imbued with it will assuredly injure no one, will wrong no one, will encroach on no one's rights; on the contrary, he will be lenient and patient with everyone, will forgive everyone, will help everyone as much as he can, and all his actions will bear the stamp of justice, philanthropy, and loving kindness. On the other hand, if we try to say: 'This person is virtuous but knows no compassion', or 'he is an unjust and malicious person, yet he is very compassionate', the contradiction is noticeable.—Tastes may differ, but I know of no finer prayer than the one with which old Indian dramas end. . . . The Indian prayer runs: 'May all living beings remain free from pain'. Another passage of the same work is as follows: "For rain is to fire what compassion is to anger. Therefore, whoever would fain have nothing to regret, should note the following advice. When he

is inflamed with anger and is thinking of doing another person a grave injury, let him vividly picture it in his mind, as though he had already done it. He would then see him struggle with mental and physical pain, or with misery and distress and would have to say to himself: 'This is my work.' If anything is able to assuage his wrath, then this can. For compassion is the true antidote for anger, and by practising this artifice on ourselves, we anticipate while there is still time." Here we are reminded of the well known Buddhist dictum that hatred is never cured by hatred.

Schopenhauer's attitude to animals is wholly in harmony with the Buddhist's. I will quote here only a couple of passages in support of this. In the *Basis of Morality* he says that "the morality of Christianity has no consideration for animals, and this is a defect which is better admitted than perpetuated. This is all the more surprising as this morality in other respects shows the closest agreement with that of Brahmanism and Buddhism, being merely less strongly expressed and not carried to the last extremity." Here, of course, Schopenhauer had in mind the ascetic and pessimistic Christianity of the New Testament, not the optimistic Jewish teaching of the Old. He goes on to say that "compassion for animals is so intimately connected with goodness of character, that it may be confidently asserted that whoever is cruel to animals cannot be a good man."

In his work of miscellaneous essays entitled *Parerga and Paralipomena*, volume 2, page 177, he makes the following remarks: "Another fundamental defect of Christianity to be mentioned in this connexion, a defect which is not to be explained away, and which daily manifests its deplorable consequences, is that it has most unnaturally separated man from the animal world, to which he nevertheless essentially belongs. It now wishes to accept man quite by himself, and regards animals positively as things, whereas Brahmanism and Buddhism, faithful to truth, definitely recognize the evident kinship of man with the whole of

nature in general and with the animals in particular, and represent him, by metempsychosis and otherwise, as being closely connected with the animal world. The important part played generally by animals in Brahmanism and Buddhism compared with their total nullity in Jewish Christianity, pronounces sentence on the latter in respect of perfection, however much we in Europe may be accustomed to such an absurdity. . . . Whenever a Brahman or Buddhist has a piece of personal good fortune, he does not proceed to rattle off a *Te Deum*, but goes to the market and buys birds, in order to open their cages at the city gates. . . . It might truly be said that men are the devils of this earth and the animals the tortured souls. . . . With the Hindus and Buddhists, the Mahavakya 'tat tvam asi' (this art thou) applies and is always expressed over every animal, in order that we may have before us the identity of his inner nature and ours as a guide to our conduct."

The doctrine of rebirth and metempsychosis is fully dealt with by Schopenhauer in his works, but I will cite only one passage from chapter 41 of the second volume of his chief work (*The World as Will and Representation*). He says: "The proper and, so to speak, esoteric doctrine of Buddhism, as we have come to know it through the most recent researches, also agrees with this view, since it teaches not metempsychosis, but a peculiar palingenesis, resting on a moral basis, which it expounds and explains with great depth of thought. . . . Yet for the great mass of Buddhists, this doctrine is too subtle; therefore plain metempsychosis is preached to them as a comprehensible substitute. . . . Thus we find the doctrine of metempsychosis springing from the very earliest and noblest ages of the human race, always world-wide, as the belief of the great majority of the human race, in fact really as the doctrine of all religions with the exception of Judaism and of the two religions that have come from this. . . . We find this doctrine in its subtlest form and coming nearest to the truth in Buddhism."

Death is a matter of the greatest concern and of all-absorbing interest to us. It is the real inspiring genius of philosophy and religion, and for this reason Socrates defined philosophy as a preparation for death. Indeed it is safe to say that, if there were no death, there would be no occasion for religion or philosophy. For thousands of years philosophers and religious teachers have pondered over this subject and have tried to look behind the curtain of death in order to discover whether there is any life at all after we have lost the consciousness of our present life.

Is death the real awakening from the dream of life, or is it the beginning of an eternal sleep? This question of life after death has been explored by the priests of every religion, particularly of those religions that are based on theism. As usual Buddhism offers great consolation to those who are afflicted by the fear of death and the subject is intimately associated with the profound doctrine of karma and rebirth. To the Buddhist death does not mean annihilation, still less deliverance or consummation, but merely a transition from one perishable form to another. Whoever finds satisfaction in life may be confident that no god or devil can deprive him of it. Here we are reminded of Schopenhauer's profound statement that life is assured to the will-to-live. Our fate depends solely on our true nature, on our will, for which there are always in prospect innumerable rebirths.

It is in these that we shall reap the fruits of our good and evil deeds. Schopenhauer has devoted a long chapter in the second volume of his chief work to this important subject, which he has treated entirely from the Buddhist point of view. Thus he says: "Brahmanism and Buddhism quite consistently with a continued existence after death, have an existence before birth, and the purpose of this life is to atone for the guilt of that previous existence." Schopenhauer is at great pains to point out the absurdity of those systems that hold that we are created out of nothing and then have an eternal life in front of us.

When we take into consideration the difficulty of becoming acquainted with Indian philosophies and reli-

gions a hundred years ago, we have to admit that Schopenhauer was exceedingly well informed particularly about Buddhism. A long footnote in his work *On the Will in Nature* contains an impressive list of works on Buddhism, which showed that he had read on the subject works by English, French, and German authors. One is the more astonished at such an achievement, when it is remembered that in the middle of the last century Frankfurt, where he lived more or less as a recluse for nearly thirty years, was a city of commercial rather than cultural interests. It was certainly the last place in Europe that would appeal to an orientalist. In his day, Schopenhauer was undoubtedly one of the greatest lay Buddhists in the West. One of his most cherished possessions was a Tibetan statue of Buddha in bronze, which had been given to him by a friend in 1856. It may be an idle though interesting speculation to reflect on what this great thinker would have given to the world, had he been in possession of the wonderful translations that have been made from the Pali Scriptures by English, American, and German scholars since his death a hundred years ago.

The immense strides made in the last few decades by practically every branch of science have made the position of religions with a theistic foundation more and more precarious; and there is little doubt that, notwithstanding their vociferous propaganda to the contrary, these religions will continue to lose their grip on the laity. Dean Inge, one of the most daring and original thinkers in the Church of England, called for a drastic overhaul and fundamental revision of the Christian teaching, but it is almost certain that no such reforms will ever be undertaken, and even if they were, it is difficult to see how a teaching could be evolved which would not contain an incredible myth and which could effect the impossible by reconciling the colossal evil in the world with an all-wise and almighty Creator. No amount of sophistry will ever attract the intelligent and thinking layman back into the fold of the faithful.

Unfortunately in the West thousands of laymen have deserted Christianity but have taken refuge in materialism which was severely

condemned by Schopenhauer and the dire consequences of which are all too apparent at the present time. With the prophetic vision of genius, Schopenhauer a century ago saw that materialism would lead to communism.

This is where Buddhism may have a great future in the West in its appeal to the vast laity who are thirsting for an adequate answer to the fundamental problems that must be answered. It is not saddled with any impossible article of faith whose removal could endanger the whole structure. It is founded on the palpable facts of experience and its salient truths are for ever unassailable, no matter what advances are made by all branches of knowledge. English is a world language with which more than 250 million people are acquainted, and Buddhism has a splendid opportunity to spread its majestic teaching if it will make the fullest use of this language. The difficulties of expressing the salient features of Buddhism in English that any intelligent layman can understand are not insuperable. If this great gospel is presented in such a medium, there is no doubt that Buddhism's appeal to the layman will tend to increase, for it offers a matchless system of ethics to a tormented generation that has well nigh lost its ethical consciousness.

To sum up: Buddhism teaches the reign of perfect goodness and wisdom without a personal God; continuance of individuality without an immortal soul; eternal happiness without a local heaven; the way of salvation without a *vicarious* Saviour and thus without spiritual parasitism; redemption worked out by each one of us without any prayers, sacrifices, and penances, without the ministry of ordained priests, without the intercession of saints, and without divine mercy; finally it teaches that supreme perfection is attainable even in this life and on this earth. What more could any layman want?

THIS IS NIRVANA

By Dr. G. P. Malalasekera, Moscow

Dr. G. P. Malalasekera, who was Dean of the Faculty of Oriental Studies and Professor of Pali and Buddhist Civilization, University of Ceylon, is now Ceylon's Ambassador to the U.S.S.R. He is also engaged in the preparation of *The Comprehensive Encyclopaedia of Buddhism*, for which he is General Editor.

MORE than any other religious teacher, the Buddha laid great emphasis upon the necessity of using this present moment, which we are now experiencing and over which we have control, to acquire truth as far as we possibly can, even if it is not complete truth. This life, this world, is what is available to us. Let us therefore make the best use of it. Nirvana is some thing, the Buddha said, which can be attained here and now. Other religions teach that paradise, bliss, wisdom, are to be found after death. If you want to go to heaven, you must first of all die. However, the Buddha and his followers, the *arhats*, attained Nirvana, which is perfection, while on earth. If you and I, too, can achieve perfection in this life, then Nirvana will come to us.

You will note that I have given several definitions of Nirvana. The most usual translation is enlightenment or awakening, *bodhi*. But other definitions can help us to understand its nature. For instance, the question is often put, "Is Nirvana extinction or fulfillment?" When I am asked that question, I say it is both. The word itself is composed of *vana*, craving, and *nir*, extinction. Nirvana is a state wherein the conflict which is the result of craving no longer exists. In this sense it means extinc-

tion—of craving, of conflict. But Nirvana is also fulfillment, in the sense that it represents the perfection of all those qualities, which lead us to happiness—qualities of discipline, of wisdom, of knowledge, and of freedom.

Nirvana is essentially absolute freedom. The man who has attained it is free from conflict, from the enslavement of desire, free from subjugation by others, free of the domination of outside events and forces. He has found self-fulfillment; he is his own master. He is at peace because he causes of craving, the thirst for things, the feeling of unsatisfied desire, are all gone from him. He understands desire, and is not frightened by it. He is also free of fear, because he understands the nature of time and of temporality. To most of us, time is a frightening thing, because, as one of our proverbs says, once lost it can never be regained. So we are very frightened of losing it. One of the aspects of Nirvana is that the person who achieves it realizes that time is relative to the events of a person's life, that it has no reality in itself. Therefore he no longer fears it, or is a slave to it. The fear of death goes too. The person who attains is not himself free from death, because so long as a man is alive, he is also dying. We are being born and we die every moment of our lives. But we are afraid of death, and that is why we do everything we can to postpone it. But when a man attains enlightenment he understands the nature of death and it holds no fear for him. Thus freedom from all these fears is also an aspect of Nirvana.

Why do I give you the negative aspect of Nirvana as freedom from this and that? Has Nirvana any posi-

tive aspects as well? To this I answer most emphatically, yes. Most western books about Buddhism represents Nirvana as extinction or annihilation of life. Once, I was asked by a university to give a lecture under the auspices of an endowment which requires that the lecturer talk about immortality. My subject was to be the Buddhist concept of immortality, but the Dean who issued the invitation doubted the feasibility of such a topic, since he understood that Buddhism taught annihilation. When I enquired where he got such an idea, he said, from reading Albert Schweitzer. This is true. Dr. Schweitzer, himself a man of great wisdom, has written that he considers Buddhism one of the most profound systems of ethics ever promulgated, but that these ethics lead man only to the gaol of nothingness, to the bleak annihilation of Nirvana. Therefore, while the Dean was eager for me to talk about Buddhism, he felt that perhaps this would not fulfill the terms of the endowment. However, I reassured him to the extent that the lecture went forward as scheduled. When I began, I said at once that I knew the terms under which the lecture was to be given, and that I had no intention of deceiving my audience. For Buddhism does teach immortality, and the proof resides in the very first utterance which the Buddha made after His enlightenment, when he had made up his mind to promulgate the truth he had discovered. In his own words:

Aparata te amatassa dvara
Je sotavanto pamuncantu saddham

"Wide open are the doors of immortality. Let those who have ears listen and put forth effort to obtain that immortality."

Buddhism therefore does teach of immortality, but what is the nature of that immortality? This question leads to another: What happens to the person who attains Nirvana *after* his death? If the Buddha's words are to be believed, he becomes "immortal." The Buddha was asked whether it would be correct to say of people who died after they attained Nirvana that they go on living. He replied, no. Would it then be correct to say that they are dead? Again the Buddha said, no. Edwin Arnold tried to express this paradox in the *Light of Asia* when he wrote, "If any say Nirvana is to live, say unto them they err. If any say Nirvana is to die, say unto them they lie." Nirvana is neither life nor death; it is beyond both. It is a state beyond, in which the processes that bring about life have ceased. For the seeds of life are in death, and death is present in the living. The Buddha says that the continuity of life exists because of the presence in us of an element which he described as *upadana*, a grasping, a reaching out. Life goes on because there is a constant craving or thirst for life, a will to live. But when a person reaches Nirvana, the thirst for life is quenched forever. Therefore, it is wrong to talk of Nirvana in the terms in which we speak about life as we know it. Because Nirvana is beyond death, there is no extinction.

Then what is Nirvana? The answer has to be as the Buddha gave it. Nirvana is indescribable, because it is infinite, and definition is possible only of finite things. Nirvana has to be experienced in order to be understood. It is not possible to say what Nirvana is, we can only say what it is not. Therefore it is described in vague, inconclusive and indefinite terms. The Buddha explained this in a parable about the blind men and the elephant. Several blind men encountered an elephant, and they tried to discover what he was like by touching various parts of his body. One man who felt his side said the elephant was like a wall. Another

who touched his leg said the elephant was like a pillar. Another touched his ear and said it was like a blowing fan. Another touched his tail and said it was like sugar cane. Since each blind man only knew one aspect of the elephant, nobody really knew him as he really was. Similarly, it is not possible to describe Nirvana by defining its aspects.

We have in our folklore a little poem which points this out. It tells of a dumb man who had a conch shell. One day he met a man who was deaf, but he didn't know of his affliction. So, hoping to get a few pennies, he started blowing on the conch shell. But of course the deaf man didn't hear a sound. The man who was blowing the conch shell could not understand why the deaf man did not show any appreciation of his music. Although he blew his best tunes, the deaf man remained unmoved. But after watching the man playing the conch shell for some time, the deaf man finally said, "Friend, what you have there in your hand must be something tasty and good to eat, because I see you putting it in your mouth, so please let me also have a suck." You cannot explain sound to a deaf man, nor light to the blind. A man who has never tasted sugar does not understand what sweetness is. It is the same with Nirvana. The experience alone gives understanding.

This may seem very unsatisfactory to some. But the Buddha encourages us by saying that it is possible to get glimpses of Nirvana. As we progress along the path toward enlightenment, we shall come to realize gradually what perfection can mean; we shall experience a glimpse of Nirvana. That is the only assurance which the Buddha held out to us, that, and his own example. We Buddhists have been taught that it does not matter if the word of the Buddha with regard to Nirvana is satisfying or not. What is important is that we who have

followed the path of the Buddha have thereby found great joy. We have found that the teaching of the Buddha is effective in this present world, in this present existence. That is what counts. And it holds within it the hope of perfection for all men. For 2500 years people who have observed and practised the teachings of the Buddha have found a certain degree of peace and harmony and happiness thereby, a sense of understanding, of acceptance of things as they are, which has helped them in the solution of their own problems. Of course the solutions have not been completely satisfactory because our practice has not been perfect, but we recognize the fault as our own.

We also feel that we who are the custodians of this teaching have a duty to make it known to their people. It is for us to invite them, as the Buddha did, to examine these teachings for themselves. The Buddha said, come and look. If you will look you will find, I am sure, that in these teachings there is something which can be of great practical benefit and use in the world today, where people live in terrible conflict. In these times desires are being piled one upon the other, and countless attempts to satisfy these desires are being made. But there is never a sense of fulfillment, only a greater longing and yearning and craving—what the Buddha described as the eternal insufficiency of satisfaction, the unsated thirst. Thus it is that to this modern world of conflict the Buddha's teachings can provide a haven of comfort and consolation.

Therefore, I ask, examine these teachings and see whether they can be of use to you. And if you find them to be of use, practise them, and through the practice, begin to find happiness and peace in your own life.

PANEGYRIC ON MORATOTA DHAMMAKKHANDA NAYAKA THERA

(Munkotuvé Rāla's Moratotavata)

By AMARASIRI WEERARATNE

THE Moratotavata is a panegyric poem written by Munkotuvé Rāla to eulogise the Venerable Moratota Dhammakkhanda Thera. This prelate was the Mahanayaka of Malwatte (the headquarters of the Buddhist Monastic Order) from A.C. 1787 to 1811, i.e. his tenure of office covered parts of the reigns of the kings Kirti Sri Rajasinha, Rajadhi Rajasinha and Sri Wickrama Rajasinha, the last Sinhala monarch. The Prelate passed away four years before the Sinhalese kingdom fell victim to British imperialist machinations. Moratota Dhammakkhanda was one of the bright stars among the galaxy of the distinguished pupils of the Sangharaja Velivita Saranankara,—the towering genius of the times who dedicated his life to revive the Buddha-Sasana which was then in a moribund condition. In the wide field of Sinhala literature we have only two panegyric poems which perpetuate in verse the memories of Buddhist prelates. They are the Sangarajavata, written in praise of the Ven: Velivita Saranankara, the luminary of the Buddha-Sasana during the Kandyan period, and the Moratotavata, commemorating the Ven: Moratota Dhammakkhanda Nayaka Thera who emulated his teacher and adorned the Buddha-Sasana when the mantle of the Order's leadership fell on him. Verse 189 of the Sangarajavata mentions Moratota Dhammakkhanda as a pupil of the Sangharāja. It is as follows:-

“.....
 මොරතොට දෙවැනි නායක තෙවිදු දම් කද
 ගණ දෙට සහ රජුන්ගේ ගෝලයෙකි සොදැ”

“The second Nayaka Thera Moratota Dhammakkhanda is also one of the virtuous disciples of the Sangharaja, the leader of the Order.”

From this it would be seen that already during the lifetime of the Sangharāja, Dhammakkhanda Thera had risen to the eminent rank of his second in command (Anunāyaka). That King Rājadhī Rajasinha held this Elder in the highest regard is evident from the poem Asadriha Jātaka written by the King. The King wrote this book at the invitation of the Elder. Mentioning this fact the King eulogises the Thera and extols his piety and learning, and also makes reference to the Elder's lineage. Eight learned Brahmins from Madura had come to Ceylon during the reign of King Buvaneka Bahu of Kotte. They gained favour with the King and entered his service. Of these eight the youngest was

named Balakrishna. During the reign of King Rajasinha of Sitāvaka his grandson rendered distinguished military service and was honoured and rewarded by the King. He was granted land endowments in the Four Korales, and was given the title of Ranasinha Mudaliyar. Moratota Dhammakkhanda Thera was a grandson of this Mudaliyar. Mentioning these King Rājadhī Rajasinha wrote :-

එ විජ තුල මිණි වැල - නායක මිණෙව් පැහැදුල
 සවිසත පැමිණි කෙළ - වසන මොරතොට යනිදු නිකසල

“Moratota Dhammakkhanda Thera was the bright jewel in the diadem of that line of Brahmins. He has mastered all knowledge and leads a virtuous life”.

දෙසු අප පසකය - නො හැර දැන තුන් පිටකය
 කියනට නොවි සැකය - මෙ යනිදුය දන් පසිදු නිලකය

“He mastered the entire Tri-pitaka, consisting of the Buddha's teachings. He is the one in the length and breadth of Ceylon who is skilled to speak authoritatively on it.”

හෙළ මගද සකු බස - දැන ගෙන යෙහෙත් මුල් පිස
 දෙරණ පත් අට ඇස - විලස මෙ යනි පසිදු දිය කුස

“He has mastered the Sinhalese, Pali and Sanskrit languages. He has gained fame in this world as if the teacher of the gods has come down to earth.”

By virtue of his piety and his scholarship the Elder was recognised by all as the foremost Buddhist teacher in Ceylon. Rājadhī Rajasinha appointed him the preceptor to Royalty (Rajaguru). Later he was selected to the highest honour of the land, namely the Mahanayakaship of Malwatte,—leadership of the one and only Buddhist Order in Ceylon at the time—the Siamese Sect.

Dhammakkhanda Thera was born in Moratota in the Four Korales. At age of 13 he entered the Sangha and distinguished himself even while a novice by his brilliant career as a student. Thereby he won the affection of his preceptors. When he was 20 years old he became eligible for the higher ordination (upasampadā). Then only one year had lapsed after the Siamese Sect had been established with the assistance of monks got down from Siam in ships lent by the Dutch Government. The novice was summoned before the brotherhood and distinguished citizens including the King, and asked

to recite from memory the scriptures he had learnt. His performance was so brilliant that all were overjoyed. The King at the time Kirti Sri Rajasinha was particularly pleased. He had the novice dressed as a layman, and decked him with the sixtyfour ornaments of a prince. He was then mounted on a royal elephant and taken in procession round the streets of Kandy with dancers, drummers, and musicians in a colourful pageant. Verses 33, 34 and 35 of the Moratotavata depict this scene :-

33. දෙට කිත් සිරි රජ සිහනරනි	න් ද
තුට කර මොබ අබිවුකයට කැ	න් ද
හැට හතරක් රන් බරණ පල	න් ද
පට සළ මත මහලැකු පිට ඉ	න් ද

33. "The great King Kirti Sri Rajasinha was much pleased. He had the monk brought to his presence and decked him with sixty four gold ornaments. Silken shawls were placed on the state elephant, and the novice was mounted on its back.

34. ස න ර දිසා වැසි සෙත් පිරි වරි	නා
නොහැර වයන ලද පස තුරු ගොසි	නා
නි ත ර දෙපස සලවා වල් විදු	නා
නු ව ර නොයෙක් විලසින් පැලබෙමි	නා

34. "People from all quarters came and took part in the procession. The five kinds of musical instruments were ceaselessly played in his honour. On either side the novice was fanned with chowries. The town wore a festive garb thronged with the celebrating people."

35. ස රා නදුන්වන ජය දෙබ	න් ද
අ රා එරාවන නම් වර නි	න් ද
ප රා ද කර යන ද අසුරි	න් ද
ද රා ගමන් ගත් විලස මති	න් ද

35. "The novice rode in state like the king of the gods riding through the celestial 'Nandana' park after vanquishing the Asura-titans."

As a preacher he was unrivalled. He held his audiences spell bound. The delighted Kirti Sri Rajasinha lavished his offerings. He gifted the Degaldoruva Vihara and the Gangārāmaya both near Lewella to the Thera and his pupillary successors specially to aid the educational work which the teacher was engaged in. In verse 44 Munkotuvé Rāla says :-

"අ ක ල මේ ගැබින් සතුන් තුටු කර	
වසින වරුසාවක්	ලෙසින්
කොවුල් නදයට නිගා කර දම් දෙසු	
සද සුමිතිරි	බසින්
වි පු ල ගුණ යුත් එකිනිසිරි රජසිහ	
බුදුකරු රජු	විසින්
දෙ ග ල දෙරුවේ වෙහෙර දුන්නා	
දහම කද තෙරිදුට	

"Men were delighted with the Elder's preachings as if an out of the season shower drenched the parched earth. In sweetness his voice outdid that of the cuckoo. The delighted King Kirti Sri Rajasinha who was a Bodhisatva of great virtue made an offering of the Degaldoruva Vihara to the Elder."

The poet also records that the Elder preached 102 all-night sermons within the 41 years of his senior ordination. All night sermons were then in vogue as printed books were not available, and literacy was low among the masses, and it was through the medium of the ear that knowledge of the Dhamma had to be gained by the ordinary man. The revision of the Pali Niddesa is attributed to him by the author.

After the demise of the Ven: Daramitipola Sri Dhammarakkita, the office of Mahanayaka, highest ecclesiastical honour and leadership of the Sangha was conferred on the Elder by King Rājadhī Rajasinha. After this ceremony the Elder was conducted to the Monastery in a magnificent procession. The vast course of humanity that accompanied the procession made the poet imagine that the endless waves of the ocean had invaded the earth and were travelling on land.

49		
"ස ක ව සි න් එක් දහස් සත් සිය	සයට පත් වූ මෙම ව	සේ
ල ක උ තු ම නිරිදුගෙන් නායක	ඉසුරු ලැබිලා නිසි ලෙ	සේ
සකල සෙන් පිරිවරින් සමුදුර	ගොඩ ගමන් ගන්නා ලෙ	සේ
නෙක යසින් පිරි සාමී වොරනොට	විහාරෙට වැඩියා මෙ	සේ"

"In the year 1706 of the Saka era the Moratota Thera received his appointment as Mahanayaka from His Majesty the King of Ceylon. After that he was conducted to the monastery in a procession full of pomp and pageantry. The teeming multitudes who accompanied the procession seemed as if the never ending waves of the ocean were moving on land."

Sri Wickrama Rajasinha ascended the throne in A.C. 1798. Though not a scholar of the stature of his predecessor he too had pursued his studies under Buddhist monks. Sri Wickrama was also anxious to honour the Elder who was held in universal esteem. He completed the construction of the Selawa Raja Maha Vihāraya (near Aranayaka) donated it to the Elder, and personally attended its opening ceremony. This was one of the last religious functions attended by a Sinhala monarch. On that occasion the King made offerings of land endowments to the Thera and his pupillary successors, to be enjoyed by them to the end of the Buddha-Sāsana. A stone inscription at the monastery records the details of the land endowments made, and ends with a Pali stanza wherein is held a threat of dire consequences after death to those who misappropriate offerings made to the Sangha. The British Governor North who tried the foul tactic of encouraging disloyalty and dissension among the Sinhala chiefs tried his tricks with Moratota

Dhammakkhanda Nayaka Thera also. He found the Elder too loyal to his king and country, and had to divert his attention elsewhere.

When the Elder was in charge of the Gangārāma monastery he converted it to a centre of learning. Pupils from far and wide came to him for studies. It is for their maintenance that land endowments were made to the Gangārāmāya. This Nayaka Thera had a large number of distinguished pupils. The chief of these was Dunumālē Thera to whom the Degaldoruva was offered. His other pupils were the Elders hailing from the villages bearing the names of Dulléwe, Rattāgala, Welagama, Morawaka, Dedigama, Kattimahana, and a host of others too numerous to be mentioned here.

I will give here a few verses mentioning the names of some of the chief pupils of the Nayaka Thera for the benefit of readers, so that it may serve as a specimen of the type of verses giving details of the Elder's pupils.

130. මොරතොට දහම කඳ නායක රාජගු රු
තෙ රී දු ට අනවැසිව උන් සුවච කීක රු
නි ම කොට වෑ කරණ එව පාලියෙහි සු රු
දී ය න ට පනල දුනු මාලේ තෙරිදු ග රු

The famed Thera Dunumālē was obedient and virtuous pupil of Moratota Dhammakkhanda Nayaka Thera, the preceptor to royalty. He (Dunumālē) was specially skilled in grammar, Sinhalese, and Pali.

131. වා ද ක රඹ දරණ නැණසින් සිදු හර ණ
ලෝ සැක හැර කුසල පල හඟවා කිය න
මේ ල ක පසිදු දුනු මාලේ යනී යොබ න
නා ය ක මතරිදුගේ මුල් අනවැසි රුව න

“With the sword of his knowledge he cuts off his debating adversaries, like slashing bannana trees, He dispels doubts from the minds of men and proclaims the value of meritorious deeds and their benefits. Dunumālē Thera of island-wide fame is the chief pupil of the Nayaka Thera.”

135. හ ද මු දු මෙන් කුලුණු ගුණ නැණ යස නොම ද
කුරු නි දු විලස අමරස දීමෙන් නො ම ද
ප ර සි දු දුල්ලැවේ මෙම යනිදු ස ද
පි රි සි දු ගෝලයෙකි තෙරිදුගෙ දහම ක ද

“He emanated the virtues of heart and mind such as universal love, kindness, and wisdom like the moon radiating its amborsial rays. The celebrated Thera Dullewa is an immaculate pupil of the Elder Dhammakkhanda.”

141. ද ල ද තේවාච ගරු කර මුර කර න
හැම ද රජ ගෙදර ගාවා බණ කිය න
යනී දා කුඩා මොරතොට විලසින් නය න
සු ස ද උගන්වා ගත් අනවැසි රුව න

“The Elder Moratota (junior) is a pupil well brought up and carefully trained. He performs duties allocated to him at the Temple of the Tooth. Daily he preaches the Dhamma near the Kings’ Palace.”

153. නා නා විද නිරුත් වන්දය සකු මග ද
පී නා එතෙර දුටු සදහම් සසුර වැ ද
ගෝනා ගල විපස්සි නම් යනිදු ස ද
මේ නා යක තෙරිදුගේ ගෝලයෙකි මසා ද

“Gonagala Vipassi Thera is a good pupil of the Nayaka Thera. He swam the ocean of the Dhamma and reached the further shore. He was also a master of various branches of knowledge such as etymology, rhetoric, Pali, and Sanskrit.”

In order to avoid making this article too long I shall omit the verses giving reference to other distinguished pupils. Summing up the ability of the pupils the poet writes :-

158. ගරු වූ සිනින් කවියෙකු කළ නම වා ද
උරු වූ නැණසියෙන් කරනා සුලු බෙ ද
සුරු වූ ගෝලවරු සිටිනා කල සා ද
ගුරු වූ යහිදු යස කියනුම කවිමේ ද?

158. “When he has such skilful pupils who can easily dislodge a self-conceited scholar who would dare to enter into debate, what need is there for me to extol the ability and glory of the Nayaka Thera, their paramount teacher?”

157. මෙබ දු විදුරු නැණවත් ගෝලසින් ක ල
ප සි දු දහම කඳ තෙරිදුගෙ යස විසු ල
නු බ දු වී නො නැස සිටිනා කෙලෙස් මු ල
කෙබ දු කිවි වනා නිම වනී මෙදිය තු ල

157. “When the Nayaka Thera has brought up pupils so powerful in knowledge and wisdom, how can a poet not attaining the perfection of Buddhahood describe satisfactorily the fame and glory of the Nayaka Thera?”

Of the Nayaka Thera’s versatility Munkotuvé Rāla says :-

80. එ ක ක් දෙකකට සමත් අය නම එමට සිටියෝ සේ
දිය කු නොසෙක් දේටම සුර උතුමෙකි දහම කඳ යනී සේ
අය දි මෙ ල ක් දිව බුදු සසුන් වැඩ කළ සහ රදුන් සේ
හැර මෙ දව සී ය ක් වසකින් මෙ පිට නායක නමක් වූයේ සේ
නැත මෙ

“There have been many men skilled in one or two branches of knowledge, and dextrous in a few things. But Dhammakkhanda Thera is a noble one skilled in many things at the same time. Apart from the Velivita Sangaraja who rendered unique service to the Sāsana, there never was a Nayaka Thera like unto him within the last one hundred years.”

It is evident that the poem was written during the lifetime of the Nayaka Thera. We can arrive at this inference as nothing is mentioned about his passing away, and there is no description of the funeral, or scenes at the cremation of this prelate. Munkotuvé Rāla did not omit these details in his other panegyric on the Sangaraja Velivita Saranankara. In honouring those worthy of honour Munkotuvé Rāla has earned for himself a niche in the temple of fame among Sinhala poets. Truly did the Buddha remark “Pujako labhate pujam, vandako pativankakam”

“Who offers men worthy of offerings in turn becomes subject to offerings from others. Who salutes men worthy of salutation becomes himself worthy of salutation.”

LETTERS TO THE EDITOR

A REPLY TO THE ARCHBISHOP

I notice that His Grace the Archbishop of Colombo has released an instalment of a series of "statements" to the "National Press." This statement, naturally given much prominence by the gentlemen of the "National Press", deals with the "principles which must guide all men of goodwill in pursuit of the welfare of society."

Stripping this communication to the "National Press" of its inevitable quota of pontifical ambiguities, I feel the strong undercurrent of a "call to arms" running through its length. A shameless incitement of his flock and other citizens camouflaged in thinly veiled words.

His Grace deals first with what he claims to be certain "rights" of Catholics, and the first of these rights concern the freedom of conscience, expression and equal opportunity. Now, even Archbishops must be well aware of the fact that NO good and true Catholic worth his Salt, has any conscience of his own. He is a docile robot that is remote-controlled by the Vatican, a mere meaningless automaton domesticated by a power crazy tyrant. His mind is plagued with a virus far more deadly and yet insidious than any known to medical Science. It follows from the fact that he has no conscience of his own, that he has no freedom of expression. As for EQUAL OPPORTUNITY, His Grace knows much better than any other person in Ceylon that Catholics who form a very small religious group here, have been a little MORE EQUAL than members of other religious groups. They have always secured the plums of office in EVERY branch of our administration and Armed forces. I challenge His Grace to deny this. Even after allowing for a great degree of divine influence in the matter of these appointments, no independent individual will fail to realize that the planned infiltration of the Army, Navy, Police and Air Force are, to say the least, highly suspicious.

Next, His Grace proceeds to analyse the "pressing problems" of our country with economic ingenuity one rarely suspects to be latent in the minds of the Catholic clergy, and presumably with the interests of the Nation at heart—a thing which is completely foreign to ALL Catholics. The first two problems are that of housing and employment. It was admitted in Parliament by a Minister of State, that there has been much "divine intervention" in the distribution of the Government flats AND housing loans. It is well known that through the Employment Exchange and other means the Catholic Action Movement has a greater say in the provision of employment for the unemployed, than all the King's horses and all his men put together. Once these poisonous and nauseating mysterious influences ARE WIPED OUT, I assure His Grace that the solution of "pressing problems" will proceed far more smoothly.

As the Archbishop himself says "this is everyone's problem, and everyone who loves liberty must be concerned." Too true, too true. But we ARE concerned, and far more deeply concerned than His

Grace can ever imagine. Towards the end of his hair-raising "call to arms" he poses the mighty question "Or will (Ceylon) find men of courage who will show themselves stronger than these enemies of their freedom?" Ceylon NEVER lacked men of courage until the Portugese arrived, and Ceylon NEVER will! We raised a Silent cheer when the Speech from the Throne included the take-over of all assisted schools and the "National Press" as part of the Government's programme. And we are deeply concerned as to how soon these measures will be carried out. We shall do everything within our power to see that they are carried out. We shall try to persuade any dissentient voices that these reforms are long overdue and are only corrections of the anomalies of foreign domination; we shall ignore any misguided attempts to incite a section of the populace against the vast majority; but we shall fight to the very last to see that the will of the people is done. His Grace can be assured, we shall.

Now, since His Grace seems to be aware only of the RIGHTS of Catholics, may I remind His Grace of some fundamental DUTIES of a Ceylon Citizen? Every Ceylonese must—

1. Abide by the laws of this land, and not consider that the laws of a Vatican tyrant has powers over the laws of our country.

2. Respect the will of Parliament—especially a VAST majority of the members of Parliament. That is the democratic way of life for which the Catholic church and the "National Press" campaigned hysterically during the last General Election.

3. He MUST NEVER incite one section of the people against the vast majority of them, directly, by various fifth column methods, or thinly veiled statements to the "National Press." For one thing, it is bad "war tactics" to incur the wrath of a vast majority of people.

4. He must not act like a spineless puppet controlled by a foreign autocrat.

Finally, His Grace should remember that this green and pleasant land of ours got on famously even before the myths regarding "God" came into existence, and LONG LONG before the Portugese brought arrack, Syphilis and Catholicism to this country. The lotus bloomed in all its majesty in the placid pools that dotted our rustic landscape, the rivers flowed into and away from mighty irrigation tanks, vast acres of golden paddy swayed softly in the gentle breezes, and the national talents of our people blossomed forth as works of art acknowledged to be among the best in the world, LONG before Archbishops started their present custom of invoking the blessings of various ladies and God upon this land, through THE NATIONAL PRESS.

Witness the supreme beauty, and towering majesty of Awkana. There stands the greatest exponent of THE TRUTH, THE FREEDOMS AND LIBERTIES the world has ever known, in the attitude of blessing, a mighty sentinel of permanence saying as, he did for ALL time.

C. G.

"CATHOLIC EDUCATION?"

IT was a memorable occasion to me, as it may have been to almost all the other Members of the Y.M.B.A., when I aligned myself with the progressive patriots of this country, on the day that the Y.M.B.A. passed a resolution, supporting the taking-over of assisted schools by the government. To borrow a phrase from Lord Nelson "Lanka expects every patriotic son to do his duty" by supporting this highly democratic move by the government especially at this crucial hour, when certain politically bankrupt leaders, who alas! have been accidentally born as Buddhists, but yet take immense pleasure and pride in being goaded by the Vatican hierarchy, are trying to frustrate the government's intentions by laying every possible obstacle in its way. Let us not be perturbed by such tactics - tactics that are not at all unfamiliar to the Vatican or its perpetuators, even though they may appear novel to us Buddhists in Ceylon.

The Roman Catholic Church claims that it is the monopoly of the church to educate its children. Canon Law compels all parents to subjugate their wishes in the choice of a school, to the parish-priest or the Bishops who have been trained to toe the Vatican line. The priests claim that in their denominational schools children will receive their education in a "religious environment" which will be provided solely by the presence of clergymen; these priests claim that they can always build up good morals in the growing child.

But what they are actually building up is something entirely different. They are building up an army of blind-followers who should be prepared to sacrifice even their lives to protect the Vatican and its hierarchy. The ultimate aim of Catholic education, when considered in its proper perspective is the creation of the means of capturing world-power for the Pope. The Catholic layman has usually a fixed belief in the absolute integrity of his priesthood, and hence he never hesitates to act in the way priests admonish him.

In my opinion, this attitude of the Catholic layman has been instrumental to a great extent, for the widespread corruption and intrigue perpetuated by the Vatican in the political field. I need not quote authority to drive home the fact that even during the so-called "enlightened" twentieth Century, it is only in predominantly Catholic countries that such crude and most reactionary political dictators, like Hitler, Mussolini, Franco and Peron have found excellent ground to establish themselves. It is a well known fact that the Vatican helped the establishment of these dictatorships, by signing concordats with these dictators, who were despised by the civilized world. Hence, my contention is that Catholic education breeds vile dictatorships in the world, and it is capable of destroying democracy completely, and as we are a freedom-loving nation, we have to be extra-vigilant about the activities of the R.C. Church and the Catholic Action.

I referred to the Catholic laymen's absolute belief in the integrity of their priesthood. What kind of integrity and morality they possess, when they are allowed to have their own say in a community of blind-followers, is well illustrated by the following excerpt which I take the liberty to quote from Joseph Mc. Cabe's authoritative and illuminating book entitled "The Papacy in Politics Today" (Incidentally, Joseph Mc. Cabe was formerly known as the Very Rev. Father Anthony O.S.F., and he seceded from the church due to obvious reasons).

Writing about the activities of Hitler and the Roman Catholic Church in Nazi Germany, Joseph Mc. Cabe refers to what he calls the "most sensational news of the century", which the Press in the Western Countries did not publish, due to strong Catholic influence exerted on it. He says: "In the American World Almanac for 1939, a leading annual and very sympathetic to the R. C. Church, we read (page 236) that up to October 1936, more than 8000 Catholic monks and lay brothers had been arrested by Nazi officials, approximately 50 per cent of the 16,000 members of German monasteries, and various charges; to put it correctly: "8,000 priests (some of high rank) were 'arrested', and 45 monks, 176 lay brothers, and 21 monastery employees were sentenced on immorality charges, and 188 priests were acquitted or released without trial. The second sentence refers only to the first batch of trials, and the first refers to the whole two years. The two chief charges were smuggling money out of the country after legal prohibition, and sodomy, and the latter was the charge in the great majority of cases. The flowing robes and "sacred persons" of monks and nuns were considered very convenient for illegal export (chiefly to Rome) of money, and there was a vast amount of it. But what most deeply

stirred the German people and did incalculable harm to the church was the revelation that large monasteries, in some cases whole provinces of monasteries, especially of the philanthropic and educational sort, were comprehensively corrupt and guilty of seduction of their young charges.

"For the year 1936 I read the accounts of the trials in four leading German papers, and these papers, two of them (in Westphalia and Rhineland) with four Catholic readers to one non-Catholic, fully approved of the trials, and expressed their deep disgust at the state of the monasteries. The scandals were chiefly in these two Catholic provinces and Bavaria, so that the courts, judges, officials, and the police were Catholics. Every witness was a Catholic, and nine out of ten of the accused monks—I read a case of at least one nun—pleaded guilty. This was not in the hope of getting a light sentence if one can imagine 300 monks of one province falsely saying, in the hope of lighter treatment, that their monasteries were steeped in vice—for the first monk to be tried (the priest confessor of the monastery) confessed his guilt and got one of the heaviest sentences. In other cases ordinary priests corrupted boys in the confessional. One priest at Munich was convicted of discussing the scandal with girls of 12 or 13 in the confessional.

"I have no doubt that Hitler set the law in motion, for the scandal had been known or suspected (as a lady in one district told me) for years, but as the German Catholic papers showed, there was no question about the integrity of the courts. Hitler did not mean to make a sardonic retort to the Catholics who expressed horror at the prevalence of sodomy in the Nazi ranks. His quarrel with the church was mainly over the education of the young in Catholic

schools and colleges and the organization of them in fraternities. 'There is your Catholic education for you', Geobbels now shrieked to the country.

"In Catholic Munich Hitler ordered a plebiscite in which Catholic parents should vote whether they preferred National or Catholic schools for their children. In spite of the priests the pupils in Catholic schools fell from 36, 464 to 19,266 and the proportion in Nationalist schools rose from 33 to 65 per cent. of the whole body of children. It was the Catholic parents who forced the police to prosecute the priests who corrupted their children in the confessional." (pages 44-46)

The above excerpt is lucid enough, and any more comments form me would be superfluous. This is a Book that all Roman Catholic laymen should read, next to the Holy Bible.

Ananda College,
Colombo.

W. DIYASENA

EQUIPMENT OF SCHOOLS

CERTAIN organisations which have overseas affiliations are able to equip their schools by means not available to less fortunate ones. Recently Aquinas "University College" was able to obtain Science Equipment worth several millions of rupees through Colombo Plan Aid—a scheme which was meant to be operated only on a Government to Government basis! Of course it can be argued and quite rightly too, that the organisation running Aquinas is actually the governing caucus of this country—so it was quite in order!

S. F.

NEWS & NOTES

AMERICAN LIBRARIES RECEIVE BUDDHIST CLASSIC

REPRODUCTIONS of an important Sutra of Mahayana Buddhism has been given to three major American libraries by W. P. Yuen, of La Salle College in Hong Kong. A 25-volume set of a Ch'ing Dynasty edition of the Maha-Prajna-Paramita-Sutra, in photo-lithographic reproduction, was received recently by the U.S. Library of Congress in Washington, D.C., the university of Chicago Library in Illinois, and the Harvard College Library in Massachusetts.

1961 VESAK ISSUE

ARTICLES for the 1961 Vesak Issue, of not more than 1200 words on suitable topics, typed, double space, on one side of the paper, should reach us not later than January 31, 1961.

THE EDITOR.

Originally consisting of 600 books, this Sutra is the most important part of the Buddhist Tripitaka. It is one of those which the celebrated Chinese Monk, Triptaka Dharmacarya Hsuan Chuang, brought to China from India more than a thousand years ago and translated from the Sanskrit into Chinese. Because this Sutra has seldom appeared in single separate editions, it has been nearly impossible to procure it without purchasing the entire Tripitaka.

One separate woodblock edition, done in Yangchow, Kiangsu, in 1874, by the Chi'yu-an k'o ching ch'u was preserved in perfect condition. Fortunately, it came into the hands of a group of Buddhists in Hong Kong who wanted to make it available to Buddhists and to libraries throughout the world. By raising funds through subscriptions and contributions, they were able to have the Sutra reproduced by modern printing methods. It consists of 24 volumes, together with a volume containing a table of contents, a commentary, and a list of contributors and subscribers.

Dr. Horace I. Pullman, Chief of the Orientalia Division of the U.S. Library of Congress, described the gift from Mr. Yune as "a valued expression of intellectual
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interchange and of Chinese-American friend-ship."

The Harvard set has been placed in the Chinese-Japanese Library of the Harvard-Yenching Institute. The U.S. Library of Congress set is in the Chinese Section of the Orientalia Division. The University of Chicago has added the set to its Far Eastern Library, one of the largest of its kind in the United States. The Chicago Library has some 125,000 volumes in Chinese, Tibetan, Manchu, Mongolian and Japanese, and a complete collection of the Tripitaka.

ERRORS

WE must apologise to our readers for the numerous mistakes that had crept into our October issue. It is hardly necessary for us to publish an Errata for the intelligent reader (and all ours are) would have corrected the errors in their own minds while reading the articles—ED.

COLOMBO Y. M. B. A. NEWS

ඉල් පුත් පොහෝ දින වැඩ සටහන

නොවැම්බර් 2 වැනි දින (බදද)

උදේ 7. 30 ට භාවනාවේ යෙදීම—ගරු කුඩාවැල්ලේ වංගීස හිමිපාණන්ගේ අනු-ශාසකත්වයෙනි,

උදේ 9. 00 ට ධම් දේශනය— ගරු කරපුටුගල ධම්මවංස නායක හිමිපාණන් විසිනි,

සවස 2. 00 ට ධම් සාකච්ඡාව—ගරු විනයාවායම් දෙබ්ගොඩ ශ්‍රී ජේවන හිමිපාණන්ගේ ප්‍රධානත්වයෙනි,

සවස 3. 30 ට ධම් දේශනය—ගරු පණ්ඩිත තලල්ලේ ධම්මානන්ද හිමිපාණන් විසිනි,

සවස 4. 30 ට භාවනාවේ යෙදීම—ගරු කුඩාවැල්ලේ වංගීස හිමිපාණන්ගේ අනු-ශාසකත්වයෙනි,

සවස 6. 00 ට බුද්ධ පුජා පැවැත්වීම සහ ආගමික පිළිවෙත් පිරීම,

සවස 6. 30 ට කොළඹ කොටුමේ විහාර මන්දිරයේ මල් පහන් ආදියෙන් යුත් බුද්ධ පුජාවක් පැවැත්වීම.

මේදින සිල් ගන්නා පින්වතුන්ට සමීය මගින් දුටුල් දනය පිළියෙල නොකරන බව කරුණාවෙන් සැලකුව මැනවි.

නොවැම්බර් මස රිච් දින ධම් දේශනා

නොවැම්බර් 3 — පණ්ඩිත මිහිඳියේ ගුණසිරි හිමිපාණන් වහන්සේ “ඛබ කැමති ප්‍රශ්න පැය”

නොවැම්බර් 10 — පියදස්සි හිමිපාණන් වහන්සේ “කම්ය”

නොවැම්බර් 17 — පන්බේරියේ කාශ්‍යප හිමිපාණන් වහන්සේ “සක්ක පඤ්ඤ සුත්‍රය”

නොවැම්බර් 24 — පණ්ඩිත මිහිඳියේ ගුණසිරි හිමිපාණන් වහන්සේ “නිච්ඡාණය සුඤ්ඤාවයක් ද”

නොවැම්බර් මාසයේ ධම් දේශනා

ඉරුදින උදේ 9.00-10.00 දක්වා

6 — සරණසීග ජාතකය:- ගරු පිට කෝට්ටේ සෝමානන්ද හිමිපාණන්.

13 — කායගතාසනි:- ගරු කරපුටුගල ධම්මවංස නායක හිමිපාණන්

20 — පච්ඡොත සුත්‍රය:- ගරු කපුගම සුමනවංස හිමිපාණන්.

27 — මහා මංගල සුත්‍රය:- ගරු දෙබ්ගොඩ ශ්‍රී ජේවන හිමිපාණන්.

THE LIGHT OF ASIA ELOCUTION CONTEST

THE Finals of the annual Light of Asia Elocution Contest was held in the Association Hall on October 23 presided over by Mr. S. F. de Silva, Director of Education.

In his introductory remarks, Mr. M. P. Amarasuriya, Honorary Secretary of Literary Activities, stated that according to records maintained by the Association, this Elocution Contest was held for the first time in 1925, presided over by His Excellency the Governor, Sir Herbert Stanley. The Contest however did not become an annual feature of the Association's activities until 1943, and the credit for making this an annual feature must go to Mr. S. R. Wijeytilleke, Advocate, who was Literary Activities Secretary at the time.

Mr. Amarasuriya thanked Mr. Livy Wijemane and Mr. Reggy Siriwardene for functioning as judges at the Finals.

Mr. S. F. de Silva made some useful observations on the performances by the contestants.

Mr. L. Piyasena proposed a vote of thanks to the chair. The following were the results :-

Senior Boys: 1. Devane Perera (Wendy Whatmore School), 2. Roy G. Dias (Private) 3. Clive E. Rodrigo (Private).

Senior Girls: Heloise Perera (Wendy Whatmore School), 2. Anthea Peiris (Wendy Whatmore School), 3. Orlean M. E. Jacobs (Aquinas College).

Junior Boys: Tilak Mendis (Wendy Whatmore School), Brian Perera (Wendy Whatmore School), 3. Lal de Silva (Ananda College),

Junior Girls: 1. Nirmali de Silva (Wendy Whatmore School), 2. G. Anoma de Silva (Yolanda School), 3. Sunila de Silva (Visakha Vidyalaya).

GIFTS

A grant of Rs. 50,000/- has been received from the Department of Cultural Affairs for the conduct of Dhamma Examinations.

A further grant of Rs. 20,000/- has been received also from the Department of Cultural Affairs for effecting improvements to our Association Hall.

Our President the Hon. Sir Cyril de Zoysa has donated a mobile crane to the Association. The income derived from the hire of the crane is to be utilised for Social Service Activities.

OBITUARY

We record with regret the death of Mudaliyar A. W. Salgado. A vote of condolence was passed at the Board of Management meeting on October 17.

NEW MEMBERS

3.10.60: Dr. P. B. Doloswala, District Hospital, Moneragala; D. F. Samarakone, 103A, Hindu College Site, Ratmalana; V. P. Wickremesinghe, 3rd Floor, Borella Flats, Maliban Hotel, Colombo 8.

17.10.60: S. S. Saram, 'Kekula', Tuduwagedara, Ragama; J. L. Sirisena, 353, Sri Sangaraja Mawata, Colombo 10.

24.10.60: D. Piyasena, 163, Siridhamma Mawathe, Colombo 10; A. G. de Silva, Ananda College, Colombo 10; W. V. Chandrapala, Ananda College, Colombo 10; B. N. Jayawardhana, Saman Press, Maha, ragama; D. P. Chandrasinghe, 77/2-Greenlands Road, Colombo 5.

FORT BUILDING FUND

The following contributions are gratefully acknowledged :-

Mrs. P. D. Abraham 25/-; The Ven. Y. Wangheesa Thera 5/-; Messrs Wijesiri Stores 67/40; Messrs Premier Electric Co. 500/00.

OUR FLAG DAY

A gross collection of Rs. 35,158.46 has been made on our Flag Day in May in aid of the Fort Building Fund. The expenses have amounted to Rs. 2,361.61.

From a report submitted by the Chairman of the Flag Day Committee Mr. V. S. Nanayakkara and the Secretary, Mr. K. D. C. Goonetilleke the following information is obtained:-

In Colombo, flag sellers numbered more than 1200 and there was an estimated sale of 300,000 flags. The counting of tills went on for about a month. The smallest amount found in a till was cts. 02 and the largest was Rs. 75.14.

“Out of 109 subscription lists sent 78 have been received with remittances and 31 without any. It may be noted that we have been able to get back every subscription list that we sent out. The largest amount collected on a list was Rs. 1025/- and the smallest Rs. 4.50.”

The Flag Day Chairman pays a handsome tribute to Mrs. Thomas Amarasuriya for her unselfish work despite her illness.

කොළඹ නරුණ බොඩ සමිතියේ නාට්‍ය අංශය ඉදිරිපත් කරණ

මැටි කරත්තය

(සංස්කෘත රංග දෙසලියට අනුව)

නොවැම්බර් 11 වැනි සිකුරාද සවස 6-30 ට බොරැල්ලේ නරුණ බොඩ සමිති ශාලාවේ දී.

අය කිරීම:

රු. 3 (වෙන්කළ ආසන)

රු. 2, රු. 1

කලින් විකව: නරුණ බොඩ සමිති කායාරාලය, බොරැල්ල.

ටැලිපෝන්: 9786