



# THE BUDDHIST

“*Sīla Pannānato Jayam*”

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## THE B. T. S.

It is not the policy of this journal to interfere in the activities of Buddhist institutions and organisations except to help them in any possible way, but we feel that we should be guilty of dereliction of duty if we failed to record our very deep and grave concern about the present phase of the Colombo Buddhist Theosophical Society. In two successive years its annual general meetings had to be postponed because of unseemly behaviour on the part of some of the members; on the last occasion there was a free fight in which several people were injured. Another meeting has been scheduled for early September and one can only hope that it will take place without unworthy incident.

The B.T.S. has had a chequered career. In the past it was, generally speaking, in a state of perpetual financial embarrassment. This was not surprising because no Buddhist society ever had a superfluity of funds and as for Buddhist educational work it always led a hand-to-mouth existence. There were numerous handicaps that militated against prosperity; the Government of the country was out to hinder rather than help Buddhist schools. Buddhist leaders were suspect in official circles and, in any event, wealth and power lay with non-Buddhists many of whom did not hesitate to use them to the detriment of the Buddhists. In recent years circumstances had changed somewhat. The official attitude has been more sympathetic; the Buddhists themselves have been roused to shake off their shackles. Numerous collection campaigns had brought in much-needed funds and their careful husbanding by successive office-bearers of the

Society had resulted in the institution becoming financially solvent. The public had begun to take keen interest in the Society's activities and show their sympathy and confidence by generous assistance. The Society became something of a power in the land. Its schools were regarded as centres of village-life and its teachers and supporters wielded considerable influence in the community.

Then came the rape of the Society by politicians who saw in the organisation opportunity for spreading their particular brand of politics and for enlisting support in their bid for power. Politicians are notoriously jealous and suspicious of each other; hence there grew in the Society several factions each anxious to seize key-posts so that in case of need they could use their official position to their own advantage. They vied with one another in enrolling as members those on whom they could rely for votes in times of contest. It is well-known that in the case of many of these new members their subscriptions were paid by the political "bosses". It was this rivalry that led to the unpleasant clashes referred to earlier. And, if rumour speaks true, the battle is not yet over. There are reports of all kinds of manoeuvrings by those anxious to capture or retain office. There is, we understand, a move to fill all the main offices with members of a single political complexion. Whether this is another case of a "homogeneous ministry"—which proved so disastrous in the State Council—remains to be seen. There are talks of pacts and alliances; of heads of schools being asked to leave because they have failed to win favour with one or the other of the "king-makers"; of large sums of money

being offered to secure resignations, so that there may be a semblance of peace and quiet at the forthcoming annual meeting. And, what is worse, these moneys offered as consolations do not, evidently, come from the pockets of interested parties but from the coffers of institutions which got their funds from Buddhist men and women most of whom were not rich but who contributed their mite because they wished to see Buddhist education prosper.

All these reports are, to say the least, most disquieting. Meanwhile, the country is in the throes of a new educational policy which will fundamentally affect the future of Buddhist schools, of which the B.T.S. owns the largest number. The Buddhist educational movement has, at the best of times, been no more than a patchwork, but for more than half a century it has provided the most fruitful avenues for Buddhist endeavour. If, as a result of the fitful and selfish policy of the leaders of organisations like the B.T.S., the future continuance of our schools is jeopardized, the prospect for a Buddhist renaissance will indeed be a bleak one. We would, therefore, urge on those now at the helm of affairs to take a long-range view in their doings, to put the cause before the satisfaction of their pride and to remember that unholy alliances in a pursuit of power-politics are unstable and dangerous. The B.T.S. must not become a pawn in the politicians' game. It must stand for the principles of Buddhism, chief among which are absence of greed whether for power or prestige, renunciation in the public interest and service not for self but "for the good of the many, the welfare of the many, for the happiness of gods and men."



## IS BUDDHISM AN ANATTA DOCTRINE?

By H. D. Ratnatunga

The Vesak Number of the *Dinamina*, this year contains an article entitled "Is Buddhism an *anatta* doctrine?" in which the Venerable Polwatte Buddhaddatta Thera enunciates the theory that the Buddha was not one who propounded an *anatta* doctrine in the sense in which it is understood by the ordinary Buddhists. Hitherto the right thinking Buddhists have understood the Buddhist doctrine in its true light that it is an analytical doctrine—*vibhajja-vada*—conclusively proving that nought is present or found in sentient beings other than a process of the constant rearing of a *pancakkhandha* consisting of *rupa*, *vedana*, *sanna*, *sankhara*, *vinna*. The venerable Thera says that the process of rearing, apart from those which so re-arse, is isolated by the eradication of grasping—*tanha*—and that this isolated process, bereft of the material of the process, constitutes *santati*—continuum—and is in eternal happiness in Nibbana, and identifies this continuum in eternal happiness as Nibbana taught by the Buddha.

This theory is based on confused conceptual thinking. A continuation by itself cannot stand independent of that of which it is a continuation, just as there cannot be a going, without or independent of a person (*pancakkhandha*) going. A continuation, without the material which continues, is meaningless and directly opposed to actuality. In the case of the passage of the earth round the sun, the motion (passage) cannot be isolated when the earth to which that motion appertained is absent. When the earth is absent its going round the sun must necessarily be absent.

The possibility to think that by destroying the earth one can see the "going round the sun" can only happen when such a going is a mental picture. Even in this mental picture the earth must be present as a mental picture to support the concept of the motion of the earth. Thus it is not very difficult to see that an isolation of a motion from the material of the motion is impossible and opposed to direct actuality. Just as gravitation as an isolated force in itself is absent when the things which attract each other are absent, just as a going is not to be seen when the one who goes is absent, just as the shadow of a tree is absent when the tree is absent, just as a flame is absent when the combustion material is absent, even so a continuation is absent when those which continue are absent. One who is unable to see this truth in its true light must fall into the errors of conceptual thinking.

If one looks at a moving picture in a cinematograph of long duration and forms a concept that the picture is real and everlasting, so long as that false concept is there as long will the picture be real to him who so views it. If another looks at the same picture and realizes that its presence is due to causes and that it is present in dependence upon the screen, the film, the rays of light passing through the film, and the rapid motion of changing pictures in the cinematograph propelled by a revolving engine which is driven by suction compression, ignition, exhaust and all other dynamic causes, so long as that other person sees the pictures in the true light as long will the pictures appear to him as unreal and not everlasting. The trick of conceptual

thinking is such that as a person thinketh so it appears to him just as the image in a mirror is the same as the object causing the image. If he thinks erroneously his view is false, if he thinks accurately his view is correct. Who is there to judge, and what is the test of, wrong and right views? Who is there to say that the one view is false and the other view is correct? The answer is, the Buddha is the judge and actuality is the test and the *khinasavas* are the witnesses proving the truth of the judgment. The Buddha realized the truth and guided the bhikkhus who, having trodden the path, came out as *khinasavas* and bore testimony to the accuracy of the Buddha's teaching.

It is regretful that space does not permit me to prove every aspect of the theory under discussion as being contrary to the Buddhist teaching. I now proceed to deal with a few aspects to show that it is opposed to Buddha's teaching and should not be accepted by right thinking Buddhists as the true doctrine.

### Constancy of Change

The so-called *santati* (process) which the author of the article says continues in Nibbana is defined by him by means of an example. When a piece of iron is allowed to remain in one place for some years it is converted into something other than the iron that was originally placed. This constancy of change he says is a *santati* which always is permanent. If this constancy of change is permanent then it follows necessarily that a no-more-changing is impossible. If a no-more-changing is impossible then a Nibbana where there is no-more-change is impossible. This is one of the absurdities into which the theory put forward leads one. According to this theory what enters into Nibbana is a *santati*, a veritable constancy of change. The characteristics of change in the case of the sentient being are the rearing, lasting, and vanishing—in other words *jati*, *jara*, *marana*. Where *jati*, *jara*, *marana* are present, *soka*, *parideva*, *dukkha*, *domanassa*, and *upayasa* must necessarily be present. Does the Venerable Thera maintain that in Nibbana there is *jati*, *jara*, *marana*, *soka*, *parideva*, *dukkha*, *domanassa*, and *upayasa*? If he does not, what does he mean by a constancy of change, a *santati* as defined by him, enjoying eternal bliss in Nibbana? To say that there is enjoyment of bliss in Nibbana is to say that there is feeling in Nibbana. If feeling be present in Nibbana, contact of internal organ with external object must be present. If internal organs—*salayatana*—be present, then *namarupa*—mindform—must be present. If mindform be present then *vinna* and *sankhara* must be present. If *vinna* and *sankhara* be present then ignorance must be present. And all these in Nibbana. Heh! This is another absurdity to which the untenable theory leads us.

According to the theory under discussion, the constancy described as the *atta* takes different forms at different moments. That which takes a different form at different times can never be one and the same thing to befit itself to the epithet, *Atta*. A changing thing according to the Buddha is *anicca*, transient. This *anicca* is constant is *dukkha*, unsatisfactory. In that which is transient, un-

satisfactory, and undergoing change there cannot be an unchanging identity passing in its entire identity from one moment to another moment. The constituents of the *Pancakkhandha* are all transient, unsatisfactory, and undergoing change. The Venerable Thera admits it to be so, but he says that the process of this rearing of *rupa*, *vedana*, *sanna*, *sankhara*, *vinna*, is permanent. This process, this *santati*, is said to be *Atta*, and the Buddha is said to have indicated it or pointed to it when he admonished the Bhaddavaggiya Prince and the Queen of Mahakassapa that it was a noble thing for one to know oneself. When the Buddha speaks of "knowing one's self" he speaks of the analysis of the being. In the analysis of the being no permanent identity coming from beginninglessness and proceeding to endlessness is found. In this analysis the result arrived at by the Buddha is the characteristic *Anatta*. No *Atta* was ever found in this analysis. A momentary *atta*, lasting its momentary duration, there is at every moment as was very well explained by Mr. G. E. Abesekara in the Sinhala *Buddhaya* of July 9, 1945. Never is a permanent *atta* present in its identity as a process or as an atom through all time. In the analysis of the Buddha only a process is found—a process which solely consists of *rupa*, *vedana*, *sanna*, *sankhara*, *vinna* ever rearing. Apart from *rupa*, *vedana*, *sanna*, *sankhara*, *vinna*, no process identical as a process in itself without *rupa*, *vedana*, *sanna*, *sankhara*, *vinna* is ever to be found just as no chair is found when all its parts are taken off, no force is found when matter is taken off. For a chair to be present, its parts must be present. For a force to be found, material must be present. For a *satta santati* to be present its materials *rupa*, *vedana*, *sanna*, *sankhara*, *vinna* must be present. When *rupa*, *vedana*, *sanna*, *sankhara*, *vinna* cease to be present no *satta santati*—a continuum—can be present. If in Nibbana there cannot be *rupa*, *vedana*, *sanna*, *sankhara*, *vinna*, how can there be a *satta santati* in Nibbana. Such is another absurdity to which the theory leads one.

### Remembering the Past

The venerable writer seeks to prove the presence of an unchanging entity—a soul—by the fact of the possibility of remembering things one has seen, heard, smelt, tasted, felt, and cognized. According to this argument it would be impossible for one to remember past occurrences unless the being present at the time of an occurrence is the identical being at the time of remembering that occurrence. If the fact of remembering proves the presence of an *atta*, the fact of forgetting must prove the absence of an *atta*. If at the time of remembering an occurrence the identity of the witnessing being must exist, then with equal justification it can be said that at the time of remembering, the identity of the very occurrence must be present. Remembering is an act of the *vinna*, and *vinna* never arises except in dependence upon internal organ (mind) and external object. What happens in remembering is that a moment of the consciousness comes in contact with a mental object which has already once before in an antecedent stage of a conscious moment, formed. Just as a past moment can never be brought back, so



the ingredients of a past moment namely subject, object and consciousness can never be brought back bodily. What happens really and what can happen is only a recurrence of the subject, object, and consciousness. Hence an identity of a being, the subject, is just as impossible as an identity of an object and of an identity of a consciousness at two different moments. Thus the identity of the being of one moment with the being of another moment is impossible just as the identity of the water which passes a point at one moment with the water which passes that point at another moment in a flowing river is impossible.

The Venerable Thera cites an admonition given to Bhikkhus to consider *rupa, vedana, sanna, sankhara, vinnana* of each of their own selves as not fit to be considered as "theirs", and states that the Buddha by using the word "theirs" meant that *rupa, vedana, sanna, sankhara, vinnana* were not belonging to "their identities", and that therefore the Buddha indicated that there is an "I" a "they" to which *rupa, vedana, sanna, sankhara, vinnana* were adhering and attached. Here the Venerable Thera considers that there is an identity, a soul, apart from *rupa, vedana, sanna, sankhara, vinnana*. What is this strange identity? Is this identical with the soul of the Niganthas or is it identical with the process of the rearing of *rupa,*

*vedana, sanna, sankhara, vinnana*? The Buddha has definitely taught that, apart from *rupa, vedana, sanna, sankhara, vinnana*, naught else is present in the world much less in a being. This Venerable Thera has thus overstepped "abha-cikkhati" the Buddha in adding a sixth ingredient, soul, to the *pancakkhandha*. Of this sixth ingredient the Venerable Thera says that it is that which is left when *rupa, vedana, sanna, sankhara, vinnana* cease to rearise in Nibbana itself and that this remnant is Nibbana itself, and that this remnant Nibbana does not appertain to the *pancakkhandha*.

**In Heaven and Hell**

It follows that this remnant, by the fact of its being a remnant, must have come along from the beginningless sansara mixed up with the *pancakkhandha* and at the door of the *arabhatta-phala* freed itself of the ballast *pancakkhandha* and in absolute purity became unalloyed nibbana. It also follows that before this remnant became pure stuff, and in its alloyed state this remnant appeared in hells and heavens, as worms, centipedes, quadrupeds, bipeds, devas, and brahmas. At one time Nibbana remnant must have been in hell mixed up with the *pancakkhandha* undergoing torture. At another time Nibbana remnant must have been in heaven mixed up with the *pancakkhandha* enjoying *pancakama* pleasures. In all these instances this

Nibbana remnant must have existed in individual atoms appertaining to the individuals in hells and heavens. If Nibbana remnant can appear in hells and heavens undergoing torture and enjoying pleasures, then this Nibbana remnant was subject to *soka, parideva, dukka, domanassa, upayasa*. The Venerable Thera will not deny this.

Such a Nibbana as is proclaimed in this manner can only be the creation of brain waves arising under the disturbed currents of attachment to *pancakamaguna*. This false view is well explained by the Buddha in the *Mulapariyaya sutta* as "Nibbanan mannati, nibbanato mannati, nibbanan meti mannati" etc.

We are told that Nibbana does not appertain to the *pancakkhandha*. If this be correct, then the Buddha must have made a blunder by calling the third noble truth the *Dukkha Nirodha*. The third noble truth is the Nirodha of the *Dukkha*. By *Dukkha* is meant the *pancakkhandha*. The Nirodha of the *pancakkhandha* is Nibbana as taught by the Blessed Buddha. But according to the Venerable Buddhadatta Thera, *Nirodha, Nibbana*, does not appertain to the *pancakkhandha*. I ask the questions: (1) To the cessation of what does *Nirodha* apply? (2) Does Nibbana consist of individual atoms? and (3) Are all those blessed ones who ceased in Nibbana still subsisting?

**ALL-CEYLON BUDDHIST CONGRESS**

Presidential Address by Professor G. P. Malalasekera

The following address was delivered by Professor G. P. Malalasekera, President, at the 27th annual sessions of the All-Ceylon Buddhist Congress, held at Kegalle on August 25 and 26:—

My first duty is to thank the Kegalle Young Men's Buddhist Association and all those who helped in making the necessary arrangement so efficiently to enable our Sessions to be held here. It is very fortunate that we should have had the opportunity of meeting in the Satara Korale, where no sessions have been held before. For, the Four Korales have numerous associations connected with our religion and culture going back to remote antiquity, and the district abounds in names that recall to our minds many memories of the past, memories that are sacred, names that are redolent of myth and folk-tale, of history and tradition. Many of these names have a beautiful music of their own that delights the ear and charms the mind: venerable Vattarama haunt of Valagam-aba; windswept Vagirigala; home of Mayurapada, author of Sinhalese classics whom even the demons dreaded; Devanagala, which records the exploits of Kit Nuvaragiri, conqueror of Ramanna; Dadigama, once the repository of the Dantadhatu; Batalagala—atrociously misnamed Bible Rock—dominating the plain for miles around; fair Ambulugala and spacious Arandara; eerie Utumankanda with its many legends, and sweet-sounding Tuntota—to mention but a few.

**World Peace**

And here in these memorable surroundings we meet in memorable times. News have come of the ending of one more disastrous war, in which mankind has escaped complete destruction, but only just escaped it. Let us hope that the pious

hopes expressed by the leaders of the victorious nations about collective security and all that will be fulfilled, that the earth will be spared the spectacle of seeing itself go up in flames. Many people today rejoice in what they consider victory but, truly, there is no victory in war. Sooner or later the conviction will be borne upon us that there is no real victor but only common losers. Victory always sows the seeds of a fresh war; victory breeds among the vanquished a desire for vengeance and vindication, and victory raises fresh rivals. All sorts of bellicose bacilli are stimulated and these tend to find favourable conditions in the aftermath, in what, with unconscious irony, is usually described as the restoration of peace. The Buddha saw the truth of this 25 centuries ago. ජය මෙර පසවිති—දුකඩ මෙති පරාජිතො, උපසන්තො සුඛං සෙති—භීතො ජයපරාජය. (Victory breeds hatred; the defeated live in pain. Happily the peaceful live, who have given up both victory and defeat). For several centuries now mankind has pursued a path which is destined to lead to the destruction of what has come to be called civilisation. The study of moral wisdom has been abandoned in favour of the pursuit of power; the advances of science have prepared men for the acceptance of the most abominable crimes, for playing with murder and robbery and the blackest brand of bad faith. We live in an age of power which acknowledges no limits except itself, which denies any meaning to religion, justice and pity, an age of cold cruelty not merely of passion but even of the intellect. We see great divines bless murder and thank a merciful god that it is they and not the barbarians that have escaped annihilation.

There is no hope for mankind unless there is complete change of this attitude of mind. The world problem is ultimately the individual problem; if the individual is at peace, has happiness, has great tolerance and an intense desire to help, then the world problem as such ceases to exist. Before we have established peace and understanding in our own minds we seek to establish peace and tranquillity in the minds of others, in nations and in states; whereas peace and understanding will only come when there is understanding, certainty and strength in ourselves. May I quote the Buddha again? "සො සකසං සකසොන සඞ්ඛාමෙ මංභුජෙ ජිනෙ චිකංච ජෙය්‍ය අත්තං ස'මෙ සංඝාමස්ථිතමො".

(If a man conquer in battle a thousand times thousand men, and if another but conquers himself, the latter is the greatest of conquerors). No one can change his victory ever into defeat. Economic and political factors may form a predisposing cause for war but the deeper and the more decisive factors lie in human nature—its possessiveness, competitiveness, vanity, pugnacity, dishonesty and selfishness. These manifest themselves in moral and mental recklessness ultimately leading to war; we cannot hope to rid the world of war until we have cured ourselves of the originating causes. Treaties are of no avail; one of the clearest lessons of history is that no agreement between governments has any stability beyond their recognition that it is in their own interests to continue to adhere to it. How differently the affairs of the world would go if, in the first instance, men would show a little more decency, a little more honesty, a little more thought for the other fellow's point of view, a little more realisation of the dangers of condoning evil. Patriotism is not enough, even if



it involves self sacrifice, because patriotism often means no more than a cat's devotion to its own fireside rather than to human beings. History shows us how often the causation of events on which the fate of nations depends is ruled not by balanced judgment but by momentary currents of feeling as well as by personal considerations of a low kind. Thus the human element is the most important factor in the happiness of the world.

#### Our Freedom

It is of great significance to us, too, to remember this, because we are in the throes of a movement to win a certain measure of freedom for ourselves. There is talk of reforms and what we should do if our demands are not met. Freedom we must certainly have; nobody can, however, deny it to us if we ourselves are free. That may sound paradoxical but I would ask you to ponder on it. We are apt to feel that the winning of a few seats in a council or a greater measure of power in the administration of our affairs will solve our problems. Such things are mere palliatives at the very best; often they will merely raise fresh problems. All government depends on the character of those who conduct it; generally speaking, rule is exercised by those who want power, and power corrupts. The only hopeful system would be a rule by men who are truly cured of the lust for power; we have yet to find one. Many of those who seek and gain power are, of course, good men but they soon discover that to keep their power it is easier and often safer to appeal to the lowest common denominator of the people, to instinct rather than to reason, to interest rather than to right, to expediency rather than to principle. When one gets a close view of influential people and sees their bad relations with each other, their conflicting ambitions, all the slander and hatred and selfishness which they exude, one realises how the race for power and personal position seems to destroy all men's character. It is a sad and sobering spectacle.

It is a mistake to think that all we need is a democratic form of government. Democracy is of course, better than despotism because it is less inefficient in the long run and less soul-destroying. But it is the tendency of all governments to infringe the standards of decency and truth; that is inherent in their nature and hardly avoidable in their practice. It is a charge against democracy that it often breeds a multitude of small tyrants. It is also said by those who know that democracy often results in the triumph of mediocrity and entails the exclusion of first-rate ability, particularly if such ability is combined with honesty; that by its nature it prefers those who keep step with the slowest march of thought and frowns on those who may disturb "their conspiracy for mutual inefficiency." It is the duty of the good citizen, therefore, to be constantly watchful, lest government impair the fundamental objects which it exists to serve. He must do all he can to spread the gospel of freedom and work for the extension of the conditions, social, economic and political, which are essential to make men free. He must be fully aware of his rights and guard them most jealously; he must regard government as a necessary evil, requiring constant watchfulness and check. Above all he must take an intelligent interest in its doings and be prepared to play his part in the furtherance of good government.

#### Educational Position

That is why a good system of education is so essential to the country. All of us do foolish things but it is only the wise that realise what they do. The most dangerous error is failure to recognise our own tendencies to error, a failure which is a common affliction of those in authority. There is no finer ideal for a man than to face life with clear eyes, instead of stumbling through, like a blind man, an imbecile or a drunkard, which, generally speaking, seems to be the common preference. Only knowledge and enlightenment can bring about such a state of awareness. For many long years now the vast majority of our countrymen have lived in ignorance; at last measures are about to be adopted which will constitute a beginning—a beginning only—for the removal of that curse. Whenever a change is proposed in existing affairs, there will always be those who will oppose it.

The Free Education Bill is only a signal that the battle for a public system of education worthy of this country has begun. It is not reason enough for shallow optimism or complacent satisfaction. There is a very great contrast between the facts of the position and the hopes that have been raised in the public mind by the generous idealism of speeches and speculations. But a beginning has been made and it is up to all those that have the future welfare of the country at heart to give it their fullest measure of co-operation. Selfish interests everywhere are working themselves up to a frenzy of opposition. As was to be expected, the greatest and most vociferous opposition comes from missionary bodies whose vested interests are threatened. Past governments had encouraged them to exploit the educational helplessness of Buddhists and Hindus to their advantage. They were petted and pampered and given every possible assistance. They grew rich, founded large establishments, built imposing churches and spread their tentacles in every branch of public life till their influence was almost unchallengeable. But times have changed and are fast changing further. Earlier, it was their deliberate aim to wean the Buddhists and Hindus from their religion and all the sacred features of their culture which were inextricably bound up with their religion. This attitude was later modified but the effects of the system were still the same. It is true that at a time when there was no education in this country at all, these missionary bodies did a great service by imparting something of the rudiments of knowledge, but at what a price! Perhaps, they expect the Buddhists and Hindus to be loyal to them for this service. Loyalty is a noble quality, certainly, but only when it is not blind to and does not exclude the higher loyalty to truth and self-respect. Loyalty is not a quality we can isolate from its context; so far as it is real and of intrinsic value it is implicit in the possession of other and greater virtues.

#### Future of Buddhist Schools

The new education bill allows for the retention of the denominational schools side by side with the state schools. This is obviously because of a recognition of the value of religion in education. The bill provides safeguards that if religion must be taught in schools that religion should be the religion of the child and no other. Hence the requirement that denominational schools shall justify their existence by educating at least 30

children of their own denomination. The logical conclusion to this should be that grant shall be paid only in respect of the children of the same denomination as the controlling body, but the State Council was not prepared to go so far and was content with a compromise. All kinds of manoeuvres are now being made to sabotage this very generous compromise. If these attempts succeed, the only recourse left to the Buddhists and Hindus would be to see that there are no denominational schools at all. A century of religious slavery was enough punishment to us for our apathy towards our own religions; the present injustice whereby our children have been subject to alien religious influences must end. We must and will see to that.

The present position with regard to our own Buddhist schools in the light of recent developments is far from satisfactory. We have no defined policy; no attempt has been made to formulate one. We have no funds; we seem merely to be content to follow a method of drift, aimlessly, helplessly. One would have expected the Buddhist Theosophical Society to have taken a lead in this most important and, in many respects, vital problem. But that august body is torn with dissensions and has become the battle-ground of contending political factions. I only want to say this now: the few Buddhist schools we have, however badly equipped they are, enshrine the hopes of more than two generations of men and women who contributed their mite to make their existence possible. They were a labour of love and aspiration, so that the self-respect of the Buddhists of Ceylon might not be destroyed; that the culture and civilisation of this fair Island might be preserved undimmed. Those now at the helm of Buddhist educational organisations and societies have, therefore, a great responsibility; they are the heirs of a mighty trust. Let them not regard it lightly; let it not be said of them that they fiddled while Rome burnt, that they esteemed their personal self-importance as being of greater consequence than the cause which they took upon themselves to defend. Let them not make the fatal mistake of supposing that Buddhism is a spent force in this land, that the Buddhists will be deceived by their false professions and their intrigues for power.

Indeed, everywhere in the country, if one listens with his ears to the ground, there is a surprising but nonetheless clear upsurging of religious fervour. This has been greatly encouraged by the revival of the old traditional belief that, with the advent of 2,500 years after the Buddha's passing away, there will inevitably come a great renaissance in Buddhism. And it is only fitting that this should be so. For far too long have the Buddhists been apathetic in making known to the world at large that their religion has a distinct, definite message to mankind. It must not be forgotten that Buddhism is a way of life which has given solace for many centuries to not less than one-fifth of the human race. It is true that the Buddhists have failed to "inherit the earth", but I am not sure they regret the fact.

Arrogant claims are being made on behalf of Christianity. We recently had the British Ambassador in America speaking of the "specifically Christian virtues of truth and freedom, sacrifice and sympathy." The Archbishop of Canterbury said the other day, "It is only by the Christian way that we can and that we shall conquer poverty, insecurity and



unemployment in the world." It has never been the Buddhist way to compete in the market-place for religious supremacy, but it is the duty of the good Buddhist to make known the teachings of his Master far and wide so that "those who have ears may listen and profit thereby." Buddhism, it is worth recalling, was the first missionary religion; it served no empire, waved no flags and claimed no prerogatives for its adherents. Nor did it show any intolerance of other faiths.

### Buddhist Claims

It is beyond any reasonable hope that in the near future the different Christian sects would drop their strife-generating claims to a monopoly of Christian truth. Even if they did, for the world to be at peace, it would also be necessary that Christianity itself should modify its claims to a monopoly of religious truth. The idea of exclusive rightness carried to its natural conclusion would be very akin to the Nazi claim for racial superiority and equally repre-

hensible. As far as I can understand the story of Christ, he deliberately diverged from the Judaistic claim to exclusiveness of salvation, and it would be a pity if his church did otherwise. In any case, it is true that Christians have as a whole overemphasised and overestimated their separateness from other religions and philosophies and overrated their claims to exclusive recognition. It is time other religionists debunked this attitude, and put forward their own points of view so that those who pursue spiritual truth can be brought to recognise their essential community of spirit and learn to make the most of the points where they agree instead of persistently stressing their differences and emphasising their exclusiveness. World conditions and humanity's needs clearly impel in the religious sphere the same movement towards co-operation and community that they are producing in the economic and political spheres.

### Our Duty

To be able to do this effectively we must be strong and united. The causes of

dissension in our ranks must be sought out and eradicated. Once more the members of the Sangha must become our leaders and be our guides both for this world and the next. That must be from now onwards our most important and first priority. We must harness all our forces towards that end and the task, though difficult because of its numerous complications, must and will become capable of achievement. But it is useless to reform the Sangha unless we lead pure lives ourselves. We have, all of us, fallen far short of our ideals; let us recognise that fact face to face and ask ourselves what we propose to do about it. Whom do we seek to deceive? Our vows are self-imposed, they are not the requirements of any external authority.

This is the thought I should like to leave uppermost in your minds: the need for a thorough spiritual overhaul within ourselves before we proceed to do anything else. Thereby we shall be able to dedicate ourselves to our tasks all the more efficiently and effectively.

## BUDDHISM AND THE UPANISHATS

By P. S. Lakshminarasu, B.A., B.L., Bangalore

The Upanishat or the Vedanta, so called from its position at the end of each veda has, it is urged, absorbed Buddhism making it cease long ago to exist in India as a separate religion. If the Buddha points the way of bliss, the great commentator, Sayana, claims the four vedas, of which the upanishat is the cream, teems with the methods to overcome suffering and to attain the highest happiness. By suggestion, the upanishat shows the seeker the nature and content of and the methods to be employed to gain the desired height of happiness.

From 1,180 upanishats mentioned in the Vishnu Purana, their number fell to 108, then to the authoritative ten only, and lastly to one within this narrow compass, leaving the choice to us between *Mandukya*, which is viewed as the epitome of all the 108, and *Isa* that is held by all the commentators as the upanishat of par excellence. The former ignores the latter and refers to *Taittiriya*, *Katha*, *Prasna* and *Mundaka* as recounting the experience of the seeker in the waking, dream, sleep and unitary states of consciousness. The chief centre of interest, however, seems to centre round *Taittiriya*, *Katha*, and *Isa* and the remaining seven authoritative ones are of secondary value.

*Taittiriya* is based on *Aitareya* where everything from Brahma down to *purusha* (man) is shown as endowed with *prajna*, consciousness in its various forms. There the man or the "I" is the *atman* meaning the complex of the senses of sight, hearing (and touch), smell, and taste and of *prajna* showing itself as desire and reason. Worlds and their lords are shown to be the outcome of the desire of *atman*. The first man made from materials from waters was subject to hunger and thirst and he let *Vayu*, breath, Death, down-going breath, *Agni*, speech, *Surya*, sight, *Chandra*, mind (*prajna*), and *Dis*, hearing and touch, share food with *tanha* in partnership. In the scramble that followed Death grasped food and *Vayu* lived on food and sitting in the right eye, throat, and the heart (mind), he became *Idandra* watching if

anything spoke of another and seeing that he alone was brahma in heaven, mid-region, earth and water.

Vamadeva is instanced as having been protected by parental desire for progeny while he was in his mother's womb surrounded as if by a hundred houses of iron, and as one who, after death won all his desired objects in heaven with the help of *prajna* (brahman-atman) as reason. In *Taittiriya* desire creates intermediate forms, like space, water, knowledge, progeny, and speech and *Trishanku* as visualising them in the five great biendings. It fixes brahman as the highest measure of happiness obtainable and as 100 times the happiness of a well-built, active, young ruler of earth full of wealth. His goal is to become Brahma, the multi-millionaire in progeny, cattle, cows and renown. By study and teaching of the vedas, which is truth and austerity, he has to gain this state little troubling himself with the thought 'why I did not do good and why I did wrong'. This upanishat exalts *Agni*, Vedic knowledge and enjoins to multiply food without neglecting its study and the hospitality to Brahmana guests. It states that food is the eater as well as what is eaten hinting thereby that the acquirer of food is not tainted by the sinful methods of acquisition. In the next upanishat, named *Chandogya*, it dives into some doubts referred to or arising in the other two.

To sun: up: These three—*Aitareya*, *Taittiriya*, and *Chandogya* refer in the words of *Mandukya* to *Vaivasnara*, the *atman* in the waking state seeking gross pleasures and priority. The first speaks of *atman* or *purusha*, or *brahma* as a biending of the six senses subject to *tanha*. Doubts about the existence or otherwise of the worshipful brahman and about the reaching of that state by *atman* wise or ignorant after death are touched in *Taittiriya* paving the way for *Kena* to reject this popular view and for *Katha* to state that the six senses eat food and are tainted with suffering and death.

Possibly influenced by *Lakkanna Suttanta*, both *Kena* and *Katha* regard Brahma as *prajna*'s superman. Not

only does the former reject the popular notion of Brahma, but it goes the length of showing him as an overlord, who has destroyed *asuras* and even humbled *Vayu* (of *Aitareya*) and *Agni* (of *Taittiriya*), who were helpless to lift or burn a bit of straw he put on the ground challenging them to show their powers at it. On the other hand *Katha* views Brahma as a saint rejecting the garland of wealth and practising austerity. Its setting and conclusion are similar to those in *Tevijja Suttanta*.

In both the teachers are described as angry, given to pleasures, ignorant of Brahma, and fallen in disrepute so much so they could not get the customary hospitality from the people. Like the blind leading the blind, they moved into the joyless worlds.

*Nachiketa*, the hero of *Katha* sees Brahma as pure and constant meaning unaffected by desires as seen from what he says, "free from desire, through tranquillity of the senses, one sees the glory of the *atman* (*brahman-purusha*) and becomes free from sorrow. What is constant is not obtained by those who are not constant." It reminds one of the concluding part of the *Suttanta* where it is said that union with the holy and compassionate Brahma is out of question to an evil and lustful person.

Overlooking this change in the upanishat outlook of brahman as *purusha*, T. W. Rhys Davids has made an unfriendly remark about the compilers of this *Suttanta* as representing using Brahma in the masculine deliberately twisting its upanishat use in the neuter. *Katha* even lifts *atman* over *atman* by way of dissociation from the earlier upanishats and interposes *avyaktam* between *atman* and *purusha* stating that there is nothing beyond *purusha*, which is next viewed in *Prasna* as a person or a complex of sixteen parts resting on him like the spokes on the hub of a wheel and disappearing at death like the flowing rivers losing their identity in the sea. He is *nama*, the individual in the worlds, and *namarupa*, the person, who becomes *akala amrta*, taintless and deathless. He is also regarded as the creator of *prana*,



breath, who posts others (senses) separately even as the sovereign commands his officers to govern such and such villages. Like shadow in the man this is extended in the atam, coming into the body by the action of the mind.

Though *Katha* perceives the fleeting nature of component things and the attributes of nibbana as unborn, constant, and tranquil, yet due to his craving for mental desires and existence and due also to his anxiety to appease the wrath of his spiritual father so that he might be welcomed on his return home from the jaws of death, *Nachiketa* is blind to see the weakening effect on one's insight through a rigid *brahmacharya* denying the needs of the flesh or the support of life. In the words of *Mandukya*, *Katha* dreams of equality with all through all. It may be also said it deludes itself into the belief that the rest of the world is ignorant. The error with *Prasna* is a fit if insomnia in which it slips into the early school of dependence and protection on *prana* (*Vayu*) beseeching him thus, "Protect us as a mother does her sons. Give us affluence and wisdom." With *Taittiriya*, it is intellect and what can be known; with *Katha* it is egoism and what can be

egoistically conceived; and with *Prasna*, it is thought-power and what can be thought over. The speculations with which the last is concerned are some that have as shown in the *Brahmajala Suttanta* have no bearing on the individual or community well-being.

Profited by *Dhammachakkapavattana Suttanta*, *Mandaka* perhaps avoids the faults of *Taittiriya* (self-indulgence) and of *Katha* (abnegation of body) though it does not follow its lead in other respects. For it states that atman is not obtained by the study of the *vedas*, nor by intelligence, nor by much hearing, nor by weak body, nor by careless austerity, nor through error. In its zeal to reach the unitary state, it brands *Taittiriya* as containing lower knowledge, and exalts *Katha* as having the higher knowledge.

What is, however, sadly missed in these *upanishats* is the human need of freedom from fear so much stressed in Buddhism. In *Katha*, *Nachiketa* is shown as rejecting the other shore of fearlessness and comforting himself with the belief "Atman is not slain if the body is slain. Both the slayer, who thinks of slaying, and the slain who thinks this slain, do not understand." Fear is assumed to be an

inevitable evil in the scheme of things and even necessary to enforce obedience to the universal monarch whose duty is to protect relying on his strength of muscle or of austerity. It is this which makes living together possible even as birds staying in bliss in the same tree. *Mandaka*, however, develops the idea of supreme indifference to the neighbour's well-being as the highest wisdom of the monk nicknamed shaveling. It suggests that grace of *Isa* is necessary in any event to see the stainless *Brahma* resting in the golden sheath.

For the fearless message of Buddhism, one has to turn to the opening verse of *Isa*, which enjoins the giving up of grasping of anyone's wealth. The desire for protection does not arise to him who sees others as himself, who realises others have become like himself. Standing at the door of truth he knows the face of truth is covered by the glitter of words. The author of *Isa* is known to have rejected *Taittiriya* and pedantry, physical strength, poetic fancies, and the sage's callous indifference. His is a gospel of community welfare and has the true Buddhist ring.

## FRESH LIGHT ON SIGIRIYA FRESCOS

By Nandadeva Wijesekera, B.A. (Hon.) Lon., M.A. (Cantab.) F.R.A.I., F.I.A.I.

The whole mystery about the paintings of Sigiriya still lies hidden in the undecipherable book of the historical past. Although faint rays of light have been thrown to help understanding, these have yet been insufficient to disclose the key to the grand theme as preserved to us by the bewitching beauty of the golden bodied figures. Who are the figures? Why are they portrayed where they are? Considerable speculation has helped to advance at least four theories in the attempt to find a solution. These are the following: They are the (1) Ladies of Kasyapa's Court; (2) Ladies of Kasyapa on their way to the temple at Piduragala; (3) Apsarasas in heaven or Tusita heaven; and (4) Ladies engaged in festivities.

If the wall paintings did not serve as handmaids of religion could they have subserved the personal delectation of a king, a court or any other patron. No one can honestly deny the fact of their having afforded joy through appreciation of beauty as a court art. Whether the creation of beauty for the purpose of mere enjoyment was the sole motive or not is extremely doubtful since a *chitrasala*—picture gallery—had it been the institution attached to the court, would without doubt have been an architectural adjunct to the palace on the summit of the rock. That this formed a component part of the palace unit cannot be asserted so that the purpose at the back of the designer's mind was not the exhibition of paintings in a gallery merely to afford joy.

### Court Ladies

The writers who surmised the paintings to represent court ladies got somewhat nearer the truth. The ethnological types portrayed on the walls conform remarkably well to the racial components of the ancient Sinhalese population, in dress, decorative embellishments, physical features and general make up. Be they queens of Kasyapa, ladies in attendance at court or maids of honour, watched by

male figures perhaps chamberlains, such details affect the point very little. But that they are on their way to Piduragala can be maintained only in the imagination of a creative mind. Very little zealous religious devotion radiates from the faces of the figures, unless the flowers can be interpreted as symbols of worship. But, then the manual demonstration so essential to the act of homage is wanting in every case.

The suggestions so far maintained with its tenacious appeal is that these figures are celestial damsels—*apsarasas*. The foreshortening of the figures and the visible brush marks interpreted as cloud effects constitute the main facts of the theory. It can be maintained that the figures were truly human and belonged to the court of the day. The portrayal of three quarter figures, some over and some under life size, can also be explained as a necessary technical device for overcoming an optical illusion and thereby utilizing to the greatest advantage the limited space of the rock pocket. Any attempt to show the full figures would have involved the sacrifice not only of space but also the whole force of the bold conception. It seems however, that the paintings were never meant to be observed at close range as their highest merit emerges when observed from a sufficient distance below. Such a preselected position may have once existed. No traces of any have been discovered to this day. In order to add further support to the technical device the figures were drawn overlife size. For convenience of observation by contrasted presentation cloud effects, if any, may have been introduced in the foreground to impart a delicate air of ethereal suspension and also eliminate any surface glare. Nothing more. The composition rests more at ease with such a notion, when in addition the original presence of nearly five hundred figures arranged in rows of fours has to be reckoned. The expression, pose and variety of racial types help to preclude the possibility of

attributing a celestial motive to the whole conception.

Could these ladies, decked in all manner of beautiful dress and ornaments be preparing for a great festival? Festive occasions were never serious moments. The mind that is inclined towards pleasure should reflect its joyful sentiments through the mirror of the body and limbs, specially the face. It is rather difficult for anyone to say that any figure presents such a reflection. Serious and awe inspired expressions seldom suit a human body in a state of ecstasy. Festival, whether in court, temple or water, bestows a different frame of mind at least not those reflected in any one of the faces of the ladies at Sigiriya.

It may appear, therefore, that no writer has so far been fully successful in interpreting the artistic representation at Sigiriya although some may have discovered a part of the truth. The Sinhalese records so various in their interest have no semblance of evidence or hint to offer about the paintings. It may be argued from such strong negative evidence that they have no religious purpose in respect of Hinayana Buddhism. Unless the omission was deliberate it is surprising that the ancient chroniclers failed to refer to such an historic accomplishment. Well may it be inferred then that the paintings were in no way associated with Hinayana or its adherents, Kasyapa himself was in disfavour with the Mahavihara monks since the temple built and presented by him was rejected by them it is obvious that he donated it to the adherents of Mahayana. The murder of his father may also have contributed to his unpopularity. Immediately after his death the viharas on Sigiriya were handed over to the adherents of Mahayana by Moggallana. This establishes beyond doubt that Mahayana Buddhism prevailed at Sigiriya before and after Kasyapa's death in continuous succession for at least a period.



### Idea of Mourning

Let us go back to the figures once again. Every one of those figures is portrayed in a studied pose of mental pre-occupation. There is nothing light about them. The step appears heavy even in its rhythmic movement and swaying action. Deliberate and serious in expression, not one figure betrays a smile. Buoyant with hope and pregnant with emotion not one strikes a discordant note in the whole scheme of the composition. The symbol is indeed the flower. What could that mean? The secret lies here. And without the key to it everyone is helpless. For indeed every figure is associated with flowers—either holding, dropping or disposing—borne in trays or held between the fingers. The whole atmosphere seems redolent with their sweet fragrance and heavy with their profusion. Do not some figures express poignant withdrawal from something strange and awe inspiring, something awful and lamentable. Whether

the central theme that dominates the whole atmosphere was of concrete form and shape—a funeral pyre or a body lying in state?—or only a mental conception in the artist's imagination remains unknown and perhaps unknowable. The whole scheme is woven around such a central idea of deep loss or mourning—may be for Kasyapa or even his father.

The grand composition has taken into consideration each and every figure on the rock surface. The scattered elements confuse the issue today. But we have the evidence of visitors to the rock from at least VIII A.D. These ought to know and still remember the purpose and subject better than anyone else since at the farthest limit they would have lived not more than two centuries after their execution. The tradition was then surviving and strongly impressed in the memory of the people.

But it is unfortunate that we are today the inheritors of neither this tradition nor the figures intact. More figures

would have meant more information that could be evaluated from the paintings themselves. In unmistakable language the visitors refer to the figures as ladies of court or Kasyapa's queens, mourning, pining and grieving for their lost lord. This poignant theme of mourning permeates the spirit of a good number of the graffiti. What is more. One even refers to a scene portraying a lady with broken veena in a state of lamentation that is not there now. Assuming similar scenes to have found a place in the composition the picture of sorrow would be complete. On Sigiriya rock therefore may have been painted the grandest scene of a Sinhalese painting—mourning for Kasyapa. The frescoes were meant to be viewed from a central position below by the court and public, and may have been the immortal tribute paid by the Mahayana adherents to the memory of Kasyapa, the bold and adventurous monarch whose fault as far as we know was the murder of his own father.

1. Cv. Ch. 39. vv. 12-16.

2. King Dutthagamani seems to have expressed a desire to die in such a position from where he could view his noblest works. Hence his body was so placed. King Dhatusena bathed in the Kalawewa as his final action when he knew he was going to be killed. It may be possible that Kasyapa expressed a similar desire that his body be placed by the Sigiriya Gallery. Could this have suggested a clue to the theme?

## A REMINDER TO MEMBERS

We publish below a circular letter addressed to all members. Donations so far received are acknowledged below. Will members please respond early? Cheques and money orders should be made payable to The Honorary Treasurer, Y.M.B.A., Colombo.

### SIR BARON JAYATILAKA MEMORIAL FUND

Dear Sir,

Please permit us to bring to your special notice the appeal that has been launched on behalf of the above fund. You will remember that at the special general meeting of the association held on July 21, 1944, it was decided that as a memorial to the late Sir Baron the main hall and library in the proposed building for the Fort branch should be named after him and that steps should be taken to collect the funds required for putting up the building. We have no doubt whatever that you will agree that Sir Baron's name could not be more fittingly honoured than by putting up our Fort building which formed part of his own plans for our future. We also have no doubts that you will agree that our association needs for its further development buildings worthy of the Buddhists of this Island.

We appeal to you for your generous contributions for the fund. You can help the fund by: (a) sending a donation; (b) applying to the Committee of Management for a subscription list and collecting funds from your friends; (c) contributing to subscription lists that are already in circulation; (d) suggesting to us ways and means by which the fund could be augmented.

We make this appeal to you as a member because we feel that before we approach the public of Ceylon the members of the association should themselves have made a substantial contribution. We need hardly add that if each member

subscribes or helps to collect on the average Rs. 100/- then we should be able to count on more than Rs. 100,000/-.

We await your immediate response.

Yours faithfully,

(Sgd.) D. N. W. de SILVA,  
Hony. General Secretary.

(Sgd.) L. PIYASENA,  
Hony. Treasurer.

The following is a statement of donations received up to August 24, 1945:—

Mr. A. E. de Silva Rs. 10,000; Mr. H. M. Gunasekera Rs. 200; Mr. H. J. Temple Rs. 150; Mr. C. F. Cantlay Rs. 100; Dr. Walter Wijenaike Rs. 100; Mr. Y. P. Wickramasinghe Rs. 100; Mr. D. P. Atapattu Rs. 100; Muhandiram K. D. Karunaratne Rs. 30; Mr. D. A. Ahanagama Rs. 25; Mr. Sirinama W. Pathinayake Rs. 25; Mr. H. A. Leslie Silva Rs. 25; Sri Sucharita Wag Wardhana Samajaya, Colombo Rs. 15.50; Mr. W. F. Abeyakoon Rs. 15; Mr. O. M. Perera (Rs. 10); Mr. Chas. M. Dias Rs. 10; Mr. G. B. Perera Rs. 5; Mr. L. C. Fernando Rs. 3.50; Mr. L. J. Silva 50 cts.

Per list of Mr. V. S. Nanayakkara: Mr. R. F. S. de Mel Rs. 1,000; Mrs. A. S. F. Wijegooneratne Rs. 1,000. (Rs. 2,000).

Collected by Mr. D. N. W. de Silva: Mr. J. A. D. Victoria Rs. 100; Mr. Cyril de Zoysa Rs. 100; Mr. M. Jayasena Rs. 100; Mr. F. Dadabhoy Rs. 15. (Rs. 315).

Per list of Mr. D. S. Sanarasinghe: Messrs. D. R. Wicks & Co. Rs. 250. Total Rs. 13,479.50.

### BUDDHISM IN BENARES

Under the presidency of Principal H. B. Malkani, Bhikkhu J. Kashyapa, Lecturer of Pali, Benares Hindu University, delivered a lecture on "the principle of the teachings of Buddhism" to the students and staff of the Teachers' Training College, Kamachona, Benares.

The Dhammacakka Sutta, the first sermon given by the Buddha to his first five disciples at Isipatana, Sarnath, was recited in its original Pali by the Bhikkhus of the Maha Bodhi Society. The lecturer stressed the importance of the revival of Buddhism in India as a means of establishing cultural and religious relationship with the neighbouring Buddhist countries. He said that it was the most opportune time for young Indian Buddhist missionaries to go to Ceylon, Burma, and China and establish closer relationship with India.

The meeting ended with the remarks of Principal Malkani.

### FIRST SERMON OF THE BUDDHA

#### Celebrations at Sarnath

A well-attended meeting, under the presidency of Pandit Baladev Prasad Upadhyaya, Professor of Pali and Sanskrit, Benares Hindu University, celebrated the famous day of Dhammacakkapavattana Sutta or that of the first sermon delivered by the Buddha at this holy place to his first five disciples 2488 years ago.

Mr. K. K. Roy, Head Master, Maha Bodhi High School, Sarnath, said that it must not be forgotten that a large portion of the human population of the world, who called themselves Buddhists would be remembering the day, with reverence and paying homage to the holy place.

Mr. Awadh Kishor Narain, B.A. (Hons.) read an impressive article, giving an exposition of the teachings of the Buddha.

Pandit Bhikkhu H. Saddhatissa (Ceylon) and Bhikkhu Rev. J. Kashyapa, Lecturer in Pali, Benares Hindu University, spoke on the importance of the day and the greatness of Sarnath.

The meeting ended with the Bhikkhus chanting Pali verses evoking blessings upon all.



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

### New Members:—7.8.45

Mr. N. K. Choksy, Advocate, 54, Turret Road, Colombo; Mr. R. Austin Perera, 152, 1st Cross Street, Pettah; Mr. H. Kodikara, Land Registry, Rajagiriya; Mr. M. B. Weerasekera, Food Control Department, Colombo; Mr. S. W. Walpita, Advocate, 5, Ecrine Place, Serpentine Road, Borella.

14.8.45

Mr. Annesley Krasse, Inspector of Schools, Western Music, Education Dept., Colombo; Dr. N. J. A. Cogray, D.M.O., Karawanella; Mr. K. A. G. Silva, 136, Old Kolonnawa Road, Dematagoda, Colombo; Mr. R. D. K. J. Arthenayake, 44, Temple Road, Maradana; Mr. S. Weerasekera, Student, Ananda College, Colombo.

21.8.45

Mr. Victor Athulathmudali, Landed Proprietor, Warakagoda, Neboda.

28.8.45

Mr. Munidasa Malalasekera, Town Hall, Colombo.

**Resignations:**—Mr. C. T. Fernando and Mr. A. B. Upali.

(Total Membership 1,134)

### Personal

Dr. F. M. Kulatilaka is now D.M.O. at Maturata.

Mr. F. Amarasinghe has been appointed manager of the Bank of Ceylon at Trincomalee.

Mr. T. A. de S. Wijesundera took his oath as an Advocate of the Supreme Court of Ceylon.

Dr. A. Ratnapala resigned his seat in the Colombo Municipal Council.

**A Gift:**—We acknowledge with thanks the gift of 14 glass paper-weights, with the name of the Association inlaid, from the Swadeshi Industrial Works Ltd., Colombo.

**Weddings:**—We offer our congratulations to Mr. B. W. Piyadasa, Chief Clerk of the Association, and Miss K. M. Premalatha who were married recently.

**Light of Asia Elocution Contest:**—The finals of the annual Light of Asia Elocution Contest were held on Thursday, August 2, with Mr. H. Sri Nissanka, Mr. H. H. Basnayake and Mr. C. V. Ranawaka as judges. Mrs. A. S. F. Wijegooneratne distributed the prizes.

The following were the results:—

**Senior Boys:**—1. Warnasena Rasaputra, Moratu Vidyalyaya. 2. M. P. P. Jayatileke, Nalanda, Colombo.

**Senior Girls:**—1. Kusuma Rajapakse, Nalanda. 2. Mallika Devi Hettiarachchi, Private.

**Junior Boys:**—1. Bernard de Cruse, St. Thomas', Kotte. 2. Ian Louis Campbell, Private.

**Junior Girls:**—1. Padma Kumari Hettiarachchi, Private. 2. Manel Nanayakkara, Private.

**Bana Preaching:**—It is to be regretted that the attendance at the Sunday sermons is not what it should be. There is no conceivable reason why this should be so. Members are not requested to attend these sermons to please anyone but to help themselves. Few can with justification say they do not need the help of

sermons. They are very few indeed. May we hope to see a larger congregation hereafter?

**Sinhalese Elocution Contest:**—The annual Sinhalese Elocution Contest for boys and girls will be held in October. Members are kindly requested to encourage their children to take part in this contest. For particulars, please apply to the Hon. General Secretary.

**Sports Branch: 1945 Tournaments.**

### 1. Badminton Events:

(a) Men's Open Singles.

(b) Men's Open Doubles.

(c) Men's Handicap Singles.

(d) Men's Handicap Doubles.

Entry fee:—Re. 1/- per event per player.

Entries close on September 25, 1945. Tournament commences September 30, 1945.

(Ladies' Events will be held later).

### 2. Handicap Billiards Tournament (President's Cup)

Entry fee:—Rs. 3/- per player.

Entries close on September 30, 1945.

**Note:** These tournaments are open only to members enrolled before August 10, 1945.

Tournaments in Ping-Pong and Carrom will be announced later.

**A Musical Evening:**—The Social Activities Branch has arranged for a musical evening on Saturday, September 8.

## MODERNISM AND BUDDHISM

By Zen

All Buddhists should be consciously groping and growing towards an ideal which in modern words would read "a clear awareness of the spirit."

This intelligence includes every kind of are incipiently superhuman. This suggestion tells us to exercise our inherent powers, develop our biological potentialities, not at random but coherently. In this development we must welcome every kind of experience, and every kind of activity must be practised. The successful execution of such acts brings us enrichment, we become more integrated, more awakened and we progress along the "way of the spirit".

Being on the "way of the spirit" we naturally develop as the first stage sensitive and intelligent awareness.—When we come to know the power of applied intelligent analysis (the Buddha-vada insists on it), we come to know far more of the world, ourselves and other selves. The benefit of this awareness is seen in better unification, in being more comprehensive and in being far more precise. Our feeling is more discriminate and our action more coherent, more graded and more appropriate to the "way of the spirit".

This intelligence includes every kind of discriminating awareness; awareness either of one's own feelings and motives or those of others; the perception of the relationship between persons. Here we must face all facts objectively permit no distortion but attempt to be fully disinterested, objective. Then we must entirely revolutionize our idea of love which, according to this ideal, means "the prizing of something, not as a

means to an ulterior end but for its own sake". We must realize that personal love involves both self-consciousness and other consciousness; we must realize the other as a person with a different character which differences must be respected and welcomed as a source of mutual personal enrichment. We shall then come to love love itself as a manifestation of the spirit.

Lastly, in creative action—art, scientific research, philosophical inquiry—we find much intelligence and love, and in the important field of creative action lies the field of personal relations—community. Personal love is creative: it transforms the personality not only by bringing, as it were, a new world within its ken but by quickening the perception even of familiar things. And these are the activities which afford to the more awakened and unperturbed sort of mind the deepest and most lasting satisfaction. And "the spirit" is what we are for, our author declares.

He tells us that unless a man puts the spirit before the well-being of his fellows, he betrays both the spirit and his fellows, since it is their essential nature to be servants of the spirit. The true way of the spirit, is to have respect for one's fellows as individuals, as in dependent manifestations of the spirit is essential. The true life of the spirit is complimentary to their well-being, both personal and social.

To respect personality our author means to take as the aim of all practical action the helping of persons to achieve their well-being; to fulfil whatever powers they have for being sensitive, intelligent, lov-

ing and creatively active persons. This, too, is the "life of the spirit"—to be aware, loving and creative,—at the same time to behave in this way with full consciousness of what is being done and to do it (because it is socially beneficial) and out of disinterested passion for spirit itself. And this passion is to be clearly aware, loving and creative, also being clearly aware of the spirit, loving the spirit, creating in one's own heart further potentiality of the spirit.

It is very obvious that any mind that is sufficiently developed to be aware of the spirit, and is not perverted, cannot but, when it is in its lucid state will the spirit to be expressed as fully as possible in its own behaviour and in the behaviour of others.

Briefly, to walk the way of the Buddha-vada or Buddha-spirit, we must reject all the wishful and doubtful intellectual doctrines. We must pursue intelligent integrity by reasoning, Buddha advised. Spirit is merely the potentiality for a certain kind of behaviour in which we have "Faith" as in it we take our Refuge, make our Light and Guide, as the Buddha's last words express it. And our perception of the beauty and rightness of the spirit in day-to-day personal living is all we need for inner peace and for action. May all Buddhists become awakened—for the word means that! May they have love—other regarding love; and may their lives become creative—become along the way. So modernism speaks as a solution of our present religious problem.

For more detail and a fuller explanation read Olaf Stapledon's "Beyond the 'isms'", to which I owe these few notes.