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“*Sila Pannanato Jayam*”

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BUDDHISTS AND SOCIAL SERVICE

It cannot be denied that the charge often levelled by other religionists against the Buddhists of Ceylon, that they are indifferent to Social Service in the modern sense of that term, has a large measure of truth in it. Except for occasional and sporadic benefactions—the latest to be announced, we are happy to note, is a munificent endowment by the President of the Colombo Y.M.B.A., Mr. A. E. de Silva, and his gracious wife—the interest evinced by Buddhists in the provision of hospitals and sanatoria, orphanages and institutions for the weary, needy and helpless, establishments for the care of defective children, social service organisation and community centres has not been remarkable. It is more; such interest has been, if the truth were to be stated, negligible.

Now, this is a curious thing, for, if we look back into history, it was the Buddhists who were the pioneers of social service in countries where Buddhism originated and had its sway. The Buddha laid great stress in his teachings on the value of social service. He set the example by himself visiting the sick-ward in his monastery every day and by attending upon those in pain. There is a beautiful story of his washing a leprous monk whom his colleagues felt reluctant to touch. The Buddha's care extended also to animals, especially animals in the service of man. Asoka established hospitals not only for man but for beast as well; he planted orchards and parks for the use of the community, dug wells for the allaying of thirst, constructed ponds for bathing and devised measures for the free distribution of food to the hungry. Travellers found shelter in halls specially provided for their benefit and the King promulgated decrees for the protection of bird and beast not only in special sanctuaries but also throughout his realm. Asoka himself became a vegetarian in his later days. When Buddhism was introduced into Lanka by Asoka's son, Mahinda, and was accepted by the King of Ceylon and his subjects, the examples set by the Indian Buddhists were followed and in many

respects excelled. One has but to read the accounts of our chronicles to obtain confirmation of this statement. The records left by various visitors to the Island from time to time also speak in glowing terms of the happiness and contentment of the people, the absence of poverty and destitution in the land, the great care bestowed on the sick and maimed. Attention was paid to the development of social well-being both physical and mental.

What then is the cause of the present attitude of apparent neglect in these matters? Investigation will prove that it is none other than failure to adjust ourselves to a changing society. For, it cannot be upheld by any means that the Buddhists lack generosity or kindness. As a community the Buddhists are not rich; even now the wealth of the country is very largely in the hands of those whose ancestors were converted from Buddhism into an alien faith. The missionaries saw to it that riches and power and influence were taken away from those that refused to fall into line with missionary enterprise and the disabilities from which the Buddhists suffered as a consequence are only now being gradually removed. In spite of this scarcity of wealthy men in the community, the Buddhists spend large sums of money annually in what they consider “Pinkamas” or “good deeds.” Unfortunately, however, their conception of “Pinkamas” has been very seriously narrowed down into building temples and places of worship, looking after the needs of the Sangha, holding various ceremonies, such as the chanting of “Pirit” and the preaching of “Bana,” lighting lamps in holy places, conducting processions and going on pilgrimage. The beggar who comes to the door is always given alms, but little or no attempt is made to investigate the causes of poverty and destitution and to remedy them.

It has to be admitted that in the society which existed in Ceylon in the time of the Buddhist kings this state of affairs was quite satisfactory. The social amenities of the community as a whole were con-

sidered the duty and prerogative of the King and the State; the joint-family system which till very recently was the vogue—though it was, in many respects, different from what obtained in India—provided for the amelioration of distress among the smaller units of the community. The poorer relations would be looked after by the more well-to-do members of the family. Even today beggars are unknown in most Sinhalese Buddhist villages; there is no need to beg because the simple necessities of life can be and are actually made available to those that cannot fend for themselves. In such a society, things like orphanages, homes for the aged and the destitute are a superfluity. The village physician till of late considered his work a mission of love; even medicines were supplied free. His grateful patients rewarded him by helping to thatch his house or work his fields. Life in the village was corporate in the highest sense of the term. The temple was its centre, the monk was guide, philosopher and friend and, what was more, teacher. Once a temple was provided for the village, it was a place of worship and educational centre as well. No fees had to be paid because the monk's simple needs were supplied to him by the village as a whole. “Pinkamas” thus could become synonymous with festivals of joy and spiritual uplift. That accounts for the transformation of the very meaning of the word. Etymologically “Pinkama” means “good act” but ask any ordinary villager and he will say it means some festive act, such as was mentioned at the beginning of this article. Our ancient society was in no need of other “good acts” beside the harmless enjoyment of leisure, the careless abandon of pious joy, which was possible only in a context of peace, prosperity and contentment. “Pinkamas” became occasions for communal gatherings where religion combined with pleasure to produce serenity and happiness. That this is not a Utopian dream will be plain even now to those who visit an upspilt Sinhalese village—there are a few such still left.

But with the loss of our independent state and needed no alteration. Thus was brought about a period of complete metamorphosis. Village life has disintegrated; economic conditions have proved fatal to the old joint-family system. The King who was "in loco parentis" to the people was succeeded by an impersonal government which drew its authority from lands beyond the sea. The old order of things changed, bringing chaos into a society which had gone on undisturbed for centuries and had, therefore, got accustomed to the belief that social arrangements were

maladjustment which still continues.

But the time has now come when we can no longer afford to refuse to face facts, to realise that our old ways of living have been shattered, that we must fit ourselves into a new order of things. The non-Buddhists among us have not been slow to take advantage of our non-awareness of what has happened. They have exploited the situation very much to their gain and our

detriment. They certainly did us great service in our collapse by providing amenities in education and in the relief of distress. But they made us pay the price by making conversion to their faith almost an indispensable condition of assistance. The time has now come for us to look after our own interests, in the matter of social service as in many other fields of activity. We must adjust ourselves to changing circumstances. How this must be done will be dealt with in future issues of this periodical.

NEW LAMPS FOR OLD

By Gunaseela Vitanage

Our Christian brothers of the Anglican persuasion who recently foregathered on the occasion of the Centenary Celebration of the Diocese of Colombo, deplored the fact that nine out of ten in this country still remained "outside the pale of salvation." They were most sympathetic about the pitiful situation the vast majority of their countrymen were in, and resolved then and there to make redoubled efforts to win them all to Christ for good.

That genial and well meaning Registrar of our University, Mr. A. M. K. Cumaraswamy, speaking on this occasion, asserted that the Gospel of Christ was irresistible in itself and that no one who was compelled to give ear to it would have the temerity to reject it. He also stressed the necessity of broadcasting the good news far and wide, throughout the length and breadth of the Island, among high and low, until all these unfortunates were won over to Christ.

We are indeed most grateful to our Christian brothers for the tender concern and great sympathy they have expressed about our supposed sorry plight. None of us will even cavil at their more fortunate brethren for harbouring hopes of persuading all of us ultimately to their particular point of view. That is but a legitimate hope that all proselytizing creeds, both political and religious, always cherish. And who can object to their indulging themselves in fanciful dreams and wishful thinkings?

IT'S STILL NEWS

But one cannot help joining issue with them in their rather naive and facile assumption that this particular brand of "Good News" is still "news" to the majority of our people. They also appear to assume that the non-Christians live under such a bankrupt and hopeless system of religious and philosophical thought that the very first blast of "good news" from the Christian trumpet will shatter the whole edifice irrecoverably and for good, just as General Joshua's trumpets shattered

the walls of Jericho in the good old biblical days.

This particular piece of good news has been proclaimed throughout the length and breadth of this Island from the time the first Portuguese set foot on its fair shores: that is for nearly a period of 450 years. All along, it has had no serious opposition from a people who were traditionally tolerant and who looked upon all religions with respect and even reverence. It has throughout enjoyed all the advantages, privileges and immunities the religion of a conquering people is generally wont to enjoy. In addition, the messengers of this gospel and their henchmen have employed all manner of questionable expedients, coercion and cajolery, oppression and preferment, persecution and aggrandisement, to gain adherents to their fold. At the beginning these gossellers were not averse to using the gun and the sword, the rack and the torture chamber to knock the "good news" into the heads of unbelievers. Later, the lure of worldly advancement and the love of office, wealth, honour and position were artfully used to make the natives more amenable to giving their ears to the gospel.

We have on record the Royal Instructions issued by His Most Catholic Majesty, the King of Portugal, to his Viceroy at Goa in the year of Grace 1546. While deploring the practice of idol worship which prevailed in India subject to His Majesty's authority, he commands: "We charge you to discover all idols by means of diligent ministers, to reduce them, in whatsoever place they may be found, proclaiming rigorous penalties against such persons as should dare to engrave, cast, sculpture, outline, paint, bring to light and figure in metal, bronze, wood, clay or any other substance. Or should introduce them from foreign parts and against those who celebrate in public or in private any sports which have any gentile taint, or should abet them or should conceal the Brahmins or Buddhist monks, the pestiferous enemies of Christ.

And because the gentiles submit themselves to the yoke of the Gospel not only through their conviction of the purity of the faith and sustained by the hope of life eternal, but they should also be encouraged with some temporal favours, such as greatly mollify the hearts of those who are subjected thereto; you should earnestly set yourself to see that the new Christians from this time forward obtain and enjoy all exemptions and freedom from tribute, holding moreover the privileges and offices of honour which up till now the Gentiles are accustomed to possess."

DISAPPOINTING RESULTS

The history of the Portuguese rule in Ceylon most assuredly indicates how efficiently and ruthlessly these Royal Instructions were carried out by His Majesty's local representatives. The Dutch who followed turned the tables against the Portuguese persecutors, but the lot of the persecuted non-Christian remained the same. Thus for nearly three centuries, this gospel held supreme sway in the Island, suppressed all other creeds and ruthlessly persecuted any one who dared to raise a voice against it.

Even with the advent of the more tolerant British the field of education remained for nearly half a century the strict preserve of the Christian missionaries who took good care to instil the gospel into the minds of children in their most impressionable age. They also did their best to poison the minds of the young ones against their ancestral faith. Educated young men and women who desired to enter the teaching profession those days had no alternative but to profess Christianity and to receive baptism willy nilly as a token of their profession.

Yet with all the advantages and opportunities they have had for a period of over four centuries, with all the weapons, lethal as well as economic, they have used on its behalf, with all the religious and educational institutions they have had at their command, with all the local and foreign gold they

have had at their disposal, these evangelists have been able to coerce and cajole into accepting "The Yoke of the Gospel" only a tenth of the population during the not too short a period of 440 years, and it is extremely doubtful even if this ten per cent. would have subjected themselves but for the highly questionable expedients the missionaries employed in the past.

It is no use pretending that the majority of the people of this country remain "outside the pale of salvation" merely because they had never had the opportunity to hear this wonderful gospel. That is merely a face-saving statement. The fact is that this so called "Good News" which has had a pretty long run in this country has become almost "stale news" to the people who have had ample time and scope to evaluate it and take it for what it is worth, and those who have taken the trouble to make a comparative study of the religions find that Christianity is only a poor relation of the more ancient religions, Buddhism and Hinduism.

WHAT G.B.S. SAYS

Bernard Shaw avers that the people in the East are fortunate in having ancient and highly civilized religions like Hinduism, Buddhism and Islam which act as a prophylactic against salvationist Christianity. "As it is," says Shaw, "men do not reject Mohamed for Calvin and to offer a Hindu so crude a theology as ours in exchange for his own, or our Jewish canonical literature as an improvement on Hindu or Buddhist scripture is to offer old lamps for older ones in a market-place where the oldest lamps like old furniture in England are the most highly valued."

To the Indian mind, religion has meant two things more than anything else; quest for Reality and conquest of Self. It has never been satisfied with the half-truths of a so-called Divine Revelation. Both the quest and the conquest

have been long and painful; nevertheless they have been fruitful. As Schopenhauer remarks "All that is true in Christianity is also to be found in Hinduism and Buddhism. But the Jewish view of an animated nothingness, a temporal creation which cannot be humbly thankful enough, nor praise Jehovah sufficiently for an ephemeral existence full of wretchedness, fear and distress will be sought in vain in Hinduism and Buddhism. The spirit of the Indian wisdom can be traced to the New Testament like the scent of flowers wafted hither from the distant tropical regions, over hills and rivers. In the Old Testament, on the other hand, there is nothing to correspond to Indian wisdom, except the fall of man, which had to be added as a corrective to optimistic theism, and which was the only point at which the New Testament could be connected with the old." (Parergar und Paralimparmena).

Myths we have in plenty; certainly of a more imaginative nature than their Jewish prototype. In the field of miracles too, we can hold our own against the biblical ones. The narratives of miraculous happenings recorded in our Sacred Books are perhaps more picturesque, more wonderful and more awe inspiring. They may be less credible, for that reason alone they are more "supernatural" from a Tertullian logical point of view: "Credo quia impossibile." Anyhow there is not the slightest reason for those of us who are mystically inclined to discredit the miraculous narratives in Hindu or Buddhist scriptures and uphold those that are recorded in Christian scripture. Our Christian friends would advise us to read the Ramayana, the Mahabaratha, or the Mahavansa rationally and critically but when it comes to a question of studying the Old and the New Testament we are advised to read them "prayerfully" after suspending all our critical faculties.

Considering all these, there is not the least chance of Christianity's appealing to the people of this country either on rational, or ethical or mystical grounds. It cannot offer us anything new or startling in any of these directions.

YELLOW ROBES NEXT

There is a certain section of Christians who think that they may be successful at evangelizing Ceylon by adopting the Buddhist or the Hindu garb. They suggest introducing the "Magul Bera" and "Horanawa" before and after Church services, doing away with the velvet-cushioned and comfortable pews and sitting on the ground to listen to the word of God and organizing outdoor worship preferably under the shade of "Bo" or "Na" trees. It will not be long before they suggest putting their priests in saffron robes. But all these disguises and imitations will have no effect on a people who are intelligent enough to distinguish between the real and the fake.

All of us, Buddhists, Hindus, Christians and Muslims, have to live and live peacefully in this Island. The moment adherents of one religion give expression to their desire for converting the rest of the people to their point of view, such expressions will only succeed in creating suspicion and distrust ill-feeling and hatred among the people and when tactics of a dubious and questionable nature are resorted to they can only lead ultimately to dissension and civil strife. On the other hand if our Christian leaders advise their followers to do a critical, rational and sympathetic study of the other religions prevailing in the Island and also to bring to bear that same spirit of rationalism and criticism on the study of their own religion, it will go a long way to creating a better understanding and greater fellowship between man and man. It will also lead to a deeper appreciation of the problems of life. But is this too much to expect from our Christian leaders?

ATTA IN THE BUDDHA'S TEACHING

It is Safer and Better to Follow What He Said

By H. D. Ratnatunga

With reference to my contribution in "The Buddhist" for September, pp 34 and 35, my attention has been drawn by a reader of your journal to two articles in the "Sinhala Bauddhaya" by the Venerable Buddhadatta Thera in which he attempts to justify his theory that the Buddha was not an Anattavadin.

He examines a passage in the Buddhist scriptures which runs thus:

"Rupamidan bhikkhave atta abhava vissa na idan rupan abadhaya sanvattayya." If, O Bhikkhus rupa is the soul, then this rupa cannot produce trouble and dissatisfaction.

On this argument of the Buddha the Venerable Buddhadatta Thera reasons out as follows: The Buddha by saying "If the rupa became the atta it (rupa) will not give trouble and dissatisfaction" virtually says that "Atta is one which will never give trouble and dissatisfaction." Here the Venerable Thera's assertion amounts to the statement that in the Buddha's words there is an indication by the Buddha that the rupa does not have the characteristics which an atta actually has, that is to say, the Buddha himself speaks of an actual atta and virtually defines an atta, and impliedly admits an atta actually existing thing, having the

characteristics of a perfection never liable to be attacked by trouble and dissatisfaction.

GRAVE DISTORTION

This is a grave distortion of the Buddha's argument adapted to suit the Venerable Thera's contention that there is an atta of the nature of an everlasting identity. How the Buddha argued was that if the rupa was the atta as defined by the attavadins, the rupa should never give trouble or dissatisfaction. The Venerable Thera distorted that argument by suggesting that the Buddha himself impliedly acknowledged the existence of an atta

which does not give trouble and dissatisfaction (*Abadha*). Here the Venerable Thera tries to hang on to some words of the Buddha as authority for the presence of an *atta* in reality. There is no justification whatsoever for this distortion of the line of the Buddha's argument. Never did the Buddha anywhere in the doctrine teach that *rupa* (*vedana*, *sanna*, *sankhara*, *vinnana*) can ever be an *atta*. The *atta* here referred to by the Buddha is the supposed everlasting entity as defined by the *attavadins*. On the other hand the Buddha taught in the *Nakhasikha Sutta*, *Pupphavagga*, *Khanda Samyutta*, page 448 (Bandaramulle Amarasinha Edition):

"*Ettakampi kho bhikkhu rupan natthi niccan dhuvan sassatan,*" etc. Not even so much as this small quantity of dust that you can see on the tip of my finger nail is there to be found anything permanent, stable, eternal, by nature unchanging in *rupa*.

If any such *atta*, as defined by the *attavadins*, there is, then there is no necessity for a Buddha to appear, for, there would be no *Brahmacariya* for him to propound for the eradication of an ineradicable thing if such thing happens to be permanent, stable, eternal, by nature unchanging in *rupa*, *vedana*, *sanna*, *sankhara*, *vinnana* for the no-more-arising of which alone the *Brahmacariya* is intended. The quotation from the *Anattalakkhana Sutta* quoted by the Venerable Thera is liable to be misunderstood in the absence of the part omitted, which runs thus:

"*Yasmaca kho Bhikkhave rupan anatta tasma rupan abhadhaya samvattati,*" etc. Inasmuch as *rupa* is not *atta* (that is to say, *rupa* is not a thing permanent stable, eternal, by nature unchanging) therefore *rupa* is troublesome and unsatisfactory.

MOMENTARY IDENTITY

The *atta* as defined by the *attavadins* is a permanent entity which

- comes from beginninglessness and runs as the same entity to endlessness suffering and enjoying pain and pleasure as a result of previous action (*Sassata*);
- has a beginning in the act of creation by a supreme being and goes on as the same entity to endlessness suffering and enjoying pain and pleasure as a result of creation (*Ekacca Sassata*);
- has a beginning in the simple causeless arising and runs a course of life in *samsara* and finally gets destroyed (*Uccheda*);

This *atta* of the *attavadins* either has no beginning or end, or has only one beginning and one end, or has one beginning and no end. This *atta* of the *attavadins* has, by reason of being a substantial thing, of necessity to travel in space from the place of death to the new place of birth carrying the charge of their own *kamma* in an insulated form and must of necessity take up

time according to the distance to be covered from the place of death to the place of birth encountering cosmic friction either for ever as in Classes (a) and (b) or till explosion as in Class (c).

In the Buddhist doctrine there is no such *atta* which transmigrates from death in one plane of existence to birth in another plane of existence or from birth to death in the same plane of existence. A doctrine (Buddhism) which teaches birth and death, that is to say, arising and vanishing, has no place to accommodate an *atta* which has no ceaseless arising and vanishing. There is an identity in the Buddhist Doctrine just as there is an identity in a flame. It is a momentary identity which has a momentary arising, lasting and vanishing. The process of the being runs as the process of combustion in a flame—never the same for any two moments and yet not another. One who does not care to understand what is meant by the statement "never the same yet not another (*na ca so na ca anno*), cannot understand the identity to which the Buddha refers in his *vohara* language as "*atta*" and to differentiate it from the everlasting *atta* without beginning or end, or with one beginning and no end, or with one beginning and one end as defined by the *attavadins*. The identity called the *atta* by the *attavadins* is like a red hot iron which traces a line on the side of a head of cattle burning the fur on the path. The identity of the *atta* referred to by the Buddha is like a line shown on the hide of a head of cattle by the fur getting burnt in a line without any red hot iron traversing. Yet again, the identity, *atta*, of the *attavadins* is like a rod of iron considered as one solid elongated atom of eternal duration. The Buddha took up this supposed rod of solid elongated eternal atom and showed that it consisted of innumerable short lived atoms. The *atta* of the *attavadins* is a thing, a "substance". The identity referred to in the "*attano*" in *attahi attano natthi* is a process. The "*attahi*" in the above passage refers to the *atta* as defined by the *attavadins*. A clear grasp of this shade of meaning is necessary in order to understand the *atta* taught by the *attavadins* and the *atta* in terms of which a sentient individual process is referred to by the Buddha. If one understands this one will not be confused by the questions raised by the Venerable *Buddhadatta Thera*, a precis of which I give below:

- How can killing take place if there is no *atta*?
- How can another's things be stolen if there is no *atta*?
- How can birth take place in heaven or hell if there is no *atta*?
- How can there be a *samsara* if no *atta* transmigrates?
- How can there be observers of precepts if there is no *atta*?
- How can there be a Buddha if there is no *atta*?
- How can there be deliverance if there is no *atta*?

INDIVIDUAL PROCESSES

All these questions arise out of a mistake of a pure process for an eternal identity and are based upon a supposition that an individual process must necessarily embody a soul, an eternal essence or an eternal atom. In these days when it is conclusively proved to us that the supposed elements exploded into electrons, that atoms exploded into force, we need not be very serious about the crude ideas of active principle, essence, identity or *atta* (soul). Everything in the world consists of individual processes. The termination of an individual process in one position can happen and does always happen independently of such crude things as principle, essence, identity or soul (*atta*). A tree is an individual process. There is no Mr. Tree in the tree. The cutting of a vital part of a tree terminates the further growth of the tree and causes the cessation of that individual process. The cutting of the neck of a sentient process called the being similarly terminates that individual process. When the termination of an individual life process comes on by the exhaustion of the particular energy of that individual process, it is called natural death. In a tree also this natural death comes on after the exhaustion of its life energy. In a plantain tree death comes on after the bunch is produced. Before the bunch is produced one may cut the plantain tree in which case also the tree dies but it dies under conditions different from those under which it naturally dies after the yielding of the bunch. Similarly a sentient being may die under conditions different from those under which he dies by the exhaustion of the life force (*Jivitindriya*), for instance, one may die an untimely death as a result of the conscious act of another individual process. This latter under special conditions is called killing. There is no necessity of a Mr. Soul either to be killed or to kill.

AN ABSURDITY

To steal is not so much to take another man's things as to take that which is not given. The psychological explanation of stealing where there is no *atta* is to be understood on the same lines as those of killing. The taking of a thing is due to a mental grasp coupled with physical response. No Mr. Soul is necessary for grasping a thing or to be severed from a thing. Magnetic attractions and electric currents which establish a couple of driving fans propelling huge tram cars, incinerating bodies to ashes, exploding atoms into pieces are all actions where no actor is present. Attracting things of a certain disposition under the impulse of an individual consciousness—*cetana*—is called stealing. Theft is a consciousness of a particular type.

If a soul is necessary to take birth in heaven or hell one has to answer how a depression in the volume of water in one spot in the ocean causes a rise in the volume of water in

another spot in the ocean without the very same water ever proceeding. Similarly one has to answer how a radio message from England can be received here in Ceylon without a Mr. Message travelling from England here. **Buddhadatta** Thera should explain how far and under what friction an *atta* departing from here in Ceylon to *Nevassannasannayatana* will have to travel and for how long. If there is an *atta* transmigrating there cannot be birth and death. There will be only arrival and departure. This is an absurdity to which this Venerable Thera's untenable theory leads one.

If there cannot be a *samsara* without (souls) *atta* how can there be individual flames without Messrs. Flames.

To understand how a precept can be observed without the presence of an *atta* one has to understand how a flame can gradually go out in the absence of heat. Craving *tanha* is the heat. When *panna* blows its cool breeze, heat ceases arising. No Mr. Flame is necessary for that.

A Buddha is like the blossoming of a forest. "**Vanappagumbe yatha phussitagge gimhanamase pathamasmimgimhe tathupamam dhammavaran adesayi nibbana gamin paraman hitaya**" is a passage in the *Ratana Sutta* which in clear terms explains how a Buddha arises. Just as there is no necessity for a Mr. Forest to be in order that blossoms may appear even so no Mr. *Atta* need be present in order that supremely excellent modes—**Dhammavaram**, such as **Sabbannutanana**, etc., to appear. These supremely excellent modes arising on an individual *khandha* process in the highest elevation constitute a process which in *Vohara* language is known as the Buddha.

The deliverance taught by the Buddha is the no-more-arising of the *dukkha*. **Dukkham evahi sambhoti dukkhan tittathi veti ca; nannatra dukkha sambhoti nannatra dukkha nirujjhati** (*Vajira Sutta*, *Bhikkhuni Samyutta*) explains how deliverance arises. Miserable *khandhas* alone are burning. They alone are proceeding. They alone are the matter of cognition. Naught else save the *khandhas* are found. Naught else save the *khandhas* disappear. The *khandhas* proceed as a process of dependent origination one after the other in such fleeting intervals that the process is not the same but yet not another. If it were the same no arising and no vanishing and re-arising can be present, and only transmigration can be present. If it were another the succeeding process cannot be dependent on the preceding process. Just as several fires aflame in the material world simultaneously can take only individual paths burning only individual supplies of fuel, so in the *samsara*, *khandhas* follow individual paths in fleeting moments aflame with individual supplies of *raga*, *dosa*, *moha*, *jati*, *jara-marana*, *soka*, *parideva*, *dukkha*, *domanassa*, *upayasa* (*Adittapariyaya Sutta*) in a manner

perfectly justifying the description "**na ca so na ca anno**," not the same nor yet another."

CANNOT ALTER LAW

It is necessary that right thinking Buddhists should consider this position and guard themselves against being misled by one of those into whose hands the Noble Doctrine has been entrusted for leading the miserable sufferers of the *samsara* to the termination of those agonies under which they are groaning from beginninglessness.

We are further told that the Buddha has said:—

"One must suffer for one's own *kamma* and that another cannot alter this law. He must himself seek out deliverance from the *samsara dukkha* and that he cannot so deliver himself through the aid of another. If one does bad *kamma*, one is defiled; if one does good *kamma*, one is purified. Purity and impurity are one's own." Here the Venerable Thera is apparently quoting *Dhammapada Attavagga* 12 (9) "**Attana va katam papam**," etc. He now raises a problem thus:—If there is no *atta*, no actor behind action, then how can "one" suffer for "one's" own *kamma*? and invites all to solve the problem. The Buddha himself has solved it in the passage "**Naca so naca anno**." In the case of a flame, the heat generated by the inflamed fuel in combustion inflames the next quantity of fuel to be ignited. Here there is no Mr. Flame heating, inflaming and igniting. There is a cause and a result follows. It is not the case that there is a gentleman Mr. Heat who in his progress changes his name to Mr. Inflamed Gas, then in his further progress changes his name into Mr. Flame, and then conceals himself as Mr. No-more-flame. No such gentleman is jumping from the cause into the effect bodily in the case of *rupa*, and in a vehicle in the case of *nama*. Such a gentleman is the creature of the mind. In the *Ditthi Samyutta*, *Satta Sutta*, page 490; the Buddha says:—"**Rupe kho Bhikkhave sati**," etc., that because of the habitual attachment to the *rupa* (or *nama*) one thinks that *rupa* (or *nama*) is an entity unchanging, everlasting, thing. The *paticca* (cause) for so thinking is the attachment *nandiraga*. There is nothing to prevent a person grasping a thing in a mistaken way or in the proper way, and so grasping that thing in the way in which he has mentally accepted it. There is nothing to prevent a person thinking that a stick in the darkness of the night is a veritable "hob-goblin." One has to go to this awful object, examine it, and ascertain whether it really is a "hob-goblin." Without this examination one cannot be saved from the dire consequences of the mistaken notion. So long as this examination is not done, so long will this person remain in the firm belief that there is a "hob-goblin." The Buddha has given

ample recipes for this examination. Those directions have to be followed and not criticised and if one realises the immediate results as each forward step is taken, there is no scope for adverse criticism at all. Does any critic have the courage to deny that every forward step in the Noble Eightfold Path has not been followed by the immediate result here in this very life? If such there be let them say so, instead of worrying over what they themselves cannot see, prove, or realize.

DOCTRINE ELUCIDATED

For the benefit of those who wish to know why the Buddha used the word *atta* (one, his, himself, etc.,) when referring to individuals, I quote from *Arahanta Sutta* in *Sattivagga* of *Devata Samyutta*:—

**Pahinamanassa na santi gantha
Ahanvadamiti pi so vadeyya
Loke samannan kusalo veditva
Voharamattena so vohareyya**

For the purpose of elucidating the doctrine, the Buddha used two forms of language, the *Vohara Desana*, and *Paramattha Desana*. In the *Vohara Desana* the Buddha refers to individual processes as beings, "*Atta*." In the *Paramattha Desana*, the Buddha refers to individual processes as "*Sankhata-dhamma*" as in 5 *Balavagga* 11, *Dhammapada*, which runs:—

"Mase mase kusaggena bala bhunjetha bhojanam

Na so sankhatadhammanan kalan agghati solasin."

The misguided *Brahmana* who lives by taking a morsel of food once a month is not worth the minutest fraction of an *Arahat*.

Here the individual *Arahat* is referred to not as *Arahat* but as "*Sankhata-dhamma* conditioned thing.

In the case of an iron bed and an iron stool the difference is brought out and the identification of the individual process is accomplished easily by using the identification mark, the name. This is *Vohara* language. But in chemistry there is no such thing as a bed or a stool, both are iron. The chemical language is inefficient to bring out the differences which have arisen in direct dependence upon *Vohara*, the common way of seeing things. Because in the *Vohara* way a stool is called a stool, it does not in any way contradict the chemical truth that beside iron there is no Mr. Stool or Mr. Bed is to be found. Because in the *Vohara* way an individual process is called an "*Atta*" the Buddha does not thereby contradict the *Paramattha* truth that besides the *Khandas* no Mr. Soul (*Atta*) is to be found.

The Venerable Thera again wants to know how action can be present if there is no actor behind action. A tree grows and produces fruits, but there is no Mr. Tree doing that work. In the case of the tree, *Pathavi*, *Apo*, *Tejo*, *Vayo*, and material qualities, *vanna*,

gandha, rasa, oja,—upada rupa—act under the impulse **utu** (climatic conditions), and there is a growing process which for convenience is referred to as "a tree grows." In the case of the sentient being, **Pathavi, Apo, Tejo, Vayo, Vanna, Gandha, Rasa, Oja**, act under the impulses **utu, ahara**, and **citta** and there is a combined growing process with **cakkhu, sota, ghana, jivha, kaya**, actuated by **utu** and **ahara** and a grasping process with **hadaya, (mano)**, actuated by **citta** and **ahara** and this combined process is started, maintained, cut off, and restarted by the impulse **kamma**. It is to meet this case that the Buddha said in the **Bhikkhuni Samyutta, Sela Sutta**:

"Na idan attakatam bimbam na idan parakatam agham

Hetum paticca sambhutam hetu bhanga nirujjhati

Yatha annataram bijam khetto vuttam viruhati

Pathavirasanca agamma sinehanca tadubhayam

Evam khanda ca dhatuyo chayatana ime pana

Hetum paticca sambhutam hetu bhanga nirujjhati."

The explanation of this will occupy much space which in this instance is not justifiable however much it may be interesting.

FOLLOW THE BUDDHA

The difficulties raised by the Venerable Thera make the Buddhist doctrine inconsistent everywhere. Why so? It is because these difficulties are the direct result of the introduction into Buddhism of a permanent **atta** which is the very thing that the Buddha had denied everywhere. If, instead, the principle "na ca so na ca anno" (not the same nor yet another) is applied in the way in which the Buddha has directed it to be applied, the Buddhist doctrine is perfectly consistent and harmonious. The Venerable Thera's contention is that there is a permanent **atta** which in its very same identical entity comes rolling from beginninglessness enjoying and suffering pleasure and pain. This contention is opposed to the Buddha's "naca so na ca anno" principle and is the "Etam mama eso ham asmi, eso me atta," (this is mine, this is myself, this is my **atta**) of the **attavadins**, the false view which in the **Mulapariyaya Sutta** in the **Majjhima Nikaya** is described as "**Tanha-mannana**," "**Mana-mannana**," and "**Ditthi-mannana**." **Tanha-mannana** is where the ego appears as **atta** in the act of grasping objects; **Mana-mannana** is where the ego appears as **atta** when self-conceit is dominant; **Ditthi-mannana** is where the ego appears as that which is owned by the **atta**. If the

Venerable Thera's contention be true there is no place for the **sakkaya-ditthi**, the false ego-concept. This ego-concept, this **sakkaya-ditthi**, is a **samyojana** which binds the **khandhas** to **samsara**. If this **sakkaya-ditthi** finds no place in the Buddhist doctrine how is it possible to break the bond of **sakkaya-ditthi** in the **Sotapanna-Magga-Citta**? These **tanha, mana, ditthi**, concepts (**mannana**) are **upadana** which is the cause for the re-appearance of the **khandhas** in the planes of existence **upadana paccaya bhavo**. This **bhava** is the cause for **Jati**, birth. **Bhava paccaya jati**. **Jati** is the cause for **jara, marana, soka, parideva, dukkha, domanassa, upayasa**. Thus it is plain that the concept of a permanent **atta** advocated by the Venerable Thera leads but to the ever arising grave and not to the never arising **Nibbana**. That **Sakkaya ditthi** has arisen in the Venerable Thera is proved by the persistence with which he supports it. The cause for the arising of the **sakkaya-ditthi** is given in the **Mahapunnama Sutta** of the **Majjhima Nikaya** the whole of which **sutta** must become a gross lie and a palpable hypocrisy if the Venerable Thera's permanent everlasting **atta** view is accepted as true. It is safer and better for us to rely on the Buddha's **suttas** rather than on the Venerable Thera's untenable contention.

NEWS FROM ISIPATANA

(From A Correspondent)

Tikiri Kumarihami Warakaulle and **Punchi Kumarihami Warakaulle**, of **Kadugannawa, Ceylon**, have promised to donate two rooms of the proposed indoor-ward of the **Maha Bodhi Free Dispensary** at **Saranath, Benares**. **Tikiri Kumarihami** and **Punchi Kumarihami** who were recently on a pilgrimage to Buddhist sacred places in India were impressed by the Buddhist missionary activities of the **Maha Bodhi Society** at **Sarnath**. On a previous occasion **Tikiri Kumarihami** donated **Rs. 500** for publishing the **Dhammapada** in **Hindi**.

INDO-CHINESE BUDDHISTS AT SARNATH

A party of eleven Buddhist pilgrims from Indo-China headed by **Miss Karpels**, Secretary of the **French Buddhist Association**, recently visited **Holy Isipatana**. They were shown round by **Bhikku M. Sangharatana**, Assistant Secretary of the **Maha Bodhi Society**. **Miss Karpels** proposes to establish better relationships between Buddhist societies in Indo-China and the **Maha Bodhi Society** of India.

RAI BAHADUR TENDUF LA

Rai Bahadur C. Tenduf La, an influential Buddhist leader of **Darjeeling**, has undertaken to bear the entire cost of gold-painting the Buddha image of the **Mulagandhakuti Vihara**. He has already sent a Tibetan painter to **Sarnath** for this purpose. The painting is in progress and is expected to be finished within a month.

It may be recalled in this connection that for the first time this image was gold-painted through the generosity of **Sardar Bahadur Laden La**, father-in-law of **Rai Bahadur Tenduf La**.

MULAGANDHAKUTI VIHARA

The fourteenth anniversary of the **Mulagandhakuti Vihara** at **Sarnath, Benares** was celebrated on **November 19th and 20th**. Thousands of Buddhist pilgrims from **Chittagong, Barisal, Ceylon, Burma** and **Nepal** took part in the celebrations, including a large number of **Hindus**.

The programme included exhibitions of the holy relics of the Buddha, pro-

cessions, **dana** offerings and illuminations.

The meeting which was an international gathering was presided over by **Acharya Narendradevaji** and addressed by, among others, **Sri Sri Prakashji, M.L.A., Dr. Arabinda Barua**, Acting General Secretary of the **Maha Bodhi Society**, the **Ven. P. Siri Rewata Nayaka Thera (Ceylon)**, **Bhikku Ariyawansa (Chittagong)**, **Bhikku Mahaprajna (Nepal)**, **Bhikku Jagadish Kashyap**, **Bhikku Anand Kaushalyayan**, **Pandit Bhikku H. Saddhatissa**, **Mr. Umashankar Shakyasena** and **Mr. Ramanand**.

In his annual report **Bhikku Sangharatana**, Assistant Secretary of the **Baha Bodhi Society**, gave an account of the educational, humanitarian and religious activities at **Holy Isipatana** and other centres of the Society during the year. **Acharya Narendradevaji**, speaking from the chair, stressed the need of understanding the true principles of **Buddha Dhamma** and applying them to daily life.

At night the temple and the **Dhammika Stupa** were illuminated. **Buddhists** of different nationalities were seen offering **Buddhapujas** with devotion.

BUDDHISM AND ITS CHRISTIAN CORRESPONDENCES

BY CHRISTMAS HUMPHREYS

This subject involves a comparison between Buddhism and Christianity, but such comparisons are, in my view, odious unless the two things compared are related to some common source of which each is part and from which each has sprung. The "common denominator," as it were, between these two man-made systems of thought is the ancient, universal Wisdom-Religion, which has been described as "the accumulated Wisdom of the ages, tested and confirmed by thousands of generations of seers, whose vision is checked and confirmed by the visions of others and by centuries of experience." This is the Religion of which all religions are partial expositions, standing on the circumference of a wheel whose hub is the common source from which they sprang. How far they are from that source may be gauged from a study of the birth and growth of any religion.

First is the tremendous and dynamic spiritual experience of the Founder, a direct experience of Reality, which is the cause, the life and the heart of a religion. He teaches, and he sets the example of a life in accordance with that Teaching. Some of his disciples understand so much of the Teaching, and remember a certain amount, but not all, of what they understand. This is repeated from generation to generation for sometimes many hundreds of years. Then someone writes down the Teaching as it has survived. What he does not understand, and therefore thinks must be wrong, he is apt to omit; his commentaries on what he approves may be copied into the text by later writers who may, however, deliberately omit from time to time some part of the Teaching which no longer accords with what they have decided that the Teacher ought to have said.

In time this mutilated remnant of the Master's words is translated into foreign languages, with further room for misunderstanding; and yet there are millions alive today who regard the Scriptures handed down to us as the actual words of the Holy One, not a syllable of which is other than as He spoke it thousands of years ago. When to this sorry mangling of a mighty Message is added the complication of a Church, with its priests, ritual and "power politics," to be followed later by schisms, persecution and even war, it is easy to see how far any one religion may have departed from the Wisdom Religion which its Founder's spiritual experience led him to proclaim.

Thus no one religion has all the Truth, though the truths of all, when sifted and compared, may be as much of Truth as any of us can usefully obtain. Religion, in brief, is always good; but any religion inevitably reaches the point when it ceases to enshrine the

Teacher's Message, and thereafter becomes evil, standing between its followers and the Truth no longer proclaims. C. G. Jung, the greatest modern psychologist, has written again and again of religion as a shield which men have erected to protect them from the actual experience of truth which they are not strong enough to stand, and the way is paved by such authority for accepting the terrible indictment of religion given to Europe fifty years ago in the Mahatma Letters to A. P. Sinnett (Letter X): "Work out every cause of evil you can think of and trace it to its origin, and you will have solved (only) one-third of the problem of evil. And now I will point out the greatest, the chief cause of nearly two-thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatsoever nation. It is the sacerdotal caste, the priesthood and the churches; it is in those illusions that man looks on as sacred that he had to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind. Ignorance created gods and cunning took advantage of the opportunity....."

It follows that the comparison of any two religions on the circumference of the circle is always unsatisfactory, and generally unprofitable. Let us experiment by comparing records. Buddhism, the older, has produced the greatest freedom for women of any religion, not excepting Christianity, wherein to this day they are slightly but definitely "inferior." It has produced the greatest art in the world, in China and Japan; it has carried Ahimsa, non-injury to all forms of life, to its logical limits; it is unknown to persecution for differing beliefs, and there has been no Buddhist or Buddhist-sponsored war. Christianity, on the other hand, within the last few hundred years, has known the blasphemy of the Christian Crusades, and worse, the deliberate torture and murder of thousands of fellow Christians by the Inquisition "for the good of their immortal souls," which, as the Buddhist proves, only exist in the loved illusions of the human mind.

And now where are we? Does this prove the Buddha's teaching to be true and that of Christ erroneous? Nothing of the sort: it merely proves that Buddhists, of the two religions, have departed less from the Teaching of their Founder.

Surely it is far more profitable to thrust aside the accumulated nonsense of the ages and to look at the Teachers, their Teaching and their viewpoint of the Way. As for the Teachers, their names are spiritual titles. Gautama,

an Indian Prince in his final life, achieved the title and office of "Buddha," the fully Enlightened One. As such he has been, as the Masters tell us, "the reformer and codifier of the occult law," and is "the Patron of the Adepts." Jesus of Nazareth, having reached a position where he was able to say, "I and my Father are one," became 'Christos,' 'anointed.' At the same time he fulfilled the Jewish prophecy as to the Son of God's return as Saviour, filled the role of Spiritual Father in the borrowed cosmology of the Initiate, St. Paul, and became the "Logos" of the metaphysics borrowed by earlier Christians from the Greek until such time as they could evolve their own. All these, however, are alike but symbols of the spiritual Vision latent in all of us, the faculty of Bodhi, Wisdom, whereby when the last veil of illusion is removed we shall "become what we are," and thus attain our own and the world's enlightenment.

The Buddha lived, as Gautama, in the sixth century B.C. Did Jesus live at all, and, if so, when?

But does it matter? If there is truth in what it is said he taught, let us apply it; if not, let us seek elsewhere. Let us leave this futile wrangle to the historians, for we are concerned with the ever-present of the spirit, not with the dead facts of the past.

As H. P. Blavatsky said in the "Key to Philosophy," "The teachings of both are boundless love for humanity, charity, forgiveness of injury, forgetfulness of self, and pity for the deluded masses; both show the same contempt for riches; and make no difference between 'meum' and 'tuum.' Their desire was, without revealing to all the sacred mysteries of initiation, to give the ignorant and the misled, whose burden in life was too heavy for them, hope enough and an inkling into the truth sufficient to support them in their heaviest hours....." Both men reformed the evils of his own birthfaith, or tried to; both re-proclaimed the essential principles of the Wisdom; each, the Lion of the Sakyas and the Lion of Judah, delivered a Message and pointed a Way. The fest is silence, for each must "work out his own salvation—with diligence."

Each man in his final and symbolic life achieved his own divinity, and each, in differing symbolism, made the supreme sacrifice. Jesus, as the price of revealing knowledge, was willing to give what the West holds dearest, life, and he died for mankind; Gautama, on achieving Enlightenment, turned at the threshold of the reward of countless lives of effort, and made what is to Eastern minds the ultimate sacrifice—by agreeing to live, to return, that

he might teach mankind. Yet there is a false antimony, for whether we speak of self-sacrifice or self-realization is a matter of words and viewpoint, and one's attitude to the "soul." In the Upanishads this is the ultimate Essence, the property of no part of this unthinkable Whole. By the Buddha's time the teaching was as degraded as in nineteenth-century Christianity, and the soul was an immortal entity, unchanging, born at the birth of the body and passing to heaven or hell when the latter died. Against this "great dire heresy that weans us from the rest" the Buddha taught with vehemence. Life is one and indivisible, and no one owns any part of life any more than a lamp owns the light that shines for a while within. All forms obey the sane law of birth, growth, decay and death, and are changing all the time. The only unchanging thing of which we know is the law of change, and only in this ceaseless movement is to be found the way to Self-becoming. To the law of change there are no exceptions, not even the human soul. All things are "anicca," changing all the time, and even a God with predicates or attributes is a "compounded thing" ("samskara"), and, therefore, bound like all else upon the Wheel.

The correspondences between these two great religions are too numerous to catalogue. Buddhism had its Trinity long before Christianity, and long before Jesus was born at Bethlehem the Buddha wrought "miracles," walked on the waters, fed the five hundred from his Bowl—is this the Grail in Eastern form?—was betrayed by a traitor, and after his passing was "glorified." The influence of one on the other is an endless subject. There is the Issa legend of Jesus visiting Tibet; there is the evidence that he must have been an Essene, and the Essenes were certainly to all intents and purposes a Buddhist sect; there is the Buddhist story of St. Josaphat appearing in the Christian Scriptures, and there is the remarkable phrase in the Epistle of St. James which means the Wheel of Becoming, a purely Buddhist phrase, though feebly paraphrased in English as "the course of nature," presumably because the true meaning meant nothing to the translators of the day. Conversely, the Mahayana has developed, since Christianity was known to the East, its own Mariolatry, its salvation by faith and forgiveness of sins. Yet the outlook on life and approach to its problems is utterly different.

In Buddhism the emphasis is on the here and now, and the need for immediate action to save ourselves from the folly, selfishness and sin which hold us from our own "salvation" or enlightenment. Life is, whether or not you wish it so, "anicca," changing every second of time in all its forms, "anatta," even the soul being no exception to the rule, and "dukkha," filled with the suffering, the discontent, the frustration and sense of incompleteness inherent in any form which knows that it is but the shadow of something other than itself. Therefore escape, said the Buddha, not from life, but from the shadow of life to Reality. Develop the powers within each form of life, of Prajna, spiritual Wisdom, and Karuna, the flame of compassion which burns up self, and in the cycle of Self-becoming all "Opposites" will be transcended, and in the Void which lies beyond conception the dewdrop will become, or re-become, the Shining Sea!

The instrument for the moulding of character, for the task of chipping away the cage of cold illusion which blinds us from the Light is Karma, the unswerving, certain, lovable, unchanging Law of harmony, the movement of compassion which adjusts all parts to the endless and unutterable Whole. The wise man uses it. He need not pray to it, for it has no will of its own. One does not pray to gravity: why pray for justice when the Law is utterly just? Where Karma is, God is not merely unknown; he is unnecessary.

Compare with this the two blank walls of Christianity. Without Karma life is uncertain, unreasonable and unjust. It begins with the birth of the body and dies with it, whereas Karma operates life after life till the last lesson is learnt, and the self which causes, for it needs, rebirth, exists no longer. Is the will of an unknown and unreasonable God a satisfying substitute for a known and certain Law? Yet the "short view" of the Christian has this advantage; that with only one life in which to attain eternal salvation he does not, as often in Eastern countries, consider that when lives are endless why make the necessary effort in this one, today!

Both religions stress the need of morality, though the sanction differs. In Buddhism it is the self-punishment of unerring law. "We are not punished for our sins, but by them". In Christianity there is substituted the unknown and unknowable judgment of God. Both have negative precepts, amplified with a complementary, positive doctrine of goodwill.

The Buddhist process, seriatim, is as follows: "Cease to do evil; learn to do good; cleanse your own heart." Christ to the negative Ten Commandments added the immortal words: "Thou shalt love the Lord thy God with all thy soul and with all thy strength, and thy neighbour as thyself." If every Christian sought that Lord within his heart, he would be found more readily than in a church or Heaven.

What, then, is the place of Christianity in the Fellowship of Faiths? Is it not on the line of Bhakti as distinct from Gnana Yoga, of the devotional and not the intellectual Way? This would explain the aridity of its metaphysic and theology, the poverty of its philosophy and psychology, the popularity of ritual and symbol, of collective worship, so little loved in Buddhism, and of the personal approach to the Beloved. Emotional love is neither better nor worse than intellectual love, for both must ultimately fuse in Buddhist love, the Compassion beyond all personality. Prayer, if my hypothesis be true, is naturally preferable to meditation, and when the technique used is that of the mystic, with his immediate, direct vision of Reality, there is no need for reason, and the irrational, as in Zen Buddhism, may be permitted—nay, encouraged—to hold sway.

Away, then, with comparisons, for in the end what matters only is the unique, unutterable spiritual experience "Live the life if ye would know the doctrine," for "the ways to the One are as many as the lives of men." Away with intermediaries, be they priests, or books, or even lecturers! Unceasingly, untiringly, with heart at peace, walk on!

(Summary of a talk given to the Theosophical Society in London).

COLOMBO Y. M. B. A. NEWS

NEW MEMBERS 4.12.45:—

Mr. K. N. R. Wickramasinghe, Sub-Postmaster, Post Office, Thimbirigasyaya, Havelock Town; and Mr. R. H. G. Senanayake, A Section, Government Stores, Maradana.

11.12.45:—

Mr. P. A. Weerasooriya, Assistant Superintendent, Purchase and Imports, Food Supplies Dept., Colombo; Mr. G. Sarath Kariyawasan, Tyre Control Office, Colombo; and Mr. R. N. Gunaratna, Staff Assistant, Co-operative Dept., Colombo.

19.12.45:—

Mr. N. D. de S. A. Wijayanayaka, Lakdiva, 164, Main Street, Colombo; Mr. K. G. Jayaweera, Sub-Inspector, Co-operative Societies, Colombo; Mr. P. R. E. Seneviratne, No. 12, Baseline Road, Borella; and Mr. D. S. de Silva, Paranawadiya Road, Maradana.

Life-Member

Mr. E. A. Dissanayake was elected a life-member, thus bringing our life-membership roll to 12.

Oriental Orchestra

The Oriental Orchestra, organised by the Social Activities Branch, under the direction of Mr. Lionel Edirisinghe and Mr. Ananda Samarakoon gave a broadcast programme of vocal and instrumental music on December 2. We are glad to hear from many sources that the programme was well-received.

The next Radio Concert by our Orchestra will be at 8 p.m. on Jan. 20.

Oriental Orchestra and Singing Classes will reopen on Sunday, January 6, 1946, at 10.30 a.m.

Public Lectures

Mr. Rupert Wagn delivered a lecture on "Eastern and Western Music" on December 4. Mr. A. E. de Silva presided.

Personal

We offer our congratulations to Mr. A. B. Hemachandra, of Messrs. Hemachandra Bros., who was recently married to Miss Janet Ida Wijesundere; and also on their marriage, to Mr. R. D. Senanayake and Miss Seedeve Eriyagama.

Obituary

We record with regret the deaths of: Mr. S. B. Nanayakkara, a valued member, who took a very keen and abiding interest in our activities.

Mrs. W. E. Dep, sister of Mr. W. Granville Perera.

Mr. R. N. Jinendradasa, brother of Mr. J. N. Jinendradasa.

Mr. M. Abraham Perera, father of Mr. M. D. W. Perera.

We extend our sympathy to the members of the bereaved families.

SONG AND DANCE RECITAL

An Oriental song and dance recital in aid of the Social Activities Branch will be held at the Colombo Town Hall on Saturday, February 9.

SINHALESE VERSE CONTEST

We regret to announce that owing to the paucity of entries the Sinhalese Verse Contest for members has been cancelled.

PING-PONG AND CARROM

Tournaments in Ping-Pong and Carrom will be held in the course of this month. Those desiring to participate should send in their entries along with the entry fees at once. Lists are in the office. Entries close on January 15, 1946.

FEES: Ping-Pong Re. 1 per event per player; Carrom 50 cents per event per player.

There will be both singles and doubles events.

N.B.—Open only to those who were members of the Association on or before 30.11.45.

LADIES' BADMINTON

It is proposed to hold a Badminton Tournament for ladies (introduced by members) in January, if sufficient entries are received. There will be three events, Singles, Doubles and Mixed Doubles. Entry fee Rs. 1 per event per player. Entries (through members) close on January 20, 1946.

NOTICE

The 47th Annual General Meeting of the Colombo Young Men's Buddhist Association (Incorporated) will be held at the Association Headquarters, Borella, at 3 p.m. on Saturday, February 23, 1946.

AGENDA

1. Notice convening the meeting.
2. Minutes of last special general meeting and of last annual general meeting.
3. Annual Report and Accounts.
4. Election of Office-bearers.
5. Any other business of which seven clear days' notice has been given before the meeting in accordance with the Rules.

N.B.—No individual notices will be sent.

D. N. W. DE SILVA,
Hony. Gen. Secretary.

January 1, 1946.

BILLIARDS

The following are further results of the Billiards Handicap Tournament:—

R. D. Senanayake (scr.) w.o. Upali Senanayake (-60); R. G. de Silva (Scr.) w.o. G. S. Peiris (-90); Percy Jayakoddy (-25) w.o. Mr. L. S. B. Perera (-75).

1st Round:—C. F. Abeyakoon (-100) w.o. Mr. R. D. Senanayake (Scr.); U. S. Karunaratne (-135) beat S. H. Peiris (-75) 200/74; D. E. Welaratne (-120) w.o. Chandra Bandaranayake (-75); R. G. de Silva (Scr.) w.o. Mr. Percy Jayakoddy (-25) 200/156.

2nd Round:—C. F. Abeyakoon (-100) beat G. R. Ambalawana (-175) 200/151; J. Silva (-75) beat G. J. Dick (-175) 200/134; U. S. Karunaratne (-135) beat L. Wijesekera (-175) 200/120; R. B. Tammita (-200) beat D. E. Welaratne (-120) 200/194; S. M. H. Mashoor (-135) beat H. N. Jainu Deen (-90) 200/128; A. E. de Silva (-150) beat D. L. Dissanayake (-60) 200/148; S. L. B. Kapukotuwa (-100) beat R. G. de Silva (Scr.) 200/152; E. S. Amerasinghe (-50) beat S. B. Fonseka (-80) 200/136.

Quarter-Finals:—J. Silva (-75) beat C. F. Abeyakoon (-100) 200/182; R. B. Tammita (-200) beat U. S. Karunaratne (-135) 200/165; A. E. de Silva (-150) beat S. M. H. Mashoor (-135) 200/79; S. L. B. Kapukotuwa (-100) beat E. S. Amerasinghe (-50) 200/91.

Semi-Finals:—J. Silva beat R. B. Tammita (-200) 200/145; A. E. de Silva beat S. L. B. Kapukotuwa 200/123.

The final match will be played early in January.

**SIR BARON JAYATILAKA
MEMORIAL FUND**

The following is a further statement of donations received towards the above fund up to December 15, 1945:—

Already acknowledged: Rs. 25,722/25.

Mr. S. D. S. Samarasinghe Rs. 2/50.

Per List of Mr. V. S. Nanayakkara:—Mr. Susanta de Fonseka Rs. 100; Mrs. P. Domingo Dias Rs. 100; Muhandiram D. A. G. Jayatilleke Rs. 100; Mr. T. D. John Rs. 250; Mrs. S. Lawris Rs. 100; Mr. V. D. P. Fernando Rs. 100; Mr. H. D. Peiris Rs. 100; Mr. H. N. Jainu Deen Rs. 100; Mrs. Dora C. Ginige Rs. 25; Mrs. D. H. Jayawardene Rs. 100; Mrs. A. B. Hemachandra Rs. 100; (Rs. 1,175/-).

Per List of Mr. N. J. V. Cooray:—Mr. N. J. V. Cooray Rs. 1,000; (Rs. 1,000/-).

Per List of Mr. M. A. Thabrew:—Mr. D. Simon de Alwis Rs. 50; Mr. M. A. Thabrew Rs. 15; Mr. W. A. Seneviratne Rs. 15; Mr. A. R. P. Disanayake Rs. 10; Mr. T. Kandiah Rs. 5; Mr. W. T. P. Jinasena Rs. 5; Mr. D. B. Munasinghe Rs. 5. (Rs. 105/-).

Per List of Mr. S. V. Seneviratne:—Mrs. J. E. Seneviratne Rs. 25; Mr. Albert Seneviratne Rs. 25; Mr. Cyril Seneviratne Rs. 10; Mr. B. P. Perera Rs. 5; Mr. Lionel Jayatilleke Rs. 10; Mr. B. C. Chandrasena Rs. 5; Mr. Aloysius Silva Rs. 5; Mrs. Gunara de Silva Rs. 10; Mrs. Somie de Silva Rs. 10; Miss C. Ellawela Rs. 10. (Rs. 115/-).

Per List of Mr. S. M. Siriwardena:—Mr. M. D. W. Perera Rs. 5; Mrs. E. M. Wickramaratne Rs. 5; Mrs. S. M. Siriwardene Rs. 5; Mr. J. C. J. Jayasinghe Re. 1; Mr. M. B. P. Jayawardene Rs. 2; Mr. Neville Gunaratne Re. 1; Mr. R. N. Gunaratne Rs. 5; Miss Padma Anurath Rs. 10; (Rs. 34/-).

Per List of Mr. D. S. Kariapperuma:—Mr. D. T. S. Alagiyawanna Rs. 10; Mr. W. E. S. Yatawara Rs. 10; Mr. D. S. Kariapperuma Rs. 10; (Rs. 30/-).

Per List of Mr. T. P. Gunasekera:—Mr. H. A. W. Perera Rs. 5; Mr. K. N. de Silva Rs. 2; Mr. M. A. Gunaratne Re. 1; Mr. T. C. de Silva Re. 1; Mr. C. M. W. Perera Re. 1; (Rs. 10/-).

Per List of Mr. D. C. K. Widanapathirane:—Mr. D. C. C. Jayatunga Rs. 4; Mr. E. Gajanayake Rs. 2; Mr. S. Colombage Re. 1; Mr. M. D. A. Matilda Re. 1; Mr. M. E. P. Seneviratne Rs. 25; Mr. W. D. Pells Appuhamy Rs. 2; Mr. T. D. Aron Appuhamy Re. 1; Mr. D. S. Henadira Rs. 3/50; Mr. C. A. Pate Rs. 5; Mr. W. P. N. de Silva Rs. 5; Mr. S. D. Albert Appuhamy Re. 1; Mr. M. A. Fernando -/50 cts.; (Rs. 51/-).

Per List of Mr. W. M. Gunasekera:—Mr. A. A. Andrayas Appuhamy Rs. 10; Mr. W. E. Perera Rs. 5; Mr. M. W. Cornelis Appuhamy Rs. 5; (Rs. 20/-).

Per List of Mr. E. Samarasekera:—Mr. R. E. A. Wijeyesinghe Re. 1; Mrs. H. S. Peiris Re. 1; Mr. T. P. Kanagasabai Re. 1; Mr. M. D. Jusey Rs. 2; Mr. D. M. Perera Re. 1; Mr. A. Sinnaduray Rs. 2; Mr. H. W. Perera Re. 1; Mr. L. B. Jayasekera Rs. 2/50; Mr. H. S. Samsudeen Re. 1; Mr. M. S. Fernando Rs. 5; Mr. R. S. Tittagala Rs. 5; Mr. R. H. Andrie Re. 2; Mr. R. S. O. Stork Rs. 2; Mr. W. R. Wimaladharmasena Rs. 5; Mr. C. Solomons Re. 1; Mr. K. P. Edwin Rs. 2; Mr. L. A. A. Perera Rs. 2; (Rs. 36/50).

Per List of Mr. D. L. Dissanayake:—Mudaliyar W. D. K. Wijayagunawardene Rs. 100; Mr. T. B. Dissanayake Rs. 50; Messrs. Swastika Stores, Wellawatta Rs. 25; (Rs. 175/-).

Per List of Mr. M. Y. Marambe:—Mrs. E. Goonetilleke Rs. 2; Mrs. M. Perera Rs. 2; Salgado Bakery Re. 1; Mrs. D. de Lanarolle Rs. 2; Mrs. K. Mettananda Re. 1; Mr. A. W. Ariyadasa Re. 1; Mr. W. Girigoris Appu Re. 1; Mr. J. W. Kaluarachchi Re. 1; Mr. M. W. Mendis Appu Re. 1; Mrs. A. H. Somawathie Re. 1; Mr. A. H. Charles Silva -/50 cts.; Mr. P. C. Edirisinghe -/50 cts.; Mrs. M. D. Roslin Nona Re. 1; (Rs. 15/-).

Per List of Mr. W. R. Dunuwille:—Mr. W. R. P. Amarasekera Rs. 2; Mr. H. M. Jayasena Rs. 5; Mr. H. M. Wijayadasa Rs. 2; Mr. W. K. L. Sirisena Rs. 2; Mr. K. M. Peiris Rs. 2; Mr. H. B. B. Perera Rs. 2; Mr. S. R. Dunuwille Rs. 5; (Rs. 20/-).

Per List of Mr. K. D. H. Dharmawardene:—Mr. Chas. Samarasinghe Rs. 10; Mr. H. R. Senanayake Rs. 10; Mr. Richard de Silva Rs. 10; Mr. M. K. W. Fonseka Rs. 10; Mr. M. Dharmasena Rs. 10; Mr. G. J. Ranatunga Rs. 5; Mr. S. Cicil Jayasinghe Rs. 5; Mr. U. R. Gunawardena Re. 1; The New Grand Hotel Rs. 5; Mr. Wickramasena A. Wijayasinghe Rs. 5; Mr. V. S. Sivaguru Rs. 2; Mr. D. B. Dasanayake Rs. 5; (Rs. 78/-).

Per List of Mr. W. M. A. Piyasena:—Dharmaparayana Society, Colombo Rs. 25; Dharmaparayana Sunday School Students' Society Rs. 10; Dharmaparayana Night School Literary Society Rs. 15; Mr. K. G. Nicholas Appu Rs. 10; Mr. M. D. Munidasa Rs. 10; Mr. W. H. Buddhadasa Rs. 100; Mr. D. P. Levangama Rs. 20; Mr. K. Gomis Fernando Rs. 10; Mr. M. W. A. Piyasena Rs. 25; (Rs. 225/-).

Per List of Mr. M. F. Rajasuriya:—Mr. T. Vimalananda Rs. 20; Mr. D. V. Mayadunne Re. 1; Mr. P. Alfred Perera Re. 1; Mr. D. J. Kathirarachchi Re. 1; Mr. B. M. Tennakoon Re. 1; Mr. K. Rajapakse Re. 1; Mr. T. A. Alosingho Re. 1; Mr. D. C. Edirisinghe Re. 1; Mr. H. B. Petiyagoda -/50 cts.; Mr. O. S. Malagomuwa -/50 cts.; Mr. D. S. Wijesundere Re. 1; Mr. K. H. Tillekaratne Re. 1; Mr. D. A. S. F. Jayasekera Rs. 5; Mr. S. D. Nanayakkara Rs. 2; Mr. W. L. Perera Rs. 5; (Rs. 42/-).

Per List of Mr. Sirinama W. Patinayake:—New Grand Hotel Rs. 25; Mr. Don Peiris Weefasinghe Rs. 50; Mr. D. P. Samaranyake Rs. 50; Mr. W. D. Paulis Appuhamy Rs. 50; A. V. R. A. Ltd., Rs. 101; Mr. D. G. Wijemanne Rs. 100; Mr. M. Simon Perera Gunawardena Rs. 25; Mr. Edward M. de Silva Rs. 101; Mr. S. Dheerasuriya Rs. 100; Mr. L. A. Davith Singho Rs. 100; Arunadisi Hotel Rs. 50; Mr. S. Mahadevan Rs. 50; Mr. S. K. Peter Appu and Bros., Rs. 50; Mr. H. D. E. Gunasekera Rs. 25; Mr. A. C. Perera Rs. 25; Mr. C. H. L. Haradasa Rs. 100; Messrs. P. W. Dias and Co., Rs. 25; Mr. W. G. John Silva Rs. 25; Mr. P. L. Ariyaratne Rs. 50; Messrs. M. M. Kader Mohideen Saibo and Bros. Rs. 51; Messrs. A. S. Sangarapillai and Bros., Rs. 25; National Stores Rs. 25; Mr. D. V. Jayakody Re. 15; Mr. K. M. Siyaneris Rs. 15; Mr. V. K. Stephen Perera Rs. 5; Mr. S. Amarasinghe Rs. 5; Mr. W. J. Goonawardene Rs. 5; Mr. H. J. Logus Rs. 20; Mr. K. Albert Perera Rs. 5; Mr. F. E. Dias Rs. 5; Mr. W. H. de Alwis Rs. 15; Prema Stores Rs. 15; Mr. H. D. Gabriel Rs. 10; Mr. R. V. A. M. Perera Rs. 15; Mr. E. Edwin Silva Rs. 10; Mr. Pedris Appuhamy Rs. 10; Sinhagiri Stores Rs. 15; Messrs. S. K. de Silva and Co., Rs. 10; (Rs. 1,378/-).

TOTAL Rs. 30,234/25.

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Sir Ernest: Heartiest congratulations to our President whom His Majesty the King has been graciously pleased to appoint a Knight Bachelor.