



# THE BUDDHIST

“Sila Pannānato Jayam”

Editor: G. P. MALALASEKERA

Vol. XVI

MARCH 1946

PUBLISHED BY THE  
COLOMBO Y. M. B. A.

No. 11

## BHIKKHUS AND POLITICS

Should bhikkhus take part in politics? That, for the Buddhists of Ceylon, has become the burning question of the hour, fanned into flame by speeches, newspaper reports, articles, interviews, accounts of meetings and numerous other ways known to modern propaganda. The matter had been debated even before, once soon after the inauguration of the Donoughmore Constitution. There was then a general consensus of opinion that politics and priesthood should stand apart. Some time later it flared up again when a monk sought election to a Municipal seat. Again the controversy died down after the election results were announced, and the monk did not get the seat. But, evidently, the embers had lain smouldering all the while and a speech recently made by the Hon. Mr. D. S. Senanayake blazed them into conflagration. Mr. Senanayake had been pained by the sight of yellow-robed monks flitting about in the public galleries of the State Council; he had seen them engaged in unseemly fraternisation with Councillors and others of that ilk, who addressed them by their “Christian” names and sometimes even put their arms round their holy shoulders. He had observed in many quarters signs of a growing desire on the part of monks to be politically-minded, nay even to take part in active politics. These things, said Mr. Senanayake, were derogatory to the Sasana and brought

disrepute upon the Sangha. He would, therefore, appeal to the bhikkhus not to be sidetracked from their calling of piety and learning by the lure of political excitement.

The reaction was quick and somewhat startling. A group of “reformist” monks, chiefly of the younger generation, protested in no unmistakable terms against what they denounced as uncalled-for interference by laymen in matters that were the sole concern of the Sangha. The rules of the Vinaya which laid down what monks could and could not do should be interpreted only by the leaders of the Sangha, in this case only by the heads of the Nikayas in Ceylon. They added, by way of parenthesis, that most of these heads were rather old-fashioned and out of date, but they, the reformers, could help them overcome that drawback. The Buddha had sanctioned the modification of Vinaya rules as occasion demanded at the discretion of the leaders of the monastic community to suit changing conditions of life. The life of bhikkhus, they maintained, had not always been the same. That was evident from the facts of history. Times had changed considerably since the Buddha promulgated the Vinaya and the bhikkhus should necessarily change with them. *Tempora mutantur*, they said in effect, though not in Latin, *nos et mutamur in illis*.

That was not all. They went further and questioned Mr. Sena-

nayake's credentials to speak on behalf of the Buddhists. Wasn't he uttering mere political clap-trap when he expressed concern for the Sasana? Was he really loyal to the religion which he professed? Wasn't his loyalty to Christian schools, for instance, far greater than his interest in Buddhist institutions? Did he scrupulously observe the precepts obligatory to the Buddhist layman that he dared to question the propriety of certain actions of the monks? When he opposed the Free Education Scheme, which would benefit the Buddhists more than any others because the Buddhists formed the bulk of the population, was it not incumbent on them, they asked, as guardians of Buddhist interests to safeguard the privilege of the Buddhists? The monks, they averred, had always been the leaders of the Buddhist community in every field of activity in the past; their power and prestige had been whittled down by the machinations of a foreign power and the conspiracy of missionary organisations which had insidiously contrived to bring about cleavage between the monks and the laity so that the Buddhists thus weakened might fall easy victims to their designs of conversion and exploitation. Buddhism had always been an integral part of the national movement in Ceylon. Buddhist monks should, therefore, they declared, try to bridge the gulf that had been artificially created and

the younger monks were the most competent for that task. If, in the process, they found it necessary to take part in political activities they should have full liberty to do so. None should deny them the rights of citizenship, and politics were part of a citizen's birthright. Thus the "reformists." These declarations were capped by the Principal of the Vidyalankara Pirivena issuing an "encyclical" in which he appeared to support these views.

The fat was in the fire and it has now sizzled for some weeks. Much has been said, especially in the Sinhalese Press, on both sides. The recognised leaders of the Buddhists, both monks and laymen, have almost without exception come out against what they have condemned as new-fangled notions which had neither authority nor holiness to support them. That was to be expected. The reformists should by now have discovered that they had very little, if any, support at all. What they will do remains to be seen. Public opinion has been clear and decisive.

It would be a great pity, however, if the matter were allowed to end there. The debate has raised many issues which should be settled without delay. A unique opportunity has been created to examine the position of the Sangha as a body, self-sufficient and mindful of their vocation, and their position vis-a-vis the laity. It is a pity that the questions raised should have been clouded by vituperation and muddled-thinking in many cases. There has, for instance, not been any clear-cut definition of what constitutes "politics". In a sense, politics can be coterminous with all human activity. And, also, what is meant by "taking part?" Should monks have nothing to do at all with the business of government?

How can they be protected from the designs of self-seeking politicians who pester them with requests of assistance for their own ends? It is very necessary that these questions should be asked and unequivocally answered. The mere assumption of a pharisaical air of ethical superiority is not enough.

And then there is the further vital question: How best can the monks lead the most useful life in the twentieth century? How can they escape the slur so often cast upon them that they are "parasites" leading lives of luxury and idle ease, making no contribution of their own to the good of the community? Should they be content with merely following the routine of the monks of old? Or, have changing circumstances brought new obligations and fresh responsibilities? Have they also furnished new avenues for service? And wherein does "service" lie in the case of a monk? In a life of contemplative piety, solely? Can he play any part, for example, in the dissipation of ignorance, in the furtherance of education, in the relief of distress and the prevention of cruelty, injustice and suffering, and if so, how and to what extent? When, on entering the Order, the monk states as his aim *sabbadukkha-nissarana*, escape from sorrow, is the escape confined to his sorrows only or does it include the sorrows of others as well? If of others, too, how can he help them to gain that escape? Merely by exhortation, by preaching to those that seek his counsel with due respect and obeisance? Can he also go out and seek others and give counsel to them without always waiting for them to come to him? If he does that, what safeguards must he adopt? In Buddhist countries in the past, if history speaks true monks were the acknowledged

leaders in literary and cultural activities—in poetry and drama, painting and sculpture, and even architecture—and in activities for the amelioration of the distressed and the downtrodden and those to whom liberty was denied—outcastes, for example. They were in the forefront of education; the Mahavihara was the centre not only of religious but also of literary and cultural activity. In the Pirivena over which Sri Rahula presided there was hardly a branch of learning that was not taught. Should this leadership which the monks have now obviously lost, at least in Ceylon, be regained and, if so, how? No one would deny that monks should not throw themselves into the stress of party politics or that monks who use their prestige for gaining political power, only prostitute their calling. No one would deny, either, that monks will be most useful both to themselves and others if they do their chosen work in its proper environment.

But it is desirable, to say the least, to enquire whether this "chosen work" has to be freshly defined in the light of a changing world and whether everything has been done to provide monks with the "proper environment" for their self-appointed task. Such an inquiry, it is needless to add, should be carried out in an atmosphere of calmness and dignity and by those most qualified both to make authoritative pronouncements and also to give effect to them. We hope that the opportunity now arisen for such an investigation will not be lost. It is an obligation that has been cast upon the leaders both among monks and laymen. There should be an honest searching of hearts and a sincere determination to face facts. There is no reason for fear that the issue will be shirked.

## FORTY - SEVENTH ANNUAL GENERAL MEETING OF THE COLOMBO Y.M.B.A.

### SIR ERNEST DE SILVA RE-ELECTED PRESIDENT

The 47th annual general meeting of the Colombo Y.M.B.A. (Incorporated) was held at 3 p.m. on Saturday, February 23, 1946, at the Association Headquarters at Borella, with the President, Sir Ernest de Silva, in the chair.

Proceedings began with "Pansil" followed by a short exhortation by Narada Thera.

The report of the Committee of Management and the accounts, as presented, were adopted unanimously.

Professor G. P. Malalasekera, occupying the Chair pro-tem, proposed a vote of appreciation of the retiring office-bearers. He also proposed the re-election of Sir Ernest de Silva as President, and the meeting accepted the motion unanimously.

The other office-bearers elected were:

**Vice-Presidents:** The Hon. Mr. D. S. Senanayake, Mr. R. L. Pereira, K.C., Mr. H. W. Amarasuriya, M.S.C., Dr. E. A. Blok and Mr. Rajah Hewavitarne, M.S.C.

**Hony. General Secretary:** Mr. V. S. Nanayakkara.

**Hony. Treasurer:** Mr. L. Piyasena.

**Committee of Management:** Mr. D. N. W. de Silva, Mr. H. S. Gunasekera, Mr. T. B. Dissanayake, Mr. P. H. J. Wijesekera, Mr. Nalin Ratnaike, Mr. A. Jayasinghe, Mr. E. de S. Wijayarathne, Muhandiram G. J. S. Kulatilake, Mr. E. S. Amerasinghe, Mr. D. L. Dissanayake, Mr. S. R. Wijayatilake, Mr. M. A. Thabrew, Mr. D. A. S. Perera, Mr. W. H. de Zoysa,

Mr. D. S. Samarasinghe, Mr. N. J. V. Cooray and Dr. G. H. Cooray.

**Auditor:** Mr. Lawrie Muthu Krishna.

The following Departmental Committees were also elected:—

**Religious Activities:** Mr. H. D. Dias, Mr. E. de S. Wijayarathne, Dr. W. E. A. Fonseka and Dr. A. Ratnapala.

**Religious Activities:** Mr. H. D. Peiris, Mr. W. A. de Silva, Mr. E. A. Dissanayake and Mr. V. D. Nanayakkara.

**Literary Activities (English):** Mr. S. R. Wijayatilake, Mr. W. V. Perera, Mr. K. C. de Silva and Mr. A. K. Piyasena.

**Literary Activities (Sinhalese):** Mr. C. M. Austin de Silva, Mr. W. J. Fernando, Mr. A. P. Gunaratne and Mr. K. C. de Silva.

**Social Activities:** Mr. J. P. Wijesuriya, Mr. D. L. Dissanayake, Mr. E. Upasena and Mr. L. Piyasena.

**Sports:** Mr. D. S. Samarasinghe, Mr. Ben Samarasinghe, Mr. R. D. Lankathilaka and Mr. K. C. de Silva.

(The Physical Culture Department and the Wrestling and Ludo Departments were merged in the Sports Department).

Sir Ernest de Silva said that he considered it a great honour to serve the Y.M.B.A. He did not think it desirable for him to comment on certain things that had agitated the minds of most Buddhists in the recent past.

He assured the members that they could be really proud of the Committee

of Management of the past year who had done remarkably good work. The Committee had the advantage of the services of not merely the General Secretary, Mr. D. N. W. de Silva, but of the Treasurer, Mr. L. Piyasena, and of several Branch Secretaries who were really very keenly interested in the advancement of the true interests of the Association.

The members should also congratulate themselves that they had been able to secure the services of Professor G. P. Malalasekera as Editor of "The Buddhist." He had no doubt that under Professor Malalasekera's editorship "The Buddhist" would improve greatly.

On the proposal of Mr. W. F. Abeykoon, seconded by Mr. W. H. de Zoysa, the meeting appointed a Committee consisting of Mr. N. E. Weerasooria, as Chairman, the Hony. Gen. Secretary, the Hony. Treasurer, Mr. D. L. Dissanayake, and Mr. W. F. Abeykoon as Secretary, to secure a suitable building on rent for a Branch Association in the Fort.

Mr. W. F. Abeykoon proposed and Mr. W. H. de Zoysa seconded that a paid organising secretary be appointed.

After Mr. V. S. Nanayakkara, Mr. N. J. V. Cooray and Mr. D. N. W. de Silva had opposed it, Mr. Abeykoon withdrew his motion.

Shortly after the meeting concluded, the trophies of the Sports Tournaments held recently were given away by Lady de Silva. Mr. J. N. Jinendradasa presided at the function.



The Colombo Y.M.B.A. Orchestra

## THE ANNUAL DINNER OF THE COLOMBO Y.M.B.A.

### GALLE FACE HOTEL FUNCTION PROVES UNQUALIFIED SUCCESS: TRIBUTES BY GUESTS

The annual dinner of the Colombo Y.M.B.A., revived after its suspension during the emergency period, was held at the Galle Face Hotel, on Friday, February 22, and was an unqualified success.

There were nearly 150 diners, the largest attendance ever registered at any of these functions. Sir Ernest de Silva, presided, and the chief guest was Dr. Andreas Nell.

Other guests included Dr. and Mrs. Ivor Jennings, Mr. and Mrs. V. Coomaraswamy and Mr. V. E. Rajakariar.

Dr. Nell proposed a toast to the Y.M.B.A.

Recalling the great services rendered by the late Sir Baron Jayatilaka as President of the Colombo Y.M.B.A., he said that all those who were friends of Sir Baron could not but have the friendliest feelings towards the Y.M.B.A."

He paid a tribute to the training which the young men received in the art of conducting debates in an atmosphere of peace, calm and friendliness. It was a remarkable achievement which should inspire other organisations of a similar nature to do likewise. It would help them to solve public questions without rousing their passions or ending in fights.

He spoke in terms of praise of the many social and intellectual activities of the Association, and welcomed particularly its efforts to resuscitate the Sinhalese drama. He recalled the early days when Shakespearean plays used to be dramatised in Sinhalese to the appreciation of responsive audiences and predicted that there was a great future for Sinhalese drama. He emphasised the importance of all cultural activities that promoted the cultivation of liberal-mindedness and mutual toleration.

Dr. Nell congratulated Sir Ernest on the well-merited honour conferred on him by the King.

#### NO POLITICS

Mr. D. N. W. de Silva, General Secretary of the Y.M.B.A., responding to the toast, said that that was the first occasion the Association held their dinner outside its own precincts and it was also the first occasion they had such a large number of diners. They had decided to hold the dinner at the Galle Face Hotel on grounds of economy. He referred to the great services rendered by the late Sir Baron Jayatilaka. While they bemoaned his loss they rejoiced that his place had been filled in their Association by one of Lanka's noblest sons whose unostentatious charity had earned for him the gratitude of countless numbers. The office of the President of the Colombo Y.M.B.A. was something more than a

mark of honour. It was one which called for practical work. The benefits they had already received from Sir Ernest de Silva, his wise counsel and his abiding interest not only in the Association, but in its individual members had been so widely appreciated that they all hoped Sir Ernest would remain at the helm of the Association in the many years ahead of him.

Many people had asked him how in a turbulent world, the Y.M.B.A. alone had been able in the last few years to conduct its meetings without damage to furniture or loss of life or limb, as seemed to be the fashion today from Westminster right down to the Colombo Pettah. The answer was simple. They did not dabble in politics. Their interest in such high explosives was only academic, and the politicians among their members had learnt to respect the healthy traditions they had created for themselves. That did not mean, however, that their annual meetings were namby-pamby, milk and water affairs. They had their Rip-wan-Winkles and their arm-chair critics who eagerly awaited the annual opportunity, but their battles began and ended in words, and the bitterest antagonists left the meeting arm-in-arm, even after the most hard-fought election emulating the example of Jubert and Kruuger. He hoped that no evil genius would appear on the scene in the future to disturb those traditions.

They were proud to count in their ranks a large number of non-Buddhists who felt quite at home with them. It might surprise some of their friends to learn that they enjoyed equal status with the Buddhist members except in the matter of holding office. The most important privilege they enjoyed was that of equal franchise.

In the forty-seven years of their life they had gone through many vicissitudes. For almost half that period they had led a nomadic life, going from one rented building to another, frequently threatened with ejection for non-payment of rent, until at last in 1924 they were able through the help of kind friends to purchase their present headquarters. Since then they had grown steadily, in the last few years, rather rapidly, to occupy an important place in the life of the community.

For some years there had been a persistent cry from some quarters to found a branch in the Fort. After protracted negotiations, Government had given them a bit of land, but had asked not to build on it until after the war. The war had ended, but their technical advisers had warned them not to build on that land, so that they had to turn to Government once again for a site on which they could build above the ground without buying a fortune beneath. It struck him that in that direction they

could look forward with hope to the Government Agent of the Western Province who was no stranger to them.

Mr. E. S. Amarasinghe proposed a toast to the guests, to which Mr. V. Coomaraswamy replied stating that what struck him most about the Y.M.B.A. was the wonderful unity among the members in most matters, the spirit of give and take and the feeling of warmth and camaraderie.

Mr. V. E. Rajakariar proposed the toast of the Chairman who, he said, was a man of the highest culture, a frank, convincing and honest gentleman. He hoped the Association would, under his guidance, achieve all its objects without any trouble and without any internal dissension.

#### GOOD UNDERSTANDING

Sir Ernest de Silva said that he was proud of the honour of being its President because he considered the Association an institution that had very great possibilities, and because it was an institution which could do a great deal to promote good understanding between all sections of the community in this Island.

Those who had studied the history of the world realised, said Sir Ernest, how difficult it was for this country to have any really satisfactory form of Government without such an understanding, which could only be achieved if they had the courage, sincerity and goodwill to recognise the claims of every community and creed. It was only if they appreciated those facts that they would be able to make of this Island of theirs a country that they might really call "Sri Lanka."

Tolerance was an essential feature of any great nation or race. They must try to understand the other man's point of view and try not to be very harsh in their judgments. There was a type of politician in their midst who was out to create disunity and whose aim was not to serve the country but to serve himself.

With regard to the University of Ceylon, Sir Ernest hoped that wiser counsel would prevail against the proposal to teach medicine from start to finish at the University. They did not have that even in Oxford and Cambridge. It would necessitate a hospital at Peradeniya purely for training purposes, and would involve expenditure which was beyond the financial resources of the country.

Sir Ernest said that he would be wanting in his duty if before breaking up he did not tell them how greatly indebted the members of the Association were to its General Secretary, Mr. D. N. W. de Silva, who had done a tremendous lot of work for the Y.M.B.A. He also paid a tribute to

Mr. V. S. Nanayakkara, the Dinner Secretary, who, as the Secretary of the Social Activities Branch, had rendered much useful work.

### THOSE WHO DINED

The following is a list of the diners:

Messrs. A. Abeyakoon, D. C. Abeyakoon, W. F. Abeyakoon, K. Adamaly, H. W. Amarasuriya, Thomas Amarasuriya, G. R. Ambalawanor, Mr. and Mrs. E. S. Amerasinghe, Mr. Daya Amerasinghe.

Mr. and Mrs. W. D. E. Bastian, Dr. and Mrs. E. A. Blok, Mr. and Mrs. J. A. Boralessa, Mr. and Mrs. W. H. Buddhadasa.

Mr. and Mrs. V. Coomaraswamy, Mr. and Mrs. N. J. S. Cooray, Mr. N. J. V. Cooray.

Messrs. A. C. Dep, B. G. C. de Silva, D. G. A. de Silva, Mr. and Mrs. D. N. W. de Silva, Miss Sujata de Silva, Sir Ernest and Lady de Silva, Mr. K. C. de Silva, Dr. L. M. de Silva, Messrs. Neville de Silva, S. L. de Silva, Miss Daya de Silva, Mr. and Mrs. G. de Sozaya, Messrs. A. W. Dharmapala, D. C. Sri Dillimunni, Mr.

and Mrs. D. L. Dissanayake, Messrs. T. B. Dissanayake, Somaratne de Silva, Miss Sita de Silva.

Mr. D. G. Edward.

Mr. A. W. Fernando, Dr. W. E. A. Fonseka, Mr. J. M. Fernando.

Mr. S. Gnanasekaram, Mr. and Mrs. A. E. Goonesinha, Miss Lalita Goonesinha, Mr. and Mrs. H. S. Gunasekera, Dr. and Mrs. L. C. Gunasekera, Mrs. C. H. Gunasekera.

Mr. and Mrs. M. D. Hewage, Mr. J. W. Hewavitarane, Mr. Rajah Hewavitarne,

Mr. A. Jayasinghe, Mr. and Mrs. N. U. Jayawardene, Dr. and Mrs. Ivor Jennings, Mr. M. C. Jinadasa, Mr. and Mrs. J. N. Jinendradasa, Mr. K. K. Jineris, Mr. C. D. Jayawardene, Mr. and Mrs. H. Jinadasa.

Mr. T. Kandiah, Mr. and Mrs. S. L. B. Kapukotuwa, Mr. S. Kethisparan, Mr. R. E. Kitto, Mr. C. B. Kumarasinha, Mr. and Mrs. Don Kuruppu.

Mr. H. S. Mirando, Mr. and Mrs. A. Mivanapalana, Mr. D. E. Munasinghe.

Mr. and Mrs. V. E. Nanayakkara, Mr. and Mrs. V. S. Nanayakkara, Miss

Manel-Nanayakkara, Mr. S. M. Naya-gam, Dr. Andreas Nell.

Muh. and Mrs. M. Chas. Perera, Mr. D. A. S. Perera, Mr. and Mrs. G. G. Perera, Mr. and Mrs. P. E. Perera, Mr. and Mrs. K. Albert Perera, Mr. T. V. Perera, Mr. and Mrs. W. H. D. Perera, Mr. and Mrs. L. Piyasena.

Mr. V. E. Rajakarier, Mr. Nalin Ratnaike, Dr. and Mrs. A. Ratnapala, Mr. M. Sri Renganathan.

Mr. and Mrs. Ben Samarasinghe, Mr. H. C. A. Senaratne, Mr. and Mrs. H. E. Seneviratne, Mr. N. V. Subramaniam, Mr. V. A. Sugathadasa

Mr. M. A. Thabrew,

Muh. P. Wakwella, Mr. P. A. Weerasinghe, Mr. and Mrs. C. R. Weerasinghe, Dr. and Mrs. W. G. Wickramasinghe, Mr. E. de S. Wijayarathne, Mr. G. W. Wijayarathne, Mr. and Mrs. Rienze Wijayarathne, Mr. M. D. Wijayasekera, Mr. and Mrs. S. R. Wijayatillake, Mr. P. H. J. Wijesekera, Mr. J. P. Wijesuriya, Mr. K. Wijeyesinghe, Mr. A. G. S. Wijayagoonerathne, Mr. A. S. F. Wijayagoonerathne, Mr. J. Wijayasekera, Capt. Duncan White.

## THE CONQUERING OF THE FIVE MENTAL HINDRANCES

### SELECTED PASSAGES FROM THE PALI CANON AND THE COMMENTARIES

Compiled and Translated by Bhikku Nyanaponika

"Unshakable Deliverance of the Mind" (akuppa-ceto-vimutti) was solemnly declared by the Buddha to be the highest goal of his doctrine

"Deliverance" means: the freeing of the mind of all the limitations, fetters and bondages which are tying it to the Wheel of Suffering, to the Circle of Re-birth. It means: cleansing the mind of all the defilements which are marring its purity. It means: the removing of all the obstacles which are barring the process from the worldly (lokiya) to the supermundane consciousness (lokuttaracitta), i.e., to Sanctity (arahatta).

Many are those obstacles, but there are, in particular, five which, under the name of "Hindrances" (nivarana), are very frequently mentioned in the Buddhist Scriptures:

1. Sensual Desire (kamacchanda)
2. Ill-will (vyapada)
3. Sloth and Torpor (thina-middha)
4. Agitation and Worry (uddhaccakukkucca)
5. Doubt (vicikiccha).

### SPIRITUAL DEVELOPMENT

They are called "nivarana," "Hindrances," because they "hinder" or "envelop" the mind, i.e., they obstruct its development (bhavana). According to the Buddhist teachings, Spiritual Development (bhavana) is twofold: through Clear Insight (vipassana-bhavana) and through Tranquillity (samatha-bhavana). The latter is gained by the complete concentration of mind during the so-called "Absorptions"

(jhana). For achieving these Absorptions, the overcoming of the Five Hindrances, at least temporarily, is the preliminary condition. It is in this connection that these five are most frequently mentioned in the Discourses of the Buddha, appearing there mostly in the stereotype wording as given in the first text of this anthology. According to later tradition, each of the Hindrances is inimical to one of the Five Factors of the First Absorptions (jhananga), and, on the other hand, the gradual development of these Factors is an antidote against the respective Hindrances. We have, therefore, in this anthology, indicated the mutual relation of these two Groups of Five. Not only the Absorptions but also the lesser degrees of concentration are impeded by the Five Hindrances, e.g., the so-called "neighbourhood-concentration" (upacara-samadhi) which is required for attaining Clear Insight (vipassana). And not only this Clear Insight, but obviously any attempt of clear thinking will be affected by the presence of one of these Five Hindrances which are rightly called "a whole heap of unwholesomeness" (Samyutta 47, 5).

This widespread influence of the Five Hindrances shows the urgent necessity of breaking down their power by constant effort. For, one should not mistake the words of our above-mentioned first text, by believing it to be sufficient to turn one's attention to the Hindrances only at the moment when sitting down to think or to meditate.

Such an "effort at the last minute" will rarely lead to success if not helped by the latent results of previous endeavours.

He who earnestly aspires to the Unshakable Deliverance of the Mind should therefore select a definite "working-ground" of a direct and practical import, a "kamma-thana" in its widest sense, to which he endeavours to co-ordinate or even to subordinate his entire life. Already his holding fast to his "working-ground" will be an important success in "bhavana", i.e., in "developing the mind," because in that way the directive or purposive energies of the mind will be strengthened considerably. He who has chosen the "Conquering of the Five Hindrances" for such a "working-ground," should examine which of these Five are strongest, in his personal case. Then he should carefully observe how and on which occasions they usually appear. He should further know the positive forces within his own mind by which each of the Hindrances can be conquered, and he should examine his life for any opportunity to develop these qualities which we have indicated here under the headings of the Spiritual Faculties (indriya), the Factors of Absorption (jhananga) and those of Enlightenment (bojjhanga). In some cases, we have added a few subjects of meditation which are helpful in overcoming the respective Hindrances.

By the "Worldling" (puthujjana), however, only a temporary repression

and a partial weakening of the Hindrances can be attained. Their final and complete abolishing takes place only on the following Stages of Sanctity (ariyamagga):

Worry; Doubt: On the 1st Stage, the Path of Entering the Stream (sotapattimagga).

Sensual Desire; Ill-will: On the 3rd Stage, the Path of the Non-Returner (anagamimagga).

Sloth and Torpor; Agitation: On the 4th Stage, the Path of the Saint (arahattamagga).

This shows that the reward of the fight against the Hindrances is not only the limited one of making possible a shorter or longer spell of penetrating insight or of meditation; but every step in weakening these Hindrances takes us nearer to the Stages of Sanctity where "Deliverance" from these Hindrances will be "unshakable."

As the purpose of this anthology is, to be a manual for practical use, we have not overburdened it with material. We have also left unelaborated some of the Spiritual Faculties (indriya) etc., about which a wealth of instruction can easily be gathered from the Scriptures.

### THE FIVE HINDRANCES

There, O Monks, a monk resorts to a lonely place: to the forest, the foot of a tree, a mountain, a cleft, a rock-cave, a cemetery, a jungle, an open space, a heap of straw. After the meal, having returned from the alms-round, he sits down, cross-legged, keeping his body erect, surrounding himself with mindfulness. Having given up **Covetousness** (=Sensual Desire) with regard to the world, he dwells with a heart free of Covetousness, he cleanses his mind from Covetousness. Having given up the blemish of **Ill-will**, he dwells without Ill-will; friendly and compassionate towards all living beings, he cleanses his mind from Ill-will. Having given up **Sloth and Torpor**, he dwells free from Sloth and Torpor, in the contemplation of light; mindful, clearly conscious, he cleanses his mind from Sloth and Torpor. Having given up **Agitation and Worry**, he dwells without Agitation; his mind being calm, he cleanses it from Agitation and Worry. Having given up **Doubt**, he dwells as one who has passed beyond Doubt; being without uncertainty about wholesome things, he cleanses his mind from Doubt.

Having given up these Five Hindrances who defile the heart and weaken the wisdom, he dwells aloof from sense-objects, aloof from unwholesome things in the attainment of the First Absorption which is accompanied by thinking and reflecting, born of aloofness, possessed of rapture and happiness.

(Majjhima-Nik. 39)

After the abandonment of these Five Hindrances joy arises; within the Joyful One rapture arises; if the mind is in rapture, the body is stilled; the

body being stilled, happiness is felt, and a happy mind finds concentration.

(Digha-Nik. 9)

These are the five defilements of mind, on account of which the mind is not pliant, not fit for work and not clear, is brittle and does not properly concentrate the extinction of the evil impulses.

(Samyutta-Nik. 46, 33)

How does a monk dwell in contemplating mental phenomena if mental phenomena are present, namely the Five Hindrances? There, O Monk, when Sensual Desire is present within, the monk knows: "There is in me Sensual Desire"; when Sensual Desire is not present within, he knows: "There is no Sensual Desire in me." How the arising of a Sensual Desire which has not yet arisen, takes place, this he knows; how the abandoning of a Sensual Desire which has arisen, takes place, this he knows; and how, in future, no further arising of the (temporarily) abandoned Sensual Desire will take place, this he knows.

(To be repeated, accordingly, with the other four Hindrances).

(Majjhima-Nik. 10; Satipatthana-Sutta)

Just as, O Monks, this body lives on nourishment, lives dependent on nourishment, does not live without nourishment—in the same way, O Monks, do the Five Hindrances live on nourishment, dependent on nourishment, do not live without nourishment.

(Samyutta-Nik. 46, 2)

### I.—SENSUAL DESIRE

#### A.—Nourishment of Sensual Desire

There are beautiful objects; giving frequently unwise attention to them—this is the nourishment for the arising of Sensual Desire which has not arisen and for the increasing and strengthening of Sensual Desire which has already arisen.

(Samy.-Nik. 46, 51)

#### B.—Not-Nourishing of Sensual Desire

There are impure objects; giving frequently wise attention to them—this is the Not-Nourishing of the Sensual Desire which has not yet arisen, and of the increasing and strengthening of Sensual Desire which has already arisen.

(Samy.-Nik. 46, 51)

The following six things are leading to the abandonment of Sensual Desire:

- (1) Learning how to meditate about impure objects;
- (2) Devoting oneself to the Meditation of the Impure;
- (3) Guarding the sense-doors;
- (4) Moderation in eating;
- (5) Noble friendship;
- (6) Suitable conversation.

(From the commentary to the Satipatthana-Sutta, Majjhima-Nik.).

- (1) Learning how to meditate about impure objects

By devoting oneself to the Meditation of the Impure.

(a) In him who is devoted to the Meditation about Impure objects, disgust against the beautiful object is firmly established. This is its result. (Angutt. V. 30).

(NOTE.—"Impure Object" refers, in particular, to the Cemetery Meditations, as given, e.g., in the Satipatthana-Sutta and explained in the Visuddhi-Magga).

(b) Contemplation of the Loathsomeness of the Body (or: The 32 Parts of the Body).

There, O Monks, a monk reflects on just this body, confined within the skin and full of manifold impurity, from the soles upward and from the top of the hair down, saying: "There is in this body: hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, bowels, excrements, bile, phlegm, pus, blood, sweat, fat, tears, lymph, saliva, mucus, fluid of the joints, urine (and the brain in the skull)."

By bones and sinews knit, with flesh and tissue smeared, And hidden by the skin, not as it really is the body does appear..... The fool, he deems it beautiful, his ignorance misguiding him.

(Suttanipatha v. 194, 199)

Read also the whole Vijaya-Sutta, Suttanipata verse 193 sqq.

(c) Various contemplations:

Little enjoyment give sense-objects, but much pain and much despair; the evil in them prevails.

(Majjh.-Nik. 14)

The unpleasant overwhelms a thoughtless man in form of the pleasant, the disagreeable overwhelms him in form of the agreeable, the painful in form of pleasure.

(Udana II, 8)

#### (3) Guarding the Sense-doors

How does one guard the sense-doors? There, a monk having seen a form, does not take hold of its (delusive) appearance as a whole, nor of its details. On account of his sense of sight being uncontrolled, covetousness, sorrow and other evil, unwholesome things would flow into him. Therefore he practices for the sake of its control, he watches over the sense of sight, he enters upon its control. Having heard a sound—smelled an odour—tasted a taste—felt a touch—grasped a mental object, he does not take hold of its (delusive) appearance as a whole..... (to be continued as above).

(Samy. Nik. 35, 120).

There are forms, perceptible by the eye, which are desirable, lovely, pleasing, agreeable, associated with desire, arousing lust. If the monk does not delight in them, is not attached to them, does not welcome them, then in him, thus not delighting in them, not being attached to them and not welcoming them, delight (in these forms) ceases; if delight is absent, there is no passion; if passion is absent, there is no

bondage. There are sounds perceptible by the ear—odours perceptible by the nose—tastes perceptible by the tongue—touches perceptible by the body—mental objects perceptible by the mind ..... (to be continued as above).

(Samyutt. 35, 63)

#### (4) Moderation in Eating

How is he moderate in eating? There a monk takes his food after wise consideration; not for the purpose of enjoyment, of pride, of beautifying (the body) or adorning it (Commentary: with muscles); but only for the sake of maintaining and sustaining this body, to avoid harm and to support the Holy Life (thinking): "Thus I shall destroy the old (painful) feeling and shall not let a new one rise. Long life will be mine, blamelessness and well-being!"

#### (5) Noble Friendship

Here it refers, in particular, to such friends who have experience and can be a model and help in overcoming Sensual Desire, especially in meditating about Impurity. But it applies also to Noble Friendship in general. The same twofold explanation holds true also for the other Hindrances, with due alterations.

The entire Holy Life, indeed, O Ananda, is Noble Friendship, noble companionship, noble association. Of a monk, O Ananda, who has a noble friend, a noble companion, a noble associate, is to be expected that he will cultivate and practise the Noble Eightfold Path.

(Samyutta Nik. 45, 3)

#### (6) Suitable Conversation

Here it refers, in particular, to conversation about the overcoming of Sensual Desire, especially about meditating on Impurity. But it applies also to every conversation which is "suitable" to advance one's "Growth in the Doctrine." With due alterations, this explanation holds true also for the other Hindrances.

If the mind of a monk is bent on speaking, he (should remember this): "Talk which is low, coarse, worldly, not noble, not salutary, not leading to detachment, not to freedom of passion, not to cessation, not to tranquillity, not to higher knowledge, not to enlightenment, not to Nibbana—namely talk about kings, robbers and ministers, talk about armies, dangers and war, about food and drink, clothes, couches, garlands, perfumes, relatives, cars, villages, towns, cities and provinces, about women and wine, gossip of the street and of the well, talk about the ancestors, about various trifles, tales about the origin of world and ocean, talk about what happened and what did not happen—such and similar talk shall I not speak!" Thus he is clearly conscious about it.

But talk about austere life, talk suitable for the unfolding of the mind, talk which is conducive to complete detachment, to freedom of passion, to cessa-

tion, tranquillity, higher knowledge, enlightenment and to Nibbana—namely talk about a life of few wants, about contentedness, solitude, aloofness from society, about rousing one's energy, talk about virtue, concentration, wisdom, deliverance, about the vision and knowledge of deliverance—such like talk I shall speak! Thus he is clearly conscious about it.

(Majjhima Nik. 122)

These things, in addition, are helpful in conquering Sensual Desire:

One-pointedness, of the Factors of Absorption (jhananga);

Mindfulness, of the Spiritual Faculties (indriya);

Mindfulness, of the Factors of Enlightenment (bojjhanga).

#### C.—Simile

If there is water in a pot, mixed with red, yellow, blue or orange colour, then a man, with a normal faculty of sight, looking into it, could not properly recognize and see the image of his own face. In the same way, when one's mind is possessed by Sensual Desire, overpowered by Sensual Desire, then one cannot properly see the escape from Sensual Desire which has arisen; then one does not properly understand and see one's own welfare, nor that of another, nor that of both; and also texts memorized a long time ago do not come into one's mind, nothing to say about those not memorized.

(Samyutta Nik. 46, 55)

## II.—ILL-WILL

### A.—Nourishment of Ill-will

There are objects evoking aversion; giving frequently unwise attention to them—this is the nourishment for the arising of Ill-will which has not yet arisen, and for the increasing and strengthening of Ill-will which has already arisen.

### B.—Not-Nourishing of Ill-will

There is the Liberation of the Heart by Love; giving frequently wise attention to it—this is the Not-Nourishing of the arising of Ill-will which has not yet arisen, and of the increasing and strengthening of Ill-will which has already arisen.

(Samyutta Nik. 46, 51)

Cultivate the Meditation of Love! For, by cultivating the Meditation of Love, Ill-will disappears.

Cultivate the Meditation of Compassion! For, by cultivating the Meditation of Compassion, annoyance disappears.

Cultivate the Meditation of Equanimity! For, by cultivating the Meditation of Equanimity, aversion disappears.

(Majjhima Nik. 82)

The following six things are leading to the abandonment of Ill-will:

(1) Learning how to meditate on Love;

(2) Devoting oneself to the Meditation of Love;

(3) Considering one's ownership of actions;

(4) Frequent reflection on it (e.g., in the following way):

Thus one should consider: "Being angry with another, what can you do to him? Can you destroy his virtue and his other good qualities? Is it not so that, having come (to your present state) by your own actions, you will also go hence according to your own actions? Anger towards another is just as if someone desirous of striking another, would take hold of glowing coals, of a heated iron-red, or of excrements. And, in the same way, if the other one is angry with you, what can he do to you? Can he destroy your virtue and your other good qualities? He too has come (to his present state) by his own actions and will go (hence) according to his own actions. Like an unaccepted gift or like a handful of dirt thrown against the wind, his anger will fall back on his own head."

(5) Noble Friendship;

(6) Suitable conversation.

(Commentary to Satipatth. Sutta)

These things, in addition, are helpful in conquering Ill-will:

Rapture, of the Factors of Absorption (jhananga);

Faith, of the Spiritual Faculties (indriya);

Rapture and Equanimity, of the Factors of Enlightenment (bojjhanga).

#### C.—Simile

If there is a pot of water, heated on the fire, the water seething and boiling, then a man, with a normal faculty of sight, looking into it, could not properly recognize and see the image of his own face. In the same way, when one's mind is possessed by Ill-will, overpowered by Ill-will, then one cannot properly see the escape from the Ill-will which has arisen; then one does not properly understand and see one's own welfare, nor that of another, nor that of both; and also texts memorized a long time ago do not come into one's mind, nothing to say about those not memorized.

## III.—SLOTH AND TORPOR

### A.—Nourishment of Sloth and Torpor

There arises listlessness, lassitude, lazy stretching of the body, drowsiness after meals, mental sluggishness. Giving frequently unwise attention to it—this is the nourishment of Sloth and Torpor which has not yet arisen and of the increasing and strengthening of Sloth and Torpor which has already arisen.

### B.—Not-Nourishing of Sloth and Torpor

There is the element of rousing one's energy, the element of exertion, the element of continuous exertion; giving frequently wise attention to it—this is the Not-Nourishing of Sloth and Torpor

which has not yet arisen and of the increasing and strengthening of Sloth and Torpor which has already arisen.

"May nothing remain but skin and sinews and bones; may flesh and blood dry up in the body; What can be achieved by manly strength, manly energy, manly exertion, not before having achieved it, shall my energy subside!"

(Majjhima Nik. 76)

The following six things are leading to the abandonment of Sloth and Torpor:

- (1) Knowing that overeating is a cause of it;
- (2) Changing the bodily posture;
- (3) Thinking of the Perception of Light;
- (4) Staying in the open air;
- (5) Noble friendship;
- (6) Suitable conversation.

These things, in addition, are helpful in conquering Sloth and Torpor.

#### The Recollection of Death:

Today the effort should be done!  
Who knows if morrow Death will come?

(Majjhima Nik. 113)

#### Perceiving the Suffering in Impermanence:

In a monk who has got accustomed to see the suffering in impermanence and who is frequently engaged in this contemplation, there will be established in him such a keen sense of the danger of laziness, idleness, lassitude, indolence and thoughtlessness, as if (he were threatened by) a murderer with drawn sword.

(Anguttara Nik. VII. No. 46)

#### Sympathetic Joy:

Cultivate the Meditation of Sympathetic Joy! For, by cultivating it, listlessness will disappear.

(Majjhima Nik. 62)

**Thinking**, of the Factors of Absorptions (jhananga);

**Energy**, of the Spiritual Faculties (indriya);

**Investigation of the Doctrine, Energy and Rapture**, of the Factors of Enlightenment (bojjhanga).

When the Mind is sluggish, it is not the proper time for cultivating the following Factors of Enlightenment: Tranquillity, Concentration and Equanimity because a sluggish mind can hardly be aroused by these things.

When the Mind is sluggish it is the proper time for cultivating the following Factors of Enlightenment: Investigation of the Doctrine, Energy and Rapture, because a sluggish mind can easily be aroused by these things.

(Samyutta Nik. 46, 53)

#### Contemplation of the Road of one's Spiritual Journey:

"I have to go that Path which the Buddhas, the Pacceka Buddhas and the Great Disciples have gone. But by an indolent person that Path cannot be trodden."

(Visuddhi-Magga)

#### Contemplation of the Master's Greatness:

"Full application of energy was praised by my Master, and he is unsurpassed in his injunctions and a great help to us. By practising his Doctrine he is worshipped, not otherwise!"

(Visuddhi-Magga)

#### Contemplation on the Greatness of the Heritage:

"I have to take possession of the Great Heritage, called The Good Law. But one who is indolent cannot take possession of it!"

(Visuddhi-Magga)

#### How to Stimulate the Mind:

How does one stimulate the mind at a time when it needs stimulating? If owing to slowness in the application of wisdom or due to non-attainment of the happiness of tranquillity, one's mind is dull, then one should shake it up through reflecting on the Eight Objects of Spiritual Emotion. These eight are: Birth, Decay, Illness and Death; the suffering in the Worlds of Misery; the suffering of the Past, rooting in the Round of Existence; the suffering of the Future, rooting in the Round of Existence; the suffering of the Present, rooting in the search of food.

(Visuddhi-Magga)

#### How to Overcome Sleepiness:

Once the Exalted One spoke to the Venerable Maha-Moggallana thus: "Are you drowsy, Moggallana? Are you drowsy; Moggallana?"—"Yes, Venerable Sir."

(1) "Well then, O Moggallana, at whatever thought torpor has befallen you, to that thought you should not give attention, you should not dwell on it frequently. Then it is possible that, by your doing so, torpor will disappear.

(2) "But if, by your doing so, the torpor should not disappear, you should think and reflect within your mind about the Doctrine as you have heard and learned it, and you should mentally review it. Then it is possible that, by your doing so, torpor will disappear.

(3) "But if, by your doing so, the torpor should not disappear, you should learn by heart the Doctrine in its fullness, as you have heard and learned it. Then it is not possible.....

(4) "But if, by your doing so, the torpor should not disappear, you should shake your ears and rub your limbs with the palm of your hand. Then it is possible.....

(5) "But if, by your doing so, the torpor should not disappear, you should get up from your seat, and, after washing your eyes with water, you should look about into all directions and look upwards to the stars on the sky. Then it is possible.....

(6) "But if, by your doing so, the torpor should not disappear, you should firmly establish the (inner) perception of light; as in the day-time, thus also at night-time; as at the morning

thus also at day-time. Thus, with a mind clear and unobstructed, you should develop a consciousness which is full of brightness. Then it is possible.....

(7) "But if, by your doing so, the torpor should not disappear, you should, conscious of that what is before and behind, walk up and down, with your senses turned inwards, with your mind not going outwards. Then it is possible.....

(8) "But if, by your doing so, the torpor should not disappear, you might lie down on your right side, taking up the lion's posture, covering foot with foot—mindful, clearly conscious, keeping in mind the thought of rising. Having awoken again, you should quickly rise, thinking: 'I won't indulge the enjoyment of lying down and reclining, the enjoyment of sleep!'

"Thus, O Moggallana, you should train yourself!"

(Anguttara Nik. VII. No. 58)

#### C.—Simile

If there is a pot of water, covered with moss and waterplants, then a man, with a normal faculty of sight, looking into it could not properly recognize and see the image of his own face. In the same way, when one's mind is possessed by Sloth and Torpor, overpowered by Sloth and Torpor, then one cannot properly see the escape from Sloth and Torpor which has arisen; then one does not properly understand one's own welfare, nor that of another, nor that of both; and also texts memorised a long time ago do not come into one's mind, nothing to say about those not memorized.

#### IV.—AGITATION AND WORRY

##### A.—Nourishment of Agitation and Worry:

There is the restlessness of mind; giving frequently unwise attention to it—that is the nourishment for the arising of Agitation and Worry which has not yet arisen, and for the increasing and strengthening of Agitation and Worry which has already arisen.

##### B.—Not-Nourishing of Agitation and Worry:

There is the quietude of mind; giving frequently wise attention to it—that is the Not-Nourishing for the arising of Agitation and Worry which has not yet arisen, and for the increasing and strengthening of Agitation and Worry which has already arisen.

These things, in addition, are helpful in conquering Agitation and Worry:

Joy, of the Factors of Absorption (jhananga);

Concentration, of the Spiritual Faculties (indriya);

Tranquillity, Concentration and Equanimity, of the Factors of Enlightenment (bojjhanga).

"When the mind is agitated, it is not the proper time for cultivating the following Factors of Enlightenment: Investigation of the Doctrine, Energy and Rapture, because an agitated mind can hardly be quietened by these things.



When the mind is agitated, it is the proper time for cultivating the following Factors of Enlightenment: Tranquillity, Concentration and Equanimity, because an agitated mind can easily be quietened by these things.

**C.—Simile**

If there is water in a pot, stirred by the wind, agitated, swaying and producing waves, then a man, with a normal faculty of sight, could not properly recognize and see the image of his own face. In the same way, when one's mind is possessed by Agitation and Worry, overpowered by Agitation and Worry, then one cannot properly see the escape from Agitation and Worry which has arisen; then one does not properly understand one's own welfare, nor that of another, nor that of both; and also text memorized a long time ago do not come into one's mind, nothing to say about those not memorized.

**V.—DOUBT**

**A.—Nourishment of Doubt:**

There are things causing Doubt; giving frequently unwise attention to them—that is the nourishment for the arising of Doubt which has not yet arisen, and for the increasing and strengthening of Doubt which has already arisen.

**B.—Not-Nourishing of Doubt:**

There are things which are wholesome or unwholesome, blameless or blameworthy, noble or low, things which are partly light and partly dark; giving frequently wise attention to them—that is the Not-Nourishing for the arising of Doubt which has not yet arisen, and for the increasing and strengthening of Doubt which has already arisen.

These things, in addition, are helpful in conquering Doubt:

Reflecting, of the Factors of Absorption (jhananga);

Wisdom, of the Spiritual Faculties (indriya);

Investigation of the Doctrine of the Factors of Enlightenment (bojjhanga).

**C.—Simile:**

If there is a pot of water which is turbid, stirred up and muddy, and this pot is put into a dark place, then a man, with a normal faculty of sight, could not properly recognize and see the image of his own face. In the same way, when one's mind is possessed by Doubt, overpowered by Doubt, then one cannot properly see the escape from Doubt which has arisen; then one does not properly understand one's own welfare, nor that of another, nor that of both; and also texts memorized a long time ago do not come into one's mind, nothing to say about those not memorized.

**THE NEW ERA AT OUR DOOR**

By "Zen"

The recent war has scattered all the old values and we stand on the threshold of the New. What was good five years ago is now utterly useless, and how are we, who call ourselves "Buddhist," intending to meet these new conditions which will require a complete re-orientation?

Obviously there must first come a re-valuing of the Life and Experience of the Buddha, and secondly, in that re-valuation must come a new understanding of His Dhamma and on lines suitable to the New Age.

Due to the long centuries of its existence, due to the isolation, exclusiveness and ignorance of the Sangha, due to the lack of new blood during the centuries, the Dhamma has become an established dogma and doctrine and the mere thought of change a blasphemy—and where dogma reigns there is no progress! The present condition of Dhamma verifies this.

To look at the field of Dhamma today openly, clearly and without prejudice, all clear-sighted people are shocked for they see the vested interest of the Sangha is in ignorance: there are traders in it; not proclaimers of Its Truth, all existing evils are attributed to the power of Kamma; to the no small advantage of the Sangha with its vested interest in ignorance!

The product of all this is idolatry—abhorred by Buddha, whose essential Teaching was free of such thought. All this proves the curious and sad fact that the human Buddhist mind seems to delight in creating prisons for itself! The true Buddhist is truly a rara avis!

"He that sees Me sees Dhamma: who sees Dhamma sees Me," the Master said. But what significance lies in these words?

- (1) That Dhamma is Life, not form. Hence no label.
- (2) That Dhamma is Experience, not words.
- (3) That Buddha did not found an 'ism, but that His Dhamma was to free people from dogmatic religion.
- (4) Implied in that statement is the hint that dogmas bind and hamper the very life Buddha wants to liberate. From the Buddha's statement, we understand that Life is greater than form; living human experience of greater importance than tradition.
- (5) That Truth is within our own being and there alone is It to be sought.
- (6) It gives you freedom from the slavery of authority, from blind belief, from credulity and from innumerable superstitions.

- (7) An inner standard is required for personal transmutation.

Hence a regeneration is now so necessary as the New Age is at our door, and that means, that if we base our life on and live an experienced life for all to see, all organized belief is doomed to annihilation.

Then the Buddha's last words: "Create your own Refuge: your own Guide: your own Light: have no other creation.

We know only too well that religious creeds, forms and dogmas are barriers between men, and it is only by breaking these barriers that we liberate our life. We are then free to explore.

Temples and churches are built over the frozen thought of men who came after. The Dhamma as a consequence has made prisons of systemized thought all regulated by human beings. The Dhamma was taught to free people from their terrors, and not found another system. The Dhamma teaches us to understand the fundamental attitude of man to existence, and to provide man with lofty aspirations.

So let all ask themselves on the first step to this New Era: How far has our religion brought us? The sacrifice of the Great Ones, their holiness, has it changed us, radically redeemed us?

**COLOMBO Y. M. B. A. NEWS**

**NEW MEMBERS:—**

5.2.46: Mr. W. P. Nandipala de Silva, Ananda College, Colombo; Mr. A. Pelpola, 233/25, Cotta Road, Borella; Mr. K. M. Perera, 126, Prince Street, Pettah.

12.2.46: Mr. S. D. D. Samarasinghe, Census Dept., Colombo; Mr. J. E. Edema, 85, Albion Road, Dematagoda; Mr. W. V. Perera, "Penan Lodge," Maitland Crescent, Colombo; Mr.

Arthur Jayasinghe, Postmaster, G.P.O., Colombo; Mr. M. D. I. Roland, 106, Egoda Kolonnawa, Wellampitiya; Mr. W. D. E. Bastian, P.O. Box No. 10, Colombo.

**Resignations:** The following members resigned in the course of the month:— Mr. A. Panditaratne, Mr. D. B. S. de Silva and Mr. P. Weerasinghe.

(Total Membership: 1,136).

**FILM SHOW**

Films dealing with the progress made by the United States of America in education, medical science and agriculture were shown at the Association hall on February 7. Sir Ernest de Silva presided. Mr. E. P. Dyer, the American Vice-Consul, who was so generous in providing the films, in an introductory address, said that the release of

the films by the Consulate was in accordance with the post-war fraternity policy of the U.S.A., that every country that provided help to America should be given an opportunity of studying the progress made by her.

Further films on this same subject will be shown on March 8, 21 and 29.

#### LECTURES

A public lantern lecture on "My Pilgrimages to Ajantha and Bagh—Buddhist Paintings 200 B.C.—600 A.D." by Mr. Mukul Dey, the Indian artist, was delivered on February 12. A large gathering was present, with Sir Ernest de Silva in the chair.

#### PERSONAL

Mr. H. H. Basnayake is acting as Attorney-General.

Mr. D. S. de Silva, Chartered Accountant, is appointed Additional Controller of Post-War Planning.

Mr. N. U. Jayawardene, Deputy Commissioner of Commodity Purchase, is appointed Additional Controller of Finance and Supply (Economic Section).

Mr. W. Arawawala has passed the Preliminary Examination for the Admission of Proctors—Class II.

Mr. H. V. Ambawatta and Mr. F. S. V. de Silva have passed the Intermediate Examination for the Admission of Proctors—Class II.

Mr. W. A. de Silva, Acting Divisional Irrigation Engineer, Vavuniya, has been transferred to Colombo.

Mr. Nalin Ratnaike has left the staff of the University of Ceylon to join the Income Tax Department as an Assistant Assessor.

Dr. G. H. Cooray, Lecturer in Pathology, University of Ceylon, has been appointed Hony. Secretary, British Medical Association (Ceylon Branch)

#### SPORTS

On February 10 the Y.M.B.A. Badminton Club met a scratch team, consisting of some All-Ceylon Badminton players got together by Mr. Muthukrishna of the Wellawatta Y.M.C.A. Badminton Club. A number of lively and well-contested Singles and Doubles matches were played and our players acquitted themselves creditably.

The Y.M.B.A. Team consisted of the following: K. C. de Silva, S. Gnanasekeram, T. B. Dissanayake, S. Sittampalam, H. V. Ambawatta and D. A. S. Perera.

#### Badminton—Men's Open Doubles:

The following are the results of the Open Doubles continued during the month:—

Finals:—S. Gnanasekeram and T. B. Dissanayake beat P. H. J. Wijesekera and E. S. Amerasinghe; K. C. de Silva and S. Sittampalam beat W. W. Wimalachandra and D. A. S. Perera, 21/6, 16/21, 21/8.

Winners:—S. Gnanasekeram and T. B. Dissanayake beat K. C. de Silva and S. Sittampalam 26/21, 10/21, 21/15

#### Handicap Billiards Tournament:

The following are the results of the Handicap Billiards Tournament for the President's Cup (re-awarded):—

1st Round:—J. W. Hewavitarne (—50) beat D. D. Kodagoda (Scr.) 200/190; E. C. Wijekoon (—100) beat D. E. Welaratne (—115) 200/188; Ben Samarasinghe (—50) beat U. S. Karunaratne (—130) 200/159; D. A. S. Perera (—85) beat K. M. Sugathapala (—75) 200/37; Dr. O. R. Medonza (—60) beat D. V. G. Jayatilleke (—110) 200/141; K. K. Jineris (—150) beat S. B. Fonseka (—70) 200/157; L. Wijesekera (—160) walk over A. V. Goonetilleke (—75); Henry Perera (—115) beat S. C. P. Abayasekera (—75) 200/142.

2nd Round:—J. W. Hewavitarne (—50) beat E. C. Wijekoon (—100) 200/127; E. V. Perera (—75) beat S. W. Peiris (—150) 200/56; D. A. S. Perera (—85) beat Ben Samarasinghe (—50) 200/178; E. S. Amerasinghe (—60) beat U. K. Percy Silva (—150) 200/172; K. K. Jineris (—150) beat Dr. O. R. Medonza (—60) 200/188; H. G. J. Silva (—100) beat G. R. Ambalawanor (—200) 200/89; L. Wijesekera (—160) beat Henry Perera (—115) 200/173; R. B. Tammita (—200) walk over Percy Jayakody (Scr.).

Quarter-finals:—E. V. Perera (—75) beat J. W. Hewavitarne (—50) 200/124; D. A. S. Perera (—85) beat E. S. Amerasinghe (—60) 200/191; K. K. Jineris (—150) beat H. G. J. Silva (—100) 200/88; L. Wijesekera (—160) beat R. B. Tammita (—200) 200/29.

Semi-finals:—E. V. Perera (—75) beat D. A. S. Perera (—85) 200/182; L. Wijesekera (—160) beat K. K. Jineris (—150) 200/158.

Finals:—L. Wijesekera (—160) beat E. V. Perera (—75) 200/171.

The Cup for the highest break awarded by Mr. Upali Senanayake was won by Mr. H. G. J. Silva (41).

#### NAM POTA COMPETITION

The distribution of prizes to those successful in the "Nam Pota" competition, organised by the Sinhalese Literary Branch of the Association, at the special request of Gate Mudaliyar N. Wickramaratne, was held on February 16.

A large gathering, including Buddhist monks, was present and Mr. Julius de Lanerolle presided.

Pandita Galpata Khemananda Thera referred to the enthusiasm created by the organisation of this competition.

The Chairman, while thanking Mud. Wickramaratne for the keen interest he had taken in this connection, observed that the competition, which was a step in the right direction, was of national importance in research work and that the early revision of the Nam Pota would be greatly appreciated.

The Secretary of the Branch announced that Mud. Wickramaratne had expressed his desire to bear all expenses incurred in publishing the revised edition of the Nam Pota.

A special feature of the event was the "Dorakada Asna" chanting by Master Sena Ranatunge.

The following are the winners of the prizes:

1st Prize (Rs. 100): Mr. I. G. Perera of Balapitiya. 2nd Prize (Rs. 50): A.

Nandarama Thera, Makuldeniya; 3rd Prize (Rs. 25): Mr. R. M. Samaranayake, Boossa.

#### NEW BOOKS

The following books have been added to the Library recently:—

The Mikado's Guests by A. Bancroft & R. G. Roberts; How to Develop a Powerful Chest by Chas. T. Trevor; How to Develop a Powerful Abdomen by Chas. T. Trevor; Super Physique by Siegmund Klein; The Trials of Jones and Hulton by C. E. Bechhofer Roberts; Mirage by P. P. Muir & E. D. H. Tollemache; Disgrace Abounding by Douglas Reid; The Sceptred Flute by Sarojini Naidu; Prisoner in Japan by Phyllis Argall; Time Enough Later by Kylie Tennant; Wild Ceylon by R. L. Spittel; The Book Mark by C. E. M. Joad; The Building of Jalna by Mazo de La Roche; Three of a Kind by James M. Cain; My Theodosia by Anya Seaton; Judge or Judas by N. G. Jog; Kalki by Sir S. Radhakrishnan; I'll Say She Does by Peter Cheyney; This India by D. F. Karaka; The Life of Annie Besant by Geoffrey West; Verdict on South Africa by P. S. Joshi; Constitutional Problem in India by R. Coupland; Thursday Afternoon by Marie A. Dickens; The Clear Heart by Barlova Bingway; Badminton for All by D. F. Devlin; Tolstoy: His Life and Work by Derrick Leon; My India, My America by Krishnalal Shridharam; More Laughter in Court by C. R. Mandy; Bread and Roses by Ethel Mannin; Woven Cadences or Early Buddhists by E. M. Hare; Verdict on England by K. L. Gauba; and New York with Its Pants Down by D. F. Karaka.

#### RELIGIOUS EXAMINATIONS

##### PRIZE-GIVING

The prize-giving of the religious examinations conducted by the Colombo Y.M.B.A. was held on February 24.

The conference of managers and head teachers of the Dhamma schools was held earlier the same day with Narada Thera in the chair.

Mr. H. H. Basnayake presided at the prize-giving and the prizes were given away by Mrs. Basnayake.

The gold medal awarded to the best student in the VII standard was won by Miss K. W. E. Dharmawathie, of the Mahinda Sunday School, Dematagoda and the silver medal to the runner-up was won by Miss K. G. Wimalawathie, of the Sanghabodhi Buddhist School, Polwatumodera.

The certificate of merit awarded to the best school on the results of the examinations was presented to Pokunuwita Sirimevan Balika Vidyalaya, Horana.

The teachers' examination was held in Colombo on April 1. Out of the 44 candidates who sat for the examination 25 were successful.

The pupils' examination was held on July 1 at 387 centres. Out of 21,384 candidates who entered, 14,909 sat for the examination, and 8,179 were successful.