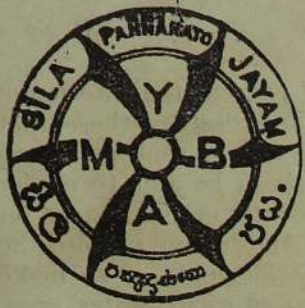


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“Sila Paññānato Jayam”

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Namo Tassa Bhagavato Arahato Sammasambuddhassa

RIGHT EFFORT

By The Ven'ble GALLE BHIKKHU ANURUDDHA

WE have long been faring on in this samsāra, this wheel of life, subject to sufferings of birth, old age and death, not finding an escape therefrom. Life is a flux. It consists of an unceasing flow of states, the very nature of which is change and impermanence.

“One conscious state arises and quite another ceases,

In sequence like a river's flow, these states of mind and matter go.”

So long as this condition of change persists life cannot be satisfactory. Suffering alone will be its experience. Hence, this very life we bear, this so-called individual existence, this fivefold aggregate of name and form, this complex-compound of corporeality, feeling, perception, mental formations and consciousness, this “pancakkhandha” is a suffering in itself. Confined to these prison walls, only a fathom in height, have we at every moment been creating new life, adding fresh fuel to keep the fire of life going. Life is a fire. By lust, hatred and delusion are we conflagrated. Our own cravings create and uncreate us from form to form, from life to life wheeled to this samsāra, this ever-recurring process of life and death. In every embryonic process which began from the moment that consciousness impinged in a mother's womb, springing into existence and manifesting life, up to now, have we been suffering from change, age, becoming grey and wrinkled, failing in our vital force, and in a gradual and sure process of decay and death. The extent that we have suffered by clinging to this body and mind cannot be fathomed.

The picture of life is a grim one ; hence the poet sings :—

“Only its pains abide ; its pleasures are
As birds which light and fly.

Ache of birth, ache of helpless days,

Ache of hot youth and ache of man-
hood's prime ;

Ache of the grey years and choking
death,

These fill our piteous time.

Sweet is fond love, but funeral flames
must kiss

The breasts that pillow and the lips
that cling ;

Gallant is warlike might, but vultures
pick

The joints of chief and king.

Beauteous is earth, but all its forest
broods

Plot mutual slaughter, hungering to
live ;

Of sapphire are the skies, but when we
cry

Famished, no drops they give,

Ask of the sick, the mourners, ask of
him

Who tottereth on his staff, lone and
forlorn,

“Like thee life ?”—these say that the
babe is wise

That weepeth being born.”

—Sir Edwin Arnold in “Light of
Asia.”

And to us who suffer, comes the Buddha, the Enlightened One, who by long and strenuous effort had discovered the *Way* of Escape from Suffering. Like a good and able physician, he rightly traces the cause of suffering, which he attributes to “Craving.” This craving is nothing outside us. It is life itself. The giving up of, the renouncing of, the emancipation and detachment from craving brings bliss, deliverance—Nibbāna. Himself, having trod the *Path*, He declares unto us the *Way* leading to the Extinction of Suffering. Having himself freed from the prison of samsāra, He tells us that if we are ready to follow His advice, we ourselves can attain the same freedom which he attained. The sublime path deliverance which

he discovered for us is the Noble Eight-fold Path, which is the one and the only way leading to the extinction of suffering.

This *Path* has to be followed by Self-Effort. Hence the Master declares : “You yourself must make the effort, the Tathāgatas only make the *Way* known.” Thus in Buddhism, our Lord and Master is only the proclaimer of the *Way* that had long been covered by the sands of time. It is for us to tread it ourselves. It is the *Path* that one can tread with the avowed confidence of reaching sorrow's end. It is the Middle Path followed by the Enlightened One avoiding the two extremes of Self-Indulgence and Self-Mortification—the *Path* that leads to peace, discernment and enlightenment. The practice and progress along it leads to Deathlessness—Nibbāna. It consists of eight steps, namely : Right Understanding, Right Thoughts, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.

Buddhism is a religion of self-effort ; and here you will see that Effort is going to be one of the very steps of the Pilgrim's path of progress. The word “Effort”—“Vayāmo” suggests a striving, a struggle, an exertion, strenuousness, perseverance—a putting forth of energy, the very opposite of indolence, sloth and laziness. Not only is Right Effort a step of the *Path*, it is the very tonic and live factor in Buddhism. Throughout the Buddhist scriptures, we find that it predominates and energises one to attain his goal. Buddhism is therefore not a religion for the lazy and slothful. It is not for the indolent,

It is for these "Ever strenuously striving"—"Niccama dhalha parakkamo." The life of our Lord and Master, the Buddha is one of great striving.

The "jātaka"—birth-stories are full of examples of the Master's striving in various lives. Even in his last life as Prince Siddhattha, we see what a great endeavour and striving he made to attain Sambodhi. The physical and mental strain, and the incessant activity of the last six years prior to Enlightenment shows the great exertion made by him. You will perhaps remember how he addressed Māra, the Evil One, when he entreated him to give up striving and practice works of merit. His very words were:—

"Nadinampi sotani-ayam vato visosaye
kinci me pahitattassa-lohitam nupa
sussaye"

"This wind will dry up even the river-streams.

Why should the blood of me thus striving not dry up?"

"Esa muncam parihare-dhiratthu idha
jivitam
sangame matam seyyo-yance jive
parajito."

"This munja grass, (the warrior's mark of non-retreat)
do I carry about. Shame be to my life here. Better to me
is death in battle (with passions) than to live defeated."

Māra found the Buddha invincible. He therefore left in shame—lute as well falling beneath his arm-pit.

We read in the "Dhammapada":—

"It is good to live a single day practising strenuous efforts than live a hundred years indolent and lazy."

The life of a Buddhist is an active and dynamic one. He is always roused up from sloth and is urged to action, to strenuous striving. The goal in Buddhism cannot be reached by the dull and inert. Only those who are ready to sacrifice every ounce of their energy can attain Deathlessness—Nibbāna.

Right Effort is the first step of the concentration group which consists of Right Effort, Right Mindfulness and Right Concentration. Its characteristic is to "uphold, arouse and lift up"—"paggahalakkhana." Its functions are fourfold, namely: the four great efforts of avoiding, overcoming, developing and maintaining. Its manifestation is the "putting away of wrong effort." And here, in the concentration group, it leads as the principal factor, for concentration is not able

in its own nature, to fix upon the object at a single point. It can do this only with the help of Right Effort.

Energy must accomplish its function of upholding for concentration to fix upon the object at a single point supported by mindfulness which performs the function of not-forgetting. Thus you would observe that Right Effort as the first step in the concentration group is essential to concentration as a factor that upholds it. This may be illustrated by the example of the three friends. Three friends go to a garden of fruit trees. The first desires to taste of its fruits but finds that he is unable to extend his arm to reach it. The second therefore bends his back for the first to mount upon. He, however, staggers and cannot stand firm on the back of the second. So the third offers his shoulder-blade as a support; and finally helps the first to reach the fruits of which he tastes.

Application.—Concentration may be compared to the first of the three friends trying to reach the fruits, but is unable of its own nature without outside help. Right Effort in its function to uphold may be compared to the second friend who helps the first by offering his back to mount upon. Right Mindfulness in its function of not-forgetting may be compared to the third friend who offers his shoulder-blade.

In all worldly phenomena the mind is the chief organ. All our actions are mind made. Craving is of the mind. Clinging is of the mind. Grasping is of the mind. Lust, hatred and delusion are all of the mind. By mind are we bonded to this mass of suffering. It is the mind that has created this sentient plane of life, this existence, this "pancakkhandha." Mind, therefore is chief; it is the principal. It is the fountain-head of all phenomena. What mind has done it can undo.

The fourfold Right Efforts are the *Four Great Forces* which can help us to free ourselves from bondage—from attachment. As you will see, the original nature of the mind is pure. The Master has said: "The mind, O Bhikkhus, is dazzling, and yet it is defiled by foreign corruptions." This gives us the clue. So long as the original nature of the mind is pure and dazzling, and so long as it is defiled by outward actions, you will see that if we can

ward off and prevent the entering of defilements and destroy those that have already taken root in it, we would once again be able to render the mind to its original state of perfection. And having purified the mind of all defilements, if we make good and meritorious states grow instead of evil and unwholesome states, and maintain them, we can be sure of delivering ourselves from suffering. But this is not so easy, for it requires great effort, energy and perseverance. And to do it we must first rise up from our slumber. Our Lord and Master, the Buddha, is ready to awaken and rouse us up from our day-dreaming.

Therefore he says:—

"Arise from sloth, sit meditating;
What good are dreams to you?
What sleep is there for the afflicted?
Pierced, wounded by the garb?"

"Arise from sloth, sit meditating,
Train swiftly for tranquillity.
Let not death's king find you proud.
Nor dup e you to subjection.
Slothfulness is dust
Being prone to it is dust
By diligence, by knowledge,
Draw out the garb."

Let us pull ourselves up, awaken, break away from sloth, give up the slumber and day-dreaming and commence to guard and control the mind incessantly. Let us wage war with our enemy 'Sloth and torpor.' Give up boredom and lassitude, the languidity of the body, dismiss lethargy and the dullness of mind. These states must be overcome and replaced by Inceptive Energy, Exertion and Progressive Endeavour. It is wrong to reflect upon one's dis-satisfaction for it is a thing that creates boredom. Bodily laziness must be given up and a boyant and active condition should always be maintained. Do never be languid, flaggy and weak, but be spirited up with manly vigour. Sluggishness should be replaced by an active state of mind.

Inceptive energy will put you afoot and exertion will strengthen you and impel you to action whilst progressive endeavour will fill you with heroic courage to defeat and overcome the passions. Develop these qualities if you are to fight the passions and rid the mind of all unwholesome accretions and defilements. And this will be easy if you will practise moderation in food, and change your postures when lassitude sets in. The reflection on the perception of the light and

living in the open would help a lot, also the association of good friends and stimulating talk.

Upon a careful examination of the passions that defile the mind, you will observe that sensuality and anger are two chief evils. If we take enough care to guard the senses, keep careful watch and by strenuous effort avoid and overcome lustful and cruel thoughts, we would gradually be able to progress dispelling them totally. And in order to achieve this we should try to understand how sensuality penetrates into the mind. It arises through our wrongful reflection of objects. That is by observing the general appearance and details of sensual objects and treating them as agreeable, pleasant and favourable, and hence attach values to them wrongly thinking that they are permanent and soul abiding, whilst their real nature is "empty," "impermanent" and "soul-less."

The Master says: "The man who lives contemplating pleasure, with senses unrestrained, is overthrown by Mara, the Evil One, as wind uproots a weak tree." When sensual objects as forms, sounds, odours, tastes, contacts and objects face the sense doors, the Master's advice is for us to not to adhere to the whole or parts of such objects, but to strive, put forth energy, strain the mind and endeavour to ward off the arising of thoughts of lust which may tend to arise through such objects. Should a sensuous thought arise by such reflection, we should incite the mind to dispel, abandon and destroy such thoughts by dwelling upon the unwholesomeness, blamefulness and the painful results of such thoughts. In order to cast out sensuality one should exercise an effort to produce meritorious conditions that have not already arisen; and for this purpose reflection upon the sensuously inauspicious objects are recommended. They are the ten inanimate foul things as the corpse that is swollen, blue, festering, fissured, mangled, dismembered, cut and dismembered, bloody, wormy, and the skeleton, and the thirty-two impurities of the body as the hair of the head, hair of the body, nails, teeth, skin, flesh and so forth. Sensuality will also be cast out by the one who develops Jhāna ecstasy on a sensuously inauspicious object, also by the practice of moderation of food and by guarding the controlling faculties and the six sense-doors.

He should further make strenuous effort to promote, increase, develop and maintain the wholesome mental states that he has developed by practising these. For the avoidance and overcoming of sensuality, the developing and maintenance of wholesome states through reflection upon sensuously inauspicious objects, he should exercise an intense effort, great endeavour utilising every ounce of energy that he possesses.

Another state that defiles the mind is anger. Anger is produced by the reflection of an object one dislikes and resents. This object of resentment may be any kind of object disliked. The wrong reflection upon an object of resentment is the very cause of fresh anger. It also increases and expands the anger already existing. Anger can be cast out by right reflection upon the liberating thought of loving kindness—the thought that frees the heart. The Master has therefore said: "There O Bhikkhus, is the liberation of the mind through loving kindness. Intense right reflection on loving kindness is the condition for keeping out new anger and for throwing out anger that is already in the heart."

It would also help one to cast out anger by the development of Jhāna ecstasy on the thought of loving kindness, also by reflection upon one's actions as one's own property, by abundance of wise reflection through sympathetic and helpful companionship of the good and by stimulating talk that assist the development of loving kindness and by the overthrow of anger. One should summon all the energy in one to avoid the arising of anger within one's mind, to overcome arisen anger, to develop thoughts of love and to bring to maturity and full perfection the development of loving kindness; and for this he should strive, put forth his energy, strain his mind and struggle.

One who thus overcomes the defilements and rouses up his will to meritorious conditions that have not yet arisen, develops the Elements of Enlightenment (bojjhanga), which are bent upon solitude, detachment, extinction and ending in deliverance.

There are eleven things that lead to the arising of the Enlightenment factor of Energy. Of them the first is, the reflection of the fearfulness of the states of woe. The unlimited sufferings of these states would not let one to arouse the

factor of energy and develop it for liberating oneself from craving. Therefore, this present human existence should be considered of great value. Here one can rouse up energy at will, tread the *Path* and attain Deliverance from Suffering. One should therefore think that here and now must suffering to ended. Now is the time to rouse up energy. And putting forth all his vigour should practise the Four Great Exertions.

The second is that one should reflect upon the benefits of energy. It is only the energetic that can realise the Supramundane truths that bring release. The indolent and lazy cannot attain them. Hence the importance of striving. Then, one should reflect upon the *Path* trodden by the Supreme Buddhas, the Paccekabuddhas and the Great Disciples. This *Path* cannot be trod by an indolent person. And therefore great is the striving that one has to make in following it. The monk or yogi engaged in striving should realise the fact that alms are provided to him expecting great fruit; and this can be rightly honoured only by the one who exerts, by one who perseveres for the attainment of the sublime fruits here and now. He should also reflect upon the greatness of the Heritage thus: "Great, indeed, is the Heritage of the Teacher, which are in the Seven Treasures 'sattāriya dhanāni.'

These cannot be owned by a slothful person. Hence, he should rouse up energy to make for himself and own these Seven Real Treasures. And reflecting upon the Greatness of the Master, one should admonish oneself thus: "Does it fit you to be indolent after entering the Dispensation of the Teacher?" And in this wise should rouse up fresh energy. Then by reflecting on the greatness of the race, one should realise the fact that by entering the Dispensation of the Master, he has become the conquerer's son, and for such a one, indolence is not a fit thing. And further upon considering the greatness of the fellows in the Holy Life, he should say to himself: "The Great Disciples, as Sariputta and Mahamoggallāna penetrated the unpenetrable with great effort. Are you following their foot-steps?"

Then he should avoid the lazy and inert who live like the rock-snake, and associate with folks who have commenced to strive for the attainment of Nibbana. And lastly,

he should with all earnestness incline and bend his mind towards the exercise of the right exertion in all postures and strive for the attainment of the Enlightenment factor which comes through Perfect Saintship—Arahatta.

Thus you will observe that our Lord and Master, the Buddha, having declared to us the *Path* leading to the Extinction of Suffering, has provided us all that is needed to encourage us along the *Path*, persevering, unrelenting, with unflinching endurance, unfaltering volition and assiduous pursuit. What remains for us to do is to rouse ourselves up from sloth and indolence and abide by the advice of the

Master in order that we may here and now shed the "burden of suffering," end sorrow for ever, and attain Perfect Deliverance.—*Nibbāna*.

Let these sayings of the Master spur us to action:—

"Thus must you reflect—"Are there any wrong or evil states within me that have not been put away and that would be a stumbling block for me if I were to pass away tonight," and on consideration, he were to realise that there were such states, then in order to put away such evil and wrong states, a an intense desire, an effort, an endeavour, an exertion, a struggle, mindfulness and

attentiveness is to be made by him. As though one whose turban or hair were on fire would make an intense effort, desire, endeavour, exertion, struggle, mindfulness and attentiveness to extinguish it, even so should one struggle and exert to give up every evil and wrong state of mind."

Let us, therefore, fill our hearts with unflinching energy and be imbibed by the Supreme Lord's words:—

"May rather skin, sinews, and bones wither away, may the flesh and blood of my body dry up, "I shall not give up my efforts so long as I have not attained whatever is attainable by manly perseverance, human energy and human endeavour."

THIS QUEST FOR PEACE

By G. R. NANAYAKKARA

TODAY more than ever before the minds of all thinking men are directed to this much spoken and oft quoted universal urge "Peace." For the attainment and furtherance of this objective, conferences of various types and kinds, both religious and political of international repute, have been held in different parts of the world.

Whatever the terms of this peace are, and whatever the results of these conferences may be, this universal urge, for an understanding what in "Truth" is the way of living, which constitute a life of peace, is a healthy sign of the times. This quest in itself indicate the existence of a disease, the manifestation of a restlessness, which is a reaction of our modern civilisation. That in spite of this advanced civilisation in which we live in, where we take a just pride in the possession of power, and in the progress of scientific knowledge, directed for the happiness and prosperity of all humanity, never before recorded in the history of mankind, yet today more than ever before, the people the world over, are living a life of fear and suspense, in an atmosphere of doubt and suspicion. This reaction of the world and its people, is not an appreciable happy return for the progressive advancement achieved. If this disease and its existence are true, for they no doubt are, then it should be caused and it follows

that its cause should of necessity be investigated, and a suitable remedy found towards reorientation of our way of life for the maintenance of contentment, harmony and the resultant peace of the world and its people.

The cause of this unrest is mainly the responsibility of the West as distinct from the East. The Western history of the recent 200 years is the history of its growth in materialistic development and advancement. In the belief that life and this world is an end in itself—a reality, where it is possible and necessary to discover away of unchanging objective happiness—obsessed and incensed by this urge, all the energy, thought and knowledge of the West, were directed to the achievement of this end. Knowledge, power, amenities, conveniences, comfort and pleasure came in its wake, side by side with the increase of discontent, disharmony and pride within the individual, greed, hatred and delusion in the masses.

The present is just a reaction of the process of its growth—a manifestation that there is no abiding happiness, but an incessant restlessness within the individual and the masses. The Western way of thought and living according to their selfish emotional likes and dislikes has only multiplied its wants more than they could grasp and increased the hunger for satisfaction, causing

mental unrest and disharmony within themselves. In this ever changing world, within this circle of impermanence, could a centre of security be found? This centre of security is Peace. Peace in the individual and Peace of the world. It should be noted, that the Peace of the world, is a contributory result of the Peace in the individual and not *vice versa*.

Peace in the individual is a result of harmony within the individual, by which of necessity he will be at peace with the world and its people. It is in the existence of disturbances, that the reality of Peace is appreciated, likewise it is in the existence of the threat and fear of war, that the significance of Peace is felt.

If this quest for Peace is due to a sincere understanding, as a result of unsatisfactory experiences of life in the world, that in spite of all this striving for happiness, men are removed further and further away from that mental state of true happiness, and that True Happiness is in reality Peace, to such understanding, sorrow-stricken and sympathetic ones, Buddhism has a message. This term Peace is understood and used by the majority of mankind today in a loose, narrow, restricted and limited sense only. The use of this term in its narrow sense, simply show, how far the people are ennobled, enlivened and likened to a life of peace, and the degree to which they are mentally

enlightened towards the understanding and realisation of its true character, significance and implications. By common usage of this term, we are made to believe, that Peace is merely an opposite of disturbance and war, and understand it in an objective sense only, as the disturber of a disturbance, where institutions like the Police, Army and Navy are maintained for keeping order and peace, by means of legislation and force of arms.

It is an ironical paradox that the world seek to establish Peace by the instruments of its very opposite, which breeds hatred and animosity. But in reality, the attribute of Peace is silence, its abode solitude and its momentum Truth. The instruments of Peace are Metta (Loving-kindness), Karuna (Compassion), Mudita (Sympathetic joy), and Upekka (Equanimity). This is a new value, primarily subjective, which should be infused into the heart and mind of humanity, if civilisation and what it stands for, is to be preserved from the destruction of war. In this world today, the visible manifestation of the spread of an ideology, in the wake of which, the peace of the world is threatened, a projected objective appeasement by universal agreements, pacts or ordinances will not in my opinion, establish an enduring Peace, unless the life of the individual is changed to this objective. It is only an ideology that could combat the spread of another ideology. It is evident that Christianity as an ideology, aphosophy, or as a way of living has failed to combat the spread of materialistic communism in the West, by peaceful methods of education, because Christianity as a Religion, has not the capacity to teach a philosophy of Peace.

A religion of Peace is intrinsically inimical to materialistic happiness and power. This is realisable here and now only by a follower of the Buddha. The economic factor may to some extent help the spread of Marxism in Ceylon, but it is my firm belief that this ideology will never come to stay in Ceylon, as we are the inheritors of a Heritage of Peace, 2,500 years old. East is East and West is West and they had not come together, because they intrinsically differed one from the other in their ideological way of living. The East was accustomed to walk on the path towards Peace, the West on the path to materialistic happiness.

Let their union, show the world, the correct Path that will lead to true happiness and peace.

The world today is wearied with greed, hatred and delusion and life full of restlessness. Civilised life is generally understood and taken to be the full satisfaction of sensual desires, and as such sense doors are incited to full capacity, rousing up the passions of men, thereby creating restlessness and disturbing the peace within. So long as the world grows in unwieldy power by the increase of greed, hatred and delusion, and so long as the world of men cling to this power and sensual pleasures, a hard task it is for such a world of men to see the true character and significance of Peace. The pattern of society aimed by Buddhism, which existed both in India and Ceylon when Buddhism was in the height of its glory, is the pattern where the destructive and ruinous struggle for conquest and attachments due to Greed, Hatred and Delusion were shattered, think for a moment the characteristic attitude of a Buddhist mother, when she says to her innocent little child, to be quiet, before approaching Buddha in the following words: "Hush! make no noise! The Buddha is speaking Holy Words"—the Holy Words of the Buddha have one dominating idea—Peace, and how to attain Peace.

"For excited by Greed (Lobha) Brothers, furious with Anger (Dosa), blinded by Delusion (Moha), with mind overwhelmed, with mind enslaved, men reflect upon their own misfortune, men reflect upon the misfortune of others, men reflect upon the misfortune of both themselves and others, men experience mental suffering and anguish. If however, Greed, Anger and Delusion are done away, men reflect neither upon their own misfortune, nor upon the misfortune of others nor upon the misfortune of both themselves and others, men experience no mental suffering and anguish. This, Brothers, is Nibbana visible in this life, inviting, attractive, accessible to the wise disciple."

Within the period of 2,500 years of Buddhist Era and 1950 years of Christian Era, civilisation have come and gone, grown and declined both in power and peace. World of men has ascended, descended and transcended.

Five hundred years before and 500 years after the Christian era,

brings to our mind a period of one thousand years of peace and contentment, when visible results of Buddha's dispensation were seen, where Saints of the Four stages of Emancipation, had lived and sanctified the world with their Aura of Peace and Loving-kindness. This was East, India and Ceylon then. Even now in the midst of all this turmoil and unrest, visible signs of this tradition are yet seen here and there both in India and Ceylon. Gandhi's way of life, so well known, throughout the world, is an example amongst others, not so renowned, still living in India and Ceylon.

All the five constituents of this five-fold mass or body personality, could be compared to a high-powered machine of the modern world, which is capable of creating, four ways of power,—chando (urge), viriya (energy), chitta (thought) and vimamsa (investigation).

"In whomsoever, Ananda, the Four Ways of Power are practised, fully developed, made into a vehicle, made into a basis, gathered into one, fully mastered for use,—such an one if he so desires, may abide for the world period, or for rest of the world period." To such an extent is the practice and development of this Four Ways of Power capable of, according to the words of the Buddha.

Man as a potential power is the same today, as he was then, 2,500 years ago, and he will, perhaps be the same for well-nigh another 2,500 years to come. And the ascending, descending and transcending tendencies of man of all ages will depend on the objective to which this potential power of man is directed. From a spiritual climax of 2,500 years ago, we have descended to a climax of materialism in 1951. The difference of the two ages will explain the objective pursuit to which the potential power of man has been directed, and this will account for the Peace and contentment of man then, to unrest, fear and suspicion now.

So it is apparent that this striving for pleasure and happiness by multiplying our wants more than we could grasp, and increasing our desires, the potential power of man has been misdirected. This should not be confused with the inborn need of man to satisfy the primary wants, such as food, protection and warmth, from which all other inordinate desires have arisen. This potential power of man, on which

all thoughts and activities of this world are based, is rooted in three main defects or evils—namely attachment (raga), ill-will or hatred (Dosa) and delusion or ignorance (moha). These are the three evils or defects that keep man tied to this sorrow-laden world away from True Peace and Happiness.

The rapid growth of material science, directly and indirectly helped the growth of these three evil tendencies in man. Because of this rapid growth of material science, our environment started changing so fast, that our outlook and vision in things mental and physical also started changing fast with the result that our attachments to this world and life increased. Because of these increased attachments desire for comfort and sensual pleasures increased. Because of this increased desire, comfort and sensuous pleasures were made marketable and purchaseable products. Because of the increase of these pleasure and comfort giving productions man's desire for wealth, possessions, positions, and contacts increased. With this increase, social disharmony followed. Because of the increase of social disharmony discontent, dissatisfaction, distrust, jealousy, hatred and crime increased.

With the change of this social order, man's values of life and living declined. With this decline irreligion followed. This in short is the background on which life in society moves today.

“So this world of men is attached to what it clings to, takes pleasure in what it clings to, delights in what it clings to. Since then this world is thus attached (to things)... a hard task it is for them to grasp, namely the Originating of things by Dependence on Causes. A hard task it is for them to see the meaning of the fact, that all activities may be set at rest, that all the bases of being may be left behind, the destruction of Craving, Passionlessness, Cessation, which is Nibbana—Peace Supreme.”

Buddha takes His stand upon the principle that the absence of Peace is due to that human misery which is the resultant effect of human selfishness, and as such we must be cognizant of the inherent defects of human nature not to multiply or originate misery by our selfish desires, but by a determination of constant effort and practice, we should subdue and eventually extirpate them.

“A time will come whence the science of destruction shall bend before the arts of peace, when the science which multiples our powers, which creates new products, which diffuses comforts and happiness among the great mass of the people, shall occupy in the general estimation of mankind, the rank which reason and common sense assign to it.”

In the Kevatta Sutta of the Diga Nikaya, a very interesting discourse is given of a certain Brahmin priest an earnest and honest searcher after Truth well versed in the Vedas and developed psychic powers, who yearned for Peace of heart and mind, here and now. Although he yearned for peace and tranquility, he could not understand how this state could be attained in the flesh, here and now, with this restless mass of the four states of aggregation. He thought that no progress will be possible unless and until the question: “where do these four states of aggregation, the solid state, the watery state, the fiery state, and the state of air, utterly cease?” is solved. So the Brahmin Priest entered into a trance and brought himself first into the presence of the four great kings of the gods, from there to Ishvara, then to Yama, then to the Great Satisfied Ones and thence to the retinue of Brahma with his question, “My friends, where do these four states of aggregation, the solid state, the watery state, the fiery state and the state of air, utterly cease?”

The first could not answer the question and each in their turn, directed the Brahmin priest to his immediate superiors in the higher heavens till he entered before the gods of the retinue of Brahma where he was told “We, O priest cannot answer your question. However, there is Brahma, the great Brahma, All-perfect, the All-perceiving Supreme One, the controller, the Lord of All, the Creator, the Fashioner, the Chief, the Victor, the Ruler, the All Father, He who is glorious and excellent, than all celestial Beings, He will know, where the Four States of aggregation utterly cease.”

So the priest according to the rules of the Vedas invoked Brahma's appearance, with due reverence and in a short time Brahma appeared. Then the priest, with due reverence, drew near to where Brahma was and spoke to him as follows: “My friend, where do the four states

of aggregation... utterly cease?” The great Brahma answered “I, O priest, am Brahma, the great Brahma, the Supreme Being, the All-Perfection, the All Perceiving One, the Controller, the Lord of All, the Creator, the Fashioner, the Victor, the Chief, the Ruler and All Father.” A second time the priest asked the question and received the same answer. The priest, put his question a third time and added: “I am not asking you, my friend, are you Brahma, the great Brahma, the Supreme Being, the all perfection, and whatever other titles and accomplishments you may have, but this friend is what I ask you: “Where do the four states of aggregation... utterly cease?”

When the Great Brahma, answered the priest a third time in the same strain, enumerating all his powers and titles, the priest arose and said: “Are you truly a living being or an automaton, that can do nothing but repeat a string of words.” Then the Great Brahma rose from his seat, approached the priest and spoke to him in secret as follows: “The gods of my retinue and the worshippers in the world of men, honour me with sacrifice and adoration, in the belief that Brahma sees all things, knows all things, has penetrated all things; therefore, O priest, I answered you as I did in the presence of the gods. But I will tell you, O priest in confidence, that I do not know, where the four states of aggregation... utterly cease. It was a mistake, O priest, that you left the Earth, where the Blessed One resides, and came up to heaven, in quest of an answer, which cannot be given you here. Turn back, O priest, and having drawn near to the Blessed One, the Enlightened Buddha, ask Him your question and as the Blessed One shall explain it to you, so believe.”

Thereupon, just as quickly as a strong man stretch out his bent arm, the priest disappeared from the Brahma heaven and appeared before the Blessed One, greeted Him and after the exchange of mutual courtesies sat down restfully at one side. So seated he spoke to the Blessed One as follows: “Reverened Sir, where do the four states of aggregation—the solid state, the watery state, the fiery state, and the state of air utterly cease?” The Blessed One answered:

“In former days, brother, some ocean-faring merchants use to take

with them, a bird that could see the land, and launched out into the deep upon their ship. Now when the ship was out of sight of land, they used to set free the land sighting bird. And the bird would fly east, would fly south, and west and north and up aloft and to the other quarters. And if it sighted no land around, back it would fly to the ship. Even so, brother, you, having failed to get an answer to your question, though searching right up to the world of Brahma,—you came back to me again. But that question of yours brother, was not put in the right way to wit: “where do the four states of aggregation, the solid state, the watery state, the fiery state and the state of air, utterly cease.” “This is how you should put the question:

Where do water, earth and fire,—
Where does air no footing find?
Where do long and short and fine,
Likewise gross, pure and impure,
Mind and body, cease to be,
Leaving not a wrack behind?

“Now the answer to this question is this: “It is that state of intellect (vinnanam) which is invisible, boundless, the landing-stage from every where (Paham).

There do water, earth and fire,
There does air no footing find,
There do long and short and fine,
Likewise gross, pure and impure
Mind and body, cease to be
Leaving not a wrack behind.
By ceasing of the conscious mind
There do all these cease to be.”

Then the Brahmin priest rightly understood the cause of this restlessness in the world; that the world of matter is forever in motion, restless and remaining restless. The mind and heart constituted out of this restless matter is of necessity restless and remains restless.

Peace of mind and heart is that state of supreme wisdom, which must be acquired and is possible of acquisition here and now by self-

discipline and devotion. The gods, not even the great Brahma, the supreme could help, to attain it. This highest state of Bliss, which is Nirvana the Peace Eternal, could be attained only by following the Blessed One, the teacher of gods and men, by becoming lamps unto ourselves, by the destruction of lust, hatred and delusion in following the Noble Eightfold Path.

“Happy is the Buddhist fate,
Him no greed will agitate.
In the world may greed abound
Yet in him no greed is found.”

“Happy is the Buddhist fate,
For his heart knows not of hate,
Haters may be all around,
Yet in him no hate is found.”

“Happily then let us live
Joyous our service give
Quench all Pining, hate and
greed
Happy is the life we lead.”

BETTER NO BOOKS THAN MISLEADING ONES

SAYS BHIKKHU W. RAHULA ANALYSING CHRISTMAS HUMPHREYS'

“BUDDHISM”—PELICAN, 256 pp.—1s. 6d.

AMONG writers on Buddhism there are some who write books by reading a few faulty English translations of Pāli texts. There are others who write on Buddhism by reading some misleading books written by those who read the faulty translations. Mr. Christmas Humphreys may be put in the second category.

If one tries to write a book on Buddhism without being able to read and understand the original texts in Pāli, one is bound to make serious mistakes. Mr. Humphreys says that he has “no knowledge of Oriental languages.” (p. 9). But the term “Oriental languages” does not mean anything precise. Such languages as Hebrew, Persian, Arabic, Hindi, Gujarati, Marati, Tamil also are Oriental languages. Even if one has a knowledge of such Oriental languages, one cannot study Buddhism.

If one desires to learn authentic Buddhism, one has to learn first of all Pāli, and then Sanskrit. It is also useful to learn Chinese, Tibetan,

Japanese, Sinhalese, Burmese and Siamese in order to study the later developments of Buddhism and Buddhist history in those countries. Mr. Humphreys has not even the elementary knowledge of any one of these languages: He takes the word *pansil* to be a Pāli word! *Amida* is a Sanskrit word to him! He thinks Pāli *iddhi* is the equivalent of Sanskrit *siddhi*! Bhikkhu is a Buddhist monk of the Theravada school! (See Glossary). Sometimes he is incapable of even transcribing a word correctly. For example, he writes Amitayadhyana Sutra (p. 55) for Amitāyurdhyāna-sūtra, and Yogācārya (pp. 56, 57, 167, 171) for Yogācāra. He translates Padmapani as “the Lotus-born” (p. 198). He could surely have consulted someone who knew better.

Mr. Christmas Humphreys does not show any academic training or discipline necessary for a person who undertakes a serious literary work. He does not give references to his sources. He simply says: “it is said in the Dīgha

Nikaya” or “Samyutta Nikaya” (pp. 109, 206). But these are huge volumes. He does not give the edition and the page. But when Shakespeare is quoted he gives reference (p. 81). In a book on Buddhism we are not concerned whether a Shakespearean quotation comes from the *Tempest* or *Hamlet*. But certainly we want to know the references to quotations from Buddhist texts. That is just what he does not give. Usually he gives references to the verses from the *Dhammapada*. But even there one cannot verify because he does not say what translation he uses. There are several English translations of the *Dhammapada*. He himself says: “I have not been consistent in my references to the Buddhist Scriptures,” and confesses: “I have in many cases quoted a scholar’s quotation from a scripture without knowing whose translation the writer was using or whence it came” (p. 249). This clearly proves how irresponsible is his work. No serious student with a sense of responsibility will ever use another’s

quotation without verifying it. On p. 112 he quotes a passage from Narasu which is against the Vinaya. Unfortunately Mr. Humphreys has taken Narasu as an authority on Buddhism. Most of his "authorities" are of this calibre, or even inferior. No excuses will save him from this "slackness." But he gives accurate references to secondary authorities, which shows that his book is based not on the original Buddhist texts, but on secondary works written by other people. Most of the books upon which he relies for his material are, unfortunately, not to be taken as authoritative works on Buddhism.

One can read pages together in this book without understanding what the author means. One wonders whether the author himself understands what he writes. Someone has defined metaphysics as follows: When you say something to me which I don't understand and when I say something to you which you don't understand we are on the threshold of metaphysics. But when you say something to me which I don't understand and you yourself don't understand, and when I say something to you which you don't understand and I myself don't understand, we are in full metaphysics. I am inclined to think that sometimes Mr. Humphreys is in full metaphysics. For example, he writes: "In the beginning is the One, and only the One is. From the One comes Two, the innumerable Pairs of Opposites. But there is no such thing as Two, for no two things can be conceived without their relationship, and this makes Three, the basic Trinity of all manifestation. From the three (or its six permutations and integrating seventh) come the manifold things..." (p. 16). Is this Buddhism? Such passages are not rare in this book. Talking of Buddha's eating pork, he says: "But if the pork be taken as symbolic of Hindu doctrine, too much of which he had revealed, it does make sense" (p. 41). But this does not make any sense.

Mr. Humphreys' knowledge of the history of Buddhism is most pathetic. He says that the ashes of the Buddha were divided into ten parts (p. 42). But the *Mahāparinibbāna-sutta* clearly says that they were divided into eight parts. He says that at the Rajagaha Council "Kassapa himself recited the Abhidhamma" (p. 45). From what source does he get this information? There is no

mention of Abhidhamma at all at this Council. Only the Dhamma and the Vinaya are mentioned. The Vinaya was recited by Upāli and the Dhamma by Ananda. Mahākassapa only questioned them as the President of the Council. (See Vinaya: Cullavagga: Pañcasatikakhandhaka). Referring to the Second Council he says: "The main doctrinal difference between the two parties seems to have been the means of attaining Buddhahood" (p. 45). This is his imagination without authority.

Coming to Ceylon he says: "Anuradhapura, at one time large enough to house more people than nowadays live in the whole of Ceylon..." (p. 62). Where does he get these wonderful statistics? According to Mr. Humphreys the Tooth Relic of the Buddha was taken to Ceylon in the 3rd century A.D. (p. 62), though according to history it was in the 4th century. What is the support for his statement that "by the time of Asoka, however, the female Order had declined" (p. 138)? It is well-known that Asoka's own daughter, Sanghamittā, who became a nun in India, established the Order of Nuns in Ceylon. It is amusing to see how Mr. Humphreys tries to prove the establishment of Buddhism in Ceylon by bringing as evidence the Chinese pilgrims who visited the Island at least eight centuries after the establishment of Buddhism in Ceylon. He does not know that there are many inscriptions carved on stones about the 3rd or 2nd century B.C. to prove that point beyond any reasonable doubt. He also talks of a Burmese life of the Buddha, following somebody's mistake (p. 38). There is nothing called a Burmese, Siamese or Sinhalese life of the Buddha. These countries accept the life of the Buddha as found in Pāli literature. The example Mr. Humphreys gives as from "the Burmese life of the Buddha" is found in Pāli texts written in Ceylon.

When Mr. Humphreys goes to discuss Buddhist doctrines he makes most muddled statements and commits lamentable blunders. In one place he says: "To the Buddhist all forms of life, being manifestations of one life..." (p. 18). Is this Buddhism? What is the support from the Tipitaka for such a statement? Elsewhere he talks also of a "Universal consciousness" in Buddhism! (p. 117). Explaining *Viññāna* he writes: "As one of the Skandhas, *Viññāna* appears to

be equivalent to self-consciousness, the perception by the individual that he is at the moment different from his neighbour, the belief that 'I am I, not you.' As such it is one of the Fetters which have to be broken before the aspirant attains Nirvana, and is known as *Sakkāyaditthi*..." (pp. 94-95). This passage shows that according to Mr. Humphreys' explanation *Viññāna* is equivalent to *Sakkāyaditthi*. This is really astounding. Any student of Buddhism should know that *Viññāna* and *Sakkāyaditthi* are two different things. One may get rid of *Sakkāyaditthi*, that does not mean that one gets rid of *Viññāna*. An Arahant has no *Sakkāyaditthi*, but he has *Viññāna*. Is any clearer proof required to show that these are two different things?

It is a pity that the "founding President of the Buddhist Society of London" makes mistakes even about the elementary teachings of Buddhism. Discussing the ten precepts he says that they are made up of "the five taken by Buddhist laymen on all religious occasions" and a further five (p. 135). But even a Buddhist school boy knows that this is not so. The third one of the five precepts is changed from *kāmesu micchācārā* to *abrahmacariyā* when one takes the ten precepts. Certainly one expects the President of the Buddhist Society of London for 25 years to know better.

In this book Mr. Humphreys makes a desperate attempt to introduce a Self or a Soul with a big S into Buddhism. Like a criminal lawyer arguing a bad case, he writes pages and pages without any support from the original texts. We know well, and he admits, that he cannot read and understand the Pāli Canon. He does not show even an acquaintance with the translations of Pāli texts. Yet he makes such sweeping statements as "which is unknown to the Pāli Canon" (p. 85) and "Nowhere in the Scriptures does the Buddha deny the soul" (p. 86).

In a book-review one cannot enter into a discussion on such questions as the Anatta-doctrine. But to enlighten Mr. Humphreys and others like him, may I quote here one little reference. In the *Alagaddūpama-sutta* of the *Majjhima-nikāya* the Buddha says: *attani ca bhikkhave attaniye ca saccato thetato anupalabbhamāne*... (Maj. Nik. Vidyā-lankāra ed. Ceylon, 1946, p. 158) which means "O monks, when

truly and really no attā (soul) or anything pertaining to attā is found . . ." In these words the Buddha denies in unequivocal terms the existence of a soul.

But Mr. Humphreys would argue his case: "Now the Buddha nowhere denies the Atman doctrine as originally taught, but only in the degraded form of an 'immortal soul' which separates man from man" (p. 86). Where does he learn this secret "Atman doctrine as originally taught?" Again he says that "Anatta may be described as the doctrine of 'non-independence'" (p. 87). This is all groundless and helpless talk.

Warren in his *Buddhism in Translations* gives a series of extracts from the Tipitaka to prove that according to Buddhism there is no ego. Referring to this Mr. Hum-

phreys says: "but the ego or self is not the soul" (p. 86). It is true that there are three words like 'ego,' 'self' and 'soul' in English. But what are the equivalent Pāli words? Are there three separate words in Pāli? Certainly Mr. Humphreys should not forget, even in his enthusiasm for his soul, that these English words were not used in Pāli texts. It is the word *attā* that is used in Pāli texts. Elsewhere (p. 88) he tries to prove that the Buddha accepted a Self with a big S, by quoting some wrong translations of a few *Dhammapada* verses. (I don't know whose translation he uses). For example, the line *attā hi attano nātho* is translated as 'Self is the Lord of Self' whereas it simply means 'One is one's own master.'

The most interesting thing in this book is Mr. Humphreys' claim

about his "pet 12 points." To take these dozen points and discuss them one by one is mere waste of time and space. Mr. Humphreys claim that these twelve principles were accepted in Ceylon, Burma and Siam is not correct.

Mr. Humphreys claims to have studied Buddhism "for some thirty years" (p. 9). I feel it will do him good if he spends at least another 15 years to unlearn what he has learnt so far. He seems to have read some books on Buddhism, Hinduism and Theosophy without discernment and discrimination, and the result is to his book which is a muddle.

There is an old Sanskrit saying that it is better not to have sons at all than to have foolish ones. It is better not to have books at all than to have misleading ones.

WHAT THE FIRST BUDDHIST MISSION BROUGHT TO LANKA

By E. T. GOONEWARDENE

ON the Posen Full Moon Day the Buddhists of this country celebrate the great Buddhist spiritual mission to Ceylon undertaken by Arahat Mahinda, at the instance of his father, the Emperor Asoka of India.

Says Christmas Humphreys in his book *Buddhism* (Pelican): "Asoka was an ardent missionary. We know from one of the innumerable pillars which he erected throughout his vast dominion that he sent imperial messengers to all other parts of India, as well as to Syria, Egypt, Cyrene, Macedonia and Epirus. The most important of these missions, however, if such they may be called, was that to Ceylon . . . In his own country he set an example of benevolent dictatorship which has never since been equalled. His power was absolute, and exercised, it seems, entirely for good. He signed himself on his Edicts as Piyadasa 'The Humane,' and by his kindness to all men and to all living things, his tolerance for all points of view, and his powerful exhortations to all men to live the Buddha life, he set an example few, if any, of the rulers of history have ever attempted to attain."

The Thera Mahinda arrived here, 236 years after the landing of Vijaya,

and converted King Devanampiya Tissa (Tissa, beloved of the Gods) and his Court to Buddhism, and was soon followed to Ceylon by his sister Sanghamitta, who brought with her a branch of the sacred Bo-tree at Buddha Gaya, which is growing up to this day in Anuradhapura.

According to *Dipavamsa* and *Mahavamsa* the founding of Buddhism in Lanka was attended with wonderful auguries. The people were able to grasp the Teaching of the Buddha quickly, and did so with avidity. The spread of the Dhamma throughout this Island took place with surprisingly eager quickness. This clearly indicated that the Buddha and His Teaching were known to the people of Lanka before the arrival of Mahinda Thera, and the sowing ground was already prepared for him by earlier contacts with Magadha.

Asoka must have been alive to the fact that the Buddha himself had foreseen that His Dhamma would flourish longest in Sri Lanka, and the Sinhala race would cherish and preserve it all the time.

No wonder. Ours is a land with a glorious history. "From the earliest times Lanka was known to the world. Here, proclaims

the *Ramayana* 'flourished one of the earliest rulers of disciplined men, namely Ravana, a chivalrous chief whom even the gods feared.' It was here that Pulasti, Ravana's grandfather, lived and held sway. Very ancient books record that Pulasti was a seer and a skilful physician who represented Lanka at convocations of great Rishis held in India." If our earliest inhabitants were so disciplined and cultured what of those who have been mellowed and fashioned by the advent of the great Dhamma to Ceylon? The customs of the indigenous people are gentle and refined because of the training the Sinhalese have received for more than twenty centuries through the chastening discipline of the Buddha Dhamma.

In regard to the spread and observance of the Buddhist religion, Lanka is again giving a good account of herself. She is giving the lead to the world to follow the Buddha way of life, the remedy for all woes.

Buddhism contains the most exalted philosophy yet achieved by man, psychology which the West is slowly beginning to learn, a religion which has satisfied untold millions for nearly 2,500 years, a Middle Way of self-development to self-enlightenment and a range and depth of

spiritual sciences, mysticisms, and religious art which cannot be found elsewhere.

The Buddhists rightly pay homage to the great Mahinda and remember him with gratitude on the Posa

Poya Day where Mahindu Festivals are held in many parts of Ceylon, with great enthusiasm and fervour.

Buddhist missionaries took with them much of the culture of India. It appears that it was Mahinda

who brought to this country the arts of stone-carving and construction of wonderful irrigation works which his father, Emperor Asoka, was so successfully practising in India.

BOOK REVIEWS

BUDDHIST DICTIONARY

A manual of Buddhist Terms and Doctrines by Nyānatiloka, Island Hermitage, Publication No. 1, Frewin & Co., Ltd., Colombo. Pp. v-190, Price Rs. 5/-.

THIS is the first complete, authentic Dictionary of the Buddhist Teachings. It offers the reader not only brief and accurate definitions but also detailed expositions of Doctrines, accompanied by quotations from the Suttas, the Abhidhamma and from Commentaries. This work contains an immense profusion of explanations which the author has accumulated during his many years of hard labour, so that he rightly considers this book as the outcome of his 50 years of patient study and research in Pāli Buddhism. Many passages contained here will appear to the student as a new revelation, for

they correct the misrepresentations of early translators of Pāli Scriptures.

In an appendix the author has chronologically fixed all available technical terms of important doctrines that appear as new evolutions or elaborations of early teachings only in the later parts of the Tipitaka and in the commentarial and medieval Buddhist literature, expositions and compendiums.

During his internment at Diyatalawa and Dehra-Dun-India, 1939-1946, the Mahā Thera Nyānatiloka re-read the whole of the most important books of the Sutta-pitaka, the Abhidhamma and the commentarial and post-canonical Pāli literature. The result is this volume. Here we find authentic definitions of technical terms, such as, *eg.*, sotāpatti-magga, arahatta-phala,

Nibbāna, Kamma, Suññatā or anattā.

Not only Pāli technical terms, but also actual problems of Buddhist life, such as for instance, meat-eating, drinking, dāna, sila, bhāvanā, meditation-subjects and similar problems are explained. As can be expected from such a scholar, a full explanation of the 24 Paccayā of the Abhidhamma, the Paticeasamuppāda and an analysis of the Five Khandhā make the dictionary a boon to scholars and students of Pāli Buddhism who want to make sure what Buddhism really teaches. The noble publisher must be congratulated on this venture. The book should be on the desk of all who write or speak on Buddhism and no library of a Buddhist and Pāli scholar would be complete without it.

C. NYĀNASATTA.

COLOMBO Y. M. B. A. NEWS

LITERARY ACTIVITIES

Dr. A. H. N. Welikala of the X-Ray Therapy Department, General Hospital, delivered a public lecture on "Modern trends in Cancer treatment." The lecture was illustrated by a Film Show.

Mr. Cyrus W. Surendra delivered a lecture in Sinhalese on "Modern Science and Buddhism" on June 29, 1951. Dr. D. E. Hettiaratchi presided.

Orphanage.—The Committee of Management has decided, upon a suggestion made by Mr. Bernard Mendis, to establish an orphanage for boys.

PILGRIMAGES

The students and the staff of the free English night school, Y.M.B.A., Borella, went on a pilgrimage to Salgala, Warana and Attanagalla.

A number of members of the Association and their wives went on a pilgrimage to Anuradhapura, Mihintale, Polonnaruwa and Medirigiri.

BILLIARDS

The Colombo Y.M.B.A. beat the K.C.Y.M.A. 6—2 in a friendly game.

M. C. F. Abeyakoon (Y) *vs.* Walter Fernando, 250—137; L. Wijesekera (Y) *vs.* Percy Alwis, 250—158; D. J. Denagama (Y) *vs.* A. Gnana-pragasam, 250—208; Ben Samarasinghe (Y) *vs.* Justin Perera, 200—165. **Snookers.**—D. Welaratne (Y) *vs.* J. P. Perera, 43—53, 18—44; J. W. Hewavitarana (Y) *vs.* Francis Casiechetty, 43—40, 58—21; Benny Perera (Y) *vs.* G. Weerasinghe, 61—15, 63—21; R. Wijesinghe *vs.* L. B. de Silva (Y) 38—51, 58—34, 63—18.

NEW MEMBERS

9.7.51 : D. S. Denny, "Devdha," Zelesky Place, Maradana; C. M. N. Silva, No. 8, Elias Place, Colombo; C. R. Jayasinghe, "Cecil Sevana," Walana, Panadura; P. P. Suriyaraachchi, Gonahena, Kadawata; W. Edwin Silva, Wanduragala, Kurunegala; P. Canagaratnam, No. 2, Police Inspector's Flats, Maradana.

16.7.51 : J. L. Abeyagoonsekera, 22, Frankfort Place, Bambalapitiya; A. Jinasena, 11, Dematagoda Road, Dematagoda; J. Malalgoda, 62, Cotta Road, Borella; N. Y. Wickramasinghe, Palliyawatta, Hendala, Wattala; A. Moomin Khan,

20/1, Shady Grove Avenue, Cotta Road, Borella; D. Mathews, 16/1, Mission Road, Kotte.

25-6-51 : A. D. Amaratunga, No. 21, 1st Lane, Gothami Road, Borella; M. A. Meedin, 183, Cotta Road, Borella; D. B. Mudunkotuwa, 44, Mount Avenue, Baseline Road, Colombo 9; S. F. Casiechetty, Waragoda, Kelaniya; G. S. Gunasekara, 15, Tichborne Pass, Colombo 10; D. R. D. Gunawardena, Battaramulla, Talangama; M. K. A. Perera, "Rohini," Mirihana, Kotte; K. M. Perera, 120, Kohilawatta, Angoda; S. A. W. Perera, 189, Evariwatta Road, Wattala; A. D. Dayaratne, Dummaladeniya, Wennappuwa; V. Thanabalasingham, 25, Auburn Side, Dehiwala; Ananda Jayatilaka, 80/1, Walukarama Road, Colombo 3.

RESIGNATION

S. V. Seneviratne.

REMEMBRANCE DAY PINKAMA

The Annual Pirit Ceremony will be held on Saturday, August 25, in the Association Hall, and the Dana on the following day.

Y. M. B. A. SUNDAY SERMONS

Regular Sunday Bana Preaching

is held

at the **Y. M. B. A. Hall**

from 9 to 10 a.m.

on Stanzas from the

DHAMMAPADA

Programme for August, 1951

1st SUNDAY : PITAKOTTE SOMANANDA THERA

Mahadanasetthi Puttassa Katha Vatthu

They who in youth have not led the Holy life (or) have not obtained wealth pine away like old herons in a pond without fish.

2nd SUNDAY : PANDIT THALALLE DHAMMANANDA THERA

Bodhirajakumarassa Katha Vatthu

If one knows that self is dear (unto oneself) one should protect oneself well. During any of the three watches the wise man should keep vigil.

3rd SUNDAY : P. VIPASSI THERA OF VAJIRARAMA

Upananda Sakyaputhassa Katha Vatthu

One should first establish oneself in what is proper. Then only should one instruct another. Such a wise man will not be reproached.

4th SUNDAY : HEENATIYANE DHAMMALOKA THERA

Padanika Tissa Therassa Katha Vatthu

As he instructs others so should he himself act,
Himself fully controlled he should control others
For difficult indeed is self-control.

“ *MAY ALL BEINGS BE WELL AND HAPPY.* ”

Members and well-wishers please make it a point to attend these instructive sermons.

L. R. GOONETILLEKE,
Hony. Secretary,
Religious Activities Branch,
Y.M.B.A., Colombo.

