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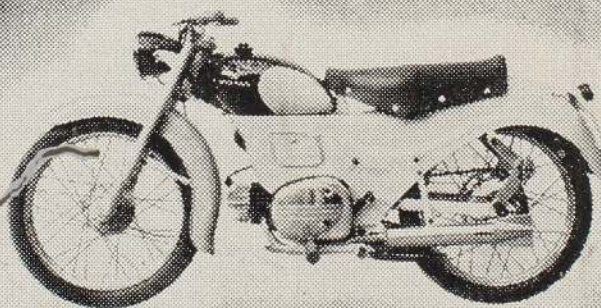
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(International Monthly: Established 2495 — 1959)

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DISTURBING EVENTS IN TIBET

RECENT events in Tibet, where the spiritual head of the country, the Dalai Lama, has been replaced by the Panchen Lama, have disturbed Buddhists all over the world.

The flight of the Dalai Lama to India and the manner in which the revolt against Communist dominance was suppressed have elicited critical comments from responsible Buddhist leaders.

Leading Buddhists in Ceylon have expressed their concern about the Dalai Lama and the reported shelling by Chinese of Buddhist monasteries in Tibet.

A GREAT LOSS

The Ven. Pandit Paravahera Pannanda, vice-principal of the Dharmaduta Ashrama Vidyalaya and lecturer in Pali and Hindi at the Vidyodaya University of Ceylon who was closely associated with the Dalai Lama and was in constant correspondence with him from 1945 to 1952, when he was in India in connexion with Buddhist missionary work, said that Tibet, a centre of Mahayana Buddhism, was regarded by most Buddhists as a repository of pure Buddhist culture.

He said the monasteries there contained invaluable Buddhist works of art, literature, sculpture and architecture which had been preserved through the centuries.

The reported shelling of the monasteries by Communist Chinese was a great loss not only to Tibet and the Buddhist world, but also to art, literature and culture in general.

The Ven. Pannanda said all Buddhists should rise to the occasion to save from the Communists not only Tibet but also the Dalai Lama.

The Ven. Pannanda said he met both the Dalai Lama and the Panchen Lama in 1956, when he was in New Delhi for the Buddha Jayanti celebrations in India.

The Dalai Lama donated Rs. 5,000 for the Jayanti celebrations at Gaya in Bihar.

REGRETTABLE

Mr. H. W. Amarasuriya, president of the Young Men's Buddhist Association of Colombo said that Chinese action in Tibet was regrettable. The destruction of the monasteries there, if news reports were true, was nothing short of utter vandalism."

Mr. Dudley Senanayake, former Prime Minister of Ceylon said that the Chinese activities in Tibet were a manifestation of a new imperialism — "Communist Imperialism" — which was working in a most subtle manner.

The recent happenings in Tibet are likely to be discussed by the Government Parliamentary group in Ceylon.

The Prime Minister of Ceylon, Mr. S. W. R. D. Bandaranaike, has asked Ceylon's High Commissioner in New Delhi to send him detailed reports of information available.

VIETNAMESE PROTEST

Vietnamese Buddhists called on the United Nations and the Buddhist countries of the

world to "Intervene in Tibet to put an end to the brutal repression exerted by the Chinese Communists against the Tibetans."

The call was in the form of a resolution adopted by the Tinh Do To Buddhist Sect at a meeting convened to protest against the Chinese Communist subjugation of Tibet.

The same day members of the Theravada Buddhist Association held public prayers for the Dalai Lama, spiritual and temporal ruler of Tibet.

The resolution endorsed by the Tinh Do To Buddhist monks appealed for "support from all the Buddhist peoples throughout the world for the Tibetan people who are now fighting for freedom and the perenniality of Buddhism."

South Vietnam Buddhists met at the Saigon Ky Vietn pagoda to say prayers for the Dalai Lama and the Tibetan people, "the victims of Communist aggression".

Other meetings have been organized by South Vietnam Buddhist associations to "denounce Communist atrocities and ask Buddhists the world over to support the Tibetan people in their struggle for the safeguard of their religion."

PETITION TO U. N. O.

Six Lamist Buddhist monks representatives of the American Kalmuk community which reveres the Dalai Lama as the supreme spiritual head, presented a petition to an official of the United Nations asking for "the immediate cessation of the bloody terror carried on by the Chinese Communists" in Tibet.

As the monks presented their petition to Mr. Glenn Bennett, Chief of the Public Liaison of the U. N. about 150 demonstrators from Pennsylvania and New Jersey paraded outside the U.N. headquarters in New York.

They carried slogans which said "Stop the slaughter of innocents in Tibet." "Help stop religious persecution in Tibet"; and "Freedom for Tibet under the leadership of the Dalai Lama."

Mr. Djab Naminow, Secretary of the Kalmuk community in America told reporters that Mr.

Bennett had promised to present the petition to Mr. Dag Hammarskjöld, the U.N. Secretary-General on his return to the U.N.

INDIAN SYMPATHY

Leaders of major political parties in India excepting Communists, and an independent Member of Parliament, strongly condemned the "Chinese repression" in Tibet and expressed the hope that China would keep her promise to respect Tibetan Autonomy.

Mr. Asoka Mehta called on Mr. Nehru to summon the Prime Ministers of the Colombo Powers—India, Ceylon, Indonesia, Burma and Pakistan—to criticise "Chinese highhandedness in Tibet."

They also expressed the hope that Tibetans who by force of circumstances were now coming to India would find an asylum there.

They were speaking at a citizens meeting in New Delhi presided over by Acharya Kripalani.

A meeting of the Jammu and Kashmir Praja Parishad workers held at Jammu condemned "the Chinese government repression in Tibet" and urged the Government of India to "check the Communist threat on Indian frontiers."

The resolution, affirming Indo-Tibetan religious and cultural ties, said that the recent happenings in Tibet had upset Indian minds.

The resolution said "Chinese action to end Tibetan freedom is against the spirit of Pancha Sila and this has created a dangerous situation for those who live near Chinese borders."

The Dalai Lama's eldest brother, Mr. Thubten Norbu, who is in New York, has asked for aid from Japanese Buddhists for Tibetan Buddhism.

He has also sent to Japan ten rolls of *Sutras* in the Tibetan language, four paintings of the Buddha and a Tibetan monk's robes in order to preserve the religious assets of Tibet.

£1,000 DONATION

The British Council of Churches has sent £1,000 for the relief of Tibetan refugees in Darjeeling and Nepal "as an initial gift until we know the nature and extent of their needs."

The Council's Inter-Church Aid and Refugee Department announcing this added that funds and food had also been sent by Inter-Church Aids, its United States equivalent, and by the World Council of Churches.

ASYLUM IN INDIA

The Dalai Lama has been granted political asylum in India according to an official spokesman in New Delhi.

The spokesman added it was in fact more than political asylum—"we are treating him as an honoured guest."

The 23-year-old Tibetan leader crossed the border into India and is in good health, according to a statement by Mr. Jawaharlal Nehru, the Indian Prime Minister.

He was accompanied by 80 Tibetans. They are reported to have trekked with him through the mountainous border region, ahead of searching Chinese troops.

The Chinese were reported to have dropped paratroops and sent up jet-fighters in a bid to prevent the Dalai Lama crossing into India after the revolt in Lhasa.

The Dalai Lama eluded tens of thousands of Chinese troops, searching for him after the abortive anti-Communist revolt in Lhasa, the Tibetan capital. He crossed a rugged 14,000-ft. mountain pass into the North-East frontier agency.

It is believed the Dalai Lama might head a delegation to the United Nations to put the plight of his country before the world forum.

He would probably be accompanied by members of his Cabinet who escaped with him.

PANCHEN LAMA TAKES OVER

The 21-year-old Panchen Lama, pro-Communist rival of the Dalai Lama, arrived in Lhasa, the Tibetan capital, to head the Tibetan Government.

The New China News Agency said the Panchen Lama would function as acting chairman of the Preparatory State Committee set up following dissolution of the Tibet local government on March 28.

The report said the Panchen Lama would act as chairman "during the time that the Dalai Lama is under duress by the rebels".

The Panchen Lama is also a spiritual leader of Tibet, but is junior in importance to the Dalai Lama.

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THE NIBBANA OF THE BUDDHA

BY GEORGE GRIMM

THERE hardly is a religious conception which gave so much matter for discussion as Buddhist Nibbana, the final aim of Buddhism, has. As in every religious system, this aim coincides with the final destiny not only of the human being, but of all beings in general.

Every religious as well as philosophical system only endeavours, in the end, to answer the great question : "What for are we in this world ?" This primitive problem was also the great problem for the Buddha. He solved it by declaring that the ideal condition for all creatures was Nibbana. The train of thought which brought Him to this conclusion was the following :

The Buddha began by ascertaining that "We are creatures longing for happiness." According to Him, the aim of every existence is to be found in that sentence. Every creature wants to be happy and nothing else. Yea and more, we are all of us seeking for complete, absolute happiness.

As long as a being is not absolutely happy, it is not fully contented and can find no rest, but feels compelled to continue to struggle, to strive, in order to attain that final aim. But, now comes the decisive point and this is : "In what does this absolute happiness consist ?"

DESIRE

At all events, it must be a condition corresponding to our inmost nature, corresponding to it to such an extent that, to all eternity, no desire of any kind will make itself felt, that this condition may undergo a change or that another one should take its place. Yea, in the condition which is absolutely compatible with us, there cannot be any desire or will at all. For if in this condition the tiniest desire would rise, this would mean that the condition absolutely adequate to us has not yet been attained as something would still be missing, to wit precisely the object which is being desired.

Or to put it in other words : he who still desires something is not yet absolutely happy ; on the other hand : he who is absolutely happy and he

alone desires nothing more, yea and more, he is not even able to desire anything, precisely because he is absolutely happy. He no longer knows the phenomenon 'desire' and, if you were to ask him, the absolutely happy being : "What do you desire ?" he would see himself compelled to answer : "What kind of a thing is that : a desire ? is it red, or blue, or black ?".

Therefore the condition of absolute happiness includes in itself the total desirelessness, the total want of will. Precisely for this reason, where absolute happiness reigns, there also reigns something else and this is absolute peace. Unquietness always means restlessness of will, consuming, searching will and, as a consequence, restless activity, therefore absolute happiness, absolute desirelessness, and absolute peace, are conceptions which are equivalent.

ETERNAL PEACE

For this reason every one who wants to wish for himself the best thing, instinctively wishes for the great, eternal peace. This absolute happiness, this eternal, unshakeable well-being, was also the final aim of Prince Siddhattha Gotama, at a later time called the Buddha : "While still young, a black-haired lad in my youthful prime, just come to budding manhood's years, I left my home and, henceforth homeless, sought for what is adequate, the incomparable place of supreme peace."

In general one finds happiness in the fulfilment of one's desires. But this road of happiness, although it represents the great highroad on which the beings wander is, nevertheless, a wrong way. For after all, it always leads again to suffering, the great antagonist of happiness.

May the attainment of the object desired give us ever so much pleasure and joy, as a rule, the suffering which at a later time will be the consequence of the inevitable loss of this object will be as great as the pleasures and the joy had been, nay, it will even be great. For all things which might be the possible objects of our wishes

are perishable without exception, therefore, and as a consequence, they must again vanish for us, or we must vanish for them.

SUFFERING

And it is precisely owing to this vanishing, that we suffer. Thus suffering must follow enjoyment as inevitably "as the wheel the beast of burden's foot" as a verse of the Dhammapada says. This perishableness and the suffering connected with it, are indissolubly connected with earthly existence, even with every possible existence. For, to be in the world, means to occupy a space.

But, what can occupy a space, is material. The essence of matter, on the other hand, is an uninterrupted change and, for this reason, also perishableness. And quite especially our own bodily organism is subject to this law, yea and more, every possible organism is. For every organism must, occupying a space, be material, which is to say that it must consist of the four principal elements : earth, water, fire and air.

Now earth is earth everywhere, water is water everywhere, fire is fire everywhere, air is air everywhere, be it on our globe or in some other real or dreamed-of world. For this reason it has been possible for a modern author to say : "Pain is in the whole cosmos a law as common as gravitation".

From such considerations the Buddha was sure that, in the whole universe, there could nowhere be a space for absolute happiness and, for this reason, that nowhere in the whole world there could be found a single being which was really happy. "Every existence is a failure, as happiness is always being again destroyed" stands in the *Suttanipata*.

PERISHABLENESS

And yet, on the other hand, it is absolutely certain that a possibility must exist to gratify the ineradiable desire of every human being, nay, of all beings in general for a state completely adequate to them, thus : absolute happiness. For nature works in the line of the least resistance, therefore it does not create any needs for which there would not be a means to remedy them.

Accordingly, first of all the possibility must exist to realise the greatest and, in truth, the only ardent desire of all beings for a condition absolutely adequate to them : they would not have this ardent desire, if it were not realisable. It is precisely for this reason that mankind is not troubled in the least by the proof that such a state could not exist in compliance with the law of perishableness ruling over the whole cosmos.

Out of his inner feelings man bold and intrepid opposes the perishableness of his body, the dogma of the immortality of his spirit which would enjoy absolute happiness in a heaven. Yet, for the Buddha this expedient would not do, because of his other thesis that an independent spirit does not exist.

CONDITIONED

According to the Buddha the mental functions sensation, perception and thinking are merely functions of our bodily organism produced by its organs of senses, the organ of thinking included; they are conditioned by them as the light by the candle, or the tones by the piano. In so far he has the same point of view as modern natural sciences have and which, Professor L. R. Muller in his publication "On the state of the soul of the dying" fixes thus : "The representative of natural sciences cannot picture to himself the soul going on living without a brain".

A great part of the discourses of the Buddha is being devoted to prove the correctness of this point of view. His fundamental sentence that absolute happiness is not to be found within the world was thus corroborated. For in this manner the whole personality of man inclusive of all which is intellectual, all which is consciousness, was recognised to be perishable and, therewith, painful.

But—and now we touch the specific point of the Doctrine of the Buddha—it precisely was this ascertainment which, for Him, became the basis for the solving of the problem of happiness. He did not, as materialism does, conclude from it that death meant the annihilation of man and, as a consequence, the impossibility of a condition

absolutely adequate to us, in which death also would occur no more, but for the Buddha just the contrary is the case.

Precisely for the reason that all the elements of our personality are perishable and, when this perishableness sets in, become the cause of suffering for us, none of these elements, neither our body nor the intellect or consciousness, could be essential for us. Pushing force is felt by resistance, and eternal nature by the suffering caused by perishableness.

THE HERALD

The suffering caused by perishableness is the herald of our imperishableness. For if we consisted in the elements of our personality which are all of them perishable, then our own dissolutions in their solution, death taking place, ought to give us the same joy as the growing and the thriving of these elements because our own nature would realise itself in them and, according to that, all these processes would not be contrary to our own nature but identical with it.

In this case we would get old and die with the same joy as gas, in conformity with its nature, endeavours with utmost vehemence to disperse itself in space. Consequently the Buddha drew the conclusion that our real essence must be beyond our whole personality, i.e. beyond body and spirit. This is the Buddha's famous thought of **anatta**, the thought that all that we discern on us and about us could not be our real self.

"All things are impermanent; what is impermanent, that is painful; what is painful, that is not the self; what is not the self, that is not mine; that am I not, that is not myself."

This thought gave the Buddha the possibility to rid himself of the entanglement of the world of matter and of spirit and, by this means, also of all suffering and to get into a state unknown before, that is a state above all corporeality and spirituality and, consequently, altogether above the world and life.

MAN OF ACTION

At the same time for the Buddha a new possibility now offered itself for solving the

problem of happiness: Within the world, thus as long as we are persons having bodies and intellect, a state absolutely adequate to us is impossible. Yet, on the other hand, and from what has been said, it must be possible to come to such a state.

Consequently it must coincide with the state free of personality and which is beyond the world and beyond life. This conclusion seemed to be cogent and, therefore, the Buddha as a man of action—all holy men are men of action—at once began to realise this highest state, for this purpose He ascertained further that we are connected with our personality by our will which has taken the form of an immense "thirst".

In consequence of this thirst, we stick to our body and to our spirit produced by the former "as a man sticks to the twig he has caught hold of with hands besmeared with resin." Therefore only this will, this thirst must be done away with, and the inner disengagement from the complex of personality must ensue as its consequence.

WHAT HE REALISED

Then, too, it must show itself whether this new state really is completely adequate to us. Now that will, that thirst vanishes in the very same moment that the object loved till now proves to be painful or even disastrous. So Gotama immersed himself for weeks, months, even for years in the deepest contemplation of the gear of his whole personality, until, at last, he recognized it in all its parts as being perishable, therefore full of suffering and, consequently, absolutely inadequate to him; and that in such a dazzling light "as, ye monks, a man in the gloom and dark of night upon the sudden flashing of lightning might with his eyes recognise the objects."

With this highest wisdom the last rest of love, of thirst for that personality had vanished, and Gotama, internally completely detached from it, saw himself in the state beyond the world and life, and therewith in the condition free from growth and decay, free from disease, the deathless, sorrowless, stainless." Escaped from the wavering ocean of suffering He could exclaim: "I am released for ever,"

At the same time He could state that, having absolutely rid Himself of every desire, boundless peace was within as the confirmation of the fact that He had attained the condition absolutely adequate to the beings and therewith the absolute happiness, Nibbana.

From this highest height the whole world with all its heavens appeared to Him as stale : "And, Sariputta, if I should make my dwelling among the Gods of the Pure Abodes, I should not again return to this world."

It is in this manner that Gotama's great discovery represents itself to us in the Buddhist canon. Precisely owing to this experience he named himself a Buddha, which is to say "a supremely awakened one."

Nibbana literally means "to be extinct." But what is extinct for him who has attained Nibbana ? According to the Buddha the beings endowed with "personality" are uninterruptedly wrapped in a blazing ; they are blazing. The fire which is consuming them is precisely that violent thirst, that ardent desire for the possession and the use of the six-sense machine and the pleasures produced by it.

QUENCHING THIRST

According to that Nibbana means the quenching of this thirst for personality : "When thirst has been quenched, one speaks of Nibbana." So the term Nibbana designates the state of complete, absolute desirelessness beyond the world and beyond life, and therewith at the same time the state absolutely adequate for the beings.

The glory of this absolute desirelessness is already described in the Vedanta, although there it had not yet been completely realised :

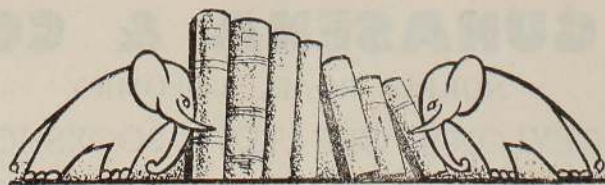
"Suppose there is a young man, the swiftest, the strongest, the most vigorous, and the whole earth with all its riches belonged to him, this would then be one human bliss. And a hundred human blisses are one bliss of the fathers who enjoy a long lasting heavenly world. And a hundred blisses of the fathers who enjoy a long lasting heavenly world, are one bliss of the gods. And a hundred blisses of the gods, are one bliss of Indra (the king of the gods). And a hundred blisses of Indra, are one bliss of Prajapati (the highest of the gods). And a hundred blisses of Prajapati are one bliss of him who is knowing and without desire."

BUDDHIST MORAL

The Buddha himself says : "Whatever happiness due to the senses there may be in the world, and whatever such a heavenly happiness there may be : it is not the thousandth part of the happiness which the quenching of the thirst—the desirelessness—gives."

Accordingly, the whole Buddhist moral is nothing other than an instruction as to how to gain that desirelessness pursuant to the recipe which the German classic Goethe has given, too : "What is not yours, you must avoid it." "What may disturb you, do not sustain it." To be sure, this recipe destroys for the disciple of the Buddha the whole phenomenal world.

Every step made on this path and be it the tiniest, thus, every act of renunciation, of detachment, of self-victory, brings us nearer to the real happiness and produces already a glimpse of it in the same manner as even the tiniest chink lets in a glimpse of light into a dark room.



ASOKA EDICT IN GREEK

EARLY in 1958, a text in Greek and Aramaic of an edict issued by Asoka, the Buddhist emperor of India (264-225 B.C.), was discovered in Afghanistan, near Kandahar.

It was the first inscription in Greek to be found in this region, though coins and sculptures revealed in previous excavations have testified to the activities of the Greeks in Afghanistan.

Texts and translations of the inscription have just been published in Rome by the Italian Institute for the Middle and Far East. In an introduction to the work, Professor Umberto Scerrato, advisor to the Museum of Kabul, stresses the importance of the discovery.

The inscription appears to date from about 260 B.C., at a time when Asoka had conquered all India north of Madras and had been converted to Buddhism.

He proclaimed his faith in a number of messages of peace and charity intended not only for the people of India but also for those beyond its frontiers.

Missionaries were sent to Indo-China, and possibly even to China, and to the countries

of the West where the descendants of Alexander ruled.

This is the first time that an inscription by Asoka has been discovered on the western borders of the Maurya empire. Though it does not contain exactly the same wording as existing texts in Indian languages, the edict sets forth the same fundamental principles of Buddhist law.

It recommends non-violence, in terms of absolute respect for life and for all living beings, and commands obedience to father, mother and elders.

The inscription is also the only one in Aramaic to have been found intact. Aramaic, an idiom closely related to Hebrew, was the diplomatic language of the Persian empire and the kingdoms which succeeded it.

In the publication of the Italian Institute the Greek text is presented and translated by Giovanni Pugliese Carratelli and the Aramaic by Giovanni Levi Della Vida.

A preface by Professor Giuseppe Tucci draws attention to the lesson to be drawn from the document: "This inscription confirms how close the Asian countries are to us, and how our histories are linked by ancient but still very vivid adventures."—UNESCO.

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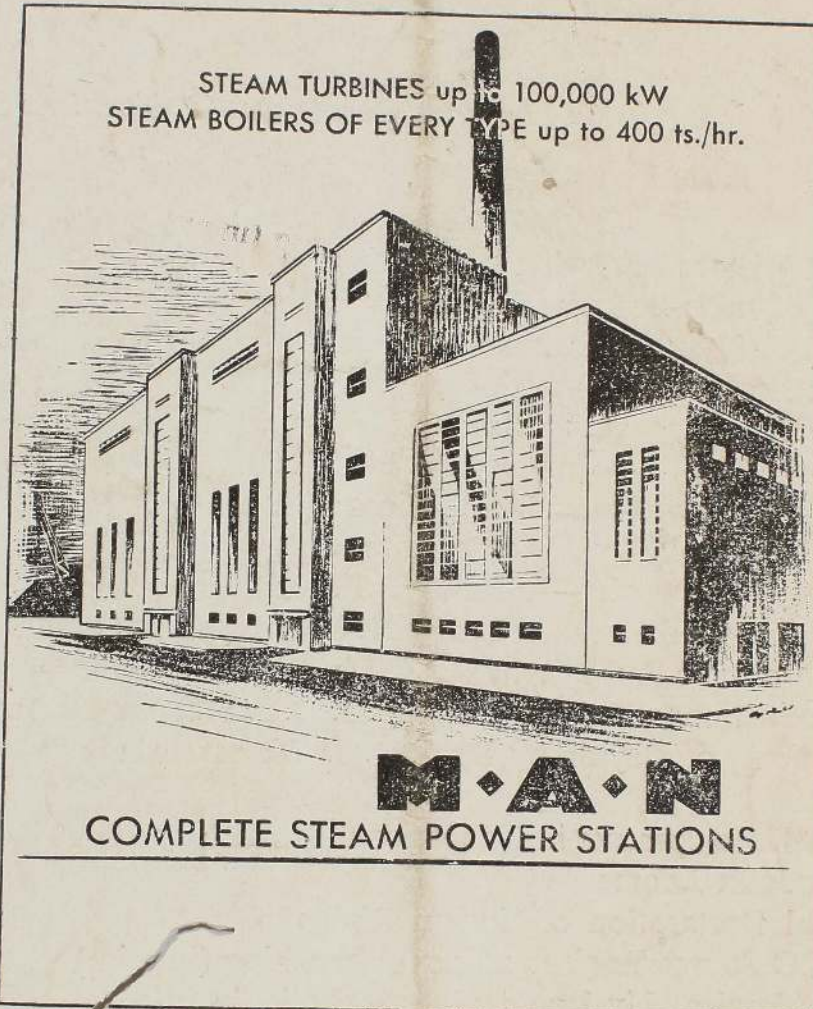
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Burmese Monk on United States Lecture Tour

BY DIPTISH C. CHAKRAVARTY

“I think it is advantageous if all the students in the United States from different Asian countries organize one Asian Students’ Association in this country,” said U Thittila, the well known scholar and Buddhist philosopher from Burma, when he was asked about the idea of such an organization. The Venerable U Thittila, 60, was visiting the State University of Iowa on a lecture tour of 20 US universities.

The lecture tour is a part of the “U Nu Lectureship series” founded in honour of the former Prime Minister of Burma. U Nu. U Thittila is the third and last of the series.

This lecture tour is sponsored by the Asia Foundation and the programme is arranged by the Association for Asian Studies in the U.S.A.

COMMON PROBLEMS

When U Thittila’s attention was drawn to the fact that among some Asian countries there exist disagreement on many problems, he said, “So long as the students are here, they should forget about their local problems and should think and behave like Asian students and talk about the problems which are common to all the countries of Asia.”

Asked if he has any message for the students from Asia, he said, “It is my observation that when the Asian students go back home after staying here for quite a length of time, they become more materialistic and think less spiritually.”

He further said that students should accept education in this country as a supplement and should not forget their own spiritual and cultural background.

Asked whether he had any comments about politics and political leaders he said that the world political leaders need to practice controlling their minds.

Impurities of the mind, like hatred and selfishness, occur when the mind is distracted. Controlling the mind is the only way to make it a better power than man-made forces like atomic energy.

He defined Buddhism as a religion of the heart that must be practised. Application of Buddhism is done through education that is not the mere acquisition of knowledge but the use of it in developing strong personalities.

U Thittila, who is giving a series of lectures to the Graduate College, School of Religion and Oriental Studies of SUI, was born at Pyawbwe, about 300 miles from Rangoon, in 1899.

He became a *Samanera* (novice) at the age of 15 and then a *Bhikkhu* (ordained monk) at 20. He earned the religious title *Patamagyaw* in 1918 for having stood first in the examination in Buddhist philosophy and literature.

U Thittila, who passed the highest Buddhist doctrinal examination, was given the title *Dhammacariya*. For 12 years he served as a teacher and lecturer at the Ashi Adicca Vamsa Monastery in Rangoon.

He went to England in 1938 to take up studies in education and remained there for 12 years. During his stay in England, he compiled a *Burmese-English Dictionary*, and wrote the book *Buddhism and the Personal Life*.

APPOINTED LECTURER

U Thittila returned to Burma in 1950 from England and was appointed lecturer in Buddhist philosophy at the University of Rangoon. He is recognized as one of the foremost interpreters of Buddhism to the West.

He is a widely travelled man and has visited Australia, England, the Netherlands and West Germany at the invitation of the local Buddhist societies.

The title *Agga Maha Pandita* (the Greatest of the Wise Men), Burma’s highest award for Buddhist learning, was conferred upon him by the government in 1956. He was chosen by ex-Premier U Nu to be the visiting lecturer this year.

—The Asian Student

Concern Over Tibet's Plight

THE latest turn of events in Tibet has caused grave concern in India and elsewhere. Politically, Tibet may be an internal affair of China, but culturally, she is an affair of India and the entire Buddhist world. I would strongly urge that India should not remain a silent spectator of the agonies of her helpless neighbour but protest against the threat to Tibetan culture by an alien ideology.

Buddhist sentiment the world over is shocked beyond measure by the excesses of the past few days. Concern is felt for the safety of the Dalai Lama who is held in special veneration not only as the Fourteenth Incarnation of the Buddha but also as a guardian of the wisdom and inspiration of the ages. Anxiety is also widely felt for the safety of the priceless manuscripts and art treasures stored in the vast cathedrals of Tibet. The world would be much poorer if any or all of these were lost.

It is not for us to advise China what she should do about Tibet but we would be failing in our duty to a great neighbour, with whom we want to maintain friendly relations, if we did not tell her that there is need for her to exercise moderation in her dealings with Tibet and the Tibetans, to whom old customs, traditions and ways of life are more precious than life itself.

We hope China will not alienate world sentiment further by ruthless measures to suppress the revolt or to wipe out an ancient culture.—

A. C. R. CHOUDHURY (*Calcutta*)

RESOLUTION IN U.N.O. URGED

THE national uprising in Tibet is symbolic of the determination of many peoples the world over to maintain their cultures, norms, values and way of life and to resist subjugation by an alien power.

Tibet is a picturesque country with an interesting people. She is the treasure house of rare specimens of art and architecture. Tibetan monasteries contain documents and records which could probably throw light on much of our history in the Buddhist Age.

The right of self-determination is admitted by all nations including China, to have universal

validity. This right has a special significance for Tibet because of the uniqueness of her civilization and geographical position.

Far from guaranteeing her this right, China is engaged today in the annihilation of the fundamental structure of Tibetan society. The soul of Tibet will die if the Communist crusade, particularly of the Chinese brand, is fought in that holy land.

India's feeling of impotence in the matter is not convincing. Being in the enviable position of a neutral country, India should seek the good offices of allies of China, such as Russia and the Eastern European countries, to exert a restraining influence on Peking. Since China's sovereignty over Tibet has never been accepted in international law, her status over Tibet is largely that of an occupation force.

India should seriously consider how far it will be feasible to sponsor a resolution in the United Nations urging the disbandment of this occupation force from the soil of Tibet.

SURENDRA NATH MISHRA (*Cuttack.*)

Buddha Jayanthi in Japan

JAPAN had a five-day celebration in March on the 2,500th Anniversary of the Buddha's Maha Parinirvana, attended by 59 eminent Buddhist scholars from 13 Asian countries, including India.

India, Ceylon and several other countries celebrated the anniversary during 1956-57, but according to the Japanese calendar it fell this year.

Japan's former Premier, Mr. Ishibashi, inaugurated the celebrations, attended by Prince Mikasa and Ambassadors from Asian countries.

The celebrations were highlighted by a four-day Symposium on 'Buddha and the present day world' organised by the Maha Bodhi Society of Japan with assistance from the Japanese Government.

In his key-note address Mr. Ishibashi said the Buddha's teachings could play an important role in bringing peace to the present strife-torn world.

Prof. Bapat of Delhi University said Buddhism, with its cultural influence spread over many countries, had acted as a great unifying force in Asia.

Japan's Foreign Minister, Mr. Fujiyama had sent a message wishing the celebrations success.

Japan's Ministry of Posts issued a commemorative stamp.

History of Buddhist Culture to be Written

THE Buddhist Faculty of Vidyalandara University in Ceylon will undertake the writing of a complete and comprehensive History of Buddhist culture.

The proposed work will be in five volumes, each to consist of 500 pages. It will be in Sinhalese first and later translated into English, Hindi, Chinese, Russian and other languages.

The Dean of the Faculty said: "No country or an institution has ever done a complete research study on the cultural history of Buddhism and when the proposed history is completed it will be the most authoritative work ever to be published on the subject".

MISSION FOR TRAVELLERS

A Buddhist Mission for Sea and Air Travellers has been inaugurated by the Varaya Bauddha Bala Mandalaya, the Colombo Harbour Buddhist Association, in Jayanti Road Colombo.

The Mission is expected to satisfy the interests of foreign travellers going through Ceylon in Buddhism. It will distribute literature and information on Buddhism.

Mr. Sarath Wijesinghe, Minister for Nationalised Services, who opened the bureau of the Mission, said that the message of the Buddha was spreading far and wide, and Ceylon could play a great part by providing the necessary literature and monks for missions abroad.

Mr. P. de S. Kularatne, President of the All-Ceylon Buddhist Congress, said that it was necessary that Ceylon should give the lead to Buddhist activities.

Balangoda Ananda Maitri Nayaka Thera said it was necessary that Buddhist literature should be distributed to passengers and that facilities should be provided for bhikkhus to go aboard ships for missionary work.

ENGLISHMAN BECOMES BHIKKHU

A 26-year-old Englishman, Mr. Laurence Mills, formerly an agricultural student at Kew, was admitted into the Sangha at a ceremony in a Swiss cottage in north-west London.

The ceremony, which was attended by forty people was conducted by a Sinhalese Buddhist monk, the Ven. Saddatissa Thera, incumbent of the London Vihare, assisted by an English Buddhist monk and two German bhikkhus.

The ceremony lasted 45 minutes, during which Mr. Mills took the Buddhist vows and was named Bhikkhu Jivako.

Mr. Mills' mother, a 56-year-old school teacher, who attended the ceremony, said: "Laurence would not be happy doing anything else".

GERMAN IMPRESSED

A young German, Mr. Dieter Wein, is in Ceylon now, studying Buddhism.

Mr. Wein, who has been away from Germany for the past two years, has travelled in Africa and India and has spent two months in Ceylon.

Greatly impressed by the teachings of the Buddha, he visited the Buddhist Mission Bureau at Jayanti Road, Colombo, and obtained books on Buddhism.

BUDDHIST MISSION

The Ven Piyadassi Thero of the Vajirarama Temple, Colombo, left by air on a dhammaduta mission of the Far East, Indo-China and Indonesia.

He also attended the Buddha Jayanti celebrations in Tokyo. He will take part in the Wesak celebrations to be held under the guidance of the Ven. Narada Thera of Ceylon, at the Boro Budur temple in Indonesia.

The Ven. Narada Thera hopes to establish a "Sima" in Indonesia with the assistance of monks from South-East Asia.

The Ven. Piyadassi will remain in Indonesia to train newly ordained monks.

BO SAPLINGS GIFTED

Dr. Rajendra Prasad, President of India, visited the Silver Pagoda, the famous Buddhist temple in Cambodia, and presented two saplings of the sacred Bo Tree at Buddha Gaya.

The gift was received by two Buddhist monks representing the two Buddhist sects prevalent in the country.

Presenting the saplings, President Prasad said that the Bodhi tree at Gaya was regarded as sacred the world over and he had brought saplings from it to serve as a reminder of the old relations between the two countries and a symbol of India's goodwill and regard for Cambodia.

Gifts were exchanged between the President and the King and Queen of Cambodia. The King presented the President with a small gold statue of the Buddha and a model of the Silver Pagoda.

President Prasad also planted a sapling of the sacred Bo Tree at the Sisakhet Pagoda in Vietnam at a solemn function attended by a large number of Buddhist monks.

The Sisakhet Pagoda is one of the oldest pagodas in the world where sacred Buddhist manuscripts are kept.

The President also presented two saplings to the Crown Prince of Laos. The Crown Prince knelt under the saplings along with other members of the Royal Family and worshipped the sacred saplings.

THAI TEMPLES IN INDIA

The Government of Thailand is likely to abandon its scheme of constructing three more temples at Saranath, Kusinagar and Lumbini (Nepal) due to difficulties in procuring building material.

This was disclosed by Mr. Srivichara, Director General, Religious Affairs, Thailand, during a visit to Gorakhpur, India.

He was accompanied by Mr. Sait Chomchome, chief architect, Division of Planning, Thailand Government. They visit Buddha

Gaya occasionally to inspect the construction of the Thai temple that is being built there at an estimated cost of Rs. 1,000,000.

Mr. Srivichara said that it might take another year to complete this temple and the buildings for monks and guests.

He added that the construction of this temple, which should have taken only one year in Thailand, was taking two years in India as they had to face great difficulties in procuring building material, despite their representations to the Government of India.

Under the circumstances, the Thailand Government might give up its plans to build the other three temples, he said.

BUDDHA GAYA BOARD

The Government of Bihar has reconstituted the Advisory Board of the Buddha Gaya Temple Management Committee with the following members:—

U On Pe and U Aung Gyaw of Burma, Sir Richard Aluvihare and Mr. Nalin Moonesinghe of Ceylon, Mr. Cao Puchu and the Ven. Chien Pai Chen Lich of China, the Ven. Phony Pahya of Laos, Bhikkhu Amirtananda of Nepal, Maharaja Kumar of Sikkim, Rani Chuni Dorji of Bhutan, Shreemathi Lakshmi Menon, Mr. T. Wangdi, Mr. N. C. Burua, Kumar Gangamand Singh, Mr. Jaglal Chaudhury, MLA, Mr. Rameshwar Prasad Singh, MLC, Mr. Brahar Kishore Singha, M.P., the Commonwealth Secretary to the Government of India, ex-officio, the Director General of Archaeology in India, ex-officio, and the Commissioner, Patna Division, ex-officio, member Secretary.

FILMING THE BUDDHA'S LIFE

A motion picture company founded by Buddhists in Taiwan (Formosa) and Hong Kong is planning to produce a film about the life of Gautama Buddha at an estimated cost of 200,000 dollars.

The picture, to be distributed all over the world, will be in the Mandarin language and filmed in Japan and Thailand.

Sponsors of the company said that a leading Buddhist monk was writing the script. They

said that about 200 actors and actresses would play key roles in the film.

The film is intended to propagate Buddhism. The company named the Holy Hero Movie Studios, will be located in Hong Kong with a branch office in Taipei. More than 50 per cent of the stock will be owned by Buddhists.

AWKANA STATUE

The Archaeological Department of Ceylon is taking steps to prevent the slow decay of the famous Buddha statue at Awkana in central Ceylon.

The Assistant Commissioner, chemist of the Department, had noticed that due to salt in the rock, portions of the image were peeling off.

Now the image is being treated chemically. For the purpose every week 25 gallons of distilled water and large quantities of paper pulp are being sent from Colombo.

The image is between 1,200 and 1,500 years old. The height of the image is 40 ft. 6 ins. without the pedestal. The pedestal alone is 4 ft. 2 ins high.

WESAK IN LONDON

The Sinhalese New Year, which fell on April 14, was celebrated in London with a special programme arranged by the Ceylon Buddhist Association.

The celebrations took place at the Buddha Vihare in Kesington.

Wesak celebrations next month will also be on a grander scale this year in London. Lectures will be given by Buddhist scholars.

The Ven. V. Dharmavara Maha Thera, chief disciple of the Sanhgaraja and one of the advisers of the King of Cambodia, who is doing a lecture tour in Europe and America, will give a series of talks on Buddhism at the Vihara in May.

ZEN IN AMERICA

Zen Buddhism in American culture was the discussion theme of the fifth annual Inter-collegiate Conference in Bronxville, New York, on April 18.

The conference is sponsored annually* by the Sarah Lawrence College of Bronxville to pro-

vide university students from all parts of the country with an opportunity to meet and discuss issues affecting contemporary American culture.

Professor Bernard Phillips, chairman of the Philosophy Department of the University of Delaware, opened the meeting with a keynote address on the origin, history and fundamental tenets of Zen Buddhism.

There were panel discussions on Zen Buddhism's influence on American thought especially in the fields of religion, literature and psychology.

Students, faculty members and guest speakers participated in the panel discussions.

SANCHI MONK HONOURED

The Karaka Sangha Sabha of the Kotte Sri Kalyani Samagri Dharma Maha Sangha Sabha of Ceylon has conferred the title of "Sammana Nayaka" on the Ven. Hedigalle Pannatissa Thera, who is in charge of the Chetiya-giri Vihara, Sanchi, India, in recognition of his religious activities in India.

He went under the auspices of the Lanka Maha Bodhi Society to India several years ago, and took a special interest in improving the Chetiya-giri Viharaya at Sanchi.

With the assistance of the Government of India he has taken a leading role in constructing a Pilgrims' Rest and a new road to the Chetiya-giri Viharaya and improving the Sanchi Railway Station.

He has obtained a block of ten acres close to the Vihara for a training centre for Buddhist missionaries.

WESAK IN SELANGOR

Buddhists in Selangor have formed an ad hoc committee to make arrangements for the celebration of Wesak Day on May 23.

They have decided to hold a lighted procession on the night of May 23. The meeting was sponsored by the Selangor Buddhist Association.

CHANGE OF ADDRESS

The address of "World Buddhism" now is
171/4, New Bullers Road,
Colombo 4 (Ceylon).

All communications should be sent to this address.

PRESS COMMENT ON TIBET

Here are extracts from Editorials in some of the leading newspapers in India, Ceylon, and Pakistan, on the situation in Tibet:—

“THE MAIL”, MADRAS

(April 1, 1959)

THE events in Tibet constitute a crisis of a character in international relations. What those events are is indisputably clear. The Chinese Embassy in New Delhi, in characteristic language, says of the revolt, “Violating the will of the Tibetan people, and betraying the motherland, the Tibetan local Government and the upper strata reactionary clique colluded with imperialism, assembled rebellious bandits, and launched armed attacks against the People’s Liberation Army garrison in Lhasa.”

The implications that the rebellion was sponsored by the “upper strata”, always a favourite object of Communist commination, and that it was directed against the masses are open to grave doubt. Moreover, it does not say that the people rose in revolt only because the Chinese Government had broken its promise to respect the “autonomy” of Tibet and was endeavouring to suppress the country’s freedom.

The plain facts, then, are that the Chinese Communists are reducing Tibet to the slavery of Communism, violating their earlier undertakings. It is plainly the uprising of an angered nation, the more to be held in honour since it could have had little hope of success.

Some pedantic arguments can, no doubt, be advanced, that this is an “internal affair” of a “friendly country.” But they will carry no conviction. The brutal fact is that, in trying to enslave Tibet, the Chinese have almost destroyed the “Bandung spirit,” the sentiment which has held Asians and Africans together. Obviously, “panch sheela” is, to them, nothing more than an instrument of expediency.

One Communist country destroys Hungary, another destroys Tibet. Hereafter the appeal of Communism to uncommitted opinion in Asia and Africa will almost totally disappear.

If Tibet were to be abandoned, India’s moral stature, especially among the uncommitted nations, would suffer. It would amount to the betrayal of a sacred trust.

Today Tibet is being subjugated, tomorrow it may be the turn of Bhutan, Sikkim and Nepal, and then India and Pakistan will both be menaced. In self-defence, if for nothing else, it behoves India to make its detestation of the despoliation of Tibet obvious to China.

“THE BOMBAY CHRONICLE”

(March 30, 1959)

The Tibetans have resisted the Chinese in their own way for three centuries. Unless concrete aid can be given to these brave people outside interference will only prove dangerous and futile.

While our sympathies are with the Tibetans we can do nothing for them in their hour of peril. In view of our relations with China India cannot adopt the same bellicose and self-righteous attitude taken by some western nations. We can help the Tibetans best through friendly meditation and by exerting moral pressure on Peking. It is needless to say that India is as much distressed over events in Tibet as the West is and is vehemently opposed to colonialism and aggression from whatever quarter it comes. It would be wrong to say that India is quick to condemn Washington, London or Paris but tardy in denouncing Moscow and Peking. Some respond to words of condemnation but others need friendly persuasion to convince them of the folly of their ways.

Though the Chinese may appear at the moment adamant in their behaviour we hope that Mr. Nehru and King Mahendra would intervene at the earliest opportunity to bring peace to the land of Tibet.

“THE INDIA EXPRESS”, MADRAS

(March 29, 1959)

Whatever is happening in Tibet is certainly on a more serious and intensive scale than Mr. Nehru’s recent references to it would have led the public to suspect.

Basically, the uprising stems from Tibetan resistance to Peking’s efforts to colonise this area with Chinese settlers, officials and soldiers on the familiar Red pattern of infiltration, indoctrination and domination.

So far as we are aware the official Indian policy on Tibet is in line with the old British policy which New Delhi inherited, whereby India recognises China’s claim to suzerainty (but not sovereignty) and at the same time recognises Tibet’s claim to autonomy. How these can be reconciled, harmonised and worked peacefully is a matter which should offer no difficulties to the originators of “peaceful co-existence” and Panch Shila.

“CEYLON OBSERVER”

(April 10, 1959)

What a remarkable likeness there is between the Hungarian uprising of 1956 and the present tragedy in Tibet. The ingredients were just the same; and armed revolt against dictatorial foreign domination, an allegation by the foreign government that the uprising was planned by the agents of “western imperialism”, claim that the ‘revolt’ had to be quelled in the interest of “progressive forces” which had sought the assistance of the foreign government and then—a ruthless blood-bath.

From the events of Hungary and Tibet a pattern emerges. There can obviously be no road back for a country which goes under Communist domination,

no hope of independence and freedom for the people who have fallen prey to the forces of 'progressive imperialism.'

And this is where the Tibetan events have a particular relevance to our own country. In Tibet as in Eastern Europe the Communist Party took control insidiously and almost imperceptibly. Their intention was avowedly to rescue the suffering Tibetan people from the bondage of what they loftily call "medieval Buddhism."

When they had finally established themselves in power, the pretence of liberalism and even of respect for other peoples' most cherished freedoms and beliefs were immediately jettisoned. Realisation in Tibet's case was late — and expensive in terms of human life. Ceylon has yet a little time in which to learn from the tragic mistakes of others.

"THE TIMES OF CEYLON"

(March 31, 1959)

When the People's Republic of China first marched its troops into Tibet in 1950, India sent notes of protest. It is in the same mood of outspoken indignation that certain Indian political leaders have described Peking's current campaign of repression on that country as aggression. Not all may agree. And already we have heard a great deal of the (technical ?) argument that the Sino-Tibetan agreement of 1951 clearly admits Chinese suzerainty and Peking's responsibility for the defence and external affairs of Tibet.

But as Mr. Nehru reminded the Lok Sabha, that agreement was also an undertaking (and from the Tibetan point of view primarily an undertaking) recognizing Tibet's autonomy in internal affairs and guaranteeing the maintenance of its institutions under Lamas, the dual authority of the Dalai and Panchen Lamas.

It will be universally conceded, we think, despite the absence of as complete and as reliable accounts as we would wish of Peking's activities in Tibet, and notwithstanding all the lip service to pancha seela, that this part of the 1951 agreement at least has been disregarded and dishonoured by China.

As we have said, there are many forthright people like the Sarvodaya leader, Mr. Jayaprakash Narayan, and the Praja Socialist, Mr. Asok Mehta, who believe that today the whole idea of suzerainty, or overlordship of one nation over another, based on superior military force, is an outdated imperialist concept which must be rejected irrespective of whether the power that invokes it is Communist or non-Communist.

And the issues surely are these: that progress, however defined, cannot be forcibly imposed on a people, that the Tibetans are entitled to their autonomy and distinct way of life and that the Government of the Chinese Republic, much like its imperial predecessors at Peking, is determined to repress, colonize and absorb.

"THE NATIONAL HERALD", LUCKNOW

(March 31, 1959)

The rebellion has been crushed, the old preparatory committee has been dissolved and a new committee has been set up in its place. The Panchen Lama heads the new administration, and the Peking communique has described it as a temporary arrangement.

The Dalai Lama is held in veneration not only in his own country but among vast numbers of people outside, and the Chinese authorities would give anything to have him with them and on their side, just as it would be the effort of the rebels not to lose him.

That the new political set-up in Lhasa has been called temporary does not mean that the Chinese intend restoration of the power of the Dalai Lama unless he is willing to act as Peking wants him to. The Panchen Lama, who has always been regarded as more agreeable to Peking, will be a more pliant instrument of the Chinese will, so that what the rebellion was intended to prevent will be hastened by its defeat.

A determined effort will now be made to change the social and economic order of Tibet in order, if for nothing else, to break the power of those who rose in arms against the central authority of China.

India can come into the picture only when her security is endangered by the events in Tibet, and she will have a right to protest when the provisions of the 1954 agreement in relation to trade and pilgrimage facilities are not honoured by the Chinese authorities.

Those who are accusing the Government of India of connivance in the "suppression of liberty and human dignity" in Tibet are, in their ignorance or by design, acting as the cold war agents of the West. They have to remember that time cannot stand still even in Tibet.

"THE CIVIL AND MILITARY GAZETTE", LAHORE

(March 26, 1959)

At the root of the revolt is the pattern of relationship between Tibet and China. Since Chinese forces entered Tibet in the early years of the 18th century, Chinese suzerainty over the territory has been only mildly and intermittently exercised. This framework has always expressly and practically provided for Tibet's autonomous status.

The position was acknowledged in the Anglo-Russian Convention of 1907 and has been incorporated into every subsequent agreement including the Sino-Tibetan Agreement of 1951. But a thorough and detailed assertion of what has largely been a loose and nominal suzerainty is at the root of the trouble.

It is all too clear that Tibet, which for centuries has depended for protection on her geographical isolation and faith in Lord Buddha, cannot satisfactorily order her ideological life within the Communist framework. Much as China has in her own way tried to win Tibet's confidence, she has not been able either to bridge or to accept the clash between the two ways of life.

Buddhist Studies in Yugoslavia

INDIAN PHILOSOPHY By Cedomil A. Veljacic Zagreb.

ONE of the latest contributions to the study of the Buddha Dhamma in Yugoslavia, the land of Marshal Tito, is a book called "Indian Philosophy" by Cedomil A. Veljacic.

It is the first book written in the Croatian language, one of the many tongues used in Yugoslavia, on Indian cultural history. The book contains a long chapter on the Teachings of the Buddha, and it refers to Buddhism and later Buddhist Schools in a summary chapter in which the problems of logic in the Nyaya School and in Buddhism are stressed.

In general the book has been influenced by scholars like S. Radhakrishnan and N. S. Das Gupta, although for its Buddhist views H. von Glasenapp, Th. Stcherbatsky and O. Rosenberg, from the European side, have been the basis. In his own treatment the author has paid particular attention to the comparative interpretation of the noetic structures of *rupa* and *arupa-jhana* in the light of Husserl's method of phenomenological reduction and his theory on the "stream of consciousness".

But the author does not depend on other scholars in his exposition of Buddhism. Both in the historical essay and in the selected texts translated by himself from Pali, Buddhism is considered the main factor of the cultural unity of Asia, and because of the author's prevalent interest in Pali studies as expressed in the introduction, Buddhism in this book remains the central point of orientation.

The author's treatment of Buddhism is based on *Abhidhamma* literature and the *Visuddhimagga*, where his interest is centred on the problems of the theory of knowledge. Thus his interpretation differs from the conceptions of most West-European scholars since Deussen. He has stressed the essential difference from Vedānta metaphysics and considered the Buddha's basic teaching from the standpoint of philosophical criticism and not of agnosticism.

C. A. Veljacic is a graduate of the Faculty of Philosophy of the University of Zagreb, and later studied Pali and Sanskrit in Bonn, West Germany, during his long service as a diplomat

and Cultural Attache of the Yugoslav Embassy. His book forms the first part of his *Philosophy of the Oriental Peoples*, and vol. XI of a general history of Philosophy published under the title *Philosophic Chrestomathy*, in a series whose editing has been entrusted to the Faculty of Philosophy of the University of Zagreb, Yugoslavia.

Mr. Cedomil Veljacic now lives in Proletarskih Brigada 56, Beograd, Yugoslavia, expecting his new assignment in the diplomatic service in the Buddhist East. He has been known to the German Bhikkhus of Ceylon for many years as a keen student of the Dhamma, hence his book is recommended to all who can read Croatian.

C. Nyanasattu.

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