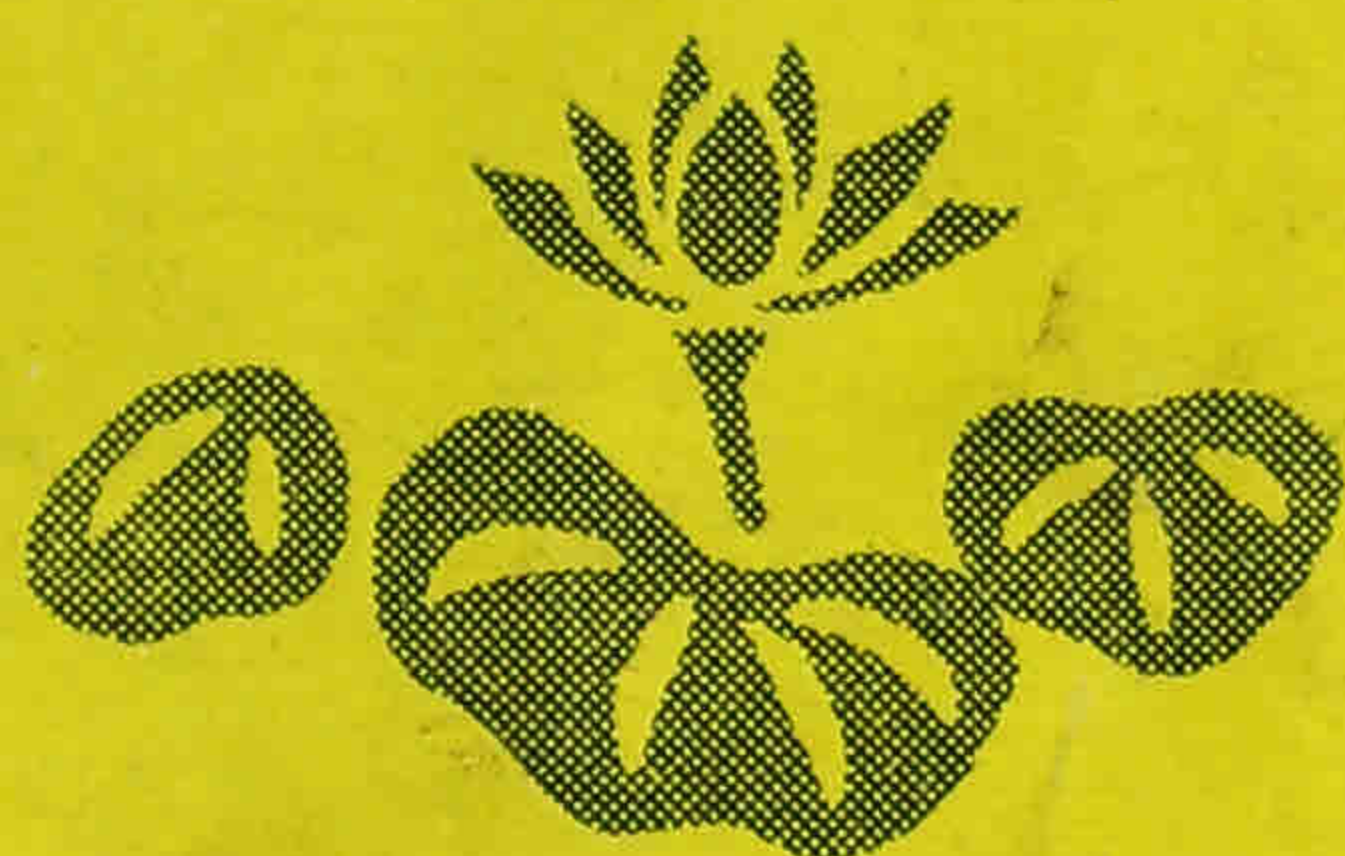
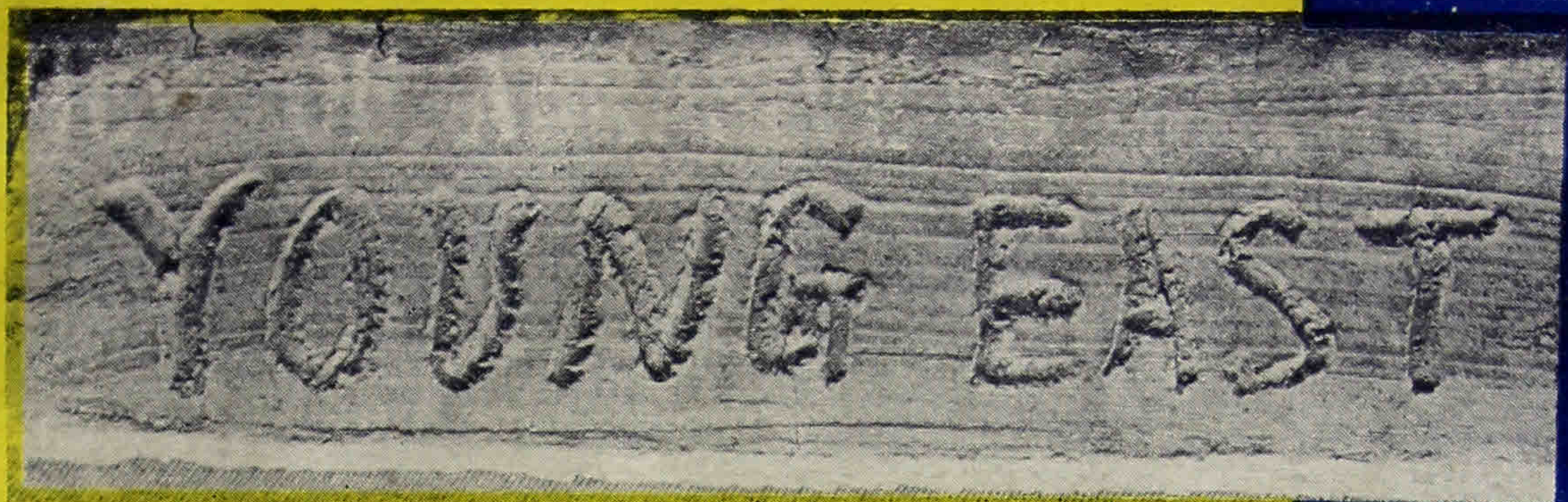


YOUNG EAST

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THE YOUNG EAST

Buddhist Quarterly

December 1952

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COVER

The Daibutsu or "Great Buddha" at Kamakura is located in the compound of the Kotoku-in Temple at Kamakura, Kanagawa Prefecture. It is a superb

work of pieces of bronze, the surface being finished up with the file. It is 42 feet 3.04 inches high, weighing 92.27 tons.

The construction of the image was motivated by Minamoto-no-Yoritomo, the first Shogun of the Kamakura Shogunate, who desired to make one similar to the Great Buddha at Nara repaired in 1195 under his patronage. Immediately after his death in 1199, Idano-no-Tsubone, one of his lady attendants, and Joko, a priest, launched a drive to raise funds for the construction. The work started in 1224 and was completed in 1252, taking fully fourteen years. In 1243 a large hall was built to enshrine the Great Buddha, but it was destroyed by storm five years later to the great damage of the image. Reconstruction of the hall and the repairing of the image were undertaken through the efforts of the then Shogun Prince Munetaka and Idano-no-Tsubone, and both the hall and the image were completely restored in 1252. The hall was again destroyed by storm in 1335. Reconstructed it once again fell down in 1468. Although reconstructed once more, it has never been restored since it was swept away by a great tidal wave which visited the city in 1495.



NEW ADDRESS

The Young East Association moved its office on November 1, 1952 and the new address is

The Young East Association, Honganji Temple, Tsukiji, Chuo-ku, Tokyo.

The Second World Buddhist Conference in Retrospect

We are most happy to have been able to offer to all sons of the Buddha (Sakyaputtiya), who believe in His teaching (Buddhassa sasana) and worship Him in anjali (anjali-karanam), an opportunity of meeting together in one place in order to deepen the Buddhist faith and strengthen the friendly relations among various Buddhist nations. I am convinced that the resolutions on a number of important matters adopted after careful deliberations at the Second World Buddhist Conference will make a great contribution to the revival of Buddhism and to the cause of world peace.

More than one hundred and fifty guests from various parts of the world appear deeply moved by the warm reception accorded them by the Buddhists of Tokyo and other regions. I presume their visits to Nara and Kyoto, having the background of over ten centuries of Buddhist culture, the Zenkoji Temple, and the Toshogu Shrine, must have been impressive, too. I am glad to see all the delegates from South East Asia, many of whom had been longing to see Japan, very well satisfied, and I feel that, even for this reason alone, it was worth while to hold this Conference in Japan, overcoming numerous obstacles.



Dr. Makoto Nagai

Japan, which was poor enough already, was thrown into dire poverty by defeat. Consequently, regarding this second world convention following the first one held in Ceylon in 1950, among our influential Buddhist leaders there were some who for a while stressed the impossibility of holding it in Japan, which was really a wise forecast. Defying such pessimistic views we resolved to hold it, with the result that we came to be confronted with innumerable difficulties. The fact, nevertheless, that Conference proved a success inspires us with the conviction that it was due solely to the protection of Lord Buddha.

Anjalim Paggahetva,

Makoto Nagai

Chairman,
Japan Buddhist Council.

In our deepest nature, we are unborn, undying; but we do not know or forget this, and our life is one long endeavour to escape from the inevitable, to remain changeless in a world of mutability.

29. *Shaka mo mata*
Amida mo moto wa
Hito zo kashi
Ware mo katachi wa
Hito ni arazu ya

Shaka, and Amida too,
 Were originally human beings;
 Have I not also
 The form of a man?

We see in the verse a rather deep difference between Christianity and Buddhism. According to the former, we are sons of God. According to the latter,

we are God, not a part of God, not a slice of the cake, but the whole cake.

30. *Tae narishi*
Nori no hachisu no
Hana no mi wa
Ikuyo furu tomo
Iro wa kawaraji

Wonderful, indeed,
 The Lotus Flower of the
 Laws!
 However many ages
 may pass,
 Still that same colour.

The unchanging colour of the flower of the lotus is (not a symbol, but the very same thing) our Buddha nature which Pope describes with eighteenth century formality and abstraction:

As perfect is in hair as heart.



Editorials

Of the resolutions adopted by the Second World Buddhist Conference in Tokyo, we hope that at least those which are feasible without much difficulty be put into effect as speedily as possible. To this end, we are determined to cooperate through *The Young East* with the newly-established Japan Regional Center of the World Fellowship of Buddhists.

As more and more men and women are seeking to become familiar with Japanese culture and Buddhism, *The Young East* aims to act them as guide. Besides, we feel it necessary to widen the knowledge and understanding of Japanese Buddhists as to what influence Buddhism has in various countries in the world. For this purpose, we are planning to publish books in the Japanese language. We shall be greatly pleased, if periodicals and books on Buddhist activities are donated to us.

Owing to the unavoidable delay of the present issue, we have to dispense with publication of the January 1953 number and combine it with the April number which will chiefly concern the Shin Buddhism of the Nishi Honganji Temple.

My Impressions of Japan

(I)

Futokato Chang Chia



To join the Second World Buddhist Conference, I stayed in Japan for one month. During my stay there, I visited many famous temples. What made deep impression on me is that the Buddhist culture and the ancient Buddhist buildings have been kept very well through a long period of more than a thousand years. It proves that Japanese love and respect their traditional civilization. Keeping old civilization is the foundation of spreading new civilization. This spirit of Japanese people is indeed very admirable.

Japan has many Buddhist scholars to study Buddhism or to teach it in many schools run by Buddhists, so it is natural that Buddhism should be spread in Japan. Education is the base of all cultural activities. To promote Buddhist education is the only path to spread the Teaching of Our Lord in order to establish the real peace of the world.

In Japan, there are many names using the word "Peace," such as "Peace Park," "Peace Pagoda" and "Peace Bodhi-sattva." "Peace Conferences" are also held everywhere

throughout the country. From this fact we know that Japanese people today are absolutely hating cruel and sinful war, and eagerly seeking real and perpetual peace. Of course, it is very welcome to all peoples of the world especially to us Chinese that the people of Japan all love peace. But, without justice or security, real peace cannot be established. Asia of today, including Japan, is in the greatest danger created by the common enemies who use fightings and killings as their means. Therefore, peace cannot be gained by a mere hope, and there is no peace in the hands of those who are against Buddhism as well as against all other religions.

I also visited some factories in Tokyo. Japan, for the need of the present condition, seems to have a tendency to promote her national economy. But, from the Buddhist point of view, I hope Japan will at the same time promote her religion and civilization. Moreover, I sincerely expect that Japanese Buddhists will cooperate with our Chinese Buddhists to attain our common final goal of spreading Buddha Dhamma in order to es-



Ven Futokato Chang Chia

tablish the real and perpetual peace of the world. (Ven. Futo-kato Chang Chia was the chief

of the Chinese delegation to the Second World Buddhist Conference.—Ed.)

(II)

Pitt Chin Hui

Grand Gathering in Tokyo

I was chief of the Singapore delegation to "The Second Conference of The World Fellowship of Buddhists" held in Japan in 1952.

On the 23rd of September, we arrived at Yokohama early in the morning. We were perfectly happy when we saw a big gathering of Buddhist sisters and brothers welcoming us at the pier. Our Japanese friends were highly delighted when they received from the Ceylon delegation the sacred relics of our Lord Buddha.



Miss Pitt Chin Hui

The Second Conference of The World Fellowship of Buddhists was officially opened on the 25th of September in the "HongANJI Temple," Tsukiji, Tokyo. The First Conference of The Fellowship of Buddhists held in Colombo, Ceylon, had already achieved some concrete results. In order to take such steps as will be conducive to the promotion of our aims and objects more successfully, three separate Committees were formed on the 26th of September.

At the reception by the Japanese Woman-Representatives on

the 28th of September at "Gokokuji Temple" an International Buddhist Women's Association was formed. We were very happy to learn that Japanese women are now struggling to fight their way out to be on the same level as men.

In my speech, I strongly stressed that—"Nothing good in this world that can be done by men cannot be done by women" and I urged all our Sisters the world over to do with great efforts whatever men can do. Women can be sovereigns, prime ministers, traders, lawyers, teachers, nurses, preachers, editors, reporters and many other things that men can do in this world.

We had several Conferences and Committee meetings in Tokyo to discuss the ways and means of enabling Buddhism to be the guidance and source of inspiration of all activities throughout the world.

About 30,000 Buddhists took part in the National Welcome Party of "The Second World Conference" at Korakuen Stadium in Tokyo on the 30th of September. Delegates from vari-

ous lands enjoyed a display of excellent Japanese dances which were systematically arranged and well prepared.

We had our last Memorial Service for the War-Dead at "Sojiji Temple" in Yokohama on the 1st of October. We left "Sojiji Temple" for Kamakura. Great was our joy to have a close view of the famous image of our Exalted Buddha.

At the National Welcome Party of Nagoya at the Stadium 30,000 Buddhists were present. After the meeting, there were displays of dances and songs. Kindergarten children from ages three to five played the violin wonderfully. Delegates from various lands appreciated the marvellous work of the music teachers who took pains to train these lovable tots, for they were not able to make out the notes at all except by taking in with their tiny ears.

We visited Kyoto, Nara, Mount Hieisan, Osaka and Mount Koyasan, where I was deeply impressed by the sacred surroundings of numerous Buddhist temples, and by the wonderful spirit of all Buddhist sisters and brothers in Koyasan in following the Shining Examples of Kobo-Daishi to bring benefit and happiness for the welfare of humanity in general.

I am sure many will be much surprised to hear that among the welcome parties at the Osaka Station there was a wonderful Orchestra formed by the Kindergarten children of Buddhist schools.

We had our final Conference

at Hiroshima. In spite of the turmoil and bloodshed of Hiroshima, people all over the world are still thinking of war, speaking of war and continuing to invent weapons for war. We should realize that the destruction of Hiroshima is ample proof that no matter how destructive weapons for war are, it is impossible for them to end war. In fact, human blood is still being shed in every part of the world. Selfishness, greed, injustice and intolerance have caused many a quarrel among individuals and these same evils have no doubt been the cause of wars among nations.

Way to World Peace

Good laws, justly administered, are an important factor in maintaining order in any country, but we are sorry to say that it does not totally prevent crime. Similarly, even the threat of complete extinction by destructive weapons in war is not likely to prevent war.

The greatest hope lies in the change of man's heart. The best way of determining people's minds is by the Ethical teachings of Lord Buddha. The most successful way of propagating the Buddha-Dhamma is through Buddhist education.

Therefore, there are two important things that we Buddhists should endeavour to undertake:—

1. To encourage all males and females to lead really virtuous lives and to abandon war through books, magazines, newspapers, periodicals,

cals, cinemas and radios.

2. To establish Buddhist schools, colleges, universities, orphanages, homes for the aged, and handicraft institutes so that our younger sisters and brothers will be taught to become the bearers of love and inspiration to all the ignorant, exercising an influence upon all those around them by the guidance of the Ethical Principles of our Exalted Lord.

If everybody in the world is overwhelmed with Infinite Loving Kindness, this world of bloodshed will no doubt be converted into a land of everlasting happiness.

Rehabilitation in Japan

I take this opportunity to thank our Buddhist sisters and brothers of the beautiful island of Japan for their ever-ready assistances during our short stay in Japan. We were deeply impressed by the systematical and practical arrangements made by the organizers of "The Second World Buddhist Conference in Japan."

Everywhere we went we were well received both by Government officials and Buddhist devotees. We were happy since the day we arrived in Japan and we became happier day after day by coming closer and closer to each other and understanding more and more of one another.

Although we were delegates from different parts of the world, all meetings were conducted in the universal language

of English, preceded by the common chanting of the Buddhist Sutta in Pali.

I should say that real co-operation, real courtesy, real infinite loving kindness, real brotherhood and real generosity are perfectly practised throughout Japan. Japan is unique in many ways but chiefly in education, music, arts, trade and civilization.

During our short stay in Japan we had always the feeling that we were members of only one big family. It is my belief that we are really sisters and brothers by nature.

The Conference was no doubt extremely successful.

We can never forget the happy time we had in Japan when we were taken to visit various places of beauty in the Land of the Rising Sun. We could see with our own eyes that Japan is victorious forever. Although 70% of the country was destroyed, 100% of the buildings have been re-constructed with more facilities and gorgeous structures. We were exceedingly surprised to notice the rapid progress made by Japan in spite of the dreadful destruction during the war.

I visited many schools after the Conference and I have to say that most of the schools are not only well managed but also well furnished with facilities.

I really appreciate our monks for their energetic efforts in doing social work. I have learned that many of the Ven. Sirs are professors as well as school teachers. Besides man-

aging their temples well, they are also running schools and universities.

My Conclusion

All Japanese families are happy and harmonious, for our Japanese brothers are very lucky to have the most dutiful wives and the best mothers in the world. Many happy and harmonious families will form many happy and harmonious communities. Many happy and harmonious communities will

form a happy and harmonious country. Many happy and harmonious countries will form a happy and harmonious world. So, Japan will no doubt be successful in promoting real world peace.

Japan is as strong as her national flower of "Sakura" which can stand bitter cold and scorching heat without the slightest retreat.

Therefore, Japan can be claimed as one of the strongest nations of the world.

A Finnish Buddhist on the Air

The following is a part of the report we received recently from Mr. Nordberg of Helsinki, giving a good example of the attitude among Theravada followers in North Europe.

On October 26th, 1952, a broadcast on Buddhism was sent over the Finnish State Radio for the first time. The talk was by M. Pentti Aalto, lecturer in Oriental languages at the Helsinki University. It was the first one of a series on non-Christian religions. Previous to the talk, Mr. Mauno Nordberg, chairman of the "Friends of Buddhism," was asked to declare why he is a Buddhist and he replied:

"Because the original doctrine of the Buddha is not a religion which requires from its followers a blind belief in unprovable dogmas, it lacks all the characteristics in unprovable dogmas of the religions, from the story of creation to the sacrament and

meditation - replacing prayer. Prince Gautama who became a Buddha, was a man like you and me; he told his disciples not to believe any authority, not even his own teachings, unless they could themselves ascertain their validity.

"To my mind the core of the teaching is contained in 4 lines:

'Cease to do evil,
Do everything good,
Cleanse thy heart,
This is the teaching of all
the Buddhas.'

"I consider that the ethical teaching of the Buddha and his tolerance have no equals, as not a drop of human blood was ever shed when the teaching spread over the greater part of Asia, thanks to its mild reasonableness.

"It is a message of peace if only suffering humanity would listen to it. And one that was listened to. The great Emperor

Asoka of India applied Buddhist principles to the administration of his vast empire, and during his reign and that of his successors India enjoyed peace for over a half millennium, a fact unknown in the blood-stained history of Europe.

"As a teetotaler it is important to me that the Buddha proscribed the use and serving of alcoholic drinks. The law of Karma and rebirth gave my life quite a new background. The three signs of life are: everything changes, even the mountains; it is full of suffering from birth to grave; and there is no unchanging, deathless 'I' or soul in anything living. Man is only a ceaseless stream of physical and mental phenomena. On this point the doctrine of the Buddha, which is a logical and coherent ethico-philosophical system, anticipated 2500 years ago the latest findings of our young-

est science, psychology.

"There can never be a conflict between the sciences and the doctrine of the Buddha. I have realized the four noble truths; the noble truth of suffering, the noble truth of the cause of suffering, the noble truth of the destruction of suffering and the truth of the noble eightfold path which leads to the destruction of suffering, to Nibbana, already in this very life, open to each and everybody. The doctrine of the Buddha requires from me ever so much more efforts than the religions based on grace and vicarious salvation, as it forces me to think.

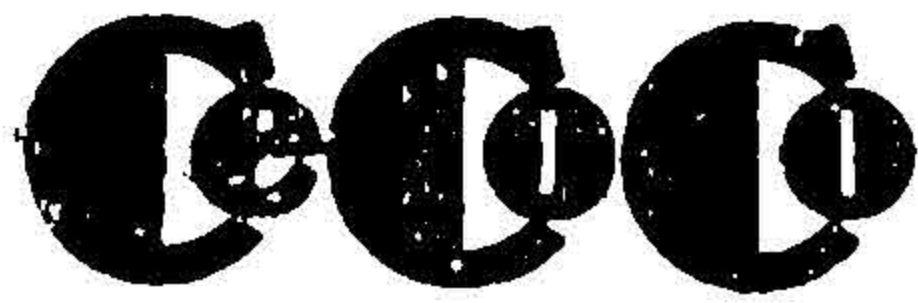
"Man is alone responsible for his acts, he is the master of his fate, or as it was *later* said in the Bible: 'What man sows, that shall he also reap,' which is purely a Buddhist teaching. These are, in short, the reasons why I am a Buddhist."



WHAT IS IMPORTANT?

The Buddha's Dharma teaches what it is important to know and not what is unimportant. That is, it teaches people that they must learn what they should learn, remove what they should remove, train for what they should train, become enlightened about what they should become enlightened. Therefore, people should first discern what is of first importance, what problem should first be solved, what is the first misfortune to be expected. To do all this, they must first undertake the training of the mind, that is, they must first seek mind-control.—(*From The Teaching of Buddha*)

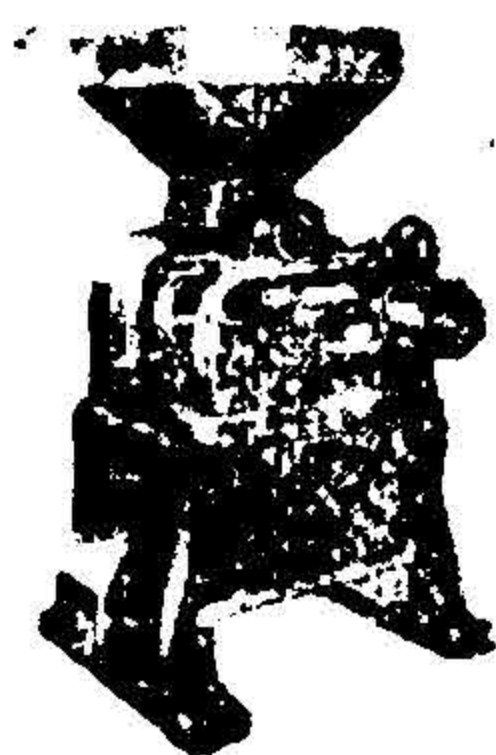
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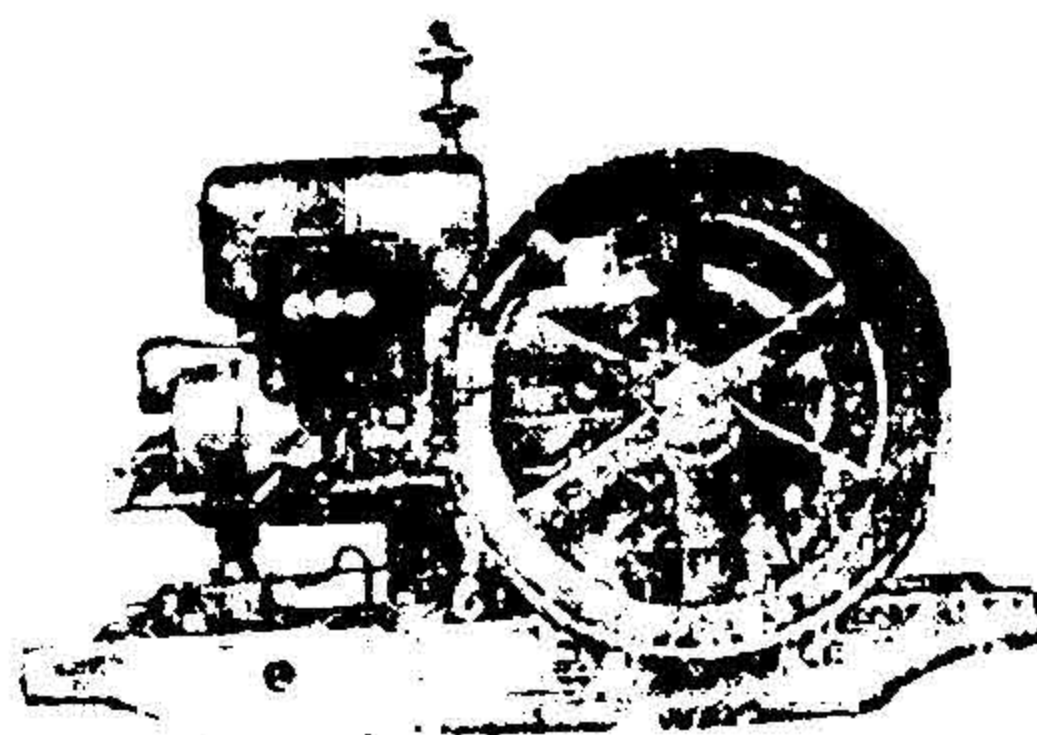
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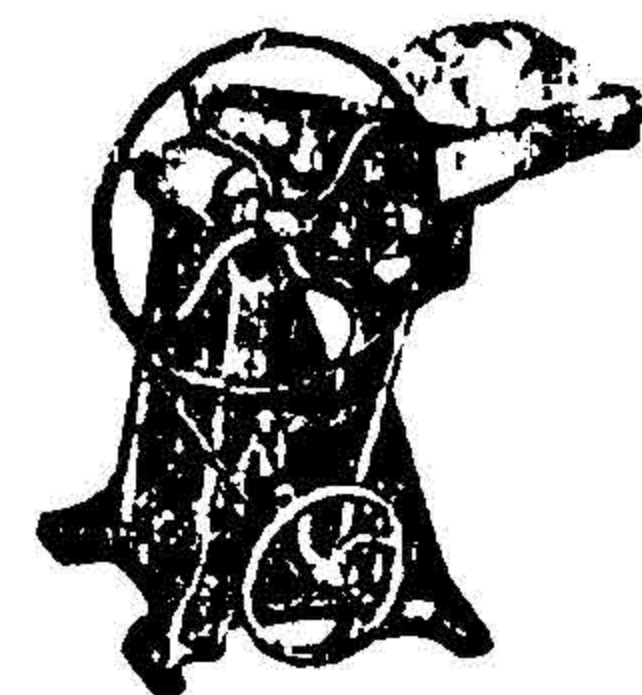
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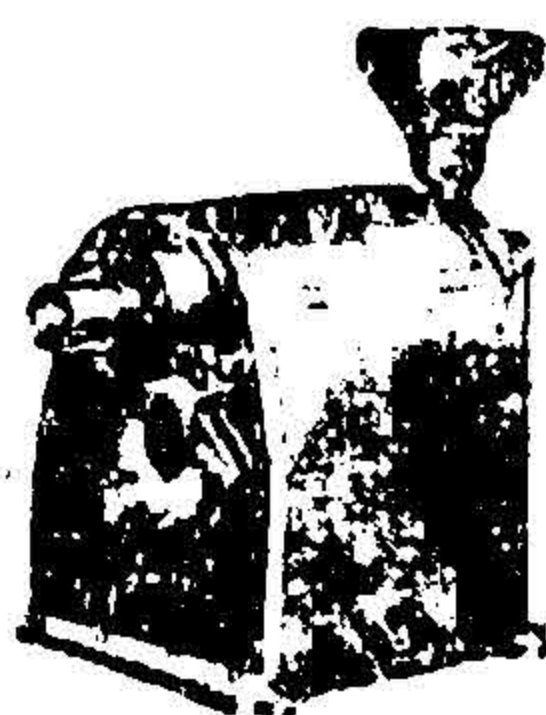
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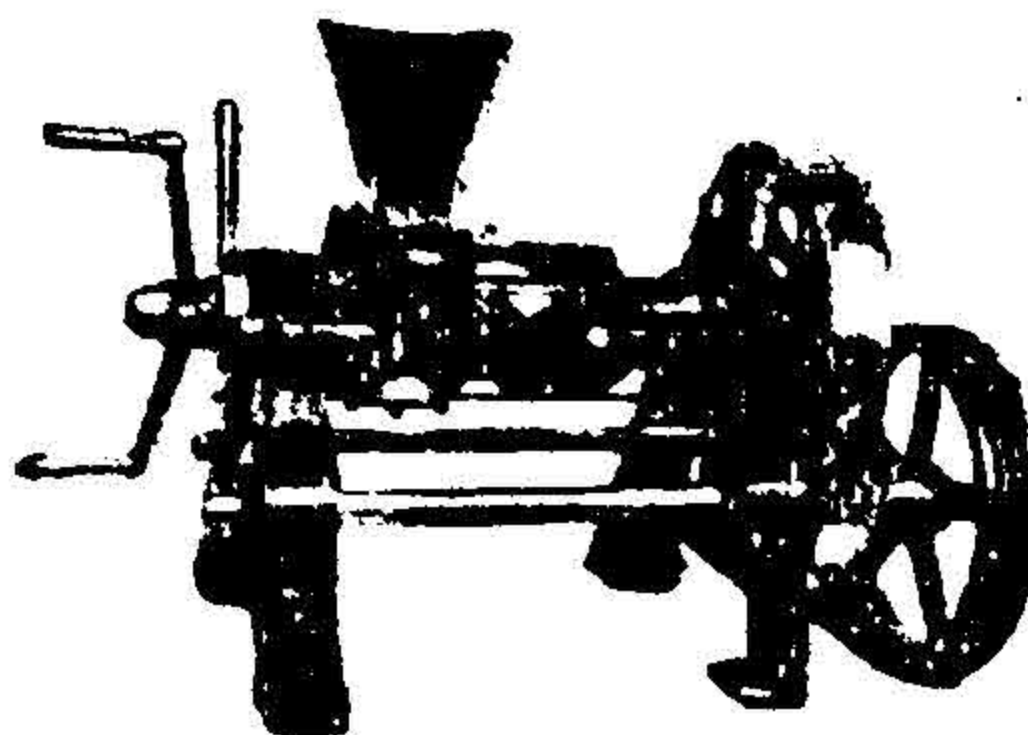
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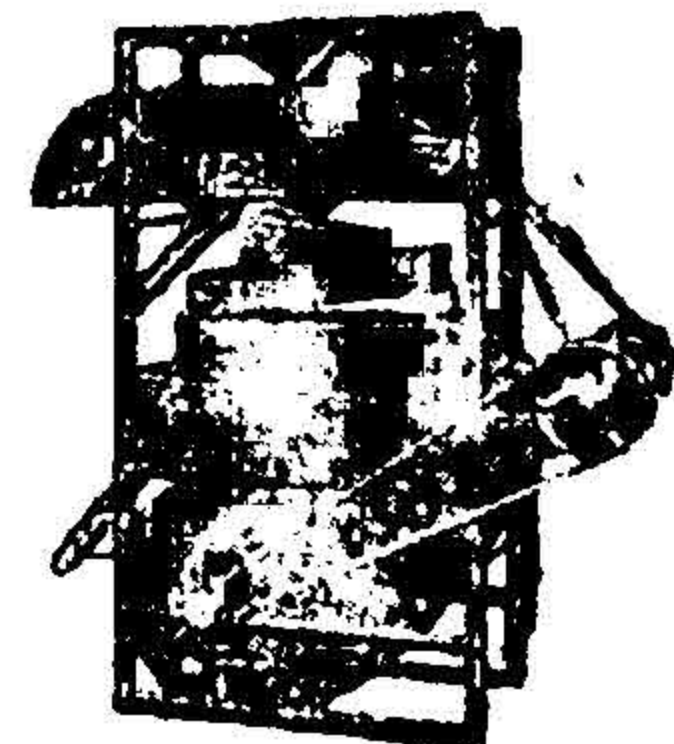


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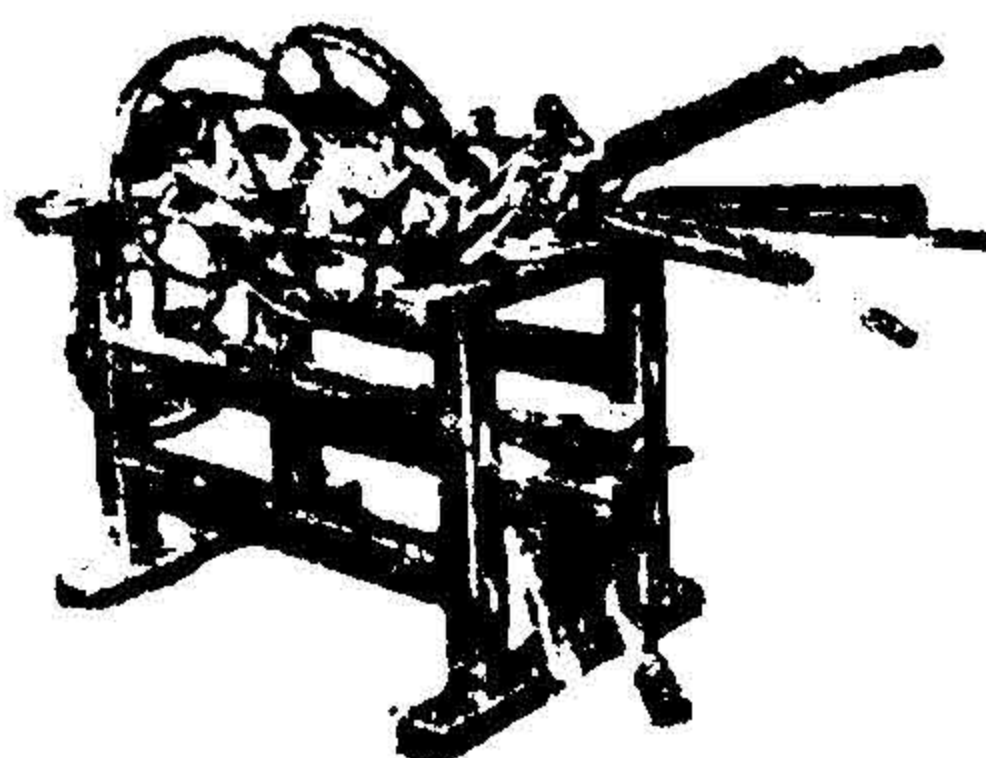
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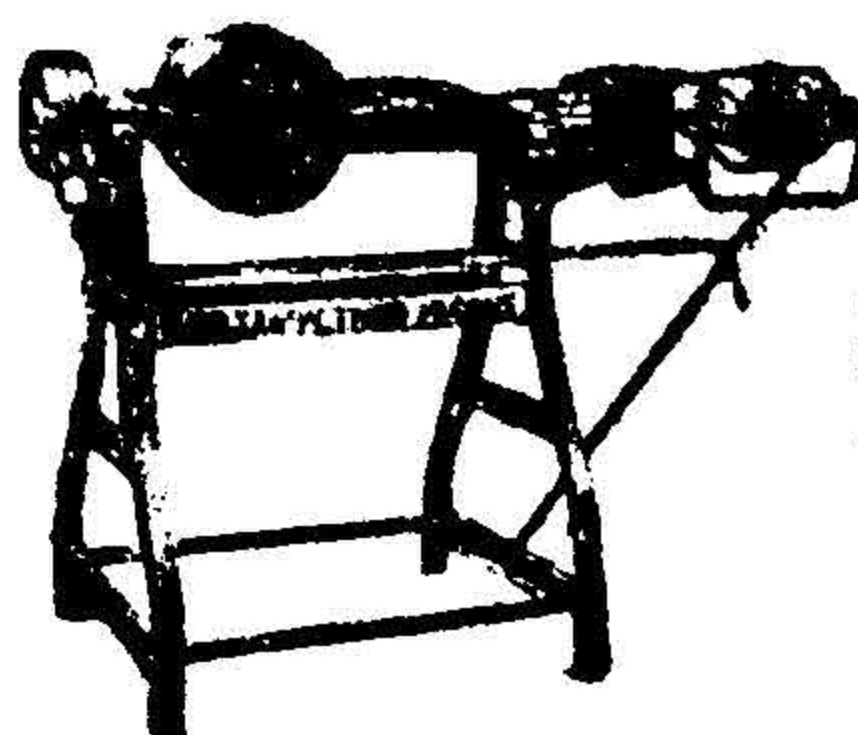
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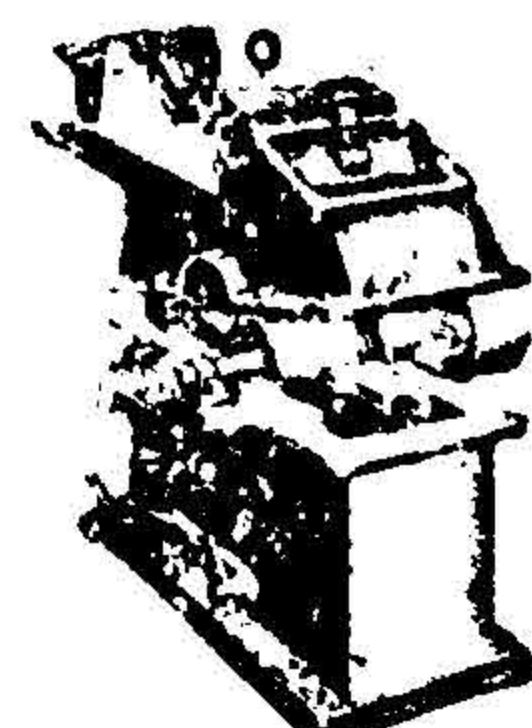
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Dalai Lama's Brother

Senchu Murano

"I was so often mistaken for a Japanese by Japanese passengers on board the liner from San Francisco. They spoke to me in Japanese, only to find me different."

Tak-tser Rimpoche, or we might say, Rev. Tak-tser, the eldest brother of Dalai Lama, smiled as he seated himself in a Japanese way at the table in a Japanese room.

The thirty-year-old lama arrived at the Port of Yokohama on October 5th, 1952, too late to attend the Second World Buddhist Conference, probably because of financial difficulties unable to get a plane. He had been in the United States for fifteen months.

His visit to America was motivated by a telegram dispatched from the Committee for Free Asia which he received while he was staying in India, where he managed to escape from Tibet, his native land, in 1950. There he consulted an Indian physician about his health, who advised him to undergo medical treatment in an American hospital, for the lama had been suffering from a lung disease for six years or so. The news

of his decision to visit America was received by the Committee for Free Asia, who promised him to pay the expenses necessary for his stay in the United States.

He has four brothers and two sisters, three brothers being also lamas. The second youngest brother, eighteen years old, is the Dalai Lama, the politico-religious ruler of Tibet. The official title of the Dalai

Lama is Gyal Wa Rimpoche, or Kyamgun-Dalai Lama Rimpoche, or Kyam-gun Tampche Khempa. The present Dalai Lama was nominated to the title when he was five years old and inaugurated to the throne in his seventeenth year. His proper name, Ten-zin Gyamtso, has never been used since his nomination. His family lived at Kumbun in the province

of Tso-nhom-po (Ching-hai) before they moved to Lhasa at the nomination of the Dalai Lama.

"You can tell it when you know how old the present Dalai Lama is," was the answer to the question as to when the last Dalai died. He was quite right, because the office of the Dalai Lama is succeeded by one who is the reincarnation of the de-



ceased Dalai. Only those who do not know the birthday of the present Dalai may make a mistake in ascertaining the year of the death of the late Dalai, because the conception of the present Dalai may have taken place one year before the year of his birth. According to the constitution of Tibet, the reincarnation of the deceased Dalai shall be searched for in districts lying in the direction already given by the late Dalai, or if not given, by oracle. Out of the boys in the districts, who are supposed to have been conceived forty-nine days after the death of the Dalai Lama, the cleverest one is chosen as his reincarnation and given special education to be qualified for the future ruler of the country. The duration of forty-nine days is believed to be necessary for a deceased person's soul to rest in peace, apparently suggested by the legend that the Buddha attained his enlightenment in seven weeks under the Bo-tree.

Rev. Tak-tser seemed quite comfortable in his western-style suit, but he said that he never wore layman clothes in his own country. The lamas in Tibet always wear robes, never drink or smoke. The only difference from the Bhikkhus in the South is that their robes are mostly of red colour.

According to his impression, the United States is a good country, but "very expensive." He stayed at the Hospital of George Washington University for six months and then at the University of California for eight

months. He was happy to say that he found a score of Americans who spoke Tibetan or Mongolian. In Japan also, he has found several talented linguists in Tokyo, Kyoto, and other cities, including Professor B. Aoki, Professor S. Hattori, and Dr. M. Nagao.

"I am not sure I shall be able to return to my country. I shall go to Calcutta as soon as I get the visa, and then I shall try anyway." The lama brooded. In his countenance was perceived anxiety about his family, who are supposed to be in his motherland already occupied by the forces of Red China.

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A SKETCH OF THE SECOND WORLD BUDDHIST CONFERENCE IN JAPAN

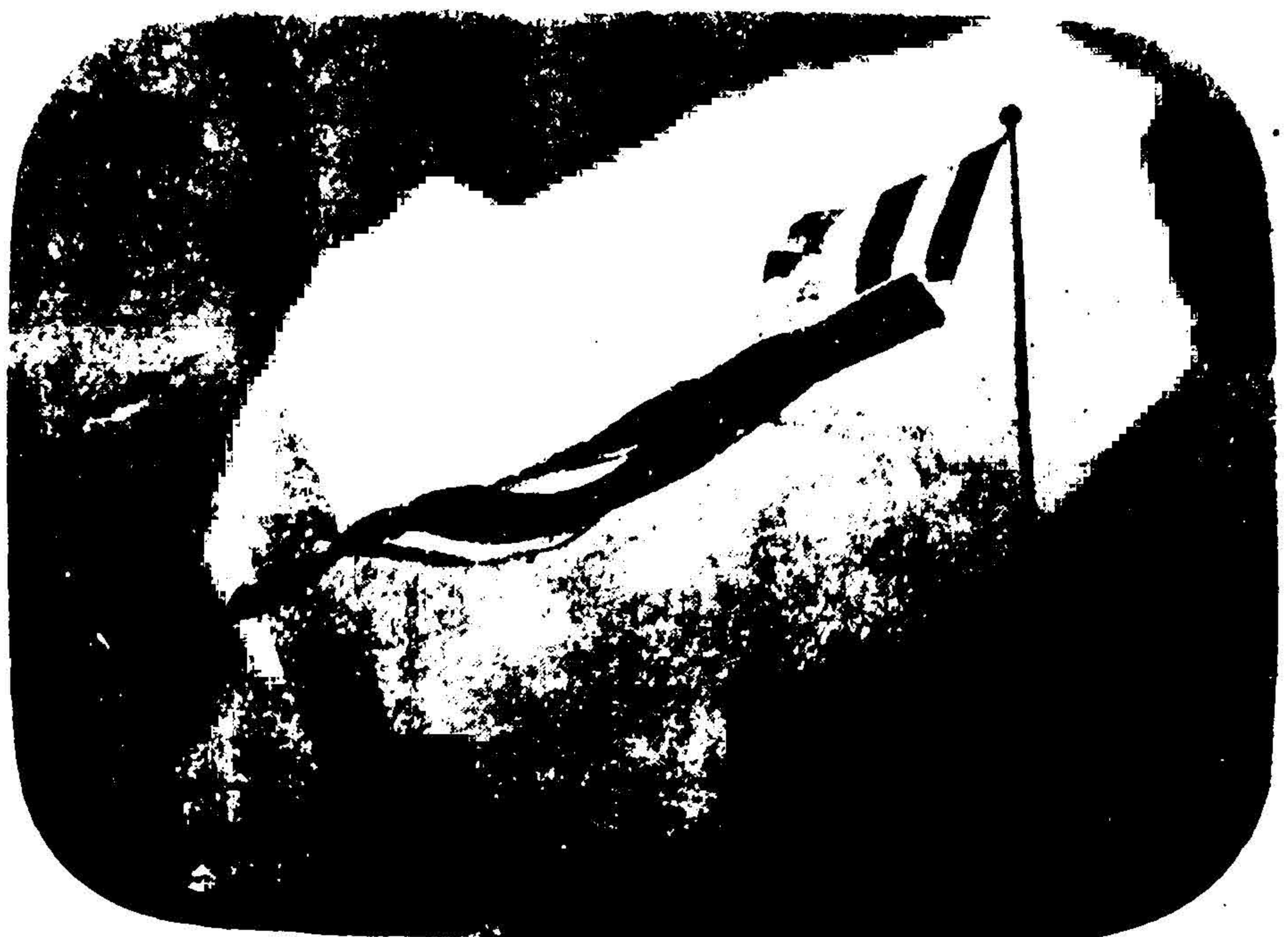
SPONSORS

In order to materialize the suggestion given at the first convention of the World Fellowship of Buddhists held at Colombo, Ceylon, in 1950, to the Japanese delegation, the Japan Buddhist Council under chairmanship of Rev. Makoto Nagai, D. Litt., unanimously decided to convene a meeting of Buddhists during a period of three weeks from September 25 to October 13 in 1952 and issued invitations to Buddhist associations in various countries of the world through the good offices of the WFB Headquarters in Ceylon. Afterwards, the Japan Buddhist Federation comprising all priests of the Buddhist sects in Japan agreed to co-sponsor the same Conference. Under the secular Constitution of Japan, all the necessary expenses for the management of this Conference had to be raised from among voluntary contributors. A greater number of Japanese Buddhist priests and lay-

men made donations willingly, thinking that nothing is more significant than to make the proposed convention successful in commemoration of the 14 hundredth anniversary of the introduction of Buddhism into Japan and the first year of regained independence. Donations were also dedicated from many sympathizers abroad, including four thousand rupees sent from Mr. Birla of India.

PARTICIPANTS

Of the more than two hundred foreigners who had accepted invitations, a hundred and fifty came to Japan across the sea to sit in conference with three hundred and ninety delegates



Buddhist Flag Streaming in the Air

gathered from many parts of Japan.

TOKYO CONFERENCE

(In the Temple of Honganji, Tsukiji, Tokyo, 25-30 September, 1952.)

THE FIRST DAY

(Opening Ceremony)

(September 25)

Part I

1. Opening Address.
2. Opening of the Shrine Doors while ancient Japanese music was being played.
3. Chorus of a Buddhist Song "Under the Sun" by Buddhist Schools' Students.
4. Presentation of Ambrosia to the Lord Buddha by Japanese Girls in Kimono.
5. Tisarana and Panchasila in Pali conducted by Rev. Keisho Abe, Chief of the Honganji Temple, Tsukiji.
6. Chorus of a Buddhist Song "Anjali" by Buddhist Schools' Students.

Part 2

1. Election of Presiding Officers.

Elected were Dr. G. P. Malalasekera (Ceylon), H. E. U Win, Minister of Religious Affairs (Burma), H. E. Sangar Nilkamhaeng, Thai Ambassador to Japan, Rev. Chitoku Morikawa (Japan), Dr. Nobufumi Ito (Japan), Dr. Seiichiro Ono (Japan), and Dr. Shoson Miyamoto (Japan), and Dr. Nobufumi Ito was assigned to act as head of the Presiding Officers.

2. Assumption of the Chair by Dr. Nobufumi Ito.

3. Nominated were Rev. Ko-

sho Otani, Chief Abbot of the Nishi Honganji Temple, and Rev. Kocho Otani, Chief Abbot of the Higashi Honganji Temple, to Honorary Presidents; Rev. Rosen Takashina, Chief Abbot of the Soto Zen Sect, to President; Rev. Genshu Nakayama, Chief Abbot of the Tendai Sect, Rev. Rinshin Shono, Chief Abbot of the Koyasan Shingon Sect, and Rev. Nichien Fukami, Chief Abbot of the Nichiren Sect, to Vice Presidents; and Rev. Benkyo Shiio, Chief Abbot of the Jodo Sect, to Director-General of the Tokyo Conference.

4. Welcoming Addresses by Rev. Rosen Takashina, Dr. Makoto Nagai, and Rev. Benkyo Shiio.

5. Congratulatory Addresses by H. I. H. Prince Mikasa, H. E. Murphy, U.S. Ambassador, H. E. Rauff, Indian Ambassador, H. E. Sir Esler Denning, British Ambassador, and several others.

THE SECOND DAY

(September 26)

(Plenary Session)

1. Tisarana and Panchasila.
2. Presentation of the Lord Buddha's Relic from Ceylon to the Japanese Buddhists.
3. Assumption of the Chair



Rev. Hout Tath (Cambodia) and Dr. G. P. Malalasekera.

by Dr. Nobufumi Ito.

4. Report by Rev. Gyozei Asakura, Secretary-General of the Second World Buddhist Conference.

5. Messages.

6. Introduction of Proposals.

7. Formation of Three Committees and the Designation of the Chairmen thereof.

The First Committee on Buddhist Thought and Doctrine to be presided over by Dr. G. P. Malalasekera and Dr. Shoson Miyamoto.

The Second Committee on Education and Propagation to be presided over by Mr. Boonchuey Somphongse, Thai Chief Delegate, and Rev. Chitoku Morikawa.

The Third Committee on Buddhism in Practice to be presided over by H. E. U Win, Burmese Minister of Religious Affairs, and Dr. Seiichiro Ono.

8. Presidential Speech by Dr. G. P. Malalasekera.

PUBLIC SPEECH MEETING

Held at the Kyoritsu Hall, Kanda, Tokyo, at 1:00 P.M. on September 26, 1952.

Speakers:

1. Sri K. C. Gupta, Vice-President of the Maha Bodhi Society of India.

2. H. E. U Win, Burmese Minister of Religious Affairs.

3. Mlle Suzanne Karpeles, Vice-President of Les Amis du Bouddhisme, Paris.

4. Dr. Kikuo Taira, Chief of the U. S. A. Delegation.

5. Professor B. L. Atreya, Benares Hindu University.

6. Dr. G. P. Malalasekera, President, WFB.

After the speech program, the English language version of the film "I was a Prisoner of War in Siberia" was projected on the screen by the courtesy of the Shu Taguchi Productions.

THE THIRD DAY

(September 27)

Committee Meetings were held in the morning.

In the afternoon, delegates were taken to do the sights of Tokyo City.

The Youth Council met as long as six hours to discuss a charter for a Federation of Buddhist Youth Associations extant in various regions in the world. Twenty-two foreign delegates sat at the conference table with forty-one Japanese delegates under chairmanship of Mr. Toshiro Tsutsumi. It was decided that a proposal for the establishment of this international organ be submitted to the forthcoming WFB conference in Burma in 1954.

THE FOURTH DAY

(September 28)

A grand service in memory of the victims in the late World War was observed at the Gokokuji Shingon Temple, Otowa, Tokyo by members of the Tokyo



Yellow-robed Monks

Buddhist Association.

Lady-delegates met in conference at the Moon Light Hall of the same temple, and passed the resolutions as to:-

1. Prohibition of manufacturing war-weapon toys.
2. Exchange of letters among Buddhist ladies in the world.
3. Organization of Buddhist Women's Associations in various countries into a federation.

THE FIFTH DAY

(September 29)

The First Committee was in session in the morning.

The Governor of Tokyo Metropolis received the delegates in the Japanese garden of the Happon.

THE SIXTH DAY

(September 30)
(Plenary Session)

1. Assumption of the Chair by H. E. U Win, Burmese Minister of Religious Affairs.

2. Messages.

3. Reports from the Committees, the Youth Council, and the Women Council.

4. Recess.

5. Passage of resolution recommended by the Committees, the Youth Council, and the Women Council.

6. Assumption of the Chair by Dr. Nobufumi Ito.

7. Urgent Motion for Establishment in Hiroshima of a Pagoda in which to enshrine the Lord Buddha's Relic presented from Ceylon. Rev. Konen Tsunemitsu explained the reasons for submission of the motion. Dr. G. P. Malalasekera took the rostrum in favor, and then this motion was unanimously passed.

8. Addresses by Mr. Tokutaro Kimura, Japanese Minister of Justice, and several others.

9. Closing address in Pali by Dr. Makoto Nagai, Chairman of the Japan Buddhist Council.



Delegates in Anjali

THE NATIONAL WELCOME RALLY, KORAKUEN STADIUM

Supported by the Tokyo Nichi-Nichi Press, the All Japan Buddhist Youth Federation sponsored a rally to welcome Buddhist delegates from abroad. A grand stand with a seating capacity of fifty thousand was packed with pious Buddhist laymen and lay-

women. After a number of the leaders of Buddhist organizations made welcoming addresses, Miss Sumi Hanayagi performed a pageant of the Japanese dance "Lions at Dawn" with her troupe of a hundred girls in gorgeous kimonos on the illuminated field.

LOCAL MEETINGS

During the period from Oc-



Reception in Japanese Garden

tober 1 to October 5 delegates were divided into several groups to attend their respectively assigned local meetings.

The **Kanagawa** Group visited the Sojiji Zen Sect Temple at Tsurumi in Yokohama, and, after making a pilgrimage to holy places in Kamakura, put up at Sammaiso Hotel in Hakone Spa.

The **Shimizu** Group observed a grand service in the Shimizu City Hall for vowing to establish world peace. Guided by the City Mayor, the President of the Suzuyo Industrial Corporation, and leading members of the Buddhist Association, delegates went to see the piers of this seaport with the background of Mt. Fuji.

The **Numazu** Group was received by the Mayor of Numazu City, the President of the Chamber of Commerce and Industry, and took part in a service in memory of war victims.

The **Nagoya** Group was welcomed by several thousand priests and laymen at Nagoya Station. On the following morning of their arrival, delegates paid homage to the Lord Bud-

dha's relic enshrined in the Temple of Kakuozan, and then attended a grand rally at the Kanayama Sports Center where more than thirty thousand people gathered.

The **Ishikawa** Group was received at Kanazawa Station by about eight hundred children of Buddhist kindergartens, and then attended an inaugural meeting of the Ishikawa Prefecture Buddhist Youth Federation. At the Temple of Eihei-ji, Fukui Prefecture, delegates got up at 3:00 A.M. to see a morning service of zazen, or seated meditation.

The **Nyuzen** group was entertained with western-style dances and Japanese folk-dances after sitting in conference with the local representatives.

The **Minobu** group took a rest at Tokiwa Hotel in Yumura Spa near Kofu Station, Yamanashi Prefecture. At Minobu, they paid homage to the mausoleum of the founder of the Nichiren Sect.



At Recess

The **Nagano** group visited the Temple of Zenkoji in Nagano City. At the local conference

they passed a resolution for prohibition of the use of atom weapons.

The Tohoku group visited **Sendai, Fukushima, Yamagata** and **Shiogama** in the north-eastern part of Japan. Other districts, such as **Zushi, Noda, Hitachi, Nikko, and Saitama**, were visited by some of the delegates after the conference was over.

CLOSING CEREMONY

On October 5 all the delegates met again in Kyoto, which was the seat of the Imperial Palace from 794 to 1868. After the passage of a declaration concerning the establishment of world peace, a closing ceremony of the Second World Buddhist Conference was held at the Temple of Higashi Honganji.

FROM KYOTO TO HIROSHIMA

Delegates were taken to **Hieizan, Koyasan, Nara** and **Osaka** to visit the places noted for their Buddhist architecture, sculptures, and paintings. They were deeply impressed by the religious atmosphere in these historic sites.

HIROSHIMA CONFERENCE

On October 11, Dr. G. P. Malalasekera and a hundred and twenty other delegates from various foreign countries arrived at Hiroshima, the site where the first atomic bombs were dropped. At the conference held on the following day, Professor Aomori of Hiroshima University stressed

the necessity of uniting all the strength of Buddhists in the world, and Dr. G. P. Malalasekera earnestly advocated carrying out a movement to set up world peace on the basis of the Buddhist principle.

A motion to organize an association for construction of a pagoda in which to enshrine the Lord Buddha's relic presented from Ceylon was unanimously passed.

After the conference, delegates went to see how atomic bombs destroyed the city.

KOBE

On the way from Hiroshima to Tokyo, delegates alighted from the train at Kobe, one of the major ports in Japan, and were received by members of the Buddhist Association. They attended a garden party in the Maiko Villa, where they enjoyed a commanding view of the Seto Inland Sea.

ACTIVITIES AFTER THE CONFERENCE

Worthy of mention are three activities. The first is compila-



Reception in Japanese Garden

tion of the Report on the Conference both in Japanese and English scheduled to be published by the end of April 1953.

The second is formation of a Buddhist Cultural Interchange Committee entrusted with the tasks of (1) handling affairs pertaining to the interchange of students and scholars among Buddhist nations, and planning matters as to pilgrimages to holy places related to the Lord Buddha, His Disciples, and others.

The last, but not the least, activity concerns establishing a permanent Japan Center of the World Fellowship of Buddhists, for which a sponsors' meeting was convened in Tokyo on December 6, 1952.—
(Zonjo Ishikawa)



Atom-bombed Hiroshima

Resolutions

1. Establishment of World Peace on the Basis of Buddhist Principles

The Great Sage Sakyamuni became Buddha in attaining Nibbana through the practice of the Middle Way and by grasping the truth of universe and of life, and propagated this as saddhamma. The Buddha-emanipated taught us, abiding in non-ego and without attachment even to his freedom, that the reality of human life can be understood

only by cooperation with one another, and that the phenomena of universe originate from the principle of interdependence of causes and conditions. The non-duality of self and other, and the oneness of all phenomena have for their ultimate foundation Nibbana. The quietude of Nibbana realized by the Buddha constitutes the basis of the Buddhist-peace.

The efforts towards freedom and freedom itself are involved into Nibbana-peace and have for

their aim Nibbana-peace. Real freedom exists only when freedom is achieved in peace. Peace and social harmony are to be realized by the cultural efforts of free individuals.

The enlightenment of the Buddha is boundless freedom; the Tathagata is truth embodied, and is All-Compassionate. Harmony realized in the realm of freedom by way of compassion and prajna-intuition constitutes the real peace as advocated by the Buddha. We Buddhists strive to lead a life of thanks for grace in taking refuge in the Supreme-Enlightened One who revealed to us the Great way of universal enlightenment and in having and holding faith in the salvation-power of the Tathagata who made his appearance for the sake of world peace and the welfare of humanity.

We deeply regret that the world is actually filled with rivalry and antagonism. We held our Conference first in Ceylon and now here in Japan in order to scrutinize our own mind and also to give warning to the World about the present serious situation. We earnestly vow to establish an eternal peace by realizing universal brotherhood, giving due respect to the freedom and independence of all nations and in promoting mutual help among men. We are desirous of giving all men and women their right places in life. Based on the doctrine of the oneness of mind and material, we must rectify the evils resulting from scientific civilization, and em-

phasize the importance of spiritual culture. Basing our life on the equality of human beings, we should abolish prejudice and discriminating treatment because of race, nation, class, sex, or age.

Men, by becoming a slave to ignorance, greed and ego-centricity, commit grave sins. Self-superiority constitutes the nucleus of all discriminations and also of the exclusion of others, and, consequently leads to antagonism, violence and war. On the contrary, the principle of the Middle Way based on Nibbana works in favour of the abandonment of prejudice and antagonism, leads men to justice, and creates the spirit of equality of friend and foe, so as to allow peace to permeate deep into the souls of men.

Extended to north and south and propagated to east and west, Buddhism has had its proper development in accordance with environment, and has survived until today surmounting all obstacles, in order to show to mankind its true merits as a world religion.

We Buddhists have assembled here, without hindrance of sects or of nationality, in an earnest desire to establish peace for eternity and for the universe by taking refuge in the Three Ratna, and have resolved to strive to realize the Buddha's peaceful realm without resorting to warfare, but by propagating the wisdom and compassion of the Lord Buddha.

II. Designation of Vow to Establish Peace Day

Concerning the designation of a Peace Prayer Day, it is agreed to amend the denomination and to adopt the name "Vow to Establish Peace Day." As for the deciding of the actual day, the Chairman shall appoint a sub-committee specially for that purpose.

III. Mutual Understanding between Southern and Northern Buddhism

Every effort shall be made to deepen the mutual understanding between Southern and Northern Buddhism.

IV. Amity between Hinduism and Theosophy on the one hand and Buddhism on the other

Concerning the amity between Hinduism and Theosophy on the one hand and Buddhism on the other, the Committee is in favour of promoting it, but demands that Hinduists and Theosophists should appreciate the value of Buddhism as a world religion.

V. Popularization of the Buddhist Era

A Committee of experts from various countries shall be formed to study the question of a Buddhist Era, so that the result may be reported to the next Conference.

VI. Establishment of a World Buddhist Institute

The Second World Buddhist Conference empowers the President of the World Fellowship of Buddhists and the Director-

General of the Executive Board thereof to form a committee, consisting of such a number as the said officials deem appropriate, having the task to study ways and means to implement the proposal concerning the establishment of a World Buddhist Institute, and to report on the results of that study to the Third World Buddhist Conference to be held in 1954.

VII. Establishment of More Buddhist Schools

The Second World Buddhist Conference urges all delegates from various countries to exert themselves to the utmost to promote Buddhist education through such means as accelerate the establishment of more Buddhist schools, of more Buddhist courses in universities, and of Buddhist translation bureaus, and to compile Buddhist textbooks for Sunday Schools and home life, etc.

VIII. Compilation of Holy Scriptures

The Second World Buddhist Conference entrusts the Headquarters of the World Fellowship of Buddhists with the task of studying the proposal concerning the compilation of Holy Scriptures to be chanted uniformly by Buddhists of all countries, and of submitting appropriate proposals to the Third World Buddhist Conference.

IX. Compilation of Universal Common Book of Sacred Buddhist Songs

The Second World Buddhist Conference requests the Headquarters of the World Fellow-

ship of Buddhists to make a compilation of a universal common Book of Buddhist Sacred Songs as one of the enterprises to be undertaken in commemoration of the 2,500th anniversary of Maha Parinirvana of the Buddha Sakyamuni.

X. Prompt Cessation of Hostilities in Korea and Relief of War-Sufferers in the Same District

We request the Governments of the various countries concerned to cease warfare in Korea quickly and recommend that the Buddhist Associations of each country do their best to help the sufferers of warfare in both northern and southern Korea.

XI. Strengthening of WFB Centers

We deem it necessary that the WFB Centers in various regions be strengthened, and that a special committee of the WFB Headquarters carefully study the ways and means thereof.

XII. Cooperation among Buddhists

As we consider it very important that the Buddhists of all countries cooperate more closely, we suggest the following measures:- We wish

1. To encourage enterprises by Buddhists or based on the Buddhist spirit in various countries, and to exchange information about their respective activities;

2. To facilitate the travelling

of Buddhists by issuing letters of introduction from the WFB centers in various regions;

3. To support the movement of the Maha Bodhi Society of India;

4. To promote the establishment of common rituals;

5. To exchange information on Buddhist activities;

6. To exchange and assist periodical publications;

7. To cooperate in Buddhist relief work;

8. To organize a universal league of Buddhist women and of Buddhist youths;

9. To form Buddhist penman organizations in various regions;

10. To exchange scholars between Buddhist countries;

11. To promote cultural exchange; and

12. To make materials needed for the study of Buddhism more accessible to scholars.

XIII. Compilation of a Popular Magazine

It is desirable that a popular magazine in the English language be published by the WFB headquarters and circulated among Buddhists in the world, and further that the translation thereof be made, if necessary, by the WFB regional centers concerned.

XIV. Release of War-Convicts, etc.

We request the governments of the various countries concerned that the following items be realized in the spirit of tolerance:-

1. Release of war-convicts;

2. Clemency towards convicts under sentence of death;

3. Repatriation to Japan of the convicts serving their sentences abroad.

4. Care for ashes of the war dead.

5. Return to Japan of internees.

6. Exchange of information on unrepatriated per-

tion on unrepatriated per-



Lady-delegates in Kimonos

XV. Protest against Persecution of Religion

There should be no persecutions and oppressions on account of any religious or ideological grounds; we protest against such persecution or oppression wherever it occurs.

XVI. Prevention of Cruelty to Animals

The love and mercy of Buddha extends to all living beings, and Buddhists must actively cooperate in the movement for preventing cruelty to animals.

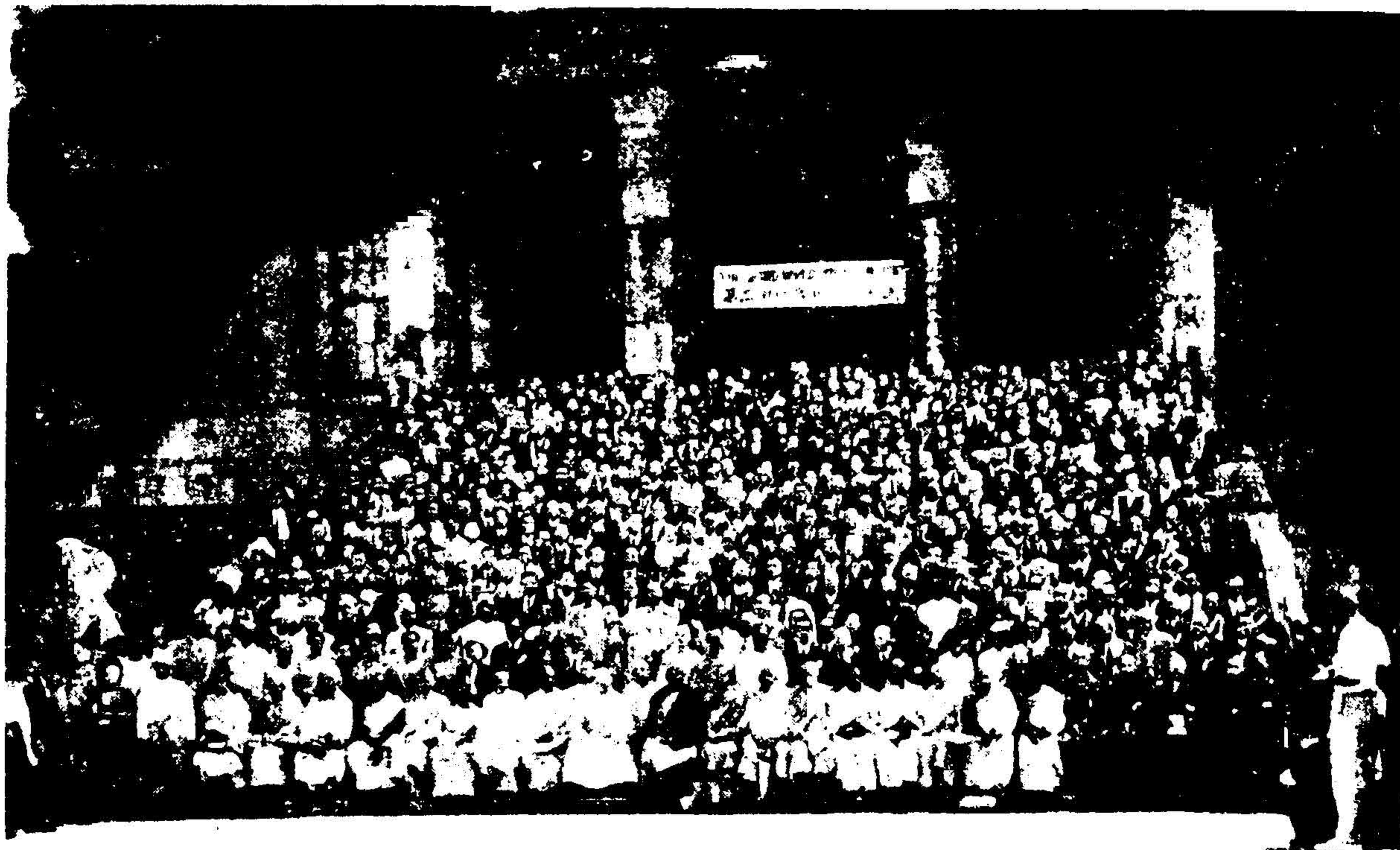
A BIRD AND A SNAKE

At one time there lived in the Himalayas a bird with one body and two heads. Once one of the heads noticed the other head eating some sweet fruit and felt jealous and said to itself:—"I will eat poison fruit." So it ate poison and the bird died.

At one time the tail and the head of a snake quarreled as to which should be the front. The tail said to the head:—"You are always taking the lead; it is not fair, you ought to let me lead sometimes." The head answered:—"It is the law of our nature that I should be the head; I can not change places with you." But the quarrel went on and one day the tail fastened itself to a root and thus prevented the head from proceeding. When the head became tired with the struggle the tail had its own way, with the result that the snake fell into a pit of fire and perished.

In the world of nature there always exists an appropriate order and everything has its own function. If this order is disturbed, the functioning is interrupted and the organism suffers.— (From The Teaching of Buddha)

DELEGATES



AUSTRIA

Dr. Helmut Klar, Buddhist Society of Vienna.

BRAZIL

Mr. and Mrs. Noboru Tsujimoto, Buddhist Association of Brazil.

BURMA

H. E. U Win, Minister of Religious Affairs.

Mr. U Ba Than, Young Men's Buddhist Association, Rangoon.

Mr. U Tha Win, WFB, Burma.

Mr. U Ba Thein.

Mr. U Thaw.

Miss Daw Nwe Nwe Yi.

CAMBODIA

Rev. Preah Bodhivamsa Hout Tath.

Rev. Thay Sok.

Mr. Clement Pann, Ministry of Foreign Affairs.

Mr. Be Yean.

CEYLON

Ven. Paliannoruwe Wimalacharma

Thero.

Ven. Walagedera Samaloka Tissa Thero.

Ven. Pitakotte Somananda Thero.

Ven. Mirisse Gunasiri Thero.

Ven. Kosgoda Dhammavamsa Thero.

Ven. Wellawatte Annanda Thero.

Ven. Thalgala Chandavamsa Thero.

Mr. Raja Hewavitarne, Maha Bodhi Society, Ceylon.

Dr. W. H. W. Perrera.

Dr. and Mrs. H. C. P. Gunawardena.

Dr. A. Simon Silva.

Mr. D. H. Jayawickreme.

Mr. A. B. Collin Soysa.

Mr. S. P. Wijayatilake.

Mrs. B. S. Jayawardene.

Mrs. N. S. C. Perrera.

Mr. K. T. Wimalasekera.

Mrs. G. P. Malalasekera

Mrs. D. T. R. Gunawardene.

Dr. W. L. Vittrana.

Mrs. W. L. Vittrana.

Mr. A. G. Piyadasa.

Mr. H. Don David.

Mr. T. Charles de Silva.

Mr. D. J. Kodituwakku.
 Mrs. T. V. R. Pathirana.
 Mr. W. S. de Zoysa.
 Mr. J. C. Weerasekera.
 Miss Florence Fernando.
 Miss Sujata Fernando.

CHINA

Ven. Futokato Chang Chia, Buddhist Association of China.
 Rev. In Shun.
 Rev. Shaku En Myo.
 Rev. Wu Pao Chu.
 Rev. Cho Shu Ko.
 Prof. Lee Tien Chun.
 Mr. Lee Tze Kwan.
 Mr. Chao Hung Ti.
 Mr. Chen Chin Hsuan.
 Mr. Chui Shin Chai.

FRANCE

Mlle. Suzanne Karpeles, Les Amis du Bouddhisme, Paris.

HAWAII

Mr. Ralph C. Honda, Hawaii Federation of Young Buddhist Associations.

HONGKONG

Mr. K. S. Fung, WFB, Hongkong.
 Mr. Wei Tat.
 Mr. S. L. Yen.
 Miss Tsan Bik Shan.
 Miss Lee Po Lun.

INDIA

Rev. Jinaratan Bhikshu Pandit, Buddhist Association of Assam.
 Rev. Nanda Bangsha Bhikku, do.
 Rev. M. Dharmeshwar.
 Rev. M. Sumedha.
 Rev. Jagadish Kashapa, Maha Bodhi Society, India.
 Rev. Ananda Kausalyayan, do.
 Sri K. C. Gupta, do.
 Sri P. N. Rajabhoj, M. P.
 Sri S. T. Gogoi, All Assam Buddhist Association.
 Prof. B. L. Atreya, Benares Hindu University.
 Prof. A. Barua, Calcutta University.

KOREA

Rev. Lee Chong-wook, Central Buddhist Administration, Pusan.
 Rev. Chang Yong-suh, do.
 Rev. Li Ei Hyo.
 Rev. Shaku Ho Zan.

LAOS

Rev. Phra Maha Bouakeo.
 Mr. Ph. Phouvong, Director, Religious Affairs Bureau.
 Mr. David Edwin Peterson, U. S. Vice-Consul, Laos.

NEPAL

Rev. Bhikku Amritananda, Dharmodaya Sabha.
 Rev. Buddha Sagar, do.
 Mr. Keshar Lal.
 Mr. Tri Ratnalal.

OKINAWA

Rev. Yuishin Tawara, Okinawa Buddhist Association.

PENANG

Rev. Bhikku M. Pannasiri Thero, Mahindarama Temple.
 Rev. Siak Tham Meng, Beow Hlang Lim.
 Rev. Yogi Sri Shuddhananda.
 Rev. Swami Satyananda.
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 Mr. Khoo Soo Ghee.
 Mr. Ooi Seong Phoe.
 Mrs. C. H. Yeang.
 Madam Choong Siew Gaik.
 Mr. Khaw Joo Chia.
 Mr. Lim Teng Kwang.
 Mr. and Mrs. Koay Teik Swee.
 Mr. Cheah Keng Hoon.
 Mr. Tan Kiar Lew.
 Mrs. Khoo Choo Poon.
 Madam Lok Toot Gnoh.

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Rev. Sul Kim, Seng Guan Temple, Manila.
 Dr. Soo Hsing San.

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 Mr. Khoo Leong Hun.
 Mr. Kwee Choen Liam.
 Mr. J. U. Jayapala.

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 H. E. Sangar Nilkamhaeng, Thai Ambassador to Japan.
 Mr. Jaj. Javangkul.
 Mr. Aiern Sangkhavasi.

Mrs. Nandaka Suprabhatananda.
Mr. Chai Ruangsilp.

TIBET

Rev. Tak-tser Rimpoche.

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Mr. J. Brinkley, Buddhist Society,
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Mr. L. Bush, do.

U.S.A.

Rev. Daito Suzuki, Los Angeles
Federation of Buddhist Associa-
tions.
Rev. Leslie Lowe.
Dr. and Mrs. Kikuo Taira, Buddhist
Churches of America.
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Mr. Tsutomu Iwamoto.
Mr. Daitetsu Unno.
Mr. and Mrs. Yuhei Oshima.
Mr. Manabu Fukuda.
Mr. Arthur Akio Takemoto.
Mr. Kiyoshi Yamashita.
Mr. and Mrs. Mitsuzo Ueda.
Mrs. Shinobu Matsuura.
Miss Masae Masuyama.
Miss Mariko Iwamoto.
Mr. Tadashi Kakimoto.

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Rev. To Lien, WFB, Hanoi.
Rev. Bhikkhu Tri Quang.
Rev. Bhikkhu Quang Minh.
Rev. Le Phung Xuan.
Mr. Vien Quan.
Mrs. Nguen Hun Pha.
Mr. Vu Van Thu.
Mr. M. Hoang Xuan Yen.

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Mr. B. H. William, Treasurer.
Mr. H. L. Caldera, Secretary.
Mr. Oliver Fernando, Secretary.
Prof. Nguen Than Thai, Typing Se-
cretary.

JAPAN

Rev. Kocho Otani, Chief Abbot,
Higashi Honganji Temple.
Rev. Kosho Otani, Chief Abbot,
Nishi Honganji Temple.
Rev. Rosen Takashina, Chief Ab-
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Rev. Genshu Nakayama, Chief Ab-

bot, Tendai Sect.

Rev. Rinshin Shono, Chief Abbot,
Koyasan Shingon Sect.
Rev. Nichien Fukami, Chief Ab-
bot, Nichiren Sect.
Rev. Benkyo Shio, Chief Abbot,
Jodo Sect.
Rev. Makoto Nagai, Chairman,
Buddhist Council.
Rev. Gyozei Asakura, ex-President,
Kyoto Women's University.
Rev. Chitoku Morikawa, President,
Ryukoku University.
Rev. Shoson Miyamoto, Professor,
Tokyo University.
Rev. Taio Sasaki, Chief Administra-
tor, Soto Zen Sect.
Rev. Senrin Masuda, Chief Ad-
ministrator, Nichiren Sect.
Rev. Aiho Suehiro, Chief Adminis-
trator, Higashi Honganji Temple.
Rev. Tokunin Fujioto, Chief Ad-
ministrator, Nishi Honganji Tem-
ple.
Rev. Ryuden Abe, Chief Administra-
tor, Chisan Shingon Sect.
Rev. Hakuryo Oku, Chief Adminis-
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Rev. Keishin Nagaoka, President,
Tokyo Buddhist Association.
Rev. Keisho Abe, Chief, Tsukiji
Honganji Temple.
Rev. Sen Shigenaga, Chief, Asa-
kusa Honganji Temple.
Rev. Sogen Asahina, Chief Abbot,
Engakuji Temple.
Rev. Ental Tomomatsu, Kanda-de-
ra Temple.
Rev. Riri Nakayama, President,
Buddha Worship Association.
Rev. Konen Tsunemitsu, Chief Edi-
tor, Buddhist Times.
Rev. Reimon Yuki, Professor, To-
kyo University.
Rev. Koun Okuda, Chief Editor,
Kyogaku Shimbun.
Rev. Shinyu Iwano, Hompa Jodo
Sect.
Rev. Honyu Hamada, Professor,
Rissho University.
Rev. Ensho Kanakura, Professor,
Tohoku University.
Rev. Yoshio Otani, Principal, Ouka
High School.
Rev. Takudo Kuruma, ex-Member,
House of Councillors.
Rev. Shobun Kubota, Professor,

Rissho University.
 Rev. Reiho Masunaga, Professor,
 Komazawa University.
 Rev. Tokumei Matsumoto, ex-Pro-
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 Rev. Shinichi Mihara, Mainichi
 Press.
 Rev. Seishi Mani, Japan Radio Cor-
 poration.
 Rev. Shundo Tachibana, Professor,
 Komazawa University.
 Rev. Chikai Sakato, Professor, Tai-
 sho University.
 Dr. Seiichiro Ono, Lawyer.
 Dr. Nobufumi Ito, ex-Ambassador
 of Japan.
 Mr. Yataro Hiranuma, President,
 Saitama Bank.
 Mr. Kokichi Namekata, President,
 Asahi Life Insurance Company.
 Mr. Hideichi Noyori, Chief Editor,
 World Buddhism.
 Mr. Hisashi Tamura, Mainichi

Press.
 Dr. Baiyu Watanabe, Ministry of
 Education.
 Dr. Yoichi Yamamoto, Professor,
 Nihon University.
 Dr. Toshiro Tsutsumi, Professor,
 Tokyo Dental College.
 Mr. Taichi Nakayama, President,
 Nakayama Culture Research In-
 stitute.
 Rev. Bunno Baba, Western Bud-
 dhist Order.
 Rev. Hakuyu Shintaku, Head,
 Bukkyo Kyudo Kaikan.
 Mr. Kosetsu Nohsu, Painter.
 Mrs. Sugi Yamamoto, M. D.
 Mrs. Harue Sakamoto, Professor,
 Nihon Women's University.
 Mrs. Teruko Funaguchi.
 Mrs. Hisa Yoneyama.
 Rev. Chiko Kajiyama (Nun).
 Rev. Kendo Kojima (Nun).
 Mrs. Tomiko Hiranuma, and others.

HOW TO BE HAPPY

Kyaw-Hla

There once was a Bhikku
 Who lived in the wood,
 And the way to be happy
 He well understood.

Now, I wanted to know—
 The true Secret of bliss,
 So I sought the old Bhikku
 And I said to him this:

“Oh, please, Holy Bhikku,
 I’ve something to say,
 I wish to be happy,
 Pray show me the way.”

The Bhikku smiled,
 And his saintly old face
 Seemed beaming all over
 With Tathagata’s holy grace.

And he said: “To be happy
 Is a gift from above,
 To those alone given
 Whose hearts are all love.

You must love the Good Dhamma,
 And do all that you can
 To show you wish well
 To each dear fellow-man;

You must think less of self,
 And of others think more
 Then will joy and delight
 Soon enter your door.”

(Mr. Kyaw-Hla is Honorary Secre-
 tary to the Society for Promoting
 Buddhist Knowledge, Mandalay,
 Burma.)

Lumbini under Reconstruction

—LET US MAKE DONATIONS—

There are four places which all Buddhists want to visit with veneration and awe. They are the Lord Buddha's birthplace at Lumbini; Budh Gaya where he attained supreme enlightenment; the Deer Park in Isipatana near Benares where He delivered His first discourse; and Kusinara where He peacefully passed away.

Lumbini, whose modern name is Rammin Dei, is in Nepal, and the other three places are in India. In 1895 the site of the Lumbini Gardens was identified by Dr. Fuhrer with the discovery of an inscribed pillar put up by King Asoka. Since then many pious Buddhists have visited this place to pay their homage.

But it is only recently that the trusteeship of the sacred place has been handed over by the Government of Nepal to the Dharmodaya Sabha, the only association of Nepalese Buddhists under royal patronage.

In order to take proper care of the sacred Lumbini and to provide facilities for pilgrims from various countries, the Dharmodaya Sabha has drawn up for immediate execution a program to construct the following establishments:

1. a monastery with a shrine-

room, together with provision for the accommodation of the resident monks;

2. a good, modern rest-house for the benefit of pilgrims;

3. a motor road from the Indo-Nepalese border to the sacred site; and

4. a modern Buddhist school, and a dispensary.

The Venerable Bhikkhu Amritananda, Honorary Secretary to the Dharmodaya Sabha and a member of the Committee to look after the Lumbini Gardens, came to the new office of the Young East after the late World Buddhist Conference in Japan which he had taken part in as the chief delegate from Nepal, and showed us the sketch plan for revival and improvements of the sacred site. A sum of at least Rs. 1,000,000 is required. Although the Government of Nepal has contributed Rs. 10,000 toward the road construction fund, all Buddhists in the world are requested to support the plan and kindly send donations to

Sri Maniharsha Jyoti Upasak,
Hon'y Treasurer, Dharmodaya
Sabha,

4, Ramjidas Jetia Jane,
Calcutta — 7, India.

Rev. Join Saeki Died

Rev. Join Saeki, Chief Abbot of the Horyuji Temple at Nara, died of illness on Nov. 23, 1952, at the age of 85. He was noted for his learning in Vijnaptimatra, or Buddhist idealism. His speech delivered before the delegates to the Second World Buddhist Conference was reported as the last one in his life.





NEWS FROM ABROAD

Burma Prepares for the Third Conference

According to the announcement of the Government of the Union of Burma, the Third World Buddhist Conference will be held in Burma under governmental patronage for a period starting from the full moon day of May in 1954, when "the Sixth Great Council" will observe its inaugural meeting, in which the delegates will have an opportunity to participate. The Sixth Council is the Council in which the learned monks and lay scholars of Burma, Ceylon, Siam, Cambodia, India, Pakistan, Nepal and other countries will collaborate in re-examining, re-editing, and translating the Pali Texts into several languages. The Council will last for exactly two years. The Government has already decided to devote ten million rupees for this enterprise.

It is explained that the Council will be the sixth, because the Buddhist World had hitherto witnessed five Great Councils. The first was held soon after the demise of the Buddha with the support of King Ajatasattu. The second was met at Vesali in 443 B.C., with the support of King Kalasoka, the third at Pataliputta in 308 B.C., with the support of Emperor Asoka. The fourth was convoked in Ceylon sometime between 29-13 B.C., when the Texts were committed to writing for the first time, and the fifth was held when the Texts were recorded on 729 marble slabs at Mandalay in 1871 with the support of King Mindon.

International Buddhist Cultural Conference

An International Buddhist Cultural Conference was held on the

29th November, 1952, at Sanchi, Bhopal, under the chairmanship of Dr. S. Radhakrishnan, Vice-President of India. The function was followed by the Diamond Jubilee Celebration of the Maha Bodhi Society of India.

The Conference also served as a prelude to the opening ceremony of the Sanchi Vihara, which was performed on the next day by Sri Jawaharlal Nehru, the Prime Minister of India. The Buddhist Temple there has been recently completed and the sacred relics of Lord Buddha's two chief disciples, Sariputta and Moggallana Arahans, were installed therein immediately after the opening ceremony.

Sacred Relics Received at Phnom-Penh

The relics of the two greatest disciples of the Buddha, Sariputta and Moggallana, were ceremoniously received from India at Phnom-Penh on the 17th of October, 1952. The Minister of Culture of Cambodia officiated at the celebration, in which crowds of Theravadin Bhikkhus, Mahayanist monks, and faithful lay devotees participated.

Buddhists in Indonesia

The Temple Klem Tek Ie, which is one of the largest and most visited in Indonesia, observed the Wesak celebrations, when some seven to eight hundred people, including Chinese, Dutch, Indians, Ceylonese, Burmese, Siamese, Americans, and Indonesians packed its compound. The Ambassador of India, Muangthal, the Counsellor and Charge d'Affaires of Burma, the Consul-General of Ceylon and the Indonesian Religious Delegates made speeches on this occasion.

BOOK REVIEW

The Last Word

Parinirvana Sutra translated from the Chinese text by Rev. Philipp Karl, Eidmann, and published and distributed free of charge by Mr. Koyata Yamamoto, 3-chome, Fushimi-machi, Higashi-ku, Osaka.

Buddhist Sermons on Christian Texts, by R. H. Blyth.

93 pages, published by Kokudoshu, 37, Takada-Toyokawacho, Bunkyo-ku, Tokyo, 1952; 160 yen. A Zen-Buddhist, transcendental interpretation of 90 passages of the Old and New Testaments, with an appendix of parallel passages from the Christian mystics and Zen writings.

Buddhism, by Christmas Humphreys.

A Pelican book, 256 pp., with 16 illustrations and a glossary. Available at the Buddhist Society, 16 Gordon Square, London, W. C. 1. Paper cover 2/6, postage 2d. It covers the whole field of Buddhism in 75,000 words.

Prince Shotoku, the Sage Statesman, and His Mahasattva Ideal, by Masaharu Anesaki.

150 pp., published by the Boonjudo Publishing House, Tokyo, 1948. 250 yen.

It accounts for the words and deeds of Shotoku Taishi, or Prince Shotoku, who lived in Japan 574 to 621. The Prince is revered as the Father of Japanese Buddhism.

The Words of the Buddha, an outline of the teaching of the Buddha in the words of the Pali Canon. Compiled, translated and explained by Nayanatiloka. Published by the Word of the Buddha Publishing Committee, Colombo, 1952. 97 pp.

The Dhammapada (Text and Translation) by Narada Maha Thera.

Published by Maha Bodhi Society of India, 4A, Bankim Chatterjee St., Calcutta, 1952. It is a pocket book of 359 pages. Rs. 2/-.

Buddhism and the Personal Life, compiled by a group of Western Buddhists under the chairmanship of Patamagyaw U Thittila. Published by the Buddhist Society, London, 1948.

The Buddha and His Teaching, by Venerable Pandit Walagedara Somaloka Tissa Nayake Thero. Published by M. D. Gunasena & Co., Ltd., Colombo, Ceylon.

Reflection on the Buddha-Word, by Piyadassi Thera. Published by Frewin & Co., Ltd, Colombo, Ceylon. 1951.

The Law of Cause and Effect, by Piyadassi Thera. Published by C. A. Dhanapala, Matara, Ceylon, 1951.

The Buddha and His Domestic and Social Ethics, by Mirisse Gunasiri Thero. Published by L. D. A. Wickramasinghe, Akuressa, Ceylon, 1952.

The Light of the Dhamma, published by the Union of Burma Buddha Sasana Council, 1952.

Budhist Nepal, published by the Dharmodaya Sabha, 1952.

The Way to World Peace, in commemoration of the establishment of democracy in Nepal, by His Majesty King Tribhuban Bir Bickram Shah Deb. Printed by P. N. Bhargava, at the Bhargava Bhushan Press, Banaras, India. R. 1/-.

Absolute Other-Power, by Manshi Kiyozawa. Published by the Hozokan Press, Kyoto, Japan, 1952.

The Middle Way, quarterly, Journal of the Buddhist Society, 16, Gordon Square, W. C. 1, London. 10s. 6d. a year.

The Maha-Bodhi, monthly, Journal of the Maha Bodhi Society of India, Sri Dharmarajika Vihara, 4A. Bankim Chatterjee St., Calcutta, 12.

Vasak Sirisara, annual, edited by Rev. Keselwatte Jinananda Thero and H. P. Jayawardana. Published by Sri Saddharmadana Samitiya Saranapalaramaya, Walana, Panadura, Ceylon.

Visakhapuja, annual, published by the Buddhist Association of Thailand. Printed at the Mahamakuta-Raja-Vidyalyaya Press, Phra Sumeru Road, Bangkok, Thailand.

The Buddha Duta, annual, published by the Buddha Duta Society, Worli, Bombay 18.

Asia, Asian Quarterly of Culture and Synthesis, Published at No. 93, Rue d'Ormay, Saigon. \$2.00 a copy, \$7.50 a year. The September Issue, 1952, includes the Six Systems of

Indian Philosophy, by B Bissoondoyal, and other articles and reports concerning Buddhism.

Tri-Ratna, **Buddha-Buddhism-Buddhist**, bi-monthly, published by Rev. I. Kyogoku, 561 E Street, Fresno 6, California, U.S.A.

World Buddhism, the publication of the World Fellowship of Buddhists. Published at 53/2, Torrington Avenue, Colombo 7, Ceylon. It was called **News Letter** until the last issue.

Journal of Indian and Buddhist Studies (Indogaku Bukkyogaku Kenkyu) Volume I, Number 1. The official publication of the newly-organized Japanese Association of Indian and Buddhist Studies, containing articles by D. T. Suzuki, H. Ui, E. Kanakura and other leading Japanese scholars. The Journal with 20-odd papers and almost 300 pages has been sent to foreign universities, institutes, and scholars. Editor, Shoson Miyamoto. Editorial and business office: Seminar of Indian Philosophy, Faculty of Letters, University of Tokyo, Tokyo, Japan.

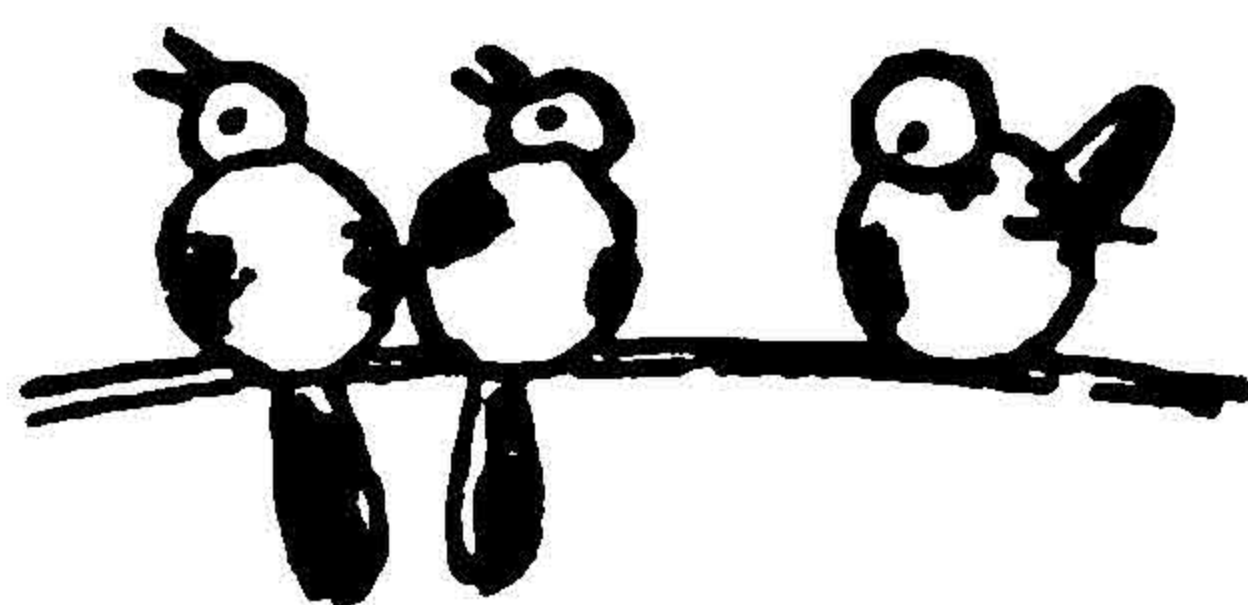
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Tadao Aoki, Minami 1-chome, Higashi Ozone-cho, Higashi-ku, Nagoya, Japan.

Price a copy \$ 0.50



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The Birth of WFB Japan Center

In order to perpetuate and strengthen the spirit of cooperation among the Buddhists of all countries demonstrated so beautifully at the Second World Buddhist Conference held during September-October 1952 in Japan, the Executive Committee of the Conference convened a general meeting of the sponsors for establishing the Japan Center of the World Fellowship of Buddhists on December 6, 1952 at Tsukiji Honganji Temple, which was attended by nearly one hundred delegates from Tokyo, Hiroshima, Nagoya, Hamamatsu, Numazu, Nyuzen, Yamagata, Saitama and many other regions.

Dr. Makoto Nagai, after conducting Tisarana, extended his hearty welcome to the delegates, and delivered an encouraging speech. Rev. Taio Sasaki, Chief Director of the Buddhist Federation, was then unanimously nominated chairman of the meeting. After Rev. Konen Tsunemitsu and Rev. Shinyu Iwano had reported respectively on the activities and financial aspects of the Second World Buddhist Conference, the draft Constitution of the WFB Japan Center was subjected to general discussion.

The discussion was very enthusiastic and animated. However, the questions raised regarding the wording and interpretation of the draft, and the desires and opinions expressed for modification and deletion of specific phrases, or insertion of new items, etc. were so numerous and took so much time that there arose danger of the whole agenda being wrecked by prolonged discussion. The meeting thereupon empowered the Chairman to appoint a special committee for revising the draft in as much accordance as possible with the desires and opinions expressed, and for choosing the officers of the Japan Center in accordance with the revised Constitution.

Chairman Sasaki announced later at the dinner party held at Mikasa Restaurant the same evening that the special committee mentioned above shall consist of Dr. Makoto Nagai, Rev. Sen Shigenaga, Rev. Kyoshin Kitabatake, Rev. Ryuden Abe, Rev. Entai Tomomatsu, Rev. Keishin Nagaoka, and the Chairman himself.

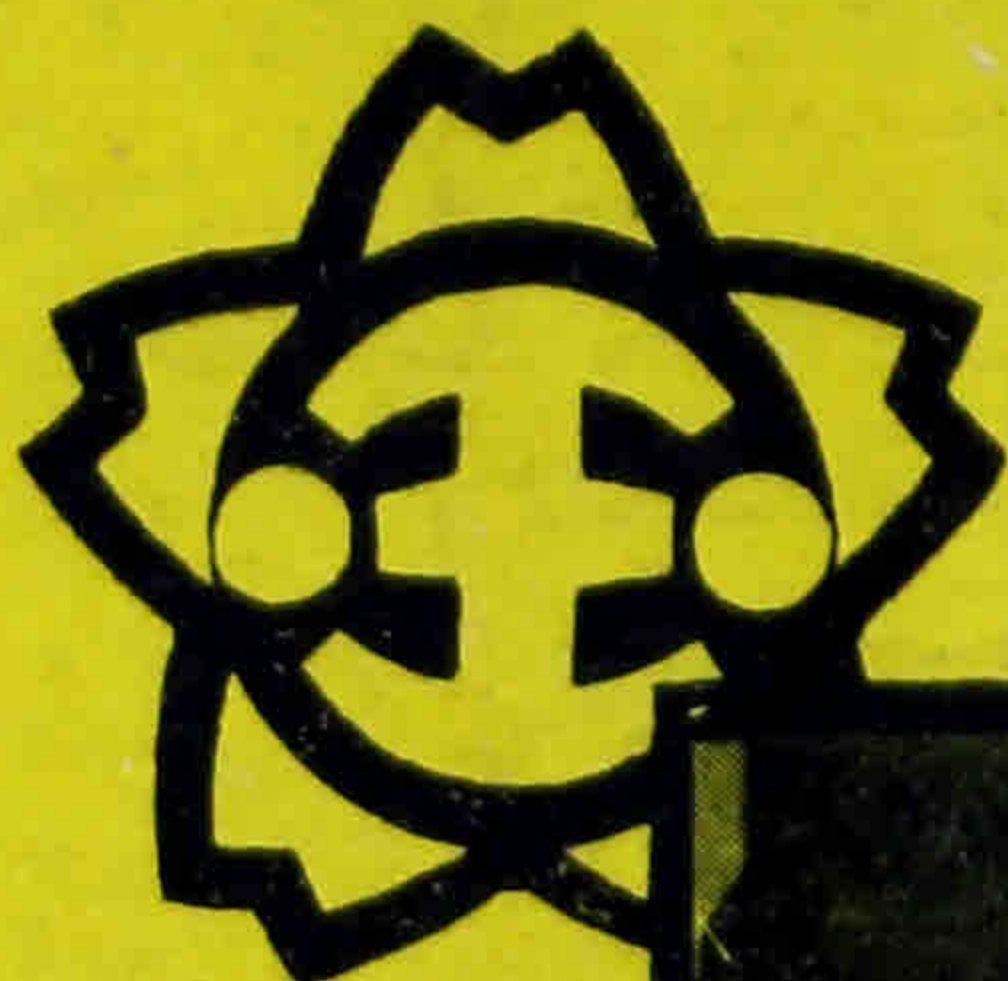
The special committee is expected to finish its work speedily, so that we may hope to see the formal birth of the WFB Japan Center in the course of December 1952.

We request all Regional Centers as well as the Headquarters of the World Fellowship of Buddhists in advance to share our joy over the forthcoming birth of "Japan Center" and to give their warm support for its future growth. We of "The Young East" shall be most happy to render our services to promote smooth liaison between "Japan Center" and all other WFB organizations.



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The wooden image of one of the Nio, or the Two Guardian Kings of a temple, sculptured by Mr. Yataro Hiranuma, President of the Saitama Bank, Ltd. It is enshrined in the Nio Mon, which leads to the Kannon Den, a sanctuary dedicated to the Kannon Bodhisattva by the sculptor. The work started in 1942, and was completed in October, 1952.

