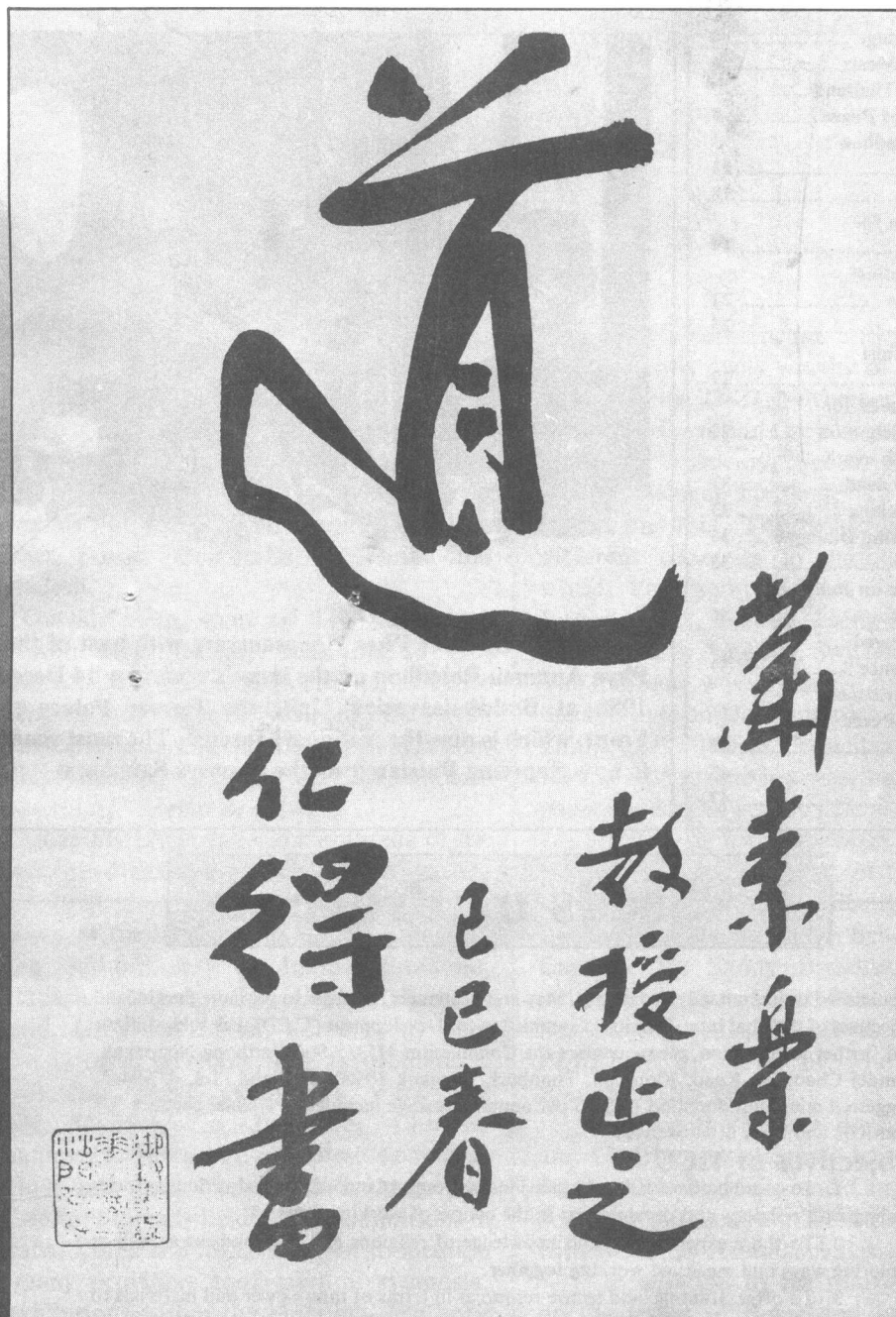


SEEDS OF PEACE

Vol.5 No.2 May 2532(1989)



Stanzas for Silent Meals
Greed is Dooming Thailand
In Search of Peace with Justice
The Weight of Nothing

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The Most Venerable Phra Nānasamvara with bust of the late Pha Anuman Rajadhon on the latter's centenary 14 December 1988 at Buddhaisavariya Hall, the former Palace of the Front, which is now the National Museum. The most venerable is now Supreme Patriarch of the Siamses Sangha. ●

Seeds of Peace

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Objectives of TICD

1. To coordinate work among individuals, groups of individuals and various agencies dealing with religions and development in the course of working together.
2. To share experience in and knowledge of religions and development as well as exploring ways and means of working together.
3. To offer training and secure resources in terms of man-power and materials to support and enhance the agencies that need help.

Guest Editor: Uthai Dulyakasem

Cover: from a calligraphy by the Ven. Dharmasamādhivattā (Yen Teck) Head of the Chinese Sangha in Siam.



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Editorial Notes

From January onward TIGD have been collaborating with the Santi Pracha Dhamma Institute actively in holding an Engaged Buddhist Conference in Uthaidhani and a Siamese Buddhist Muslim dialogue in Songkhla. In our small way, we are also trying to help our friends who suffer in our country as well as in Tibet, Burma, Combodia, Sri Lanka and Bangladesh.

Outside Siam, some of TIGD members went with other leading Buddhists to visit Sri Lanka, to attend the World Conference on Religion and Peace in Australia, the Asian Active Nonviolence team meeting in Bangladesh, Buddhist-Christian dialogue in USA, and an Asian Cultural Forum in Japan.

Since TIGD are under the umbrella of the Sathirakoses-Nagapradipa Foundation, we are glad to hold photographic exhibitions on life and work of the late Phya Anuman Rajadhon (Young Sathirakoses) in India, Indonesia, Bangladesh, Nepal, Sri Lanka, France, England, USA and Japan. Some of us went to give lectures on some aspects of Siamese cultures too. Phya Anuman's work has already appeared in Japanese, Chinese, Vietnamese, German and Sinhalese as well as in Hindi and three Nepalese languages. Last year, we have already held similar exhibitions in Australia, Korea and Malaysia—not to mention that many provinces took part in symposia, and exhibitions within the kingdom. We hope exhibitions like this will be held later on in China, Mongolia, Poland, Singapore, Vietnam, Lao, Hong Kong and Bhutan.

Some of the above mentioned events are reported in this issue. Hopefully, there are also other interesting articles. We always welcome

our reader's constructive criticism so that this publication is really worthy of its name.

During 22-27 November 1988, a group of 45 Buddhists and Christians met at the Korea Christian Academy, Seoul, South Korea to have a dialogue in the search for Peace with Justice in Asia. The participants came from different countries in various parts of the world. For example, from Sri Lanka, India, Burma, Tibet, Taiwan, Hong Kong, Thailand, Japan, North America, Switzerland and Korea. The dialogue was organized and supported by the sub-unit on Dialogue with People of Living Faiths of the World Council of Churches. The format of the meeting was the presentation of papers and followed by discussions.

The prominent speakers at the meeting were Mr. Sulak Sivaraksa, of the Santi Pracha Dhamma Institute, Thailand, Prof. David Lockhead of the Vancouver School of Theology, Canada, Ms Sandy Boucher, an American writer, Prof. Sun Hwan Pun of the Graduate School, Methodist Theological Seminary and Prof. Lily de Silva of The University of Peradenia, Sri Lanka.

During these three days, both Buddhist and Christian participants were trying to find ways which Buddhist and Christian principles could be practically utilized to promote peace with justice in Asian societies.

In addition to the sharing of experience on the issues of peace and justice, the cases of Sri Lanka, South Korea and Tibet were also presented and discussed. The dialogue was one of the most meaningful meetings of the same nature contributing to the sub-unit on dialogue with peoples of Living Faiths of the WCC.



THE DALAI LAMA

MESSAGE

Every religion of the world has similar ideals of love, the same goal of benefitting humanity through spiritual practice, and the same effect of making their followers into better human beings. The common goal of all moral precepts laid down by the great teachers of humanity is unselfishness. All religions agree upon the necessity to control the undisciplined mind that harbours selfishness and other roots of trouble. And each, in its own way, teaches a path leading to a spiritual state that is peaceful, disciplined, ethical and wise, thus helping living beings to avoid misery and gain happiness. It is for these reasons that I have always believed all religions, essentially, have the same message. Therefore there is a great need to promote better interfaith understanding leading to the development of reciprocal respect for one another's faith. I also believe, for obvious reasons, that religion itself has much to offer in the achievement of peace.

We talk about peace a great deal. But peace has a chance to exist only when the atmosphere is congenial. We must create that atmosphere. In order to do that we must adopt the right attitude. Peace therefore must basically first come from within ourselves. And why should we strive for peace? For the simple reason that peace is of benefit to us in the long run and that we therefore desire it.

I am very happy that this **World Conference on Religion and Peace** is being held in Melbourne, Australia. I wish its deliberations all success.

January 14, 1989

Dalai Lama's message

causes uproar in assembly

The dispute between Tibetan Buddhists and China flared in Melbourne yesterday when a message from Tibet's exiled leader, the Dalai Lama, was read out unexpectedly during an international religious conference attended by Chinese delegates.

Australian followers of the Dalai Lama gave the text of his message to a Thai Buddhist delegate to the Fifth Assembly of the World Conference on Religion and Peace, who read it as an unscheduled prelude to his own speech, upsetting representatives of the Chinese Buddhist Association.

The Australians had complained that assembly organisers were reluctant to include the Dalai Lama's message in the program for fear of offending the association, which is registered as a religious body in Beijing.

But the secretary-general of the conference, Dr. John Taylor, later condemned the action.

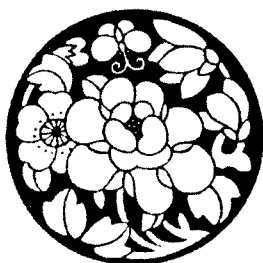
Dr. Taylor said the Dalai Lama's representative at the assembly, the Venerable Achok Tulku Rinpoche (who is not one of the 600 delegates, but a guest), had been unaware of the insertion of the Tibetan spiritual leader's

message at that point in the assembly and had been upset by the distress it had caused organisers.

"That was not an exercise of free speech, it was filibustering," Dr. Taylor said. He ended the morning plenary session of the assembly by appealing to delegates to cooperate with the steering committee and not to insert messages in their speeches without telling organisers.

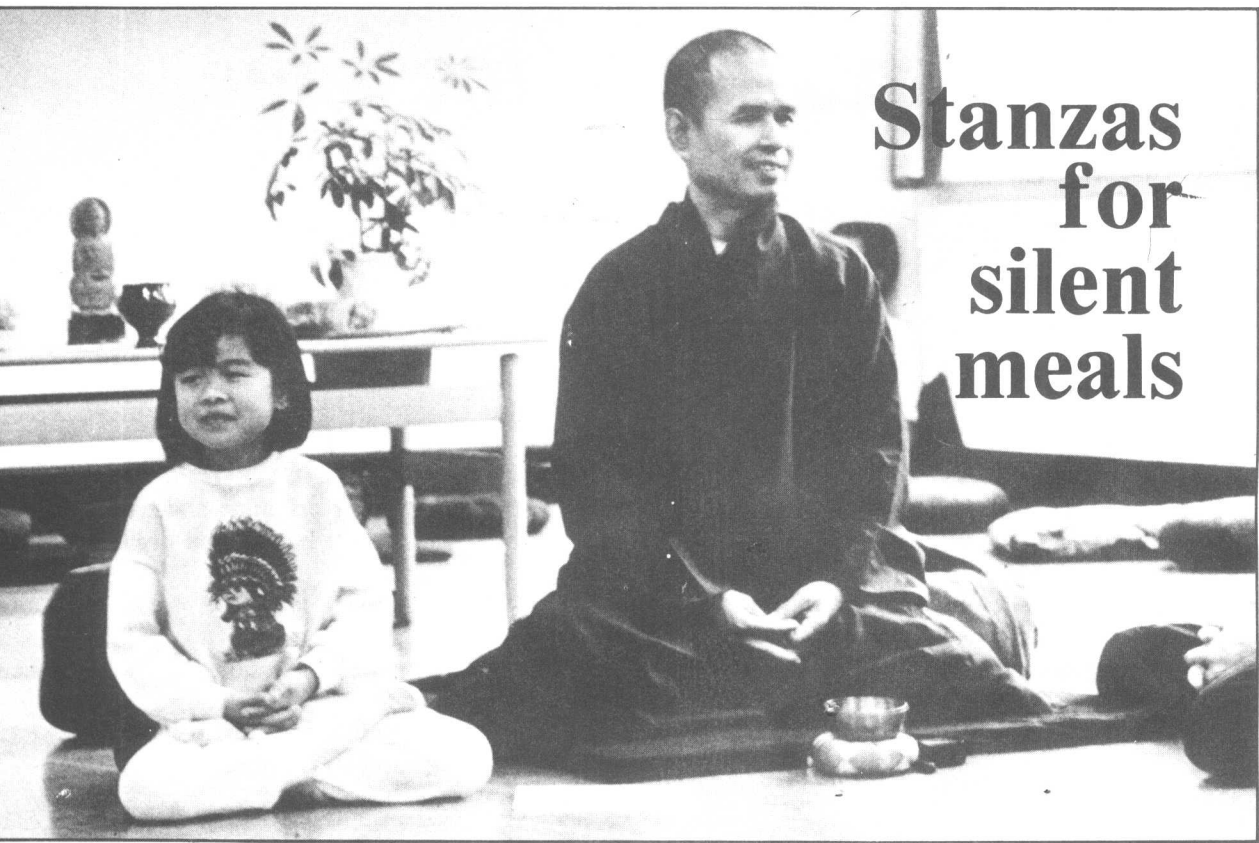
Dr. Taylor later spoke to the Chinese Buddhists about the incident and said he expected them to remain until the end of the assembly on Saturday. The Tibetans had been assured that the steering committee would consider including the Dalai Lama's message in the dawn peace vigil at Mother's Beach, Mornington, on Saturday.

The Dalai Lama's message, wishing the assembly success, said all religions essentially had the same message of love, of promoting spiritual practices and of aiming to make their followers better human beings. Religion had much to offer in achieving peace, which first must come from within each individual. ●



By **MARK BROLLY**,
religious affairs reporter

THE AGE, 24 January 1989



Stanzas for silent meals

Opening: The purpose of having a silent meal is to be able to appreciate the food we eat and the presence of those who are with us at the meal. This awareness can be achieved only when you practice mindfulness while eating. This practice does not bring about tiredness of your mind or your digestive system. It is not hard at all. On the contrary, it gives us more peace, strength and enjoyment. Silence makes our meditation successful. The food we are eating can reveal the interconnection between us and the universe, between us and the earth, between us and all other living species. Each piece of vegetable, each drop of soy sauce, each piece of tofu contains in itself the life of the sun and of the earth. We see the meaning and the value of life from those little but precious morsels of food. Be aware that we are sitting here at the table together with other people, and hence having a chance to see them clearer. We have the chance to smile at each other, the authentic smile of friendship and understanding. The images contained in the stanzas

are all real and practical; we should be able to see them and use them in order to look deeply into things. The very first meal in silence may give you some embarrassment but once you are used to it, you will realize that silent meals bring you much peace and happiness.

Looking at an empty plate:

*The plate is empty now
But I know that
I will have the chance
to have it filled with food
for today's lunch.*

Note : The word *plate* can be replaced by the word *bowl*, it depends on what you are using. The word *lunch* can be replaced by *dinner*.

When the plate is filled with food:

*My plate is now filled
I see clearly the presence
of the entire universe
and its contribution to my existence*

Note : This stanza aids in seeing the principle of depending co-arising through the image of food and enables us to see that our life and that of all species are inter-related.

When sitting down:

*Sitting here, sitting under the Bodhi tree
My body of mindfulness is uprighted.
And I am not being assailed by any
disturbance.*

Note : The above stanza is a promise to oneself to practice mindfulness throughout the meal.

While looking at the plate filled with food:

*All living beings are struggling for life
May they all have enough food to eat today.*

Note : This stanza helps us to nurture love and understanding, and reminds us of those who are unfortunate.

Just before eating:

*The plate is full of food now
And I am aware that each piece is the fruit
of much hard work of those who produce it.*

Note : This stanza helps us to see the hard work that the farmers put into the food and the presence of tens of thousands of children who die everyday because of the lack of food.

While eating the first four mouthfuls:

*The first mouthful, I promise to practice
loving kindness.*

*The second, I promise to help relieve the
suffering of others.*

*The third, I promise to see other's joy as
mine*

*The fourth, I promise to learn the way of
non-attachment*

Note : This stanza lasts during the first four mouthfuls of each meal. It reminds us of the four immeasurables (loving kindness, compassion, altruistic joy and non-attachment). They are the four abodes of Buddhas and Bodhisattvas.

When the plate is emptied:

The bowl is emptied

And I am now full

The four gratefulnesses

I vow to live up to them.

Note : This stanza reminds us of the four gratefulnesses: to parents, to teachers, to friends, and to all organic and inorganic species.

Holding a cup of tea:

*The cup of tea is fully held in my two hands
As if I am holding the complete awareness
My body and mind dwell
at this very Here and Now*

Note : This stanza brings us back to the present life and helps us to see the presence of the tea, of the ones besides us, of the world around us, and of the little details which are necessarily important to life at this very moment.

by Thich Nhat Hanh



Greed is dooming Thailand

THE flood disaster in the South is the result of human selfishness, says the revered monk Phra Buddhadasa.

The famous Buddhist monk and outspoken scholar says there will be more natural disasters if the real cause of ecological breakdown — human selfishness — is not tackled first

The senior monk blamed the concession holders, the government and the encroaching villagers for giving priority to their immediate self-interests over preserving the balance of nature, and thus paving the way for the flood disaster and mudslide that swept villages off the

map and rendered hundreds of thousands homeless.

"If we want to effect real changes, it has to start with the human mind, the control of our own greed and selfishness," said the monk who commands high respect for his efforts to revive the fundamental Buddhist teachings which have long been confused with animism and ritual.

Phra Buddhadasa, 82, said it would be pointless to invest large amounts of money to revive the destroyed villages without paying attention to the underlying reason for the ecological breakdown.

In addition, such catastrophes are likely to recur because the areas where they occurred are already "wounded", thus vulnerable to new floods and other such disasters.

He calls for a moral commitment to resist greed and selfishness that is bred by consumerism and materialism, resulting in the excessive exploitation of nature.

He also blamed the school system, which fails to instill a sense of moral strength in students but on the contrary, encourages ever fiercer selfish competition among young people.

"The school system teaches children to be clever, but gives them no tools to control that cleverness.

"The result is that children grow up using their cleverness to grasp things for themselves. Self-interest has become the main rule of the game."

Bangkok, he said, was the obvious example of a city plagued by environmental pollution because of the people's own selfishness. "And no one can even begin to solve the problem because the people are not willing to compromise their personal interests for the common good."

There is little hope that the answers will come through political systems, either. "Because politics is also dominated by selfish people," he said.

"The capitalists are selfish. The opposition members are selfish. The communists are also selfish," he said.

The widespread corruption and omni-

presence of crime cannot be solved because the officials are themselves corruptible, he said.

The donation campaign by Bangkok residents for the flood victims in the South was only a temporary phenomenon and demonstrated the exception rather than the rule in the mainstream of competition, he said.

"It is ironic that the more society becomes 'developed', the more we have prisons, criminals, policemen and mental hospitals," he added.

He said he was shocked to hear that a pair of shoes can cost up to 4,000 baht in Bangkok.

Senseless luxury has gained high esteem in our consumer society, and the desire to acquire luxurious things has pushed people to become more selfish and made them ready to do anything for money.

Phra Buddhadasa founded the Garden of Liberation in Surat Thani about 50 years ago taking as his example forest monasteries of the Lord Buddha's times.

The forest monasteries, which are still widespread in the rural areas, are often seen as representing an effort to help preserve the fast diminishing forest through religion.

But Phra Buddhadasa admitted that this effort has met with total failure.

"I couldn't even protect the forests under my supervision. I'm a 100 percent failure," he said.

Before, the forest in the vicinity was rich with wildlife. The forest is now almost gone. So is the rainfall. "Now there are almost no squirrels or birds left. This is a result of human selfishness," he said.

The senior monk cautioned that one cannot expect monks to play the role of forest protectors.

"This is because the monks themselves are weak in fighting against wrongdoing. And although there are some individuals who believe in the common good, this handful of people can do little to help. All they can do is to explain the situation and the causes of the problem. The real power, however, remains with the Government to create real changes."



Islamic Concepts of Peace

“Islam teaches that through belief in oneness with God, human beings can be as one family.”

Islam is a religion that desires to make people happy and to establish peace on earth as well as in the life hereafter. To reach that goal, Islam defines the proper relationship between people and God (vertical); and people's relationships between themselves and with nature (horizontal).

Belief in God Must Result in Human Unity

The most important aspect of the vertical relationship is belief in God's oneness. As articles of faith, Muslims also believe in the revelation to the prophet Mohammed in the Quran and the prophets before him, and in the existence of the hereafter.

The horizontal relationships between people in daily life are in trade, politics, and so on. The significance for our earthly life of belief in the oneness of God is very great

indeed, since a consequence of this belief is the unity of humankind. And through this belief, human beings can be united as one, no matter whether they belong to any group, nation, or other external affiliation. Human beings belong to one community as creatures of one God and descendants of one man, Adam. Through awareness of this concept, human beings can cultivate feelings of brotherhood and friendship instead of hatred. Brotherhood and the unity of humankind are direct consequences of belief in the oneness of God that can lead to the establishment of social harmony and stability. God himself declares in the Quran that we must obey this formula for the cause of peace among human beings.

He says, "O Mankind! I created you from a single (pair), a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise each

other). Verily, the most honored of you in the sight of God is (he who is) the most righteous of you. And God has full knowledge and is well acquainted (with all things)" (49:13).

Stressing the need for harmony and mutual understanding in society, God also says, "Mankind was one single nation" (2:213). Moral unity is also the direct result of belief in the oneness of God.

According to the Islamic point of view, people can not be considered devout in the true sense of the word until or unless they acknowledge the rights of all people. This fellow feeling is an integral part of faith and is essential for peace. Thus, even a Muslim who prays, gives alms, fasts, and makes the pilgrimage to Mecca cannot be considered devout unless he is kind.

A caliph named Umar once asked a man's opinion of someone. "He is a good man," the man said. "Why do you say so?" asked Umar. "I heard him praying in the mosque," the man replied. The caliph asked, "Have you ever done business with him?" "No," the man replied. "You are a fool and do not know him," said Umar. Umar meant that a man's religious devotion must be measured by how he deals with people, not by his praying in public.

In that respect, the Quran says: "Whoever kills a human being, except as punishment for murder or wickedness, it shall be as if he had killed all mankind; and whoever saves the life of one, it shall be as if he had saved the life of all mankind" (5:32). The prophet of Islam, Muhammed, declared in a sermon during his last pilgrimage, "Your blood and your property are sacred until you meet your Lord...and he will ask you about your deeds."

Peace as an Ideal in Islamic Tradition

Peace is a natural aspiration and the supreme object of human life. In Islam, the principle of peace springs from belief in the oneness of God as well as from the need for human obedience and submission to God to safeguard mutual security in this world. Therefore, peace, according to Islam, is very much associated with belief in God, which is common to all religions.

Besides that concept of peace, Islam teaches that two things are especially relevant to

peace. First, the importance Islam attaches to peace is evident in the words of the Muslim's daily prayer, which begins with the words "*Allahu Akbar*," meaning "God is great." This is a deep confession of God's greatness. Second, the prayer ends with "*Assalama alaikum warahmatullah*," followed by looking to the right, then to the left, which means "May peace and the grace of God be with you all." This proves that Islam teaches Muslims to uphold and spread peace in this world, to prepare oneself and make oneself fit for eternal peace. Islam has laid the utmost importance on social harmony in the Muslim *kmmab* as well as in society. The prophet of Islam, Muhammed, said, "Anyone who is not kindly disposed toward younger people and does not honor his elders does not belong to my Community (Muslims)." In its wider sense for the cause of social harmony, irrespective of religion, region, language, or race, the prophet said, "God never shows mercy to a person who does not show mercy to others." And the Quran's commandment in this respect is "Help one another in righteousness and piety, but do not help one another in sin and rancor" (5:2). The prophet Muhammed said, "A Muslim is a man who does no wrong to anyone close to him, either with his hand or with his tongue."

Islam's most interesting approach to peace is in a Muslim's daily life when he meets another Muslim and greets him with the words "*Assalmu alaykum*," meaning "Peace be with you." So it becomes clear that the basis of Islam is peace; hence, Islam teaches us to establish peace in every aspect of human life. Islam also strictly prohibits the doing of harm in this world. The holy Quran warns: "But God loves not mischief" (2:205); "And seek not (occasions for) mischief in the land, for God loves not those who do mischief" (28:77).

It is high time for all of us to meet on a common platform of the community of humankind, considering all people a single body and feeling for others what one feels for oneself. In this way peace and prosperity can be achieved in this world, and peace in the hereafter can also be assured.

by A.N.M. Raisuddin

from Dharma World, Tokyo

Jan/Feb 1988, Vol. 15



PHYA ANUMAN RAJADHON'S CENTENNARY

In memory of a great scholar



HRH Princess Maha Chakri Sirindhorn honoured the great scholar on his centenary

IN his autobiography, Phya Anuman Rajadhon said that his great grandfather was a Chinese immigrant who came to Thailand as a boy.

"I remember hearing my grandparents conversing in Chinese, in a dialect which was later identified for me as Tae Chiew." It is interesting to note that the only Chinese characteristic which Phya Anuman Rajadhon retained to the end of his life was the use of chopsticks when eating at home.

As a child, Phya Anuman Rajadhon was given the Chinese name of Lee Kwang Yong by a Chinese sinsae, a learned person. He was known as Kwang Yong (constant bright light) until he entered the Customs Department at the age of 18 when he changed his name to simple Yong. He later used the surname Sathirakoses which was given to him by King Rama VI. Sathirakoses became his pen name.



The early life of Phya Anuman Rajadhon was one of continual struggle against poverty and hardship. "My grandmother told me that her son had to study in the evening by the light of a kerosene lamp because the house had no electricity."

His formal education lasted just four years, from the age of nine when he entered Assumption College. Apparently, his parents had to scrimp to send him to school. His father, however, taught him English and Thai literature at home.

His first job after leaving school was as an apprentice pharmacist at a government pharmaceutical office somewhere in town. In order to save the tram fare, so as to augment his meagre lunch allowance, he walked back and forth to work.

His daily walk started at 5 a.m.. He would join a group of friends, and they would all walk around Lumpini Park for a couple of hours before they broke up and went home. He said that this morning walk, daily for 40 years, helped him mentally as well as physically, since he found that he was able to solve many problems and remember many things while walking. To sharpen the power of his memory he would recite the names of all the capital cities and states of the USA and the names of all the provinces of Thailand.

His fondness for walking was well known. When he was asked why he did not like to ride in a motorcar, as his children did, he replied: "I am the son of an ordinary person, while they are the children of a Phya." When I bought my first car, he asked my wife jokingly, so we thought, if we had lost the use of our legs.

He left his first job to work for the Oriental. His duty was to write menus in English, and he did all sorts of odd jobs such as receiving guests upon their arrival. He wrote in his autobiography: "Looking back at my work at the Oriental Hotel when I was only 17 years old, I believe that the experience gained helped me to withstand and endure the hardships and deprivations facing me in my future life."

One year later, he left the Oriental Hotel and entered the Customs Department which was to change his whole life. He met Mr Norman Maxwell, a section chief there, who offered to teach him English and was the one to present him with the golden key to the Door of Knowledge.

At the height of his career as assistant director-general of the Customs Department, Phya Anuman Rajadhon became a victim of the vagaries of politics resulting from the 1932 Revolution and was pensioned off. Professor Sukit Nimmanhaeminda wrote about this sad and unjustified episode: "The chickens knew only the rice and insects they ate but kicked away the diamond whose value they knew not."

Fate again had a hand in arranging things into their proper places, for not long after, Phya Anuman Rajadhon was reinstated at the Department of Fine Arts where his talents and knowledge were fully used. He eventually became the department's director-general followed by his election as a member and later president of the Royal Institute.

The only entertainment which gave Phya Anuman Rajadhon relaxation from his work was listening to Thai classical music over the radio, especially before retiring at night. I can see him in my mind's eye, clad in his sarong, lying on his favorite reclining chair which is now among his memorabilia in the Anuman Rajadhon Library at the National Library, listening to the music with absorption. If it happened to be one of his favorite songs such as Sarathee or Khmer Saiyoke, he would murmur the words along with the music.

Another form of relaxation was gardening. He could often be seen puttering around among his plants and orchids. One day a visitor arrived at the house and asked the "old gardener" whether Phya Anuman Rajadhon was in. He promptly ushered the visitor into the drawing room. A few minutes later, properly attired, he returned to the drawing room, much to the surprise of the visitor.

To his children, he seemed outwardly to be a stern person, a disciplinarian and a man of few words. Instead of scolding us for our misbehaviour, he wrote us letters in his beautiful handwriting, describing what we had done wrong and what we should do to atone for our mistakes. The tone of the letter was always kind and sympathetic and no harsh words were used. After having read what he wrote, there was not a single dry eye among us.



I also received one such letter which unfortunately has been lost. The reason for writing these letters, I suppose, was to avoid making us feel ashamed and embarrassed, and at the same time to give us ample time to ruminate over our mistakes.

Two people in addition to Mr Norman Maxwell had a great effect on Phya Anuman Rajadon's life. One was a young girl named Lamai, whom he married after only one encounter, according to my mother. He was 20, and his bride was 17. It was a case of love at first sight which was to endure for more than half a century. They celebrated their diamond wedding anniversary not too long before they left each other for good. They were blessed with nine children.

The other person was a young Buddhist monk named Maha Tri, who later became Phra Saraprasert, his close friend and coauthor of many fine literary works under the pen name "Sathirakoses-Nakaprateep", which were their surnames. Although they were not as close as the first Siamese twins, Eng and Chan, I remember

The undying philosophy

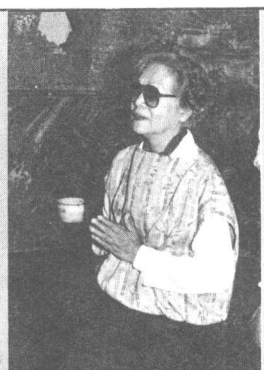
AMONG my father's many works, I particularly like those in which he speaks about the connection between Past, Present and Future.

He said those who wish to think of themselves as civilised should look as far back as they do forward. It is not only in the realm of the Present that one's duties and responsibilities lie, but also towards the Past and Future.

Though my father was an authority in the field of history, he was certainly a man of the future. He respected the younger generation and their ideas. He treated them as if they were at his own level. Sulak Sivaraksa remembers this quality of his meeting with my father. In their conversation, my father addressed Khun Sulak, then a schoolboy, as "Khun" and used the pronoun "Phom" when referring to himself.

Instead of preaching, he demonstrated. I remember when I was about eight or 10, our family had a party at home. As usual, a lot of alcohol and cigarettes were left out after the party. Knowing it was bad, but also being a kid, I permitted my curiosity to motivate me to try the alcohol and cigarettes.

At that very moment he entered the room and saw me. He didn't say anything. He just looked at me and walked away. He later stopped smoking completely, although he had been a heavy smoker. Though he never told us why he stopped smoking, I came to understand his philosophy: "Show it, do it, don't just say it." ●





seeing them at my house working together and playing chess for hours on end.

Professor William Gedney of the University of Michigan, who knew Phya Anuman Rajadhon

quite well, wrote: "Though he is not a product of western education, hardly anyone has done more than he to introduce and popularise western learning among the Thais. One could hardly find a professional writer in Thailand able to match the grace and wit of his prose style. Most astonishing of all, although he is not a Thai by ancestry, no student of Thai culture, history, literature, or language has displayed greater devotion to these fields." ●

*by one of his daughters,
Mrs. Somsri Sukumalananda.*



100th birthday of a great scholar

When talking about rites and rituals in Thai life, the name of the late Phya Anuman Rajadhon would come first to people's minds, be they scholars or laymen. The well-liked and respected Chaokhun or Achaan Chaokhun as he was affectionately referred to, was always willing and enthusiastic to find explanations of folk beliefs and practices of his beloved homeland to satisfy curious and inquiring minds.

His kindly face exuded great joy and satisfaction, no matter where or to whom he was speaking; in a small classroom of the Faculty of Arts, Chulalongkorn University, at the Siam Society, or to distinguished gatherings anywhere in the world.

His theories were simple, clear and logical. His manner and words matched them in every respect. He was thus a favourite guest lecturer,

keenly looked forward to by young students, even those who were not in the least interested in Thai culture.

When HRH Prince Wan Waithayakorn, Krommuen Naradhip Bongsprabandh, in his capacity as the president of the Social Science Association of Thailand, was asked to write the preface to a publication marking Phya Anuman Rajadhon's 80th birthday on December 14, 1968, he said:

"I have worked for many years with Phya Anuman on the subject of the language and Thai culture and it has been a source of great pleasure to me to find that Chaokhun, like myself, always approaches the subject from a Thai point of view and tries to find a solution from a Thai point of view. Experts in Pali-Sanskrit,



for instance, are inclined to give a word derived from Pali-Sanskrit its Pali or Sanskrit meaning and not its Thai meaning.

“Songsan in Thai means “pity,” while Samsara in Pali-Sanskrit means “transmigration.” Phya Anuman, without neglecting etymology, would find out the meaning of a word in Thai by comparing its use in various contexts, various periods and various localities. His knowledge of the Thai language was, therefore, sound and profound.

“The same applies to his knowledge of Thai culture. Traditional customs and ceremonies have undergone rapid changes and sometimes only the forms are known and then not too accurately while the substance is only too hazy.

“We have to thank Phya Anuman for his analytical and interpretative descriptions of many of our traditional customs and ceremonies.”

Phya Anuman Rajadhon tackled each and every facet of Thai cultural life with candour, keen interest, and through the eyes of a lively and enthusiastic child. Even in his 70s, when lecturing at the Faculty of Arts, Chulalongkorn University, his eyes sparkled as he told of little incidents to explain charms and elixirs in Thai beliefs.

His views of Thailand and Thai culture, however, are broad-based and objective. Recognized as an authority on Thai language and culture in his own time, the amiable Phya Anuman was entirely oblivious of the accolade and, unlike other authorities, was not confined or obsessed by his own theories and opinions.

Giving an overview of Thai culture and its evolution, he said: “The culture of Thailand is midway between the two great cultural systems of Asia—China on the one side and India on the other. Chinese culture did not penetrate further west beyond Annam; nor did Indian culture go further north than the Indo-Chinese Peninsula.

“They came to a halt at one another’s bulwarks and did not penetrate further ... Whatever Chinese culture the Thais brought from Southern China, was adapted to the tropical surroundings, and were developed independently using the old materials. In this way, the Thai and the Chinese can mix very well, but this is not the case with the Indian culture, even though we have imbibed Indian culture appreciably.”

“The one drawback of the Thais is the climatic conditions of the country. Living in the tropics, where food is in abundance and the weather fair,



they have become lethargic. But a taste for the arts has been developed by the leisured and elite classes. Hence the arts as developed by the Thais, though mostly inspired directly or indirectly by India, are uniquely their own."

One can not help wondering why and how a boy of Chinese origin, growing up in the Silom and New Road areas of Bangkok, and having been employed as a youngster in business (he once worked at The Oriental Hotel) and later on in the Customs Department of the Royal Thai Government, would have indulged in an in-depth study of Thai language and culture and established himself as a leading scholar of the country. In 1961, William J. Gedney, who translated his work, *The Life of The Farmer*, published by HRAF Press, had this to say about Phya Anuman Rajadhon:

"Phya Anuman Rajadhon occupies, or rather has created for himself, a position in the field of Thai letters and scholarship which is unique and paradoxical. Though he is not an academician by training, his scholarly attainments have placed younger teachers and students at his feet and made him one of Thailand's most highly respected university professors.

"Though he is not a trained anthropologist, no one has made so great a contribution as he to the study of traditional Thai culture. Though he is not primarily a student of language and literature, no one can proceed very far in Thai philologi-

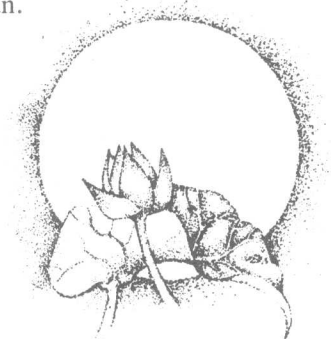
cal or literary studies before he has to seek enlightenment from the contributions which Phya Anuman has made in these fields.

"Though he is not a product of Western education, hardly anyone has done more than he to introduce and popularize Western learning among the Thais. Though he is much more than a popular author, one could hardly find a professional writer in Thailand who can match the grace and wit of his prose style. Most astonishing of all, though he is not a Thai by ancestry, no student of Thai culture, history, literature, and language, has displayed greater devotion to these fields."

Phya Anuman was unpretentious and did nothing to hide the fact that he was of Chinese origin. Studying the concepts and practices related to *khwanat* the core of Thai folk beliefs, he compared the word to a Chinese character with compatible meanings, and explained them, providing ample illustrations and parallels. Possessing a highly inquisitive mind, he researched each subject thoroughly and left no stone unturned. He would then complete the process by relating his experience, passing on the knowledge and wisdom to others.

Phya Anuman was a truly self-taught man. His thirst for knowledge was insatiable. He was extremely well-read and perceptive. Systematically and consistently, he built himself up as an authority, through his searches for the meanings of words, their origins, and their relationship to people and practices in various parts of the world.

A modest and honest man, the well-liked scholar was often abused and taken advantage of. He, however, harboured no ill will or bitter feelings. His great sense of humour and understanding of human nature saw him through all untoward incidents, making him a deeper and better man.



(Excerpts from Phya Anuman Rajadhon Memorial lecture, given by his son, former ambassador Somchai Anuman Rajadhon.)

Phya Anuman Exhibits Abroad

A photographic exhibition on the life and work of Phya Anuman Rajadhon as well as on aspects of Siamese culture will open in Bangladesh on the first week of March. Dr. Uthai Dulyakasem of Silpakorn University has been invited to give a series of lectures in Dhakka.

Towards the end of February, a similar exhibition was held in Kathmandu. The Theravada Buddhist Community of Nepal hosted the event together with the Asian Cultural Forum on Development.

On March 3-5, a similar exhibition will be held at the Public Library in Colombo, to mark the Sinhalese version of Phya Anuman's *Essays on Thai Folklore*. The Ven. Phra Maha Somsiam Saenkhat, President of the Thai Bhikkhu Students' Mission, has been invited to speak on Thai culture.

Phya Anuman's work has already appeared in English, Japanese, Chinese, Vietnamese and German. The German version was translated by Dr. Wolf Donner and Dr. Hans Christian Lankes, the former German Ambassador to Bangkok and was published by the Thai German Association in Bonn, of which Dr. Lankes is President.

On March 1-2, a similar exhibition will be held at the Sobonne, in collaboration with UNESCO. The Comité Catholique Contre la Faim et pour Développement (CCFD) has invited Mr. Sulak Sivaraksa to give a lecture in Paris on the relevance of Phya Anuman's works to the UN's decade of cultural development.

On March 7, an exhibition will be held at the School of Oriental and African Studies, London University, with the help of Dr. Andrew Turton.

Subsequent exhibitions will take place at Fo-Kuang Shan, the biggest Chinese Temple in California, at the Thai Monastery outside Chicago, at Cornell University, at Amhurst College and at Swarthmore College in the USA, and



at the Ethnological Museum in Osaka, Japan which Mr. Shigeharu Tanabe will host. On April 22, Mr. Sulak Sivaraksa and Mr. Yoneo Ishii will be on the same panel, talking about their late and beloved teacher, Phya Anuman Rajadhon.

Outside Bangkok, a memorial hall is planned to mark the late Chao Khun's centenary. It will be a place suitable for creative artists as well as for those who seek an alternative lifestyle, with spiritual depth. Those wishing to contribute to this worthwhile cause, may contact the Sathirakoses-Nagapradipa Foundation 303/7 Soi Santipap, Nares Road, Bangkok 10500.

Phya Anuman Photos In India

A PHOTOGRAPHIC exhibition on life and works of Phya Anuman Rajadhon was featured during an international workshop on Cross Cultural Lifestyle Studies with Multi Media Computerizable Documentation.

The workshop was held at the India International Centre, New Delhi, from January 9 to 13

Organizers were UNESCO and the Indira Gandhi National Centre for the Arts.

Sulak Sivaraksa gave a lecture on Phya Anuman's centenary contrasting it with the 50th anniversary of Thailand.

The Jawaharlal Nehru University and Dharmmasala-Centre of Tibetan Buddhism in India hosted the exhibition afterwards.



Sulak in Sydney

Sulak Sivaraksa's recent visit to Sydney made me all too aware of how little we Australians know about our neighbours. We pay lip service to wanting to develop better relations with our Asia-Pacific neighbours, but in reality, as Sulak justly pointed out, we still largely regard ourselves as a European outpost, with our eyes turned towards either the U.K. and Europe or the U.S.A. Is it any wonder that community leaders are still talking about social cohesion as if the colour of people's skin or the shape of their eyes was the key factor involved?

One of the main themes of Sulak's talks was the need for Australians in general, and those involved in development work in particular, to have face-to-face dialogues with the people they wish to understand and help. He is very critical of the traditional development approach that runs roughshod over the people it is supposedly helping. He cited examples in his country, which he prefers to call Siam, where farmers have been given or sold pesticides and fertilizers to improve their crop efficiency. Although they increased yields, these chemicals had so polluted the waters of the rice fields that the fish and frogs, a supplement to people's diet between harvests, were poisoned and no longer edible. An important aspect of Sulak's work is working with such villagers helping them to respect and restore their traditional methods of agriculture.

He regards education in most countries as having failed, but as he points out: In

rich countries they can afford it, but in poor countries they can't afford it. (Thailand has somewhere in the vicinity of 200,000 unemployed graduates.) He considers the majority of Western education to be concerned with only the head, not the whole human being. True education is life itself! And when he went on to speak about development education he said 'There is no such thing as a developing country—we are all developing together'. Indeed it is most important for all of us to develop ourselves. For in Buddhism, the most important aspect of our humanity is 'mind'.

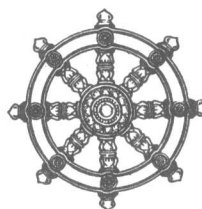
On the other hand, the most destructive force in the world today, according to Sulak, is consumerism. In his country and in much of Asia, 'the middle classes want to be upper classes and the upper classes want to be like the middle classes of the US.' The consumer society is exploiting the resources of the world. It is an example of the three evils of Buddhism—greed, hatred and delusion' and it is time we began to question this way of life and learn to respect other beings. He told how 90% of forests in Siam have been destroyed since World War 2.

Above all he is concerned that concerned religious groups, who are critical of multinationals and of the nuclear arms build up, have not as yet spoken out on the dangers of consumerism. He said 'the most important values are created by the consumer culture and the people that are most caught up in it are the middle classes'. From his point of view only the poor are not caught up in this process. They are suffering, but their suffering brings them wisdom. We must learn from the poor, we must have dialogues with them as equals.

Also we need to open up to the South East Asian community that is already living in Australia—they have much to teach us

In Australia we still have much to learn about tolerance and dialogue. — Thank you Sulak for your wisdom. ●

Ben-Zion Weiss



A Buddhist Vision for Renewing Society



Sulak Sivaraksa. He was a layperson the first Buddhist layperson of longstanding commitment I've met. He was unassuming. He'd been working the way he does now for twenty years with a sense of patience about it. There was no cynicism about him—lots of hope about small changes. He has stature in his role too.

These were my reflections after Sulak visited us here at the Channon. He spent time listening to local people talk about their concerns for the earth and their work in on-going groups, on community projects, small-scale farming, and other actions to find sustainable alternatives. He had made it obvious that we were part of a large network of people doing similar things as he described his wide-ranging work which includes: arranging conferences of poor farmers and fishermen throughout the third world so they can discuss their common difficulties, inviting Sri Lankan monks to Thai monasteries to have a respite from the tension at home, campaigning against sex tourism in Thailand, taking on the issue of women's ordination (he feels this is highly relevant to the problems facing poor rural women who often end up as prostitutes) as well as working overseas to establish non-violence training in the Phillipines, Bangladesh and Sri Lanka.

It was no wonder I had had so much difficulty explaining to people who this man was and what he did!

After Sulak's visit I found an interview with him in the U.S. Buddhist Peace Fellowship newsletter. The title—A Buddhist vision for Renewing Society—captures what is was that had enriched me in meeting Sulak. As someone with a strong interest in peace and environmental issues, with an engaged Buddhist perspective, I was sustained by this quiet, lightly held, deep-seated

vision. Here are a few of Sulak's responses to Susan Supriano's interview.

On tourism: "Most tourists don't realise that when they buy local goods cheaply, most of it comes from child laborers, and a lot from people who are denied even the minimum wage. We are now building up what we call alternative tourism, so that if the tourists are serious, they can see the reality of Bangkok and the surrounding cities. We have a project called Life Tourism so people can see what really takes place. The U.S. in particular has played a dominant role in our country, particularly since the Korean and Vietnamese Wars. During the Vietnam War US troops were stationed in our country. The bombing of Hanoi took place from just outside Bangkok. We have not yet gotten over that period.

Our elite leaders just want to follow the American lines, which may be suitable for them—their way of life; their lifestyle is very much American. McDonalds is now coming into our country, you can see Coca-cola, Pepsi cola everywhere. This of course is endangering our people because we are capable of using our water, making our own drinks. That is why we want to bring them back in a very meaningful way, and we feel that Buddhism has a lot to offer."

On how a conscious tourist could act: "The question is fairly complicated neither here nor there, you know? The best thing to do, again this is a Buddhist way of answering, you have to be enlightened, you have to know the whole set-up. If you go there as an ignorant one, you obviously don't really know the set-up, but with good will that's help number one. If you're willing to change your consciousness, that's help number two. Number three, get more facts and then try to alert

your people at home. The solution is not simple because if you're not buying it doesn't help, if you do buy, it doesn't really help. If you have more facts, you can alert the people, sometimes you can even protest to the Thai government, and sometimes protest is not enough, you must have alternative models.

The Thai government has declared this year as the Year of Tourism. I'm afraid to see what the result will be. The Japanese and German men, as well as those from other countries, come to Thailand as sex tourists—they just go to enjoy the prostitutes. They go to Bangkok, they can have girls, boys, anything. It's dreadful. Anybody with conscience can start campaigning against that.

We are doing public campaigning regarding cheap labor and material. We are also seeking new lifestyles by going back to the way of our forefathers. Not that we want to turn the clock back, but we feel that a lot of the things we have been told to look down upon have much meaning. Our own traditional farming methods... particularly the Buddhists who meditate to put our mind at rest before we work. We work and play, part and parcel together; not work, you see, in one compartment, and play in the other compartment. We collaborate together. We have communal farming, and we share what we get. What we have we eat and share, and what is left over we sell.

Now with the new development model, you must put everything up for sale. In a poor country the more you sell, the more you are indebted, because the price of rice is so low. And yet we have to buy chemical fertilizers which are very expensive, and not good for our natural surroundings, for our soil, or for ourselves. So that's why we have to look at alternatives."

Who is doing this: "We have a group of young people, Buddhist monks, and lay people, we work together. Farming without chemical fertilizer, farming for our own survival, not for sale. There is meditation practice, reviving the local customs, singing songs when we work and so on. It is not a movement but it is taking place here and there, up and down the country. To me this is a chance for the better. And we try to link with those in other Buddhist countries; with Sri Lanka, with some parts of India, and eventually we hope to link with Japan. If Buddhism is to survive, it must survive meaningfully so the people

can live with joy and live with hope. Although life may be simple, it is dignified. That's what we try to do.

At the same time we also work with those of other faiths—we work with Christians, we work with Moslems because we regard them as our brothers and sisters. We learn from them and they learn from us, and I find this very healthy. I am the president of the Thai Inter-Religious Commission for Development which is a local group. Regionally I am the Chairman of the Asian Cultural Forum on Development, which works in Southeast Asia, South Asia, East Asia, as well as some countries in the Pacific. It's a large area, but small groups of people link together, try to work on different models of development."



*Thanks for coming Sulak
Talking quietly of tradition
holding it, you wore simple indigo-dyed clothes
I watched your black slip-on shoes, strong enough
to go walking in the rain step out over puddles
on the leafy path Walking in front of me but
not ahead of me
not questing to our waterfall
destination,
I walked as steadily behind you enjoying your
easy-step plain shoes and the way you carried
the broken umbrella we'd lent you
Taking in the softly rushing suspense of a whip-
bird calling
through the dim wet bangalows.*

Annie Bolitho

from Buddhist Peace Fellowship Newsletter
Summer 88 P.O.Box 368 Lismore NSW 2480



INTERNATIONAL BUDDHIST WOMEN'S ACTIVITIES



Introduction

As the world advances, every nation is concerned about development. But the real development is the quality of people physically and spiritually. For many centuries, women have been kept in the background of the spiritual arena; only the men took the leading role. As time progresses, women as well as men have to take on financial responsibilities and thus are educated which in turn brings about advancement. Women in this era express more and more interest in religious participation. This paper is a report on the movements and activities among Buddhist women all over the world.

The Spread of Buddhism in the West

In the past 2-3 decades, important changes have taken place in Buddhism. We witnessed the spread of Buddhism at the beginning of this

century through the missionary work of a Japanese professor - D.T. Suzuki. Prof. Suzuki was the first person responsible for introducing Zen Buddhism to the West at an appropriate time when Americans had begun to experience extreme materialism. People began to seek a spiritual identity for their own peace of mind. Zen Buddhism, which conveys a message of appreciation of nature, natural enlightenment and freedom from institutionalized religious concepts, thus offered a great solution to the seeking and critical minds of many Americans.

At that time, Buddhism was limited to small elite groups. It was not until 2-3 decades ago that Buddhism really spread in the West. Due to the political unrest in countries in southeast Asia, refugees from Vietnam, Cambodia, and Laos clamoured for resettlement in the U.S.A. and many other countries in the West. Buddhist refugees, once

settled in these new countries, started to form Buddhist communities: In Toronto (Canada) the growth of the Buddhist population exceeds that of any other denomination (1988). There are more than 30 organizations serving the religious and cultural needs of the people. This may be counted as one channel of Buddhist energy in the West, though it functions mainly and primarily to serve the Buddhist refugees.

The other channel comes through the stateless people of Tibet. After 1959 when the Communist Chinese took over Tibet, her people had to flee to neighbouring countries. Many Tibetans are now settled in the United States and many western countries. The force of Buddhism is particularly strong among the Tibetans. There are many factors responsible for it. Firstly, His Holiness the Dalai Lama, the figure head of Tibet and Tibetans, is not only political leader but also religious leader. He is believed by his people to be reincarnation of Avalokitesvara, the Bodhisattva of Compassion. Through his own charismatic character coupled with his well-versed knowledge of Buddhism and true concern of people all over the world, his influence knows no limit. He is well respected not only among Tibetans, but Buddhists of other countries as well. Secondly, more than half of the Tibetan population are monks. They become the embodiment of the teachings of Buddhism wherever they go and influence whoever they meet. The commitment to Buddhism in their tradition is usually life-long. Tibetan Buddhism is rich with many good qualified teachers and reincarnations of teachers. Thus Tibetan Buddhism appeals most to the western mind. The Majority of new western Buddhists are members of Tibetan Buddhism.

Women in Buddhism

Western Buddhists, if I am permitted to say, are Buddhists by choice, that is they make their choice to accept Buddhism as their way of life. This choice does not come by simple faith, but through critical evaluation and understanding of Buddhism based on a firm background of reason. Among them are many women who have taken serious practice of Buddhism.

In their practice and study of Buddhism, the need for a commitment to religious life has become prominent, particularly in the past two decades. More and more western



women are seeking ordination in Buddhism. Sri Lanka, Thailand and Burma have a form of contemporary nuns observing 8-10 precepts. They are, however, not samaneri (female-movices). But in the Tibetan tradition, women may receive samaneri ordination. Taiwan, Hong Kong and Korea provide full ordination of bhikshuni; therefore, women who have been ordained as samaneri for at least 2 years usually proceed to Taiwan for full ordination. The arrangement for ordination in these countries is done annually on a national basis. Therefore those intending to participate have one full year for preparation. Tibetan nuns follow this procedure and also proceed to Hong Kong for full ordination. The first group of Tibetan bhikshunis are now going on a 3-year retreat in India. Though Tibet and China are not on good terms politically, on a religious basis, the Tibetans do not make a distinction between the two Buddhist

groups. His Holiness the Dalai Lama fully understands that women must lead religious community lives and actually advised the nuns of the Tibetan tradition to receive full ordination from the Chinese Order.

Activities In Various Countries

Various Buddhist centers have been organized by women in different parts of the world. In America there are many centers, especially on the west coast. In Hawaii there is a Zen Organization publishing "Kawakai", a magazine on Zen and Women. In Los Angeles there are many Buddhist organizations. Some of the leading bhikshunis that should be mentioned here are: Ven. Dr. Karuna Dharma, an American bhikshuni

who succeeded her Vietnamese master, and is now president of the International Buddhist Meditation Centre in Los Angeles. She is involved in many organizations in the U.S.A.

and abroad. Ven. Gesshin Myoko, bhikshuni ordained in the Korean tradition, is the first meditation teacher appointed by a Korean master and is an active Dharma teacher. Ven. Martha Dharmapali, ordained in Sri Lanka, is now active in the Washington area. She will be fully ordained this November. There are also leading academicians on issues of Buddhism and women, some of them are Profs. Diana Paul and Anne Klein of Stanford University, Prof. Nancy Falk of Western Michigan University, Prof. Rita Gross of University of Wisconsin, Dr. Kendra Smith, a Buddhist practitioner in Berkeley, CA, Prof. Judith Simmer-Brown, etc.

In Canada, recently a group of Buddhists following Tibetan traditions have founded a monastery in Nova Scotia called 'Gampo Abbey' to provide a centre for monastic practice in North America. The abbot is one of the early American bhikshunis - Ven. Pema Chodroen. Buddhist women in Canada are equally active.

In England, a group called Western Friends of the Buddhist Order (WFBO) is very strong. The founder - Ven. Sangharakshita is a well-read Buddhist and activist. His works have influenced many people. His groups are divided between male and female members. Retreats of each separate group have been founded to be successful. There is also Achann Chah's branch led by Ven. Sumedho, an American monk ordained in Thailand. Among his followers in his two centres-Amaravati and Chithurst,

women received 10 precepts and they play a Significant role

In Europe W. Germany, France, Sweden, etc. centres have sprung up in recent decades. Many of these Buddhists pocket themselves throughout the vast continent. One of the first ordained bhikshunis was Ven. Amita Nisatta in Sweden. The leading German bhikshuni in W. Germany Ven. Jampa Tsedron, is very active in organizing a tibetan centre and various women's activities

Taiwan, the seat of bhikshuni ordination has many successful bhikshunis. The most internationally well-known bhikshuni is Ven Hiu Wan who started out her life as an artist. She has held many art exhibitions abroad. Her Zen paintings are among the best. Now she is active as meditation teacher, university professor, president of Institute of Sino-Indian Buddhist Studies, and lately she has started a Buddhist college to train engineers with Buddhist outlook.

In Sri Lanka, Ayya Khema, a Jewish German, well-to-do lady who later become a nun, bought an island and started an International Centre for Buddhist Women to train them in the study and practice of Buddhism. She also purchased a large piece of land in Australia to build a forest monastery where she still visits and gives Dharma talks annually

In India, Many Tibetan nunneries are found spread throughout the country. Buddhist nuns may be found in Nepal and the northern part of India as well. A well-educated American bhikshuni - Ven. Karma Lekshe Tsomo is active in the Dharamsala area among Tibetan communities.

In Burma, the Thilachins (nuns) have their own nunneries and receive a fairly good education. The system is better organized and accepted than in Thailand. Some western women have also been ordained in the Burmese tradition through Burmese masters teaching at retreats in the United States.

In Thailand, the local nuns are called Mae Jis and total no more than 10,000 (5016 registered with the Institute of Mae Jis - 1987) They have founded an institute to organize and promote the education and social status of Mae Jis in general. They are now becoming more active in social welfare issues as seen by their involvement in various organizations.

They still need a better educational background to support themselves. The need for bhikshuni ordination, and there is already one Thai bhikshuni who was ordained in Taiwan.

Laying The Ground For Unity

The movements and activities to promote participation of women in various parts of the world are phenomenal. When Ayya Khema, the German nun, started the Centre for International Buddhist Women in November, 1984 I have also (unknowingly) started a newsletter of exactly the same name - Newsletter on International Buddhist Women's Activities (N.I. B.W.A.) with the idea of promoting participation of Buddhist women, to build up a network so that they can contact each other and be aware of each other's activities. The newsletter is published quarterly. At first it was distributed to only a handful of interested friends, but has now grown to cover readers in 33 countries around the world.

Since then, the newsletter has paved the way for Buddhist women to join hands and came forward to work together. Ven. Ayya Khema in Sri Lanka, Ven. Karma Lekshe Tsomo the American bhikshuni in India and myself have agreed to coordinate a historical conference, the first of its kind on Buddhist nuns. The event took place in Bodh Gaya, India on February 11-17, 1987. The conference started with dana offered to the two Sanghas -bhikshus and bhikshunis at the Maha Bodhi Society in Bodh Gaya. The monks of various traditions and nationalities: Thai, Burmese, Tibetan, Japanese, Sri Lankan, American Cambodian, were invited to partake in dana along with their sisters-the bhikshunis from W. Germany, the U.S.A., Canada, India, and the nuns from Tibet, Sri Lanka, Cambodia and even Poland.

His Holiness the 14th Dalai Lama of Tibet presided at the opening ceremony and gave a very encouraging speech with his blessing for the success of the history-making conference. The opening ceremony drew more than a thousand people. The 4 groups of Buddhists were completely represented; namely, monks, nuns, laymen and laywomen. The nuns who attended the conference came from 22 countries

During the conference many problems were discussed and the conference was fully recorded and filmed. The following are the resolutions from the conference:

Whereas, although our specific practices and lineages may vary, we are all sisters and brothers in the Buddhadharma and share a common source, and

Whereas Buddhist women wish to improve themselves and take their just and equal opportunity and responsibility in society, and

Whereas there is convened at Bodh Gaya, India, The place of Lord Buddha's enlightenment, a Conference on Buddhist Nuns from many countries around the world.

We, therefore, resolve that on this 16th day of February 1987, we establish SAKYADHITA, World-wide Buddhist women, an international organization formed to assist Buddhist women around the world.

It is further resolved that an interim executive committee should begin establishing such an organization and

It is further resolved that the goals of this organization shall be to:

- 1. Foster world peace for all sentient beings.*
- 2. Work in harmony with all Buddhist Sanghas, traditions and communities.*
- 3. Establish and promote harmonious understanding with other religious communities.*
- 4. Hold conferences and seminars on Buddhist women's issues.*
- 5. Establish a system of communication between Buddhist women all over the world.*
- 6. Research into women's role in the Buddha dharma.*
- 7. Improve education for Buddhist practices (general and dharma).*
- 8. Encourage and improve Buddhist practice for nuns and laywomen.*
- 9. Educate and train women as teachers of Buddha Dharma.*
- 10. Preserve the teaching and make it available throughout the world.*
- 11. Research the Vinaya of the different traditions.*
- 12. Establish an International Bhikshuni Sangha Organization.*
- 13. Introduce Sramanerika, Sikhamana, Bhikshuni ordinations where they currently do not exist.*
- 14. Provide help and assistance to Buddhist nuns and those who wish to ordain.*

15. Establish committees to carry out the organizations' goals.
16. Set up by-laws, a constitution and effect registration of the organization.

NATIONAL REPRESENTATIVES

Australia:	Ven. Thupten Lhundup
Bangladesh:	Mrs. Priti Kana Barua
Cambodia:	Ven. Maha Ghosananda
France:	Ven. Tenzig Chodron
Germany:	Ven. Jampa Tsedron
Japan:	Ven. Kyozen Kitagawa
India:	Ven. Karma Lekshe Tsomo
Malaysia:	Ven. Yi Hwa
Nepal:	Sister Dhammawati
N.America:	Ven. Pema Chodron
Poland:	Ven. Karma TsultrimPalmo
Sri Lanka:	Mr. Abeya Weerakoon
Taiwan:	Miss Wang Hsu-hsien
Thailand:	Dr. Chatsumarn Kabilsingh
U.S.A.:	Ven. Karuna Dharma

Sakyadhita, an International Organization for Buddhist Women has just been formed and is now centred in Los Angeles, U.S.A. with Bhikshuni Ven. Dr. Karuna Dharma as its president.

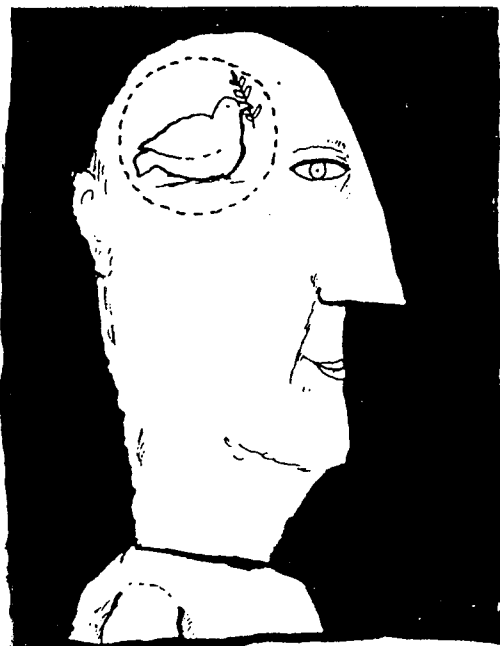
Looking Into the Future

The immediate event that many Buddhist women are looking forward to is the ordination ceremony to be held at Hsi lai Temple in California from Nov. 26 - Dec. 25, 1988. This is the first time that an ordination ceremony for bhikshus and bhikshunis has been organized on a large scale. Many American nuns who have been observing 10 precepts for some years are now able to receive full ordination in the U.S.A. The ordination is organized by both Sanghas - bhikshus and bhikshunis, both Theravada and Mahayana. It is accepted by scholars of both schools that there is no distinction regarding ordination lineage-it is going to be a Buddhist ordination.

Buddhist women still have a long way to go, this is only the very first step to help their sisters all over the world and to bring about right understanding and appreciation of Buddhist societies. A nation cannot grow healthily if half of the population, namely women, do not fully participate in religion, which is the spiritual manifestation of the whole community. ●

Chatsumarn Kabilsingh

SOCIAL SPIRITUALITY



We do not need the divisiveness of ideologies; we need a socially engaged spirituality where personal change and social action are complementary.

The spiritual practices of the world's great religions are as similar and as unifying as their doctrines are conflicting and divisive. However, it is not difficult for people working in different traditions of socially engaged spirituality to find a common vocabulary.

Deep-rooted in most of us is an existential insecurity. Fear oozes up from the depths of our awareness of how insubstantial and transient is the self. When sudden crisis knocks away accustomed props and consolations this dread emptiness can be overwhelming. Then we become aware of the evasion by which we have striven to build up a solid and reassuring sense of identity. We attempt to do this through various blends of acquisitiveness, defensiveness, belongingness, and clinging both to things and to systems of belief.

Thus, dedication to a great cause can give meaning to life and a heart-warming sense of righteousness and group solidarity, even though these gratifications may filter out a lot of reality. Similarly, doing good to other people can make me feel good at the expense of undermining their dignity and autonomy. Again, nonviolence may serve only to demonstrate to ourselves our moral superiority.

It can be instructive and entertaining to trace out on a large sheet of paper one's own autobiographical fabrication of a sense of identity, including the ways one has made one's mark and the umpteen different kinds of belongingness ranging over family, profession, views on the meaning of life, house, friends, dress and so on. The question is, how far have these things become a veritable life-raft, with heavy investment and dependence on them?

The individual struggle to affirm selfhood has been hugely amplified by the historical and social process. Much of history is about how people have got together and *collectively* systematised and refined their acquisitiveness and aggressiveness, putting down and exploiting other people and despoiling the natural environment. My nation, my sex, my ideology, my social class, my race, my movement exalts itself at the expense of yours. Isn't this what much of the daily news is about?

Of course we do need to have theories and uncompromised ideals, but we do not need to restrict their values by so much distortion and telltale self-investment in ideology. 'Ideology' means a strenuously and dogmatically upheld belief system which exists as much to affirm my identity and my 'Movement' as to throw some explanatory light on the world out there. It is often upheld with a tenacity which is impervious to either love or reason, and is as much a matter of strong feelings as of intellectual certainties. To uphold *this* with real gutsy relish we need to set it absolutely against *that*. The fellowship of *us* is the more confirming the more absolutely different we feel we are from *them*. Social reality is vividly painted in the primary colours of such weighted polarisation and antithetical bonding. A common example is the many periodicals which are dedicated to some particular viewpoint on social affairs. Month by month a wide variety of issues are refracted through the same ideological prism with the same predictable conclu-

sions backed by the same cheer-leading optimism.

Even Green thinking can grow stiff with ideology. It is, for example, unhelpful to make a valuable notion like 'small is beautiful' into an article of faith and a substitute for creative investigation. It is not the founders but the followers who tend to be ideologues. What Schumacher said was that, "Today we suffer from an almost universal idolatry of giantism. It is therefore necessary — where this applies. If there were a prevailing ideology of smallness...one would have to try and exercise influence in the opposite direction". Much the same applies to the cure-all belief in economic and political decentralisation or the unqualified idealisation of traditional cultures.

Instead of using ideas it is better to understand reality. But the ideologist makes ideas become a *substitute* for awareness of reality.

*Those who go by names, who go by concepts,
Making their abode in names and concepts,
Failing to discern the naming-process,
These are subject to the reign of death.*

—Buddha

THE ALTERNATIVE TO living by ideology is to expose ourselves to paradox. As Jung reminds us, "Paradox is one of the most valuable spiritual possession...because only paradox comes anywhere near to comprehending the fullness of life. Non-ambiguity and non-contradiction are one sided and thus unsuitable for expressing the incomprehensible."

Socially engaged spirituality must be free from the bondage of ideology. "The greatest religious problem today is how to be both a mystic and a militant; in other words, how to combine the search for an expansion of inner awareness with effective social action, and how to find one's true identity in both," says Ursula King.

On the one hand there is the prevalent social engineering mentality. This assumes that personal virtue can be more or less conditioned by a radical restructuring of society. The opposite view is that radical social improvement must be wholly dependent upon personal and spiritual change and a change in lifestyles. But a growing number of spiritually minded people recognise that the inner work is massively discouraged by social conditions which are the consequence of individual delusion and fear.

Thus, Gary Snyder, the American Zen Buddhist poet and activist, concludes, "The 'free world' has become economically dependent on a fantastic system of greed that cannot be fulfilled, sexual desire which cannot be satiated, and a hate which has no outlet except against oneself." In these conditions the odds are heavily against a spiritual life style.

So, the vicious circle has to be broken socially as well as personally, a socially engaged spirituality is needed.

Social activism in the past has been mostly preoccupied with what is 'out there'. Opening up to what is 'in here' and sharing it with others can bring great relief, but it also brings a disconcerting awareness of how much 'I' needs *my* busyness, *our* certainties, and *their* malevolence. Just to stay in awareness with the boredom, frustration, indifference, anger, hostility and triumphalism experienced by the activist without being carried away or cast down, is an invaluable spiritual practice. But this is only possible if there is an adequate balance of daily meditation and periodic retreat. These practices slowly dissolve the self-need that feeds on hope, setting us free to just what the situation demands of us. "Not hope, but possibilities..." was the response of American activist Jack Douglas to an enquiry to whether he felt ~~and~~ hope for the future of world peace, as he completed his umpteenth jail sentence.

Through deepening awareness comes acceptance, and through acceptance comes a seemingly miraculous generosity of spirit and empowerment for the work that compassion requires of us. We can even take ourselves less seriously! All the great spiritual traditions reassure us that, in Blake's words,

*"Man was made for Joy & Woe;
And when this we rightly know
Thro' the World we safely go.
Joy and Woe are woven fine,
A Clothing for the Soul divine."*

Ken Jones is a practising Buddhist and a founder member of the UK Buddhist Peace Fellowship.

For a specimen copy of its magazine, Indra's Net, please send an addressed long envelope with 24p of stamps to Martin Pitt, 38 Arnos St, Bristol, BS4 3BS.

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Renewal: A Buddhist Perspective

Speaking from a Buddhist perspective, witnessing would obviously include spiritual renewal, spiritual strength and personal growth. At the same time, it must lead to environmental balance and ensure social justice. In both aspects, i.e. personal renewal and social renewal, we take Peace as our mission and goal.

In working towards that peace, we have to look at our realities. First we must understand who we are and what our society is. We have also to know our region and the world we live in. But, we start with ourselves. For we can be easily misled if we do not know who we are. For example, by nature people are egocentric and very selfish. We talk a great deal about love; sometimes we mean it, most of the time we do not. We have to know the reality about our ego. And so we are encouraged to be self-critical, i.e. how selfish we are, the weaknesses we have, whether we are controlled by greed, hatred or delusion, etc. Only when we are critical can we have a chance for our spiritual renewal, spiritual growth and liberation. Hence, the primary concept in Buddhism is self-critical awareness. There is a Pali word we use which means "you must know who you are". That is why meditation is so very important in Buddhism. The effort is directed towards study of the self.

The next important element is to know how one relates to one's society. In the Siamese Buddhist tradition this was easy and simple. Society was mostly agrarian, and in this country people were fairly homogenous, belonging mainly to one religion. Each village had a temple. People were proud, happy and self-reliant. But sometimes there emerged corrupt kings and their courts were therefore also corrupt. But then Buddhism played an important role to change that situation and it was successful in doing so. Because greed, delusion and hatred are seen as evil in

Buddhism, so the kings tried to be righteous rulers. By culture and tradition the king had to be in touch with the people.

But things have changed tremendously, particularly since the Second World War. The present Siam is no longer what it was. It has become earthly Thailand. When I was young, Bangkok was a conglomeration of villages, now it has become a big city. Slums have begun to spread in the last 30 years. Buddhism, which has been practised for over 700 years, seems to have lost its way and its strength. It does not know how to deal with the emerging complex industrial society. How then can we give Buddhist witness?

Let me try to clarify what I mean. In the traditional society the precepts of Buddhism, for example, "not to kill" "not to steal", etc., could be easily followed by the faithful. Looking at food habits, for instance, even until recently the main Siamese diet was rice and fish. We did not eat pork until we became acquainted with the Chinese culture. We started eating beef only when we came in contact with the Moslem culture. But now when we talk about "not killing", we also see the existence of so many slaughter houses. The whole meat market system is dependent on it. Then again, the precept tells us not to steal. But we have the multinational corporations which control to a large extent the whole banking system, the armament race and the armament sales. On the one hand we have the precept but on the other hand we are not sure how to go about it. The precept thus becomes a mockery. So unless we re-examine our traditions in the light of our present social realities and the social system, Buddhism – or any Religion for that matter – becomes a kind of a decoration for the "new religion" which could be Consumerism, Capitalism, or Communism.

Hence, when we talk about renewal and "knowing one's self" we also emphasize the need to understand society – because we have an obligation to relate appropriately to society. In this effort, we need to look at the present world order, the global system, the north-south relationship, etc. We need to focus our attention on our economic, political, and social structure. For example, in the economic system we need to understand how the rich become richer and the poor become poorer. Unfortunately, most poor people do not even know how they are

being exploited. Political issues become important because the situation today is such that masses of our people in our nations in Asia are being exploited. Even worse is the condition of minorities: ethnic minorities and religious minorities. Unfortunately, some minority communities in our countries wish to relate only to the party in power and the rich in society in order to assure their security. Cultural issues also need to be looked into, for there is a cultural exploitation going on. To me, the most important of them now is the "Consumer Culture". This is like a new 'religion'. When one goes to Bangkok and enters those large department stores and those entertainment establishments, one knows what I mean by cultural exploitation!

We have to be aware of and unite ourselves against these ungodly trends. As you know, many of these trends are fostered and controlled by multinational corporations. We must therefore understand the system we are in and in doing so we, as Buddhists, must try to go back to our roots in Buddhism: we must try to go back to the Buddha to see how he wanted us to renew ourselves.

The encouraging fact is that in this country there are signs of people going back to their indigenous cultures. That is the only way to transform the situation. In this effort we must learn to live in loving kindness, to be compassionate and truthful. And we must unite not only amongst ourselves – Buddhists – but also with people of other faiths. In our multi-religious context, this is of great importance. To be a good Buddhist in the multi-religious context means we must respect our friends who are Christians, Hindus, Moslems and people belonging to other religious faiths.

Of course, we must also remember that in all the great religions there exist followers who are open to renewal on the basis of their respective faith, and there are also others who maintain a negative outlook in these matters. Among Buddhists, too, there are people with negative outlooks. They are not hindered in exploiting the poor for their own benefit. Even religious leaders in the name of religion or nationalism, engage in activities that are irrelevant and often detrimental to the people. For example, some religious leaders are reluctant to conserve or preserve our lofty traditions. I think this is also true in Christianity. But in

each religion we also find good people, people who wish to liberate themselves and the entire humankind.

In concluding, I wish to once again emphasize that in Buddhism each individual must endeavour to be self-critical. Self-examination or self-awareness is primary. No one can help you to reach that, you have to reach it yourself: the religious teachings can only point the way. So, we examine ourselves and see how relevant we are in society and how well we can grow to be meaningful in it. In this task we must have good friends. Good friends

could come from the Buddhist tradition. Christian tradition, or any other tradition. When these good friends come together they can work towards common goals. They can agree to disagree. They agree to work together although they may belong to different religions and different ideologies. And we work together to destroy the unjust systems, in a non-violent way, in a peaceful way...*so that peace and justice can prevail.*

Sulak Sivaraksa

from Witness in A Multi-Religious Context



Buddhists stress need for greater social participation

VIOLENCE has become commonplace in many Buddhist countries. Morality is in decline. What, it may fairly be asked, has happened to the Buddhist virtues of peacefulness and compassion?

In Thailand, for example, prostitution is an industry. The country's crime rate is among the highest in the world.

Sri Lanka, once peaceful, is now riven by communal violence.

The indigenous Buddhist community in the southeast of Bangladesh—the Chittakong Hill Tracts—has meanwhile been the target of killings and atrocities which have prompted violence in response.

The recent clashes between the Burmese authorities and rebellious students and monks resulting from long-standing political oppression and violence in an ethnically fragmented country made headlines.

Troubled by such widespread hatred, anger and violence, a group of Buddhists from various countries recently met at the Engaged Buddhist Conference in Thailand.

Organised by the Santi Pracha Dhamma Institute, the conference aimed at identifying the urgent social problems affecting Buddhist societies, the causes of these problems, and



the means to solve them through non-violence.

"We suffer because we have lost sight of our aims," said a senior Burmese Buddhist monk, the Venerable Rewata Dhamma, chairman of Burma Peace Foundation based in Great Britain.

"We view Buddhism only as culture and tradition. We don't really understand the heart of the teachings, which is the eradication of suffering. The monks are no exceptions," he said.

"Now, monks want education. They want to build temples or to develop communities. It is the same in Thailand, Burma and Sri Lanka."

According to social critic Sulak Sivaraksa, Chairman of Santi Pracha Dhamma Institute, the inability to make Buddhist teachings socially relevant accounts for the decline in its influence in the face of the current tidal wave of consumerism and materialism.

"To strengthen Buddhism, we have to learn to extend the application of the precepts beyond personal to national and international spheres," he said.

Expenditures on war weapons, for example, must be seen as a violation of the first precept, that of refraining from killing.

The country's promotion of sex-related tourism and its highly permissive attitude toward prostitution and other forms of commercialised sex seriously violate the precept on adultery.

Unless the Buddhist laity and monks can see such connections, they will keep quiet about the corruption, gambling, drunkenness, drug-addiction, and innumerable forms of exploitation and oppression they see all around them, and which violate the basic religious precepts, he pointed out.

The tendency to take Buddhism as a spiritual refuge with an emphasis on meditation is just "another form of selfishness" if not cowardliness, Sulak charged.

The core teachings of Buddhism are actually relevant to all social problems because they deal directly with the concept of suffering and the means of eliminating it, he said.

Despite different cultural interpretations of Buddhism in different countries — the Theravada sect in Southeast Asia stresses purity, for example, while the Mahayana in the Far East places the emphasis on compassion — the core teachings remain the same, said Sulak.

They are :

- The eradication of suffering . To do so, one must first identify the problems or types of suffering, then their causes — namely human greed, selfishness, anger and delusion — and then use peaceful means to overcome the problems.

- The understanding that all living things are one and the same — that we must all be subject to impermanence, suffering and non-self — and that these experiences will foster a sense of compassion, tolerance and respect towards other human beings and

animals and toward nature as a whole.

- The rule of causal dependency: this involves realisation of the inter-relatedness of all matter and the interdependence of mind and body, in harmony with nature.

- Refraining from exploitation, both the exploitation of others and of one's self.

- The principle of self-reliance and mutual respect.

The flesh trade, the violation of human rights-both by and against the Buddhists-deforestation and the weaknesses of the Sangha were singled out as the most urgent problems afflicting Buddhist societies.

In Thailand, it is estimated that there are nearly one million prostitutes and that about 80,000 of them are children under 15. The bodies of these prostitutes have become Thailand's biggest attraction, the main incentive to tourism, the country's number-one income earner.

Apart from violating the basic precept on adultery, prostitution also goes against the prohibition of selling human beings.

On the subject of the violation of human rights, Bimal Tishya Bhikkhu, a monk from Chakma, called urgently for help from Buddhist countries for the Buddhist community in Bangladesh's Chittakong Hill Tracts.

According to him, about 200,000 tribal people — a third of the total population — have been killed, and about 50,000 are refugees in India where conditions are appalling.

They urged the Buddhists in other countries, especially those in Japan, which is Bangladesh's main donor country, to exert international pressure and stop the genocide.

Meanwhile, in Burma and Sri Lanka, it is the Buddhist authorities who have been caught in seemingly endless violence with minority groups.

Non-violent strategies like quiet mediation, international sanctions, letter-writing campaigns and fasting can enable confronting parties to find common ground without bloodshed, said David Arnott of the Buddhist Peace Fellowship, UK.

"Buddhism teaches that we are all equally subject to common natural laws," he said. "This means that no one is our enemy and the real enemy lies within ourselves."

On environmental protection, Dr.

Chatsumarn Kabilsingh said Buddhism teaches that human beings cannot survive if nature cannot.

Buddhism, she says, sees man as part of nature, not an external entity that can confront or change it, as in Western culture. "We see man and nature as interrelated. And peace will occur when there is a balance."

Sulak said the Sangha institution is weak because it has become a refuge and stepping stone for poor farm boys whose interest is in social mobility, not in the alleviation of suffering.

"Society looks down on the poor. The monks consequently lack self-confidence and look down on themselves.

"Monks must regain self-respect before they can initiate changes. By performing social and relief work the monks not only help others, but also help themselves to become more self-confident."

Sulak criticised the tendency of the Theravada monks to be "overcautious" in performing their social roles for fear of breaking the Sangha's rules.

A case in point is their reluctance to provide assistance to those trapped in the sex industry.

"Purity without compassion is of no use," he charged.

The Sangha in Thailand is also accused by representatives from women groups of discriminating against women, as reflected by their resistance against the re-establishment of the Bhikkhuni order, or Buddhist nuns.

In a gesture symbolic of change, the participating Theravada monks, with shaven heads and saffron robes, stepped from the raised platform to sit on the same level with other participants, men and women. The act of comradeship came at the suggestion of the Mahayana priests from Japan, who look like any ordinary men on the street with their cropped hair and laymen's clothes.

In Sri Lanka, there have been systematic efforts to keep the monks abreast of developments in modern society and of the problems that come with it.

Mr Raja Dhammapala of the Dhammavedi Institute for Mass Communication said the institute keeps the monks up to date on various modern doctrines, teaching them about developments in modern science and providing

instruction on the use of modern media techniques.

"We must admit that the traditional sleep-inducing sermons are no longer effective," he said.

Meanwhile, the meeting agreed that misunderstanding about detachment, a key concept in the achieving of one's spiritual liberation, has accounted for the Buddhists' "passivity."

"It is time to rethink what it means to be Buddhist, to know our roles and responsibilities towards ourselves and society," said Phra Santikaro of Suan Mokh forest monastery.

To be a Buddhist literally means to be an awakened one, he said. "To be a Buddhist, one must be aware of one's self and of the world. We cannot separate ourselves from the community since everything is connected to everything else," he pointed out.

Meditation, he added, should enable one to see the relatedness of things instead of making one retreat into quiet bliss.

"The realisation that one is part of society entails a sense of responsibility."

Instead of passiveness, Buddhism therefore encourages action.

"Meditation experiences teach us that we can effect changes, that we can elevate our spiritual level only through our own action and perseverance. This parallels other changes."

He cautioned, however, that one must try to retain a balance between one's social responsibilities and one's spiritual duties.

"Spiritual growth and social work must go hand in hand," stressed Phra Santikaro.

"For without being able to be detached emotionally, we risk being incapacitated by frustration, discouragement and resignation."

One's duties can be turned into a spiritual exercise by trying to get rid of one's selfishness while maintaining emotional detachment, he said.

This, he said, can help reduce anger, hatred and violence, both in the community and within one's self.

"By this we can make social and spiritual liberation one and the same," he said.

And that, he summarised, is what it means to be a Buddhist.

**Sanitsuda Ekachai,
Bangkok Post March 16, 1989**

Council rules brain death as meaning legally dead

IN a major decision expected to raise debate in religious and legal circles, the Medical Council has ruled that brain death, rather than heart-beat or breathing, should be used to determine whether a person is dead or alive.

The controversial ruling was made at the first meeting of the new Medical Council committee on Friday, Council deputy secretary-general Dr Vichai Chokvivatana said yesterday.

The committee's ruling will facilitate transplant of organs and cut medical costs for both the Government and families of patients, he said.

Dr Vichai told the Thai News Agency the Medical Council discussed the matter at its first meeting because there had been widespread debate in medical and juridical circles about when a person should be pronounced legally dead.

One group, made up mainly of jurists, believes stoppage of the heart should be used to determine death.

The group also believes the law should not be amended because it is "appropriate and does not clearly specify the definition of death", Dr Vichai said.

The other side, consisting mainly of doctors, favours the amendment so that a person may be declared legally dead when their brain ceases to function even though they may still be breathing and their heart beating, he said.

The medical group points out that organs taken from the body of a brain-dead patient will aid transplants to other patients whose lives may otherwise be lost.

If doctors have to wait until a donor stops breathing, even though their brain is already dead, the organs may no longer be in a medically-suitable condition for transplant, said Dr Vichai.

PONDER

The deputy secretary-general said the Medical Council had been pondering the issue since June.

A sub-committee, headed by Dr Charas Suwan-wela, then dean of the Medical Science Faculty of Chulalongkorn University, was appointed to set out a clear definition of brain death.

The sub-committee's report was considered by a number of medical schools before it was sent to the Medical Council.

Dr Vichai said that although there was no law to support the Medical Council's ruling, the council wanted to take a clear stand on the issue to advance life-saving transplants.

Equally important, the council believes, families of patients, hospitals and the Government should not have to bear medical expenses to prolong the life of people whose brains are already dead when there is no chance of a medical recovery.

To dispel fears that doctors may make erroneous decisions, Dr Vichai said death should be declared by a panel of at least three doctors, one of whom has been treating the patient and another specialised in neurology or neuro-surgery.

ENDORSE

The panel must not include a surgeon who will perform the transplant with organs to be taken from the "dead" person, he said.

Also, the hospital director or another authorised person must endorse the panel's decision, said Dr Vichai.

Commenting on the Council's ruling, outspoken social critic Sulak Sivaraksa said the issue was too important to be decided by doctors alone.

"Death is not only a matter of the brain or the heart," said Dr Sulak who called the council's ruling controversial.

For example in Belgium, he said, a decision on whether a person was dead or not was made by a panel of a number of people, including a theologian and an outsider in addition to doctors.

"In Belgium and Holland, a heart transplant cannot be carried out unless a person has been dead for at least five hours," he said. "They have respect for the dead."

In Tibet, he said, nothing can be done to a corpse until three days after death because believed the spirit has not left the body.

While commending the Medical Council for their good intentions, Dr Sulak criticised the council for its disregard of Buddhism and

for not consulting religious leaders.

He suggested that religious leaders be invited to take part in reaching a decision on such an important issue.

The social critic also expressed concern that the ruling could adversely affect dying patients who lacked the money for prolonged treatment ●
Bangkok Post February 5, 1989

The Weight of Nothing

"Tell me the weight of a snowflake," a sparrow asked a wild dove.

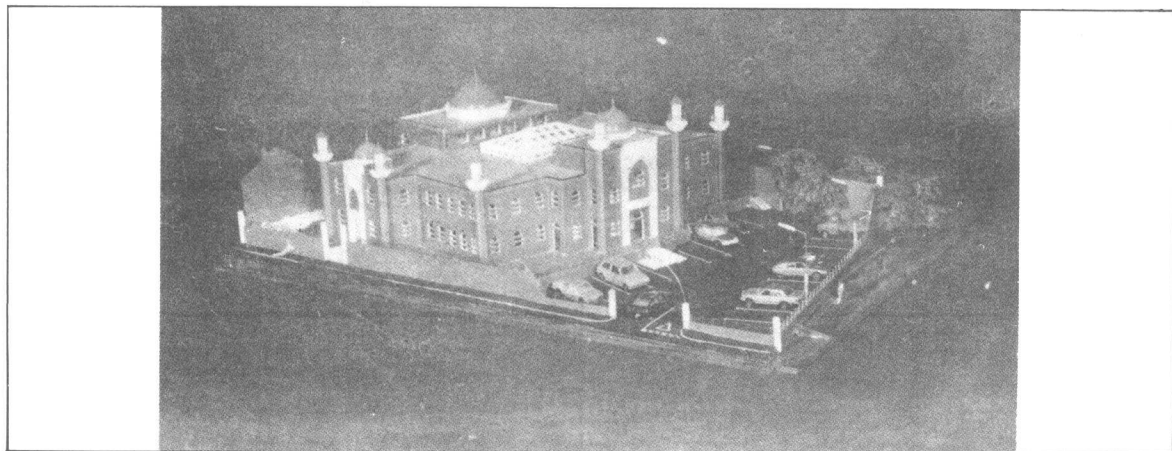
"Nothing more than nothing," was the answer.

"In that case, I must tell you a marvelous story," the sparrow said. "I sat on the branch of a fir, close to its trunk, when it began to snow, not heavily, not in a raging blizzard, no, just like a dream, without any violence. Since I didn't have anything better to do, I counted the snowflakes settling on the twigs and needles of my branch. Their number was exactly 3,741,952. When the next snowflake dropped onto the branch—nothing more than nothing, as you say, the branch broke off."

Having said that, the sparrow flew away.

The dove, since Noah's time an authority on the matter, thought about the story for a while and finally said to herself, "Perhaps there is only one person's voice lacking for peace to come about in this world."

The Buddhist-Muslim Dialogue



During 25-26 February 1989, Santi Pracha Dhamma Institute, Sathirakoses-Nagapradipa Foundation with the support from the Asia Foundation organized the Buddhist-Muslim Dialogue, the first of its kind in Thailand, at the New World Hotel, Haadyai, Southern Thailand. The Dialogue was one of the activities undertaken by the Foundation in commemoration of the 100th anniversary of Phya Anuman Rajadhon. Forty-five Muslims and Buddhists participated in the Dialogue. Among the Muslim participants were the chairmen to the provincial council of Islamic Affairs from Songkla and Satun. The Muslim participants were from six southern provinces e.g. Pattani, Narathiwat, Satun, Songkla, and Trang. These participants were those who had been active in their provinces in the matters concerning peace and justice in society. The Buddhist participants were also from six provinces. They were monks, villagers, teachers, university professors and educators.

The primary aim of the Dialogue was to provide the forum for the concerned Buddhists and Muslims in the region to share their views and concern with regard to the issues of peace, justice and cooperation between the Muslims and Buddhists in the region. Also, it is intended to find way to mediate conflicts and misunderstandings between the Muslims and the Buddhists in that region. The Dialogue started off by the presentation of a paper prepared by a Muslim

participant. Several issues were identified by the paper regarding matters which the Muslims felt that they were important for the Muslims but quite often were not sufficiently sensitive by the non-muslims. The presentation generated a very interesting discussion from both Muslim and Buddhist participants. At the end of the first day, one group of Muslim participants and one group of Buddhist participants agreed to meet among themselves to prepare their own concern and views on related matters to be presented at the meeting on the following day.

On the second day, each group presented views and concern on various matters as well as suggested ways to avoid unnecessary misunderstandings and conflicts between Buddhists and Muslims. After the presentations, the discussion and sharing were followed. However, it was almost unanimously expressed that the time was too short for such an important matter. The participants, both Muslim and Buddhist, felt that the Dialogue of this nature should be organized more, not only the local level, but also at the national and the regional (ASEAN) level. The organizer told the participants at the end of the Dialogue that the Foundation intended to organize the Dialogue at both the nation and the regional (ASEAN) level in the near future if the support could be secured. The participants were expecting to see such meetings soon.

Uthai Dulyakasem

AACT Meeting

*(2-4 March, 1989),
Bangladesh*



Held at the Rural Development Academy, BOGRA, in northern Bangladesh, the meeting included a two-day seminar on Non-Violence work in Asia, of which one day was devoted exclusively to the host country, Bangladesh. The countries represented were: Bangladesh, Thailand, India and Japan. Mr. Akadim Chikandamina (Zimbabwe) participated as a guest of the Society for Peace & Development, the recognized IFOR Active Non-Violence group of Bangladesh. Unfortunately the Philippines was not represented

Business matters were taken up on the second and third days. The proceedings of the entire 3 days were conducted by Brother Jarlath D'Souza (Bangladesh), member of IFOR Steering Committee, while the business sessions were chaired by our experienced guest Akadim Chikandamina. Taking the cue from the 9 Feb.'89 letter of David Atwood, IFOR General Secretary, to the participants, the meeting discussed threadbare many implications and also possibilities of Active Non-Violence work in Asia. Consensus was arrived at in the following matters:

1. The meeting accepts unanimously the IFOR recommendation to have **two Regions** in Asia, as follows = **Asia-Pacific** (Japan, Korea, the Philippines Australia, New Zealand, and any other new Non-Violent groups in the other countries of the Region, e.g. Hong Kong, Taiwan, etc.)

South Asia (India, Sri Lanka, Bangladesh, Thailand, and any other non-Violent groups in the other countries of the Region, e.g. Pakistan and Nepal).

2. Instead of designating contact persons for the two Regions, the meeting preferred to name **convening countries**, which in turn would nominate the person that IFOR-Alkmaar should keep in touch with as the link for the Region. The countries unanimously agreed upon to be first convenors are =

-- Asia-Pacific: **Japan** (address the national office)

South Asia: **Thailand** (address the national office)

3. AACT, the Asian Active Non-Violence Coordinating Team, would continue to exist, but will have a new and larger dimension. AACT would now serve as the link between the two Asian regions, and help organize specific all-Asia level occasions and programmes.

Bangladesh was chosen as the convening country for AACT.

4. It was agreed that AACT would organize an all-Asian training seminar on Peace Education early in 1990. Venue: **Thailand**.

5. **Finances** (i) Both the Regions, as well as AACT, would look for their own funding for any programmes (e.g. trainings, gatherings, etc.) they would organize.

(ii) As a principle, inter-country travel expenses would be borne by the participants, not by the host country concerned.

(iii) Letters and telegrams would be accepted as the normal means of communication among the Asian countries.

6. "Seeds of Peace" (Thailand) would continue to be used as one of the media for communication and exchange of information on Non-Violence activities. Publications from different countries (e.g. "Spondon" of Bangladesh) would be circulated to all countries.

7. Countries would continue to invite others to join in any national-level programmes. All present were invited cordially to the Indian FOR national meeting to be held later this year in Madras.

After the meeting concluded its official business, Akadim Chikandamina gave a report on Non-Violence actualities and possibilities in the African continent. He expressed joy at being able to be present at this gathering, and hoped that Asia would also be present at the first all-Africa meeting proposed to be held later this year.

In his capacity as IFOR Steering Committee member, Brother J.D'Souza thanked all for their generous participation; this meeting, he opined, would surely go down as a milestone in the annals of the Non-Violence movement. Mr. Ghiasuddin Ahmed (Bangladesh) spoke on behalf on the host country, while George Karunakaran (India) spoke for the other countries. Before the closing session, the participants were given a tour of the nearby archaeological site (5th century B.C.) of Mahasthan, the seat of the ancient Buddhist kings of Bangladesh.

participants:

Bangladesh -- Ghiasuddin Ahmed

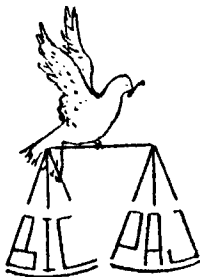
Thailand -- Uthai Dulyakasem

India -- George Karunakaran

Japan -- Susumu Ishitani

& Junji Sakurai

IFOR -- Brother Jarlath D'Souza
(plus 10 observers from Bangladesh)



*Declaration of
Some Buddhists
at the*

WORLD CONFERENCE ON RELIGION AND PEACE

FIFTH ASSEMBLY -
MELBOURNE
27 JANUARY 1989

*NAMO TASSA BHAGAVATO ARAHATO
SAMMA SAMBUDDHASSA*

In the context of the world situation it is our common concern to apply the most precious Buddhist teachings to assist in solving our problems in the 20th and 21st centuries, to bring about peace, justice and ecological balance

Buddhists, as part of the assembly, affirmed the WCRP Declaration of the Fifth World Assembly in Melbourne and will attempt to ensure that it is distributed among all Buddhist communities.

It is our desire that knowledge of Buddhist teachings be increased to convince and guide the youth in our scientific age to bring about a peaceful future.

We wish to reinforce the spreading of the teachings given by Buddha:

- * *the Four Noble Truths,*
- * *suffering analysed on personal, social and economic levels,*
- * *the cause of suffering to be studied on all of those levels,*
- * *and the cessation of suffering.*

The Eightfold Path/the 6 Paramitas

The Middle Way

The Five Precepts

Meditation Practice (to develop wisdom and

realise enlightenment.)

We wish to emphasize an active Buddhism where we are involved in social and peace projects- as well as in our personal inner growth.

Our clear analyses and statements on world and social problems are necessary in order to build trust and to help bring about universal happiness and loving kindness among all people and living beings.

Human rights should be based on the teachings of Buddha laid down for example in the **Brahma Vihara**:

METTA - universal loving kindness
KARUNA - compassion and social action
MUDITA - sharing happiness
UPEKSHA - trust

and the **five precepts** (sila) interpreted on the personal, social and economic levels:

No killing... which includes the banning of all warfare and capital punishment; reducing the arms race; social action to prevent starvation and death from curable diseases; limitation of abortion through financial and social support to the mother, effective sexual education and use of appropriate contraceptive methods; careful living with nature in order to make further life on our planet possible; sparing the lives of all living beings.

No stealing... which includes the struggle for a just and socially balanced society without exploitation.

No sexual violence... which calls for responsible and mutually loving relationships, including wise family planning; for a lay Buddhist, the Middle Way is the guideline in the field of sensuality, according to his or her respective way.

No lying... truthfulness and sensitivity to yourself and others is the basis of understanding, development and trust in life.

No intoxication... Buddha asks us to be caring towards our minds and bodies. Mind altering drugs which lead to addiction, should be avoided with all possible effort. Therefore, the cultivation and production of, as well as trading such drugs should be avoided by all followers of the Buddha Dharma.

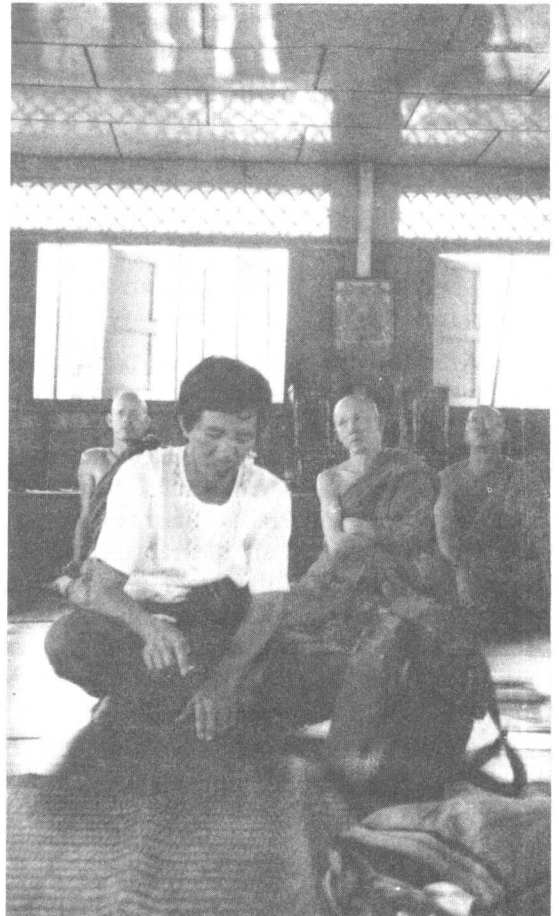
MAY ALL BEINGS BE FREE FROM SUFFERING. MAY ALL BEINGS BE HAPPY. MAY ALL BEINGS REALISE NIRVANA.

INTERNATIONAL ENGAGED BUDDHISTS CONFERENCE

FEBRUARY 24 - 27, 1989

Many of the problems in Buddhist communities today require international co-operation if they are to be solved.

One of the obstacles facing concerned Buddhist groups and individuals has been the lack of an international network or forum to



facilitate co-operation, co-ordination and support for action on various pressing issues.

Indeed, one of the recommendations which came from ACFOD's Liberation, Religion and Culture team meeting and training seminar for activists last September, was for "a North-South progressive Buddhist ongoing dialogue"

Thus, in February, the Santi Pracha Dhamma Institute and the Thai Inter-religious Commission on Development (TICD), with support from ACFOD, organized an international engaged Buddhist conference in Uthaitani, Thailand. Thirty-six participants from eleven countries attended the conference, which was held on a raft on the Sakae Krang River. In these peaceful surroundings, the representatives attempted to come to grips with many of the problems that must be dealt with by Buddhist societies today.

OBJECTIVES

Objectives for the participants were summarized as follows:

1. To identify urgent social problems which exist in one's own country as well as those affecting other Buddhist communities.
2. To explore the ways in which participants can co-operate in acting on these issues.
3. To establish a network among engaged Buddhists on a global level.

THE CONFERENCE

FEBRUARY 24

After arriving in Uthaitani, participants were taken to visit an indigenous health project at Wat Nongyanang.

That evening, the conference got underway with opening remarks from Sulak Sivaraksa, chairman of the Santi Pracha Dhamma Institute, and introductions of all the representatives. Key issues were identified and a discussion regarding the conference agenda followed.

Later that night, Ven. Bimal Tishya presneted a video on the violence in the Chittagong Hill Tracts in Bangladesh.

At the beginning and end of each day, different people were asked to lead meditation sessions. This was a wonderful opportunity for everyone present to learn a little about spiritual practices in various countries.

FEBRUARY 25

The first item on the agenda was a plenary discussion of key issues.

Ven. Rewata Dhamma began the morning session by pointing out that the present problems and suffering of people in Asia are indictive of the fact that we have lost touch with the true meaning of Buddhism.

Ven. Bimal Tishya spoke about the persecution of the indigenous people of the Chittagong Hill Tracts in Bangladesh.

Concerning women's issues, Ven. Ryowa Suzuki briefly described the situation of the many foreign Asian female workers that come to Japan; followed by Ms. Niramon Prudtatorn who outlined some of the problems currently being dealt with by women's organizations in Thailand.

Professor Chatsumarn Kabilsingh spoke on environmental issues, and suggested ways in which Buddhists could constructively work to ease this global problem.

Speaking about education, Phra Paisan Visalo pointed out that modern education systems are lacking in spiritual training. Continuing along the same lines, Raja Dhammapala spoke about education for the Sangha and the need for modernization to allow Bhikkhus and Bhikkhunis to function effectively in society. Recently, his organization has been involved in setting up a new training program for the Buddhist clergy in Sri Lanka.

Ven. Santikaro Bhikkhu highlighted the importance of spirituality for activists; to maintain a constructive perspective and avoid "burnout".

Ven. Phra Maha Somsiam Saenkhat was then asked to speak about the conflicts in Sri Lanka.

Four working groups were set up to explore different issues;

1. Education
2. Women's Issues
3. Human Rights
4. Spirituality and Activism

Many of us found it fifficult to choose a group since they all dealt with burning issues! Discussions in these groups continued during the afternoon and for some, into the evening.

Later that evening, Professor Chatsumarn Kabilsingh gave a slide presentation on Buddhist concepts of ecology; which was followed by a BBC video shown by the Friends of Women

on prostitution in Thailand.

FEBRUARY 26

After another delicious breakfast, everyone met together. Each group reported on its progress, followed by a general discussion.

In the afternoon, the working groups met individually again to work further on concrete proposals. Many of the discussions continued with participants dangling their feet off the raft as it was towed up and down the river.

That evening, Ven. Phra Maha Narong Cittasobhano gave a slide presentation on Buddhist art in Thailand.

FEBRUARY 27

Final reports from each group sparked off lively discussion. Proposals and resolutions from the conference were as follows:

I. THE INTERNATIONAL NETWORK OF ENGAGED BUDDHISTS

It was decided that an International Network of Engaged Buddhists (INEB) would be formed, with the following objectives, to link concerned organizations and individuals:

1. to promote understanding between Buddhist countries and various Buddhist sects.
2. to facilitate and engage in solving problems in various countries.
3. to help bring the perspective of engaged Buddhism to bear in working on these problems.
4. to act as a clearinghouse of information on existing engaged Buddhist (and relevant non-Buddhist) groups and activities, and aid in the co-ordination of efforts wherever possible.

INEB will initially involve groups and individuals working in the following areas: (This may be expanded in the future)

1. Alternative Education and Spiritual Training
2. Peace Activism
3. Human Rights
4. Women's Issues
5. Ecology
6. Family Concerns
7. Rural Development
8. Alternative Economics
9. Communication
10. Concerns of Monks and Nuns

People were selected for an advisory board, executive board and Thai working committee. Since the conference, a working committee in Japan has been established, and it is hoped that committees will be set up in other countries as well.

Membership in INEB is informal and is dependent only on maintaining contact with the network. Participation is open to all interested parties.

II. EDUCATION AND SPIRITUAL TRAINING

It was suggested that a Buddhist Education Network be created with the following objectives:

1. To explore and promote Buddhist alternatives in education.
2. To help various branches of Buddhist education to work together more efficiently.
3. To ensure that educational and training programs respond to the needs of groups and individuals in INEB.

The following educational projects were proposed:

- an international Buddhist school to educate children, aged 12-18 which would provide a Buddhist alternative to mainstream education.
- a training center for samanera (novices) and young bhikkhus (which would be developed in co-operation with Mahachula Buddhist University in Bangkok).
- an international Buddhist library, linked with INEB, which could facilitate the translation and publication of books.
- Bodhi Training Programs through which small groups of promising young Buddhists could be exposed to a variety of spiritual practices, and applications of Buddhism in modern society.
- In the future, communication workshops dealing with mass media management should be encouraged.
- Exchanges between groups of concerned Buddhists should also be encouraged.

III. WOMEN'S ISSUES

The following suggestions arose from discussions in the working group on women's issues:

- that the Newsletter of International Buddhist Women's Activities (NIBWA) and SAKYA-

DHITA publications be used as newsletters to link projects, groups and NGOs involved in women's issues.

-- that monks be encouraged to understand and help deal with women's concerns. A meeting is to be arranged through TIGD, between monks and women's groups.

-- Both monks and nuns should be invited to provide spiritual guidance for rehabilitated prostitutes and women in shelters.

-- The status and education of Buddhist nuns (eg. the Maeji in Thailand and the Tassasilamata in Sri Lanka) should be upgraded, and the restoration of the Bhikkhuni Sangha in general should be supported.

-- A nunnery should be established to serve as a center for self-improvement among Buddhist nuns and lay women.

-- Reliable information on AIDS should be made available in Thailand.

-- A seminar should be arranged on Buddhism and Feminism.

-- Seminars and courses to educate the general public and various working teams on women's issues should be organized.

-- The involvement of women's study groups (eg. university women's organizations) in work on women's concerns should be promoted. Various groups could be contacted by mail.

-- A meeting should be arranged between interested groups regarding the problems of prostitution and migrant workers in Asia.

IV. HUMAN RIGHTS

Participants of the conference agreed to undertake the following regarding human rights issues.

a) Chittagong Hill Tracts

-- to call upon the governments providing aid to Bangladesh to make the continuation of such aid dependent on the conditions listed below;

1. that any aid must NOT be used for military purposes;
2. or for the large-scale development of the CHT infrastructure such as roads or logging facilities;
3. and that it must be used to help the indigenous people of the CHT.

-- to appeal to the USA and UK to withdraw their military advisors from Bangladesh.

-- to send an international delegation of Buddhists to investigate the situation in the CHT.

b) Sri Lanka

-- to send an international delegation of Buddhists to meet with the various factions and promote reconciliation.

c) Burma

-- to call upon other governments to withhold aid to the Burmese government until it demonstrates concretely that it will restore democracy in the immediate future, including the scheduling of multiparty elections under international supervision and the restoration of proper judiciary procedures.

-- to call for the international supervision of the return of amnestied students in order to guarantee the safety of those students who choose to return.

-- to appeal to Sangha organizations in various countries to approach the Burmese Sangha Council and the Burmese government to urge reconciliation.

-- to support the Burma Peace Foundation and other efforts which aim to relieve the suffering of the students and promote reconciliation among all ethnic groups.

-- to call upon the government of Thailand to press for democratic changes in Burma by severing economic and political ties with the present Burmese regime.

d) Tibet

-- to call upon the international community, including the People's Republic of China to take all necessary measures to implement U.N. General Assembly Resolution 1723 of 1961 which urged the restoration to the Tibetan people of their fundamental human rights and freedoms, including their right to self-determination.

-- to encourage talks between the Chinese government and the Tibetan government-in-exile.

e) Kampuchea

-- to support the Cambodian Mission for Peace and efforts by other parties to promote reconciliation in Kampuchea.

-- to express our concern, in appropriate forums, about the potential return of Pol Pot and the Khmer Rouge to power in Kampuchea.

f) Japan

-- to encourage the Japanese, especially Japanese Buddhists, to work to ease the discrimination against minorities in Japan; in particular, the Buraku, Ainu, and Korean residents of Japan, as well as to direct efforts towards solving more recent problems such as discrimination against foreign workers and the exploitation of South East Asian women.

-- to encourage the Japanese, especially Japanese Buddhist organizations and individuals, to promote understanding and action regarding the economic, environmental and human consequences of actions by Japanese multinational corporations and tourists in the third world.

g) Thailand

-- to call upon the government of Thailand to reduce the exploitation of prostitutes in Thailand.

h) Vietnam

The final declaration from the conference contained the following statement concerning Vietnam:

In consideration of the suffering of the people of Vietnam, we are heartened by the prospects for reconstruction in that country, which are offered by the new thinking and openness of socialist countries. We hope that this process will be accompanied by such symbols as amnesty for the people currently in prison or internal exile for whom Amnesty International has expressed concern. We all on the international community to greet such gestures by an increased readiness to resume trade and economic assistance to Vietnam,

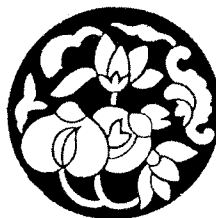
moves which we hope will assist the Vietnamese program of national economic recovery.

V. SPIRITUALITY AND ACTIVISM

This working group discussed ways to integrate spirituality and activism. It was felt that spiritual training and retreats for activists would be extremely valuable. In the past, response to such courses by activists has often been "I'm too busy for that right now". Members of this group hoped that the activists present, and activists in general, will remember the importance of spirituality in activism, (and vice versa) to maintain a balanced outlook and remain effective.

Violence, conflict and human rights abuses increasingly dominate the headlines. Current affairs in many Buddhist countries do not seem to reflect basic Buddhist teachings such as compassion and selflessness. What can concerned Buddhists do about it? Contact your nearest INEB working committee and find out!

*Correspondance to INEB can be sent to:
303/7 Soi Santipap, Nares Road, Bangkok, 10500
Thailand
telephone: 233-2382.*



Reported by:
Ven. Santikaro Bhikkhu
Jill Abiloch
Harold Abiloch
Sherry Yano

INVITATION

A group of Buddhists from Bangladesh, Burma, Germany, Japan, Sri Lanka, Taiwan, Thailand, United Kingdom, U S A and Vietnam met together in February on a raft in the Sakaekrang River, North Central Siam.

We seek to build a network among Buddhist active in the following areas:

Spiritual Training	Environment
Education	Women's Issues
Peace Work	Rural Development

Family Solidarity Alternative Economics
Human Rights

We invite all interested friends to tell us about your work (individual or group).

International Network of Engaged Buddhists

303/7 Soi Santipap
Naret Rd., Bangkok 10500
Siam



Buddhists and Christians in the Search for Peace with Justice

We are convinced that Justice and Peace are but two sides of the same coin and that Peace is impossible except on the basis of Justice. Peace without Justice would indeed be a false peace and a delusion.

In many Asian countries Peace has been destroyed or is being threatened because we have not heeded the cries of the poor and oppressed for Justice and human dignity. Threats to Justice and Peace come not only from outside Powers but from within our countries. However, we would particularly express our concern for the security and independence of small countries on the peripheries of large ones.

We are mindful that our various religious traditions have greatly enriched the lives of our nations through the ages. We believe that they continue to provide the strength and resources we need for the solution of the problems we face today. Our Scriptures have been written in a different age, but if they are interpreted relevantly, they can provide the guidance our age requires. Our religions affirm the dignity and inviolability of life and it is our duty to ensure that a fully human life is made possible for all, irrespective of class, caste, race or sex.

Both Buddhism and Christianity have always seen a simple lifestyle resulting from voluntary renunciation as an ideal way of life. Our lives particularly in the midst of the poor, have to be lived under the challenge of this ideal, and we must espouse their cause.

The Asian poor are forced to sell their labour in foreign and local markets at a low price, and even to sell their bodies, because of unjust structures in our world and in Asia itself. We have allowed other considerations to take priority over our commitment to our fellow human beings.

All institutionalised religions include within them both liberative and oppressive elements and we must distinguish between them, so that we can strengthen beliefs and features of our institutions that contribute to, rather than stand in the way of, total human liberation. We recognise that many of our religious institutions themselves are oppressive even though they ought to be instruments and models of liberation.

Our attempt to be neutral in the midst of the conflicts of our time is in fact an option in favour of the status quo and the powerful within it.

As men and women who practice our respective religions we recognise our own responsibility for the forces that lead to the breakdown of Justice and Peace. Personal transformation and social transformation are both urgent needs and must necessarily go together.

We urge that the nuclear threat which is a danger to the whole world be removed from our continent and that Asia be recognised as a continent of peace. Asia should not be a dumping ground for nuclear waste nor an arena for super power conflicts.



Though most Asians are poor, Asian lives are worth no less than the lives of any others. We are appalled by the way in which chemical plants and the use of various insecticides, weedicides, pharmaceuticals and drugs as well as the dumping of industrial wastes, threaten our lives and our environment.

We recognise formal and non-formal education as tools for peace and urge that national integration and Justice should be recognised goals of our educational systems in order that Peace may be ensured. We particularly draw attention to the ways in which television and some toys and games condition our children to accept ruthless competition, injustice, violence and war.

We are greatly saddened by the increase of violence in so many Asian countries, both in its institutional forms and in the resort to violence as a means for social change. We plead that the principle of non-violence (ahimsa) be upheld. We urge an end to militarization on the part of States, and we urge that non-violent forms of protest be developed and permitted as means of securing change. It is when human rights are denied that a people feel compelled to take up arms.

Interreligious dialogue leads to greater understanding between people of different religious traditions and serves to remove mutual suspicion and prejudice that have stood in the way of relationships of mutual respect. Such dialogue is urgent in all our multi-religious societies so that people of different religions can work and struggle together in facing our common problems.

We also commend dialogue as a way of life that should govern our political and social lives. We need to cultivate a culture of dialogue that would direct all areas of human conduct, so that we can overcome the confrontational and violent attitudes prevailing in many of our societies. We see such attitudes to be in direct contradiction to all that our two religious traditions stand for.

We welcome the seminal movements within both Buddhism and Christianity which seek to promote dialogue as a way of life that should govern all aspects of our lives

Seoul, November 27 1988

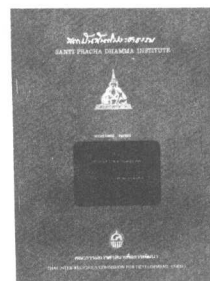
- Occasional Papers

by WCD and Santi Pracha Dhamma Institute, Bangkok

1. The Value of Humanlife in Buddhist Thought. (US. \$1.)
2. Development for Peace (US. \$1.5)
3. Buddhism and The Socio-Political Setting for the Future Benefit of Mankind (US. \$1)
4. Science, Technology and Spiritual Values South-East Asian Approach to Modernization (US. \$1)
5. Thai Thoughts on The One-Hundreth Anniversary of Diplomatic Reletions Between Japan and Siam (US. \$1.5)
6. Siamese Literature and Social Liberation (US. \$2)
7. The Religion of Consumerism (US. \$1.5)
8. Buddhism in a World of Change (US. \$1.5)
9. Understanding a State and its Minorities from a Religious and Cultural Perspective-the case of Siam and Burma (US. \$1.5)
10. The Palace Library Manuscripts by H.R.H. Prince Damrong Rajanubhab
11. Building Trust Through Economic and Social Development & Ecological Balance: A Buddhist Perspective (US. \$2)
12. Buddhist Understanding of Justice and Peace: Challenges and Responses to Asian Realities (US. \$2)
13. The Religious and Cultural Data Center for Education and Development: Thai Inter-Religious Commission for Development (US. \$2)
14. Buddhism and Social Value: Liberation, Religion And Culture (US. \$2)

Books

Retrieving the Royal documents



ONE of the many gifts of a country with such a long historical heritage as the Kingdom of Thailand is that opportunities to celebrate in remembrance of famous people or events are almost endless.

This year, for example, is the Centenary of the birth of Phya Anumanrajadhon, one of the country's great cultural scholars and writers. Several publishers, in particular the Sathirakoses-Nagapradipa Foundation, have been busy turning out a large number of volumes of the works which Phya Anumanrajadhon, or "Sathirakoses" his penname, single-mindedly dedicated his whole life to researching. This undertaking is certainly beneficial to those who are interested in perusing his prodigious writings on Thai traditions and cultural heritage, some of which are rare gems.

Another precious store of writing released a little more than a week ago is HRH Prince Damrong Rajanuphab's paper entitled *The Palace Library Manuscripts*. Commemorating this month the 45th anniversary of the death of Thailand's "father of history and archaeology", the Santi Pracha Dhamma Ins-

titute deemed it appropriate to publish the paper as part of the institute's "Occasional Papers" programme all of which are in English. Prince Damrong's paper was originally written in Thai, and its title of *Nitarn Borankhadi* (Archaeological Tale) has been given an English name by its translator, Sumalee Virawaidya.

The Palace Library Manuscripts is a unique paper which in part records the frustrating experience that Prince Damrong encountered when he tried to retrieve the great many Royal manuscripts which had been scattered about all over the place outside the Library. Some of the incidents were simply unbelievable.

There were those who realised the value of the manuscripts and who tried to fake them and sell them; and there were those who were ignorant of their worth, like the case of one woman villager who was going to burn some of the black paper manuscripts stuffed in her basket to use the ashes for making lacquer. "Among the books destined for the fire was one historical chronicle dating back to the time of King Narai", wrote His Royal Highness, son of King Rama IV.

The episode involving a commoner by the name of Nai Kularb, a clerk at a rice mill who had a deep love for history, is even more fascinating. Nai Kularb's scheme was to use the court's page boys to copy out the manuscripts which he was permitted to take out of the Library only one at a time and only overnight. As Prince Damrong writes:

"...As soon as Nai Kularb obtained a manuscript he took a paddle boat at the Tha-Tien Landing and crossed the river to

Wat Arun (Temple of Dawn). There a long mat was spread out on the porch of the *wat*. The long manuscript was unfolded parallel to the mat and each court page copied one section of the manuscript at a time. When one side was finished that section was turned over and the back section was then copied. By late afternoon a copy of the whole manuscript was completed..."

Naturally, Nai Kularb was worried about his illegal possession of the copies, so he changed some of the words and altered the style a bit. In 1883 after completing the changes in one of the manuscripts he sent it for publishing at Dr Smith's printing house, and the book became known as *The Chronicle according to Khun Luang Ha Wat*. The book described a part of Thai history and customs as given to the Burmese by King Utumporn and some Thai officials whom the Burmese had taken prisoners. The book astounded readers of the time and brought fame to Nai Kularb.

Nai Kularb's reputation, however, didn't last very long. One thing led to another until at one stage Nai Kularb was summoned by King Chulalongkorn to spend one week in an asylum for the insane. His malpractices are recorded at length in this paper. "The vestiges of Nai Kularb's tamperings are still visible to this day", concluded Prince Damrong.

Another part of this paper comprises a description of the Palace Library—what it was and how it was set up especially after it was reconstructed in 1876 and during 1892 when the government was restructured into ministries. As someone who was in charge of collecting manuscripts found outside the

Library, Prince Damrong had numerous stories to tell—"This task led me to devise many ways and means of reaching the manuscripts", admitted His Royal Highness who sometimes offered rewards to those who turned in manuscripts.

The cooperation received from western countries like England and Germany was of great value in helping to compile a complete set of manuscripts. These manuscripts are presently kept at the National Library. Prince Damrong travelled to these two countries and found out that the British Museum Library had more Thai manuscripts than anywhere else, certainly many more than the Berlin Library. Just how those manuscripts were acquired is not hard to guess. Even in those days there were "dealers", the "same dealers who unearthed Palace Library manuscripts and other antiques to sell to foreigners", writes Prince Damrong.

It was a difficult and an almost impossible task but one which HRH Prince Damrong Rajanuphab was capable of carrying out successfully. Finally all the hand-written manuscripts, which numbered many thousands of volumes, which had been retrieved from one place or another over a period of over 50 years, were at last brought together in one place.

As for his own personal collection, the Damrong Rajanuphab Library is said to house "12,200 books, 195 picture albums, 1,243 periodicals and about 22 boxes of antique slides". The library which is presently located next to the old National Library will soon be relocated to Voradis Palace which is now registered with the Fine Arts Department. Construction will

start as soon as the final cost estimates are in. Public contributions may be sent to Maj-Gen M.R. Sangkhadis Diskul, Voradis Palace Museum Foundation, 204 Larn Luang Road, Bangkok 10100, Tel.280-0880.

It is entirely fitting that finally HRH Prince Damrong's library will come home, so to speak, to the grounds of Voradis Palace where he lived.

The Palace Library Manuscripts is fascinating reading and is available at 60 baht per copy from the **Santi Pracha Dhamma Institute, 303/7 Soi Santipap, Nares Road, Bangkok 10500, Tel. 233-2382 and 233-2792.** ●

"Gap", Bangkok Post January 1, 1989

Remembering Phya Anuman Rajadhon

IN commemorating the 100th anniversary of Phya Anuman Rajadhon, the Kuru Sapha Organisation has published his complete works in Thai language, altogether about 80 volumes, plus some of the works in English.

His works are considered valuable for cultural assets. They may also be useful for research studies in history, religion, language, literature, arts, culture and tradition.

The volumes which are available in English language are: *Some Traditions of the Thai* (200 baht), *Essays on Thai Folklore* (400 baht) and *Popular Buddhism in Siam and Other Essays on Thai Studies* (300 baht for hardcover and 200 baht for paperback).

Each of the above mentioned volumes are packed in a beautiful case with the emblem of Phya Anuman's centenary printed on it.

They are ideal gift for this coming New Year.

The books can be ordered through the **Sathirakoses-Nagapradipa Foundation, 1715 Rama IV Road, Bangkok 10500** or any other leading bookstores in Bangkok. ●

Thai folklore essays now in Vietnamese



-BELIEVE it or not... Essays on Thai Folklore by Phya Anuman Rajadhon are now available in Vietnamese.

The National Institute of Social Sciences in Hanoi will hold an exhibition of the late Chao Khun's life and work as well as aspects of Siamese culture in Vietnam later this year. ●

Readers and their favourite books

Historian, social critic and writer Mr Sulak Sivaraksa, "speaking not only from the point of view of a reader but also as a publisher", voted for "Essays on Thai Folklore." This English-language anthology on things Thai by Phya Anuman Rajadhon, which last year was in its 3rd edition, struck all the right chords for this outspoken,

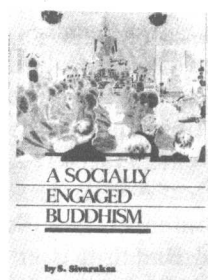
erudite and prolific author, one of whose much-heralded publications, *Lork Kraab Sangkhom Thai* (Sloughing Off the Thai Society), was banned and the author arrested on charges of lese majeste.

"Last year was recognised by UNESCO not only as the 'Decade of Thai Culture' but also as a celebrated centenary for Phya Anuman Rajadhon. This book is a must for all Thais and foreigners alike. It has already been translated into Japanese, German, Chinese, Nepalese and Vietnamese."

Phya Anuman Rajadhon was a great scholar who, according to Archarn Sulak, "had a very original way of collecting his data". *Essays On Thai Folklore* is possibly the most incisive work on Thai culture and traditions that has come out in English. It's divided into five major chapters namely. "The Cultural", "The Language & Literature", "The Folk Tale", "The Buddhistic" and "The Rites & Rituals".

"Gap", Bangkok Post November 21, 1988

A Socially Engaged Buddhism



by Sulak Sivaraksa, distributed by Suksit Siam, Bangkok

Asked to write a book to prove to Westerners that Buddhism has a role larger than personal salvation, Sulak

Sivaraksa has given us **A Socially Engaged Buddhism**. It is not a new work, but a statement mostly from lectures, papers and interviews from 1983-87.

By the end, the reader is left in no doubt that Buddhism is a real social force always ready to be politically engaged. The book is Sulak's 1988 call for the omnipotent resurgence of Siamese Buddhism.

Yet as an author with a keen sense of nobility and a warm eye for character, Sulak has expanded **A Socially Engaged Buddhism** beyond social development and institutional challenges to include a wide range of subjects all united under a large Buddhist umbrella—the property of a life-long devotee of that religion.

Thus pleasant vignettes of philanthropic minor royalty, Siamese visionary Pridi Banomyong, a discussion on "Buddhism with a small 'b'", (meaning over ceremony), Japan's usually treacherous role in Siamese/Asian affairs, Buddhist visions of the Siamese king, the dialogue with Christians, alternative development models, Sulak's own reminiscences of British education, interviews given about his arrest (*lese majeste*) and his spoken opinions on the 'current' political scene, are all included.

Consequently **A Socially Engaged Buddhism** is as much about people in Siamese history, and the experiences of the author as about Buddhism's operational viability in the public sphere.

The domain of Sulak's thought comes across as a large well-organized temple

supported by immovable pillars. These are built on sound Buddhist principles: hatred, greed and delusion are the three root causes of suffering; "Whatever is right and proper we should perform while we can"; Buddhism's role is to overcome wrongs and discomforts; do not passively accept injustice; good Buddhists do not ignore evil...

Concerning evil Sulak deeply regrets the immorality implicit in consumerism and the deceiving stratagems of multi-national corporations and international banks ("The causes of the poor's suffering aren't always immediately obvious to them"); the army ("the mainforces of oppression") are "idiots" and "rulers without legitimacy."

Even Buddhism in modern Thailand has been "established as a hard core for nationalism, ethnicity and chauvinism..." Indeed Sulak believes the three Siamese principles of religion, monarchy, nation are often used by Thais to justify political complacency-- "a slippery path" that "accommodates all."

In chapter seven "Buddhism with a small 'b'" Sulak calls for a return to the root meaning of the Buddha's words and vision. To the genuine Buddhist this is more important than any elaborate ceremony. Further, the resurgence of Buddhism in Siam depends on small Buddhists engaging in the "necessary evil of politics" and pursuing a "just and sustainable socio-economic growth" and for Sulak that means growth of the spiritual

dimension as much as any material betterment.

Even Sulak admits economics and money have more power than religious norms now, and that Buddhism might be more suited to traditional agrarian Siam. (Consider the forces currently shaping modern Bangkok. What could channel and change these but a counter-force as equally strong and ugly?)

Yet there is hope for a meaningful Buddhist re-engagement in public life if Buddhism with a small 'b' is embraced by a truly popular leader and taken to the people.

Meanwhile, the warm waves of Sulak Sivaraksa's humanitarian thoughts continue unabated in **A Socially Engaged Buddhism**. It is a book to be read and enjoyed for its genuine Buddhist vision and its insights into Siamese history. ●

Ken Scott

from JSS 1988



Books distributed by Suksit Siam
Dhammic Socialism by Buddhadasa Bhikkhu 142 pp. 80 Baht locally (abroad US\$ 4 post free).

Looking to America to Solve Thailand's Problems by Phra Rajavaramuni (Prayudh Payutto) 98 pp. 90 Baht locally (abroad US\$ 5 post free).

Angkarn Kalyanapong: A Contemporary Siamese Poet by Angkarn Kalyanapong (Editor: Michael Wright) 82 pp. 80 Baht locally (abroad US\$ 4 post free).

Religion and Development by S. Sivaraksa 81 pp. 90 Baht locally (abroad US\$ 4.50 post free).

Buddhist Vision for Renewing Society by S. Sivaraksa 276 pp. 120 Baht locally (abroad US\$ 6 post free).

Siamese Resurgence by S. Sivaraksa 492 pp. 260 Baht (hardcover), 180 Baht (paperback) locally (abroad US\$ 10 hardcover, US\$ 7 paperback post free).

Please visit our bookshops at 1715 and 1705 Rama IV Rd., (Samyan) Bangkok. Tel. 251-1630

Letters



PEACEFUND
CANADA

Dear Friend:

Did you know that in 1987 more **wars** were fought than in any previous year on record? And that four-fifths of the deaths in those wars were civilian?

Yet in that same year several promising steps were taken toward **peace**, steps which have continued in 1988. Now, in this holiday season we are reminded by symbols of both trends. There is first the message of peace and good-will, and the knowledge that thousands of Canadians, and thousands more in other countries, are working to strengthen the sinews of peace.

In too much of the media, however, and in too many stores you will have seen other symbols, including war toys and games, which reflect a continuing acceptance of violence and war as the means for settling disputes.

I believe you are one of those who identify with many of the people mentioned in this Newsletter. Such as the women of Belau who are trying to keep their tiny Pacific island nuclear free. Or the adult educators in Africa seeking to end the wars which are tearing their continent apart.

Or the parents and teachers in Quebec, combatting the spread of war toys and war mentality in the minds of their school children.

You can work together with these people through supporting the efforts of Peacefund Canada. Please use the enclosed envelope for sending your donation for this purpose.

In this way you can help to pay for peace in 1989.

Sincerely,

Murray Thomson,
Executive Secretary



Greetings from the Netherlands, where the leaves are falling from the trees and people, animals and plants are preparing for wintertime!

Thinking so often about the "ACFOD-family" meeting in Thailand, fills me time and again with very warm feelings. The loveliness, kindness and hospitality of Thai people is the first thing that strikes one. And that's where the tourists' impressions usually stop.

I am deeply grateful that you gave me the opportunity to enter into deeper contacts with people from Thailand and other Asian countries. It really was a most important experience for me, the seminar as well as the exposure trip.

I was deeply impressed by the struggles each of you has to go through once you are convinced that you have to stand for the ideas you so deeply believe in. The "common ground" we discovered together in the different religions and cultures made the meeting a deeply human experience. And it also strengthens one's courage when back at home you feel you're rowing against the mainstream. I'm very involved in the counter-movements here in Europe which try to conscientize people and political leaders about the dangers and negative aspects of our own culture and our own society, but even more so on our relations with countries in the South. But economic + political interests of the elites here and those in the rest of the world create very strong and powerful horizontal bonds between them. I see the dichotomy not so much as being North ↔ South, but **people** in the South and in the North ↔ power-elites in the South and the North. That's why in Thailand I didn't feel like "a foreign devil" among you. I recognised so much in all your struggles, feelings and thinking of what we are trying to achieve here. The art to live is to love, and to love means also not to be indifferent to what's happening around you. This compels us to go on struggling even if one sometimes feels like a mosquito on an elephant!

The week after I came back from Thailand the core-group of the "South-North network on Cultures and Development" met in Rome, which gave me the opportunity to convey my impressions from Thailand. People were most interested and confirmed they would very much like to keep in

touch with ACFOD and find ways we could support each other.

I think that we could start with simply exchanging information on activities and publications. By doing so we'll gradually find out what our common ground is and in which ways we could strengthen the horizontal bonds on our levels of working. We were extremely sorry that Siddhartha could not attend in Rome because of family circumstances. But I will be meeting him and Alida this coming Sunday in Brussel.

Thanking you ever so much again for all your personal efforts to make the training-seminar into something much more than just another conference, I really hope that somehow or other we will soon meet again.

With warmest wishes for each of you,

Edith de Boer-Sizoo

Wisdom Publications

I thought that your readers would be pleased to hear that Wisdom Publications, specialist publisher and distributor of books on all schools of Buddhism and Tibet has won a second award this year. The Buddhist Society of Great Britain has awarded the 1988 Christmas Humphreys Memorial Award to **BEING NOBODY, GOING NOWHERE**, by Ayya Khema. In their journal, *The Middle Way*, this book was called ...

"a jewel of a book that is full of sound practical advice... It is not only recommended but essential reading for all whose hearts incline to this way. (Buddhism)" *The Middle Way*. May 1988

BEING NOBODY GOING NOWHERE has been widely recognised as a good introductory book for both beginners and all of us who need some spiritual refreshment that gets back to the basics. This is why this title was chosen from many to receive this honour. There will be a celebration early next year when a medal will be presented to the author, who is a western Buddhist nun based in Sri Lanka.

Earlier this year **THE TIBET GUIDE**, Stephen Batchelor, was awarded The Thomas Cook Travel Guide Award 1988. This book has also been short-listed for a British Design and Production award 1988. I hope that you will be able to mention these awards in your columns.

Yours

Sara Binning
Publicity

Recommended Reading

- Karma:

Scandinavia Journal of Buddhism No. 1/89
Holgerlystveien 23B 0280 Oslo 2 Norway.

- Turning the Wheel:

American Women Creating the New Buddhism
by Sandy Boucher (Harper & Row) San Francisco.

- Reincarnation:

The Boy Lama by Vicki Mackenzie (Bloomsbury)
London.

- Peace Brigades:

A Publication of PB1 4722 Baltimore Av.,
Philadelphia PA 19143

- IFOR FORUM:

International Fellowship of Reconciliation,
Spoorstraat 38, 1815 Bk Alkmar, The Netherlands.

- INTER-MONDES:

Revue/de l'Université Ramkhamhaeng (Bangkok)
Vol.1 No.1 December 1988

- WERELDWIJZ:

December 1988 'Dossier Thailand' Antwerp,
Belgium

- BIJEEN:

December 1988

- Venerable Buddhadasa

Un Bouddhiste Dit Le Christianisme aux
Bouddhistes traduit du Thaïs et adopté par
E Pezet (Desclee), Paris 1989

- For the Sake of the World..

The Spirit of Buddhist and Christian Monasticism by P.G. Henry, D.K. Swearer
(Fortress Press, Minneapolis, Minnesota 1989)

- The Siam Society under Five Reigns

by B. Davis, Bangkok 1989

- Speaking of Silence

Christians and Buddhists on the Contemplative Way edited by Susan Walker USA
(US.\$12.95)

- The Legend of King Asoka

by J.S. Strong (Princeton University Press)
USA (Paperbook 1989) \$14.95

- The Eastern Buddhist

New Series Vol.XXI No.2 Autumn 1988, the
Eastern Buddhist Society, Otani University,
Kyoto 603.

