

Buddhist Challenges into the Next Decade

PROGRAM



**Fortieth Anniversary
The
World Fellowship of Buddhists
WFB Seventeenth General Conference
World Fellowship of Buddhist Youth
Eighth General Conference**

October 21 - 29, 1990
Seoul, Korea

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W.F.B.
W.F.B.Y.

Organized by The 17th W.F.B. General Conference and 8th WFBY Organizing Committees

Supported by B.B.S., KBS, Korea Times, The Federation of Korean Buddhist Orders

WELCOMING ADDRESS

I wish to extend my heartiest greetings to all the honorable monks and Buddhist leaders of the world who have gathered here today, to the WFB Delegates and observers who have come to attend the Seventeenth General Conference and to the distinguished guests from Korea and abroad who have come to Seoul this week to join us to celebrate the Fortieth Anniversary of the World Fellowship of Buddhists. On behalf of the Seoul Conference Organizing Committee and twenty million Korean Buddhists, I welcome all of you with deep thanks!

There has never been such a significant, international convocation in the one thousand six hundred year history of Korean Buddhism. What we discuss and decide at this meeting will have great ramifications for the future of the world. The roles and responsibilities for Buddhists in this period are very great. Since the theme of the Seventeenth General Conference is "Buddhist Challenges in the Next Decade", it is a good opportunity to focus on the direction of Buddhism at the end of the millenium and set our course for the future. What will Buddhists do in these next few years to bring about world peace and global solidarity for all mankind?

Today the world is experiencing more and more turmoil. If we follow the Buddha's teaching, however, we can successfully overcome all the dangers confronting mankind. We Buddhists should be a lighthouse of conscience for humanity. Our quest for Enlightenment is to save all sentient beings. We must apply all our energies to reduce suffering in this world.

Buddhist leaders throughout the world should abide by the Pancasila precepts and teach them as a way of life. All beings are our brothers and sisters.

Thank you again for being here on this auspicious occasion.

B. E. 2534 Oct. 22, 1990

*Most Venerable Dr. Seo Kyung Bo
President
Seoul Organizing Committee*

GREETINGS

Honorable monks and Buddhist leaders of the world!

On behalf of all the Korean Buddhist Sanghas, I welcome all distinguished guests, delegates and observers from Korea and abroad who have come to Seoul to attend the Seventeenth General Conference of the WFB and the Eighth General Conference of the WFBY in celebration of the Fortieth Anniversary of the World Fellowship of Buddhists!

The time has come to end the Cold War and overcome our ideological divisions. 1990 has been very important year for mankind. The East and the West are achieving reconciliation. This year marks the beginning of the peaceful reunification of divided countries, of growing friendship between Korea and the USSR and China as well.

The Seventeenth General Conference has chosen to deal with Buddhist challenges in the future. May the combined intelligence and compassionate hearts of those assembled here wisely guide use to develop greater harmony and strength for our posterity.

We are certain this meeting will be a success and that the WFB will be proud of Korea's contribution to their organization.

*Most Venerable Seo Eui Hyun
Honorary President
Organizing Committee*

Address of His Excellency Sanya Dharmasakti

President of the World Fellowship of Buddhists

Brothers and Sisters in the Dhamma:

On behalf of the World Fellowship of Buddhists I would like to thank Venerable Dr. Seo Kyung Bo and his colleagues most sincerely for organizing the Seventeenth General Conference of the WFB in Seoul, South Korea; and at the same time I also would like to express my deepest regrets at the passing away of four of our well beloved and respected office-bearers during the course of this year, namely Her Serene Highness Princess Poon Pismai Diskul, Honorary President, Venerable Amritananda, Vice-President, Professor L.G. Hewage, Special Committee on UNESCO Chairman, and Mrs. Mallika Chalaraks, Honorary Assistant Secretary.

This conference coincides with the fortieth anniversary of the WFB and is thus a very important one, since it marks a significant milestone of our organization's history. Since its inception in 1950 in Colombo, Sri Lanka, our organization has grown considerably. At the beginning it had twenty seven Regional Centres in twenty seven countries in Asia, Europe and America. Now it has over a hundred Regional Centres in thirty seven countries in every continent of the world.

The WFB has grown not only in magnitude but also in strength. The unity and solidarity among world Buddhists have been brought about. Buddhists of the South and the North namely Theravadins, Mahayanists and Vajrayanists do now communicate with one another like brothers and sisters. Federations, congresses and unions of Buddhists have been formed in Asia, Europe, U.S.A. and Australia as well as in other countries, indicating regional unity and solidarity among Buddhists. With this unified strength of world Buddhists I am sure that we can meet the challenges of the future with good spirit and confidence appropriate to the conference theme "Buddhist Challenges Into the Next Decade."

I very much regret that I am not in Seoul today among you all, brothers and sisters in the Dhamma, to participate with you in this very significant conference in this fascinating country of Korea known as the Land of Morning Calm, because the doctor has advised me against making any long journey. However, I have asked Mr. Sunao Miyabara, our Senior Vice-President to preside over the meetings and conduct the affairs of this conference on my behalf.

By the grace of the Triple Gem may you all be blessed with long lives, health, happiness and strength to work for the noble cause of Buddhism and world peace and may the Seventeenth General Conference of the World Fellowship of Buddhists be blessed with every success.

Congratulatory Message

Religion is the lifeblood of culture and Buddhism as a universal religion has been a vital component in the development of civilization. In Korea, Buddhism has been an important artery for the continuance of our culture.

In 1950, the same year that Korea was experiencing cataclysmic discord, a seed of peace was planted by the WFB in the human mind. Today that seed has grown into a bountiful tree of life whose fruit can be seen in this gathering here in Seoul.

Today, on the Fortieth Anniversary of the WFB, the members of your organization are reaping the fruits of the Bodhi tree you planted years ago. I truly appreciate that the Seventeenth General Conference is being held here in Seoul and I wish to thank you for coming here.

In recent history, religions which are the core of western culture have come to Korea and have tried to assimilate to our culture. Buddhism, however, is like an undying light which permeates our minds and hearts from the boundless past to the eternal future. Most Koreans silently recognize this, mind to mind, heart to heart.

Throughout our country you can find many living Buddhist traditions and sacred locales. During your stay here you will feel that the spirit of Buddhism and Nature itself are one, one living, breathing body.

The modern world is focussing on East Asian culture more and more and especially on Buddhism which has guided it for centuries. That the World Fellowship of Buddhists and the World Fellowship of Buddhist Youth should hold their meeting jointly here in Seoul is very significant in these changing times.

We are now at a historic overture of world peace and reconciliation. In this divided land of Korea, the meeting of World Buddhists has deep meaning. It is like an auspicious revelation of compassion.

I really expect a seed of peace to be planted here with sacred and religious meaning. Through this conference the asuras of the world will disappear, Amitabha Buddha's boundless rapture will permeate every mind.

May this conference be a great success!

Lee O Young
Minister of Culture
Republic of Korea

Congratulatory Message

I am very pleased to address the honorable monks and Buddhist leaders of the world assembled here today. During this conference, we have the opportunity to share Buddhist wisdom and truth.

Unfortunately poverty, hunger and war still exist on the globe today. We should sacrifice to achieve freedom for mankind and the world. Honorable monks and Buddhist leaders! This period requires real Buddhist teachings.

We need great compassion in order to bring about peace. We should break down the walls between us, nation to nation, race to race, ideology to ideology.

What is the real meaning of this gathering? I am sure that the gathering is to promote Buddha Dhamma for all sentient beings.

Korean Buddhism has reached a turning point with this conference. I would like to thank the Organizing Committee members especially Most Venerable Dr. Seo Kyung Bo and Honorary President Most Venerable Seo Eui Hyun for making this event possible.

Achieve Enlightenment and save all beings!

B. E. 2534 OCT. 22.

Tae-Ho Kim
President

Buddhist True Enlightenment
Association of National Assemblymen

Congratulatory Message

Honorable monks and Buddhist leaders of the world!

On behalf of over twenty million Korean Buddhists, I would like to thank all participants who have come to Korea where our tremendous Buddhist culture, the light and flower of Asia, is being kept alive.

The history of the world has reached a turning point, breaking down the wall of ideology and isolation between countries in the East and in the West. Mankind can become the same family through universal loving kindness. This is the common goal of all mankind. We are on the brink of a new era of freedom. That is why this conference is so significant.

Honorable Buddhist leaders of the world!

If the Lord Buddha were to appear in front of us, we must imagine what the Lord Buddha would have to say to us. We must think what the Buddha would tell us to do for all beings in our world. We are sure that the Lord Buddha would say that we should save all mankind, give up our narrow selves, give up all regional attachments, our national borders and sectarian organizations. He would tell us to live like Bodhisattvas and manifest our Buddha-nature.

To build temples, stupas, and perform ceremonial rites alone is not the real way of Buddhism. As we are disciples of the Buddha, we should fulfill our roles in His spirit. Our far sighted leaders and masters kept Buddha's clear sighted Dharma throughout their lives, from generation to generation. They transmitted Buddha Dharma and saved all beings from suffering.

May this conference be a great success.

B. E. 2534. Oct. 22.

Prof. Park Wan Il
President

Lay Buddhist Association of Korea

GOODWILL MESSAGES

A Salutation to Delegates



The Most Venerable Song-ch'ol

*Head Dharma Leader of the Seventeenth WFB Conference
Patriarch of the Korean Buddhist Chogye Order*

Gazing at the beautiful autumn sky, delighting in the colors of the ripening fruits, enjoying the fields of maturing rice: today every living thing is watching and admiring this great gathering. Their hearts are gladdened at the sight of Buddhists from all over the world coming together in peace and understanding.

The various skins and distinct languages make no difference. We are all disciples of the Buddha. With one mind we come together: there is no you, there is no me.

All Buddhists from all over the world, let us remember that, because of our endless desire, our eyes are covered and we cannot see our true nature. So we are moving about this sea of Samsara, sometimes here and sometimes there, moved by our greed. True nature is like a jewel. Greed is like a layer of dust. Even if the layer of dust is very thick, the jewel is unaffected. Remove the dust, and that precious jewel will shine brightly forever.

True nature is above the right or wrong of good and bad: that is false thinking. We only have to remember that good and bad people are all Buddhas.

For the reality of actuality is permanent and it stands on the absolute and infinite truth which is eternal. This is the light. It is here and now. It is constant, sure, forever.

In this eternal light, hand in hand, let us go ahead. There, just in front of us is the light of peace, liberty, joy and glory. Remember that the door to this light is ever open. Through that door, the differences, the confrontations between you and me, permanently disappear.

So let's admire and enjoy this world filled with peace!

MESSAGE

On behalf of the Sangha of Thailand, I hereby express my appreciation and extend my goodwill to the 17th General Conference of the World Fellowship of Buddhists scheduled to be held in the city of Seoul, Korea. What has made a special event of this Conference is the fact that it is also the celebration of the fortieth anniversary since the inception of the World Fellowship of Buddhists itself. This reflects its concerted efforts, -a determination to cooperate and work together and work as one -on the part of Buddhists the World over who have during this period substantially supported the activities of the organization that functions for the welfare of all mankind.

For the happiness of sentient beings is Buddhism born. The Buddha's teaching radiates Loving-kindness and Compassion, both towards human beings and other animals sharing this planet. The goal of Buddhism is therefore a lasting peace and security. At the sametime, however, the Buddha also urged people to exercise their discriminating wisdom to solve the problems and troubles through righteous means. Now, with this aim in mind, may I urge all Buddhists to intelligently develop their wisdom based on the Dhamma so that they can live a life guided by Loving-kindness and Compassion, thus making the planet, our home, a truly hospitable place for all.

On the auspicious occasion of the celebration of the World Fellowship of Buddhists, let me offer my blessings upon the organization, wishing it whatever success, progress and security it looks forward to, -this for the sake of mankind as a whole.

May the Grace of the Triple Gem grant the Conference all blessings and give protection to those participating in this significant event, showering upon them *Ayu* (longevity), *Vanna* (good complexion), *Sukha* (happiness) and *Bala* (strength or vitality) and, most important, progress in the Buddha Dhamma at all times.

15th July B.E. 2533 (1990)

Sd. Phra Nyanasamvara

Somdet Phra Nyanasamvara
Supreme Patriarch
Wat Bovoranives Vihara
Bangkok, Thailand.



THE DALAI LAMA

MESSAGE

I am happy to know that the Seventeenth General Conference of the World Fellowship of Buddhists is taking place in Seoul, South Korea.

It is my hope that the conference will discuss the tremendous changes that are taking place all around us. I am sure the conference will contribute towards the generation of greater tolerance and understanding among the people in general and the followers of different Buddhist traditions in particular.

I send my prayers for the success of the conference.

August, 28, 1990

Dalai Lama



MESSAGE

I wish to take this opportunity to offer my warmest and heartfelt congratulations to the World Fellowship of Buddhists(WFB) on the occasion of its 40th anniversary and the opening of its 17th General Conference in Seoul, Korea.

During its 40 years of existence the WFB has grown considerably. With 27 Regional Centres from 26 countries at its inception, the number of WFB Regional Centres has risen to 98 from 37 countries in every continent of the world. This very fact bears testimony to the extensive activities of the WFB in its effort to enlighten people of the Buddhist faith throughout the world. It is a matter to be commended because Buddhism is a religion of non-violence and peace. Advocating the principles of loving kindness, compassion and moderation, Buddhism aims at promoting a world of peace and harmony.

Buddhism with its spiritual values of moderation, tolerance and forbearance can help provide the path toward true happiness and enables us to meet the challenge of the modern world. By teaching us to avoid the extremes in thought and conduct and to follow the middle way or principles of moderation in all things, Buddhism helps provide us with a balanced perspective on life.

The part the WFB has been playing during the past 40 years in disseminating Buddhism all over the world deserves praise and admiration. On behalf of the Government of Thailand. I wish the 17th WFB General Conference every success in advancing its noble objectives and the cause of peace and happiness among mankind.

General Chatichai Choonhavan
Prime Minister of Thailand

MESSAGE

The General Conference of the World Fellowship of Buddhists meets at a critical period in history. We live in times when political tensions, economic hardships and human concerns are the order of the day. Indeed all of them seem to converge to expose the inadequacy of existing systems and ideologies. Our planet will not survive unless we find ways to assure peace, distribute prosperity and cleanse our environment. We must strive to find solutions to these problems through a great deal of compassion, understanding and tolerance.

The message of Lord Buddha provides us with the guidance and the wisdom for our quest. Twenty five centuries ago, Lord Buddha demonstrated that the source and the solution of all problems spring from the human mind. His answers were encapsulated in philosophic propositions that are easily understood by all peoples and all cultures. The Four Noble Truths, the Noble Eightfold Path, the Five Precepts and other essential elements of the Buddha Dhamma are a legacy for all humankind. Events continue to demonstrate its validity.

The World Fellowship of Buddhists was inaugurated almost four decades ago. Its founders foresaw the relevance of the Buddha Dhamma for the modern world. It is our duty to continue their work and advance its purposes. As we do so let us remember the importance of the ancient injunction.

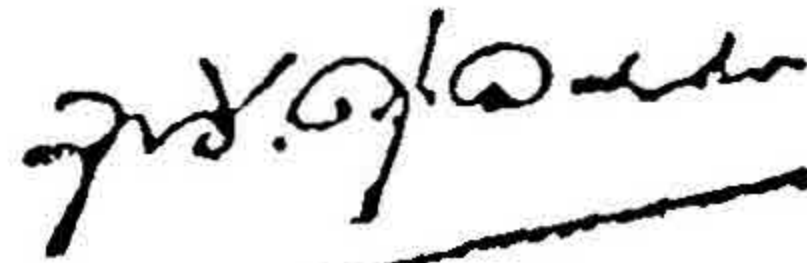
Mā ca te vijite adhamma - karo pavattittha

Let not any person in any state act unrighteously.

The themes of right understanding and right effort must animate the work of the World Fellowship of Buddhists. Through the activities of this General Conference may the enthusiasm which gave birth to the Fellowship be nourished and sustained. A revival of that spirit is now more urgent than ever.

May the Blessings of the Noble Triple Gem inspire your deliberations.

August 22, 1990.


President of Sri Lanka

MESSAGE

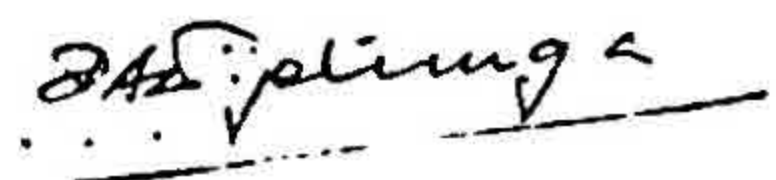
World Fellowship of Buddhists has been strengthening the bond of fraternity among the several nations that constitute the august body. It is a happy occasion in its history that the World Fellowship of Buddhists now completes 40 years of service.

The valuable contribution to World Peace and Understanding by an organisation like the World Fellowship of Buddhists is now more keenly felt than ever before.

It is a great tribute to the younger generation that they have got together to form an arm of the W.F.B.Y the World Fellowship of Buddhist Youth, to supplement the activities of the parent body of the older and more experienced persons. With the present trend for the youth to get away from religion, it is quite encouraging to note the younger generation is developing an interest in religious activities. World Fellowship of Buddhist Youth now reaches the 8th year of its existence and service, for the peace, harmony and mutual understanding among nations.

I congratulate everyone who has played a part in making this achievement possible.

I wish the 8th General Conference of the World Fellowship of Buddhist Youth, 17th General Conference and the August 1990 Anniversary of the World Fellowship of Buddhist all success.



D. B. Wijetunga
Prime Minister of Sri Lanka



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MESSAGE

On the auspicious occasion of your Fortieth Anniversary, it is with pleasure that I present my congratulations and Tashi Delek to you, Mr. President, and through you to all the outstanding individuals associated with the aims and activities of the World Fellowship of Buddhists. You have, over the years, touched and healed many lives all over the world.

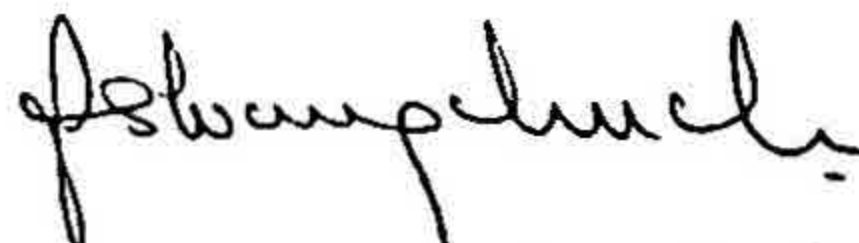
As you contemplate the challenges in the coming years, it is befitting that you are meeting in the friendly Republic of Korea, where Buddhism has flourished for the past 1600 years.

We in Bhutan attach great importance to spirituality and our ancient values even as we reach out to obtain the benefits of material progress. Perhaps the over-emphasis on materialism at the expense of spirituality has continued to fill our world with tension, conflict and suffering. And more than ever, the precepts of the Buddha's teachings based as they are on loving-kindness, harmony and universal brotherhood seem to be taking on an increasingly urgent relevance.

Bhutan regards it, therefore, as a matter of pride and privilege to be a part of these important deliberation. We look forward to a successful outcome of the conference.

I send my warmest greetings to all the venerable monks, scholars and other distinguished participants. May the blessings of the Triple Gem be showered upon all of you.

TASHI DELEK!


Jigme Singye Wangchuck
King of Bhutan

Religious Affairs Department
LIBRARY
Yabe-Aye, Rangoon

13652



CHIEF MINISTER OF SIKKIM

MESSAGE

The 17th General Conference coinciding with the commemoration of the 40th Anniversary of the World Fellowship of Buddhists is going to be held in Seoul, South Korea from 21st to 29th October, 1990 to which I send warm greetings on behalf of the people of Sikkim State (India) and on my own behalf.

The ignorance of mankind in the blind race to gain material benefit has endangered the very existence of life as a result to which, the world today is passing through a traumatic state of fear and destruction. At such a time, the august Conference of the World Buddhists in their endeavours through the noble activities of disseminating the message of peace and compassion of Lord Buddha for the benefit of all living beings play a significant role. As always done in the past, Sikkim Regional Centre of World Fellowship of Buddhists represented by the Department of Ecclesiastical Affairs, Government of Sikkim, will be participating with a delegation led by the State Minister for Minister for Ecclesiastical Affairs to support the endeavour of the World Fellowship of Buddhists.

May the Triple Gem grant the august Conference all success.

I also congratulate the Organising Committee of the 17th General Conference and 40th Anniversary of World Fellowship of Buddhists and wish them a grand success.

A handwritten signature in black ink, consisting of a large, stylized 'N' followed by a horizontal line.

Nar Bahadur Bhandari
Chief Minister of Sikkim



MESSAGE

I am very glad that the 9-day long 17th General Conference and 40th anniversary of the World Fellowship of Buddhist have concurrently begun in Seoul at a time when unity and brotherhood of all mankind need to be strengthened for creating a more peaceful and prosperous world by freeing it from tension and convulsions. Gautam Buddha's message of peace, non-violence and love for all beings, which is also one of the central ideals of every other religion, should inspire us all to forsake mutual animosity and hatred in favour of close cooperation and brotherhood and to work unitedly, hand in hand, for the collective well-being of whole humanity.

We in Bangladesh have forged close brotherly relations between followers of all religions setting a rare example of communal harmony and tolerance. Our people of every faith enjoy equal rights and privileges while they contribute to national development and cohesion.

I am confident that deliberations of this conference will help make a better world by strengthening human values and cultural and spiritual amity among nations.

I wish the conference every success.

21 October 1990

Hussain Muhammad Ershad
President
People's Republic of Bangladesh Dhaka

MESSAGE

I am very glad to know that the 17th General Conference and 40th Anniversary of the World Fellowship of Buddhists and the 8th General Conference of World Fellowship of Buddhist Youth are scheduled to be held in Seoul during October 21-29, 1990.

I am also delighted to be informed that a good number of Buddhist Youth from Bangladesh are also taking part in the conference.

I hope the august International forum would provide the participants with a rare opportunity for the interaction of ideas, assimilation of thoughts besides representing their countries successfully.

I am confident that the fora of this type would certainly give a boost to the friendship and fraternity existing between the nations participating.

I wish this International Conference a very brilliant success.



Kazi Zafar Ahmed
Prime Minister
Govt. of the People's Republic
of Bangladesh



MESSAGE

I am very pleased to send my greetings to all those people attending the 17th Conference of the World Fellowship of Buddhists. Events such as this play an important role in promoting an understanding and acceptance of the range of languages, cultures and faiths in our world today.

The principles of the Buddhist faith promote a balanced, moderate life and can only enrich those communities in which they are practised. The adherents of Buddhism in Australia have increased dramatically in the last decade thus contributing to the development of Australia's multicultural society.

The Australian Government is committed to the principles of multiculturalism, and has adopted it as a key social and economic policy. The aim of multiculturalism is to ensure that all Australians, irrespective of background, have an equal opportunity to participate in the cultural and political life of the nation, to shape the decisions that affect them, and to obtain a fair share of government services. The policy recognises the right of all Australians to enjoy their own culture and practise their own religion as well as a reciprocal responsibility to accept the right of others to express their views.

Buddhism, one of the world's great faiths, builds bridges between people from many nations. Thus Buddhism is relevant to the needs and aspirations of millions of people because it creates harmony and contributes to world peace.

I congratulate the organisers of the 17th Conference of the World Fellowship of Buddhists and send my best wishes for the future.

A handwritten signature in dark ink, appearing to read 'R J L Hawke'.

R J L Hawke

Prime Minister of Australia

A Report on the Proceedings of the Seoul Organizing Committee

The aims of the WFB are to promote world peace and harmony among men through the propagation of the sublime doctrine of the Buddha and activities in the field of social, educational, cultural and humanitarian service.

In 1950 representatives from ten countries in Asia met in Sri Lanka to establish the WFB and promote their aims with the guiding inspiration of G.P. Malalasekera, the founding President. There are now forty countries represented in the organization and 110 Regional Centres. We meet every two or three years, each country having their turn, to have a General Conference. The Headquarters was first located in Colombo, Sri Lanka, from 1950 to 1958. It then moved to Rangoon from 1958 to 1963. Since 1963 to the present the WFB Headquarters has been located in Bangkok, Thailand.

From the 4th General Conference to 7th General Conference Korean Buddhists attended as official observers. In 1966, at the 8th General Conference in Bangkok, Korea had its first Regional Centre recognized.

In 1974 the Korea Fellowship of Buddhists joined the WFB as a Regional Centre. In 1980 Won Buddhism also became a member of the WFB as the third Regional Centre in Korea. As for the WFBY, there are three centres. There are the WFBY Regional Centre, the Korean Young Buddhist Association and the Won Buddhist Youth.

In 1986 North Korea became a Regional Centre at the Kathmandu General Conference.

Korean Buddhists proposed to hold the General Conference in Korea many times from 1970 but the proposal was not approved until the last General Conference in Los Angeles in 1988 thanks to the initiative of the three Regional Centres in Korea and their leaders working together.

After Korea received twenty one endorsements for its proposal at the Sixteenth General Conference, the Seventeenth General Conference in Seoul was acclaimed by all members. Once the location was approved, the three Regional Centres in Korea formed the Seoul Organizing Committee and gained the support of all the lay organizations and monastic orders within the country. Their concerted action has led to the meeting being held here this week. Thank you.

Dr. Kwang Tae Kim
Secretary-General
Seoul Organizing Committee

GENERAL INFORMATION

VENUE

The Swiss Grand Hotel
 Address: 201-1 Hongseun-dong, Sodaemun-ku,
 Seoul, Korea
 Telephone:(02)356-5656 Fax:(02)356-7799

SECRETARIAT

The Conference Secretariat is located in the Board Room, Upper Lobby,
 Swiss Grand Hotel.

After the Conference, correspondence should be addressed to:

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| WFB/WFBY Korea Regional Center C.P.O. Box 7672 Seoul, Korea Secretary General, Mr. Chi Ran Lee Tel:(02)739-3940 Fax:(02)734-3985 |
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| The Korea Fellowship of Buddhists 235-5, Nakwon-dong, Chongro-ku, Seoul, Korea Secretary General-Rev. Dr. Kwang Tae Kim Tel:(02)745-1590,353-6655 |
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| WFB Won Buddhism Regional Center 344-2, Shin Young-Dong, Iri City, Chunbuk, Korea Secretary General-Prof. Il Ho Sung Tel:(0653)50-5722 |
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INFORMATION CENTER

- The Conference Information Center is located on the Upper Lobby, Swiss Grand Hotel. Please direct all inquiries here. General travel information and flight reconfirmation will be provided by the center.

REGISTRATION

Official registration of delegates and observers, office-bearers, invited guests and their spouses will take place at the Registration Desks which will be divided by country on the Upper Lobby(2nd floor), Swiss Grand Hotel, on the following days :

October 20 (Saturday) 09:00-17:00

October 21 (Sunday) 09:00-17:00

Your registration card should be presented to the staff at the Registration Desk. For registration after October 21, 1990-please contact the Secretariat between 09:00-17:00.

CONFERENCE KIT MATERIALS

Your Conference Kit will contain the Program, 3 Invitation Cards and Meal Tickets. It will also include information about Korea. Please check through your Kit and become familiar with all its contents.

IDENTIFICATION

Please wear your name tag at all times while attending Conference functions and social events. Should you lose your name tag, please inform the Secretariat and bring your registration receipt. Name tags are colour-coded as follows:

Orange ---Delegates & Observers

Yellow -----Office Bearers & Invited Guests

Green -----Non-Official Observers

Blue -----Organizing Committee & Staff

Light Blue ... Others

** Should you need any help or information, please ask a Secretariat Staffmember wearing a blue name tag.*

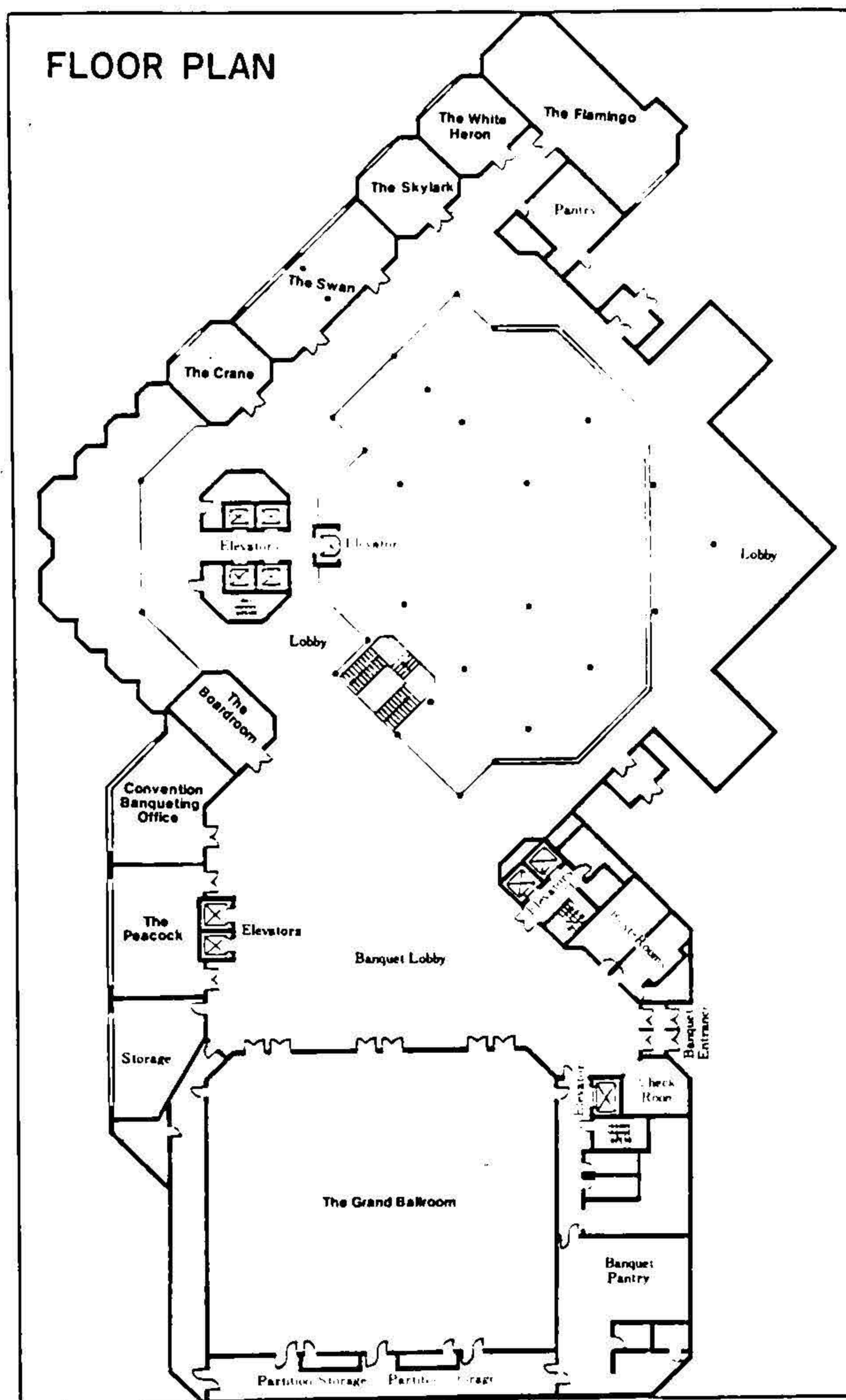
OFFICIAL LANGUAGE

The official language of the conference is English. Simultaneous interpretation into Korean will be provided for all participants during the W.F.B General Council Meeting, the W.F.B.Y General Conference the Symposium and the WFBY Forum.

PHOTO SERVICES

Snapshots taken by commissioned photographers will be on display on the Upper Lobby, 2nd floor, where orders for copies can be placed. Participants will be able to purchase prints of these photographs. Rates and other information will be posted at the display.

LOST AND FOUND: INFORMATION CENTER UPPER LOBBY



2nd floor Upper Lobby

The Boardroom Secretariat Office(Tel:350-8206)

The CraneWFB, WFBY H/Q(Tel:350-8209)

Triangle Foyer Complimentary Breakfast, Lunch

CEREMONY & SOCIAL PROGRAM

OPENING CEREMONY & PANCA-SILA PRECEPT CEREMONY

Place: The Olympic Sports Gymnasium

Time: October 22(Mon) 1-4:00

1. OPENING CEREMONY

Son Ahn Shik, Master of Ceremonies

- Declaration for Conference Park Dong Ki,
- The Three Refuges in Korean and Pali
- Work Report of Organizing Committee Kim Kwang Tae,
- Welcoming Address Ven. Seo Kyung Bo,
President of the Organizing Committee
- Congratulatory Address Ven. Seo Eui Hyun,
Honorary President of the Organizing Committee
- Introductory Address His Excellency Sanya Dharmasakti,
President of the World Fellowship of Buddhists
- Dharma Discourse Ven. Song Ch'ol, Patriarch of the Chogye Order
read Ven. Kang Suk Ju
- Addresses by Distinguished Guests
- Reading of Congratulatory Messages
Kang Young Hoon Prime Minister, Republic of Korea and
Park Wan Il, President Lay Buddhist Association of Korea
- The Four Great Vows

2. PANCA-SILA PRECEPT CEREMONY

- Sounding the Bell of Peace
- Chanting Kwanseum Bosal
- Offering Incense and Homage to the Three Jewels Buddhist Songs
- Invocation of the Three Jewels
- Introduction of the Most Venerable Monks Officiating the Ceremony
- Song Beseeching Dharma Instruction
- Exposition of the Five Precepts
- Repentance
- Incense Ritual

- The Three Refuges
- Resolution to Maintain the Five Precepts
- Offering Flowers to Buddha
- Taking the Precepts
- Vows of Samantabhadra
- Invocation
- Formal Blessing
- Transference of Merit Giving of Dharma Names and Precept Certificate
- Bows to Preceptors
- Dharma Talk
- The Four Great Vows
- Closing

WELCOMING RECEPTION

October 22(Mon) 19:00

A Welcoming Party will be held at 19:00 on October 22 in honor of the official delegates and observers, office bearers, invited guests and their spouses in the Grand Ballroom of Swiss Grand Hotel in an atmosphere of warm congeniality.

40TH W.F.B. ANNIVERSARY BANQUET & WFB/ WFBY CLOSING CEREMONY

Place: Grand Ballroom, Swiss Grand Hotel

Time : October 29 (Mon) 18:00

- The Three Refuges
- Address by Ven. Seo Kyung Bo,
President of the Organizing Committee
- Address by Ven. Seo Eui Hyun,
Honorary President of the Organizing Committee
- Address by His Excellency Sanya Dharmasakti,
President of the World Fellowship of Buddhists
- Award Ceremony
- Presentation of Fortieth Anniversary Souvenir Volume and Mementos
- Declaration of the WFB
- The Four Great Vows
- Closing

PAÑCA SĪLA : *THE PRACTICE OF THE FIVE PRECEPTS*

Dr. Dong-ki Park

VP WFB Headquarters
President, WFB Korea Regional Center

The Seventeenth General Conference which marks the 40th Anniversary of the WFB will be an important turning point in the history of WFB activities.

*Seeing through the narrow parameters of
our delusions and ideas,
beyond the arguments of logic and Reason
now is the time to awaken from the
foolishness of sectarian competition.*

There are over 600 participants from about 100 Regional Centers representing 32 countries in attendance at this 17th Conference in Seoul.

Through the 88 Seoul Olympics theme song,

"Hand in hand we can
Start to understand Breaking down the walls
That come between us for all time"

we began to knock down the walls of ideology and constricting "isms", we began to erase the distinctions of North and South, East and West.

Now, here at the same place where the 88 Olympic song was brought to the world, Korean Buddhists join as one, "Heart to heart, minds in happy union." This Pañcasila Ceremony is a sign of our new community.

Those of us who receive the Five Precepts from the world renowned Buddhist teachers who are here with us today are truly disciples of our great Lord Buddha.

2,500 years ago Lord Buddha counseled us "To follow the precepts as if they were our teacher." Today we can enjoy his remarkable legacy.

May the Lord Buddha appear to us manifesting the five-colored radiance of samadhi to inspire us to keep our vows.

First Precept : Refrain from killing living beings,

Do not destroy the environment around you,
Keep our rivers and streams,
all our flowing waters, pure!

Do not obstruct breathing practice! Keep our air clean!

This is the first step in the practice of compassion!

Second Precept : Refrain from taking what is not given.

Desire breeds desire, property attracts more property; you will eventually become a slave of material things. For the stronger to oppress the weak is the most venal kind of theft. The more you have, the more you disdain the poor.

The more you have, the more you must purify your heart!

The more you must cultivate the virtue of generosity!

Third Precept : Refrain from unchaste conduct!

Adults must be good examples!

As you become more and more comfortable in life, you should keep ethical principles more scrupulously. When you have more than you need for your own life, seek to serve others!

Fourth Precept : Refrain from false speech.

Leaders in all fields must be responsible for

what they say. If you say whatever you want thoughtlessly the world will become noisy and confused. We haven't enough time to praise what is good in the world! Do not allow yourself to harm others with bitter speech

Fifth Precept : Refrain from distilled and fermented intoxicants which cause carelessness.

Alcohol weakens the body and too much meat robs you of energy. Give up foolish ideas of improving your body or your spirit by drinking alcohol or taking medicine. If you drink to make yourself feel better, you'll feel worse later, but a little bit of drink, however, can stimulate conversation and create a convivial atmosphere.

If you follow the basic admonitions of the Pañcasila consistently, you will create a brilliant and dynamic life for yourself and become very content.

This is the path to the Pure Land. These are Buddha's words.

Practice them diligently.

W.F.B. DAILY TIME TABLE

* Unless otherwise specified, all events are at the 2nd floor of the Swiss Grand Hotel Upper Lobby.

SUNDAY, 21 OCTOBER

07:30-08:30 BREAKFAST
 09:00-17:00 REGISTRATION
 12:00-13:30 LUNCH
 14:00-16:00 EXECUTIVE COUNCIL MEETING
 Grand Ballroom III
 *Members & Members of Se
 18:30-20:00 DINNER
 Grand Ballroom I, II

MONDAY, 22 OCTOBER

07:30-08:30 BREAKFAST
 08:30-11:00 GENERAL COUNCIL MEETING
 Grand Ballroom II, III
 *Office Bearers & Heads of Delegations Only
 11:00-12:00 LUNCH
 Triangle Foyer & Lotus Hill
 14:00-17:00 OPENING CEREMONY & PAÑCA-SĪLA PRECEPT CEREMONY
 The Olympic Sports Gymnasium I
 Assembly Place: In front of the Hotel
 Time : 12:30
 Transportation: Bus
 18:00-20:30 WELCOMING RECEPTION hosted by The Federation of
 Korean Buddhist Orders Grand Ballroom

TUESDAY, 23 OCTOBER

07:30-08:30 BREAKFAST
 09:00-12:00 1ST PLENARY SESSION
 Grand Ballroom I, II
 12:00-13:30 LUNCH
 Triangle Foyer & Lotus Hill
 13:30-16:00 1ST PLENARY SESSION(Continued)
 Grand Ballroom I, II
 16:30-18:30 WFB CHIEF DELEGATE VISIT TO THE HAN RIVER
 FLOATING LANTERN FESTIVAL(TENTATIVE)
 19:00-20:30 RECEPTION
 hosted by Il-Bung Seon Kyo Order and disciples Grand Ballroom

WEDNESDAY, 24 OCTOBER**07:30-08:30 BREAKFAST****09:00-12:00 MEETINGS OF STANDING COMMITTEES**
Grand Ballroom I, II, The Flamingo, The Skylark**12:00-13:30 LUNCH**
Lotus Hill (Outside Garden)**14:00-18:00 MEETINGS OF STANDING COMMITTEES(continued)****18:30-20:00 RECEPTION** hosted by
Park, Jun Byung, Secretary General, Democratic Liberal Party
Grand Ball room**THURSDAY, 25 OCTOBER****07:30-08:30 BREAKFAST****09:00-12:00 WFB & WFBY SYMPOSIUM**
Grand Ballroom
* Proceedings : See Symposium Papers**12:00-13:30 LUNCH**
Triangle Foyer, Lotus Hill**14:00-16:00 2ND PLENARY SESSION(Coffe Break 15:00-15:15)**
Grand Ballroom I, II**18:30-20:00 DINNER**
Triangle Foyer**FRIDAY, 26 OCTOBER****05:00-06:00 BREAKFAST**
Grand Ballroom**FRIDAY, 26 OCTOBER****BUDDHIST TEMPLE TOUR PROGRAM****SATURDAY, 27 OCTOBER****WFB/WFBY****SUNDAY, 28 OCTOBER****MONDAY, 29 OCTOBER****07:30-08:30 BREAKFAST**
Grand Ballroom**09:00-11:30 VISIT TO THE NATIONAL MUSEUM AND KYUNGBOK PALACE****12:00-13:30 LUNCH**
Grand Ballroom**18:00-21:00 40TH W.F.B ANNIVERSARY BANQUET**
WFB/WFBY CLOSING CEREMONY
Grand Ballroom**TUESDAY, 30 OCTOBER****07:30-08:30 BREAKFAST**
Grand Ballroom**CHECKOUT BEFORE 12:00(NOON)**

BUDDHIST TEMPLE TOUR

The following itinerary has been prepared for the official delegates & observers, invited guests and their spouses from October 26(Fri) to October 28(Sun). Participants will experience firsthand a few of the oldest and most famous temples in Korea.

A detailed schedule is as follows:

Assemble Place: In front of the hotel

Date & Time : Oct. 26(FRI) 06:00

FRIDAY, 26 OCTOBER

07:00 Leave Hotel

10:30 Arrive at Jikjisa Monastery

11:00 Lunch

14:30 Arrive at Donghwasa Monastery

15:00 Dharma Ceremony for World Peace

and the Reunification of Korea

- Sounding the Dharma bell

- The Three Refuges

- Heart Sutra

- Chanting for World Peace and

- The Reunification of Korea

- Formal Blessing

- Dharma Speech

- Congratulations

- Invocation

- Dedication of the Stone Foundation

for a Monumental Buddha representing

the Reunification of Korea

- The Four Great Vows

18:00 Reception hosted by Honorary President Ven. Seo Eui Hyun

20:00 Arrive at Kyongju SATURDAY, 27 OCTOBER

SUNDAY, 27 OCTOBER

06:30 Breakfast 09:00
09:00-10:30 Visit to the Grand Bulguksa Monastery
11:00 Lunch hosted by Grand Bulguksa Monastery
12:30 Departure for Pusan Sajik Gymnasium
17:30 Panca-sila Precept Ceremony
18:00 Dinner
20:00 Arrive at Glory Condominium

SUNDAY, 28 OCTOBER

07:00 Breakfast
08:00 Free Time
09:00 Leave Pusan
12:00 Box Lunch-Chirisan Recreational Rest Stop
16:00 Visit to Won Buddhism Headquarters, Iri
17:30 RECEPTION hosted by Won Buddhism Regional Centre
22:00 Arrive in Seoul

W.F.B.Y. DAILY TIME TABLE

* Unless otherwise specified, all events are located on the Upper Lobby of the Swiss Grand Hotel.

SUNDAY, 21 OCTOBER

07:30-08:30 BREAKFAST
 09:00-17:00 REGISTRATION
 12:00-13:30 LUNCH
 18:30-20:00 DINNER
 Grand Ballroom I, II
 21:00-23:00 W.F.B.Y. EXECUTIVE BOARD MEETING
 Swan Room

MONDAY, 22 OCTOBER

07:00-08:00 BREAKFAST
 08:00-09:00 W.F.B.Y. EXECUTIVE BOARD MEETING (Continued)
 The Flamingo
 09:00-11:00 W.F.B.Y. GENERAL CONFERENCE
 Grand Ballroom III
 11:00-12:00 LUNCH
 14:00-17:00 OPENING CEREMONY & PAÑCA-SĪLA PRECEPT
 CEREMONY
 The Olympic Sports Gymnasium
 Assembly Place: In front of the hotel
 Time: 12:30
 Transportation: Bus
 19:00-21:30 WELCOMING RECEPTION Grand Ballroom
 hosted by Federation of Korean Buddhist Orders

TUESDAY 23 OCTOBER

07:30-08:30 BREAKFAST
 09:00-11:00 1ST PLENARY SESSION
 Grand Ballroom III
 11:00-12:00 MEETINGS OF STANDING COMMITTEES
 The Flamingo, The Skylark
 12:00-13:00 LUNCH
 Triangle Foyer, Lotus Hill
 13:30-15:00 MEETINGS OF STANDING COMMITTEES (Continued)
 15:00-18:00 VISIT THE HAN RIVER
 FLOATING LANTERN FESTIVAL
 On the bank of the Han River in downtown Seoul
 Assembly Place: In front of the hotel
 Time: 13:30
 Transportation: Bus
 19:30-20:30 RECEPTION hosted by
 Il Bung Seon Kyo Order and disciples
 Grand Ballroom

WEDNESDAY, 24 OCTOBER

07:30-08:30 BREAKFAST
 09:00-10:00 KEYNOTE SPEECH
 Grand Ballroom III
 10:00-12:00 FORUM AND MINI-SEMINARS
 Grand Ballroom III, Triangle Foyer I, II, III
 12:00-13:30 LUNCH
 Lotus Hill (Outside Garden)
 14:00-17:30 FORUM & MINI-SEMINARS(Continued)
 Grand Ballroom III, Triangle Foyer I, II, III
 18:30-20:00 RECEPTION hosted by
 Park Jun Byung, secretary General, Democratic Liberal Party
 Grand Ballroom

THURSDAY, 25 OCTOBER

07:30-08:30 BREAKFAST
 09:00-12:00 WFB & WFBY SYMPOSIUM
 Grand Ballroom:See Symposium Papers
 12:00-13:00 LUNCH
 Triangle Foyer, Lotus Hill
 13:30-15:00 2ND PLENARY SESSION
 Grand Ballroom III
 15:15-16:00 JOIN WFB
 2ND PLENARY SESSION
 09:00-21:00 YOUNG BUDDHIST NIGHT
 Grand Ballroom I, II

FRIDAY, 26 OCTOBER

05:00-06:00 BREAKFAST
 Grand Ballroom

FRIDAY, 26 OCTOBER**BUDDHIST TEMPLE VISIT PROGRAM****SATURDAY, 27 OCTOBER****WFB/WFBY****SUNDAY, 28 OCTOBER****MONDAY, 29 OCTOBER**

07:30-08:30 BREAKFAST
 Grand Ballroom
 09:00-11:30 VISIT TO THE NATIONAL MUSEUM AND KYUNGBOK
 PALACE
 12:00-13:30 LUNCH
 Grand Ballroom
 18:00-21:00 40TH W.F.B ANNIVERSARY BANQUET
 WFB/WFBY CLOSING
 CEREMONY
 Grand Ballroom

TUESDAY, 30 OCTOBER

07:30-08:30 BREAKFAST
 Grand Ballroom
 CHECKOUT BEFORE 12:00(NOON)

THE SEVENTEENTH GENERAL CONFERENCE
1990

"Buddhist Challenges into the Next Decade"

CHALLENGES OF THE NEXT DECADE

*Venerable Sumedho Mahathero
Amaravati Buddhist Centre
England*

World Fellowship of Buddhists
Seventeenth General Conference, Seoul
25th October 1990.

Today, we find ourselves gathered together in Korea, having come from many places, far and near, in order to meet and to exchange information and ideas. Our mutual bond is our love and devotion to the Buddha-Dhamma-Sangha, and as long as the Buddha, the Dhamma and the Sangha are our true refuge, then there can be no real problems. The problems that might arise will come from our personal views about Buddhism, the attachments and investments we have made through ignorance, conceit and selfishness, and our unwillingness to practise and cultivate the Eight Fold Path. But when the personal view is abandoned, then the remaining clarity and purity is our refuge and liberation.

The theme for the Seventeenth General Conference of the World Fellowship of Buddhists is "Challenges of the Next Decade". Indeed, the last decade of this century seems to be presenting us with challenges in every aspect: individual, social, national, international and planetary. The way of the Buddha is the ultimate challenge, and the total challenge to each one of us, all of us. This challenge began, of course, 2533 years ago and remains with us as pure and precise as when it was first proclaimed to the five disciples at Sarnath. It is the challenge of "perfect enlightenment" in which all other worldly problems disappear and the human individual is no longer speaking and acting through heedlessness and selfishness. This is where all the personal, social, national, international, and planetary problems can be solved: in the mind of the enlightened human being.

"The world" for the Buddha was a world created out of ignorance (*avijja*). It was a psychological world, a mental world and not a physical, material one. The world ends in the enlightened mind as the world begins in the ignorant one:

"Friend, that in the world, by which one perceives the world, and conceives conceits about the world, is called "world" in this noble training. And what is it in the world by which one does that? It is through the eye, ear, nose, tongue, body and mind that one perceives the world and conceives conceits about the world"

Most people of our time think of the real world as a planet: a material form covered with our perceptions. North Korea and South Korea are regarded as reality. Britain, France, Germany, the Soviet Union and the USA plus all the social, political, economic and religious views can be unquestioned and given a gravity that.

is based on blind belief and deluded conditioning. Therefore we are quite willing to bomb, bludgeon, murder, pillage and terrorize each other over boundaries, ideologies, beliefs, prejudices and personal preferences. When we totally believe in our opinions, views and prejudices this world can only be a problem, a source of despair, endless suffering and discontent; even with all the optimistic and hopeful signs that are appearing, as long as the world is created with ignorance it will be a realm of fear, anxiety and worry, prolonged through desire and re-established through fear. The Buddha's challenge to mankind still remains and is increasingly taken up in parts of the planet that were never before influenced by his teachings.

For the past 13 years, I have been living in England where traditional monasteries and centres are developing. By traditional I do not mean ethnic tradition, but the tradition of Dhamma-Vinaya that was given to us by the Lord Buddha and of which we are the rightful heirs.

The Buddha's challenge is very clear and direct. But, today, many Buddhists see the modern world with its views and opinions as a challenge to Buddhism. In the Western World, there is much talk of modernising Buddhism, or Westernising it: making it British or American. There are strong views about Mahayana, Hinayana, Theravada, Zen, Vajrayana, Scientific Buddhism, Buddha-less Dhamma, Vipassana cults, Abhi-dhammaists, Therapeutic Buddhism, etc. So we can easily be intimidated by the perceptions of empirical science and psychology - the world view that still arises out of avijja - and try to make a new modern fashionable Westernised Buddhism. We may feel the need to spread it or to make it suitable and acceptable to the world that seems to have changed so much from the world of ancient India of 2533 years ago.

It is very easy for us Westerners to believe that modern science and psychology, modern political idealism, Western philosophy and technology are great advancements for mankind. And yet, all our so called improvements and advancements, progress and development are beginning to turn sour. The Frankenstein's Monster is now stronger and bigger than Dr. Frankenstein. The monster is chasing us. Many still think that we can get rid of the monster by using the same means that we used to create it. We see the monster as the outer problems that are the result of our greed, hatred and delusion. Only a few are aware that the real monster is the avijja in our own hearts.

The world that the Lord Buddha pointed to was not India of 2533 years ago but the world that we still create out of ignorance - the world that each individual, unenlightened human being, produces out of desire and fear. Spectres haunt us, the phantoms of unprofitable strife, nameless anxieties hang around us, and we are beset by paranoia, and fear, the bogeymen of our conceit and pride. These worlds have only changed in their symbolic forms. The world that is conditioned by avijja is the very same illusion that the Buddha conquered, and until we conquer that illusion

ourselves we will always be stuck on the treadmill of despair, whether we are the glitzy trend-setters of New York and London or the Third World of subsistence farmers.

However, the world view of Ancient India and the world-view of our twentieth century planet earth are vastly different. The Buddha was teaching and traveling in the area of Bihar, Uttarpradesh and Nepal with its various kingdoms, republics and tribes; agrarian societies that were mainly illiterate but where there was much religious and philosophic interest and activity within the Brahmanic tradition and many groups of samanas (wandering ascetics). Such basic concepts as "dhamma" and "kamma" were an integral part of a cultural outlook, whereas the forces that moulded twentieth century planet earth world-view are empirical science, humanistic philosophies, a miraculous technology, and an idealism based on such concepts as individual freedom and equality.

The influence of transcendental religion is minimal if not deliberately rejected. Modern humanity, at least in the Western world, regards individual rights more important than duties, and the meaning and purpose of one's life is equated with worldly success rather than spiritual development. The "ideal society" is an affluent, materially prosperous one with guaranteed individual rights and freedom and not a morally responsible one which aims at transcendent wisdom and liberation from delusion.

Many of us who have chosen Buddhism have done so out of an enormous disillusionment with material values and an earnest longing for getting in touch with something True that gives our lives a purpose and a transcendent goal. The teaching of the Buddha offers us a moral and ethical foundation; practical and effective ways of meditation and development, and ultimate realization of Dhamma. Its attraction to the Western mind lies in the fact that it makes no demand for doctrinal belief. It is an empirical religion, transcendental, but through direct realization rather than through belief. It gives us the freedom to question and investigate, to doubt and to experiment and to realize for ourselves the Truth.

With the increasing disillusionment that the Western mind is suffering with the old political ideals, science and psychology, there is a growing interest in religion and Buddhism is one of the religions that seems to be highly respected. Its public image is usually one of "peace" and "non-violence". Such concepts as "emptiness", "Nirvana" and "anatta" arouse interest. The West has emphasised individualism and personality ad nauseam so the idea of selflessness offers a new perspective. Buddhist morality does not command but encourages us toward the good. Heaven and hell can be regarded as states of mind rather than places above or below. The reflective and contemplative approach to discovering reality is increasingly appreciated. Discipline, patience, commitment and renunciation are virtues that are regarded highly and more and more people are seeking ways of developing these virtues in their daily lives.

The Western world is ripe for the Dhamma. That unique way of development through reflection on the Four Noble Truths is beginning to be appreciated and understood by many Westerners. The challenge to Buddhism in the next decade is its opportunity to provide a moral and spiritual direction that does not divide or separate but leads to the unity and harmony of mankind. It can be seen as the elephant's footprint in which all other footprints can be contained and not annihilated.

First of all we must realise the True Dhamma for ourselves. The cynical and sophisticated world is suspicious and feels contempt for hypocrisy. The Buddha's challenge to mankind is here and now. If we, as Buddhists, do not take up the challenge, then there is no hope that anyone else will or can. The whole Buddhist approach to life is new and fresh for the West. We do not have anything comparable to it in our own cultures and religious conventions. Even though Buddhism can be regarded as an ancient teaching, it is, for the Western world, a new approach and a fresh perspective. It offers us psychological development, metaphysical insight, social harmony, respect for nature, moral direction and enlightenment. Even though it tends to be identified in the Western mind as an Asian religion, it is essentially universal.

The next decade is one of many possibilities when the old social, political and national structures will change. Hopefully towards a more cooperative, benevolent and universal form. For these changes, the Buddhists *sīla* (the *pañca-sīla*) is a condition sine qua non. The *pañca-sīla* are the necessary foundation for development and progress in the true sense of those words. As I have pointed out before, basic morality has been badly neglected and replaced with a high minded idealism. Because this idealism is not morally based, it tends towards either tyranny or license. We can witness the results of this today in much of the contemporary world with the United States and the Soviet Union exemplifying the two extremes.

When there is no moral base in the society we find a dreadful confusion between an intellectual idealism for rights and freedom and an immature emotional selfishness that wants the world to comply with our desires. These desires prevent us from understanding our place in this universe. We have tried to create a world, a universe, according to our desires, thus we have the environmental problems, pollution, new and distressing diseases, drug addiction, emotional stress etc. The signs of degeneration and destruction are everywhere.

To many in the Western world, because of the old puritanical Victorian attitudes, morality has a tyrannous ring to it. However, the Buddhist concept of *sīla* is a standard and guide for reflection on human action and speech. It is not a commandment from above, but a skillful encouragement toward the good. It is to be our choice through the use of our intelligence and wisdom, rather than something imposed on us with the threat of punishment for disobedience.

The greatest challenge to all of us in the next decade is the challenge that the Buddha laid down 2533 years ago: The challenge of enlightenment. The way to enlightenment is clearly stated in the scripture so it is clearly a matter of our commitment and determination to the practice of the Dhamma. With the proper sīla foundation, the emotional feeling nature, guided by wisdom (pañña) can mature. Wisdom is our superlative instrument to freedom. Without wisdom there can be no hope of solving the menacing problems of our time. Wisdom is that which we learn to use through right reflection and meditation. It is with wisdom that we train our consciousness to perceive according to the "Truth of the Way it is," the Dhamma.

"He who has understanding and great wisdom does not think of harming himself or another, nor of harming both alike. He rather thinks of his own welfare, of that of other, of that of both, and of the welfare of the whole world"

(Gradual Sayings IV, p. 86)

It is through the investigation and meditation of the Four Noble Truths that wisdom or Right Understanding arises. Once you see what it is all about, you really want to be very careful about what you do or say. You can have no intention to live life at the expense of any other creature. One does not feel that one's life is so much more important than anyone else's. One begins to feel the freedom and lightness in that harmony with nature rather than the heaviness of exploitation of nature for personal gain.

When you open the mind to the Truth, then you realize there is nothing to fear. What arises passes away. What is born dies, and is not self, so that our sense of being caught in an identity with this human body dies out. We do not see ourselves as some isolated, alienated entity, lost in a mysterious and frightening universe. We do not feel overwhelmed, trying to find a little piece that we can grasp and feel safe with, because we are at peace. Then we have merged with the Truth.

The western world or the countries which have developed from the European culture and civilization are struggling with a moral and spiritual crisis. So there is a sincere searching going on among many. Buddhism has so much to offer to modern humanity at this time. The whole way and style of the Buddha, which seemed so incomprehensible to the European mind before, now is appreciated and an increasingly profound understanding of the Dhamma is happening among the European mentality. There are Buddhists centres, societies, monasteries and meditation groups everywhere. In Britain alone it is difficult to keep up with the interest and demand.

The validity of the Sangha as exemplars of the Buddha's teaching is important to the development in the West. They need to see actual commitment to practice, renunciation of worldly values and attitudes and to be able to meet traditional monks

and nuns who have trained and are the living embodiment of *Dhamma-Vinaya*. They need to see living examples of virtuous living and self sacrifice and to contemplate the result of such actions and commitment. This will become their source of faith, trust, merit, generosity and joyousness that will counterbalance and neutralize the cynical and disillusioned attitudes of the modern Westerner. We, as Buddhists, need to re-affirm our faith and commitment to the original teaching and discipline rather than water it down and adapt it too quickly to the West and the new-age.

In our monasteries in Britain, Switzerland, Italy, New Zealand and Australia, not to mention the International Monastery in North East Thailand, there is a most useful and admirable meeting of East and West, ambience that is beneficial for both the Asian Buddhists and the Western people who have recently become Buddhists. At Amaravati Buddhist Centre, in Hertfordshire, there is a balanced support and interest from the British, European, Thai, Sri Lankan, Lao and Cambodian communities living in Britain. The Western Buddhists are always impressed by the warmth, joyousness and generosity of the Asian Buddhists that they meet in the monasteries. And many of the Asians are impressed by the Westerners sincerity, determination and commitment to the practise of meditation. In the Dhamma the East and the West can unite. It brings out the best in both.

There is also much interest being shown by various Christian groups which results in meetings, inter-faith dialogues, inter-monastic dialogues and meditation retreats. Christians are beginning to see a value in meditation and find many of the Buddhists techniques, such as vipassana, very helpful and beneficial for a better understanding of their own faith and practise.

What is it exactly that the Western mind finds so interesting about Buddhism? The answer is that the Western civilization and religions have not developed the unitive intuitive function of mind. We have developed the conditioning, programming, discerning functions: rational thinking, logic and reason, and the computer is the present result. But the computer does not lead to happiness and peace. The Buddha is the excellent teacher for liberation which leads to happiness and peace. The discerning functions of mind are used through the Right Understanding of the Universal Law or *Dhamma*. Therefore they do not become ends in themselves as they have become in the West. The intuitive mindful-reflective realization is way out of suffering, and this is most perfectly presented to us through the teaching of the Lord Buddha with very useful and skillful practical methods and techniques. Western civilization has failed to produce anything comparable to *Buddha Dhamma*. Out of necessity, it is now inclining in this direction.

Many of us Westerners who have had the great fortune of discovering Buddhism and have given ourselves to the practice of *Buddha Dhamma*, feel an ever growing respect and gratitude to the Buddha and all the different Buddhist schools that have kept alive the teachings. I was most fortunate indeed to meet a most

skilled and wise teacher in North East Thailand and took the opportunity to live and train with him for the years. My going to England thirteen years ago was encouraged by my teacher, The Venerable Master Ajahn Chah, Tan Chaof Khun Bodhinyana Thera. We have benefited from our life as bhikkhus, training under the Vinaya and developing insights into the Four Noble Truths. This has helped us to understand our own cultural gifts as well as allow us to realize the universal aim, transcending the cultural conditioning of our respective cultures.

Over the past fifteen years, I have been involved with establishing monasteries. The first one being in Thailand itself, not far from our main monastery, Wat Pah Nong Pa Pong. It is now known as Wat Pah Nanachat, the International Monastery, in Ubonrajatani. The other monasteries have already been mentioned. These have all been established through invitations by interested lay people.

To end this talk I wish to express my gratitude at having been invited to the Seventeenth General Conference of the World Fellowship of Buddhists. This is my first time in Korea, even though I was a Korean War veteran having enlisted in the US Navy just before end of that conflict. It was during my time in the Navy in Japan that I became interested in Buddhism.

Returning to the theme of this conference "The Challenge of the Next Decade" I hope that I have been able to convey the marvellous opportunity that is present in the modern world for the understanding and practice of *Buddha Dhamma*, how much the Western world is open and receptive to Buddhism and how utterly important it is that we train ourselves to be worthy disciples of the Lord Buddha, for our own liberation and for the welfare of the whole world.

Further readings :

"Buddhism and Education" by Phra Rajavaramuni,
Published by Equanimity House,
9/7 Soi Sangkawattana 2,
Lat Praow 23,
Bangkok 10900

"Freedom Individual and Social" by Phra Rajavaramuni,

"The Essential Teachings of Buddhism",
Edited by Kerry Brown and Joanne O'Brien,
published by Century Hutchinson Ltd.,
62, Chandos place, London WC2.

"Me and Mine" Selected essays of Bhikkhu Buddhadasa,
Edited by D. Sivarer,
Published by the State University of New York Press,
State University Plaza, Albany NY 12246

*"Mindfulness with Breathing" by Buddhadasa Bhikkhu,
Published by Dhamma Study-Practice Group,
89/24 Phayathai Rd., Bangkok 10400*

*"Buddha-Nature" by Sucitto Bhikkhu,
Amaravati Publications, Amaravati Buddhist Centre.*

*"Taste of Freedom" by Ajahn Chah
Amaravati Publications.*

*"Bodhinyana" by Ajahn Jahn
Amaravati Publications.*

A PERMANENT WORLD PEACE FOR THE TWENTY FIRST CENTURY: THE ROLE OF BUDDHIST EDUCATION IN THE DECADE OF NINETIES

Charles Mercieca, Ph. D.

Executive Vice President

International Association of Educators for World Peace

NGO, United Nations (ECOSOC) and UNESCO

Professor of History, Philosophy, and Political Science

Alabama A & M University

More drastic political changes have taken place in our world in the last two years than perhaps during the entire twentieth century. All these changes have been for the better... for the creation of a global community that is more free, democratic, united, prosperous and peaceful. We have learned that imperfect experiments with various systems of human life only bring more disappointment, frustration and suffering. Buddhism should take over now and provide the world with needed "enlightenment" in order to guide all people to serenity, prosperity and peace on a permanent basis. This is the role of Buddhist education in the nineties.

MEANING OF BUDDHISM

To understand the importance of Buddhist education in promoting permanent world peace, one must have a clear concept of basic Buddhist teachings. Buddhism may be described as an ancient religion and philosophy that has provided the world with a uniquely spiritual, cultural and social life.

Buddhism originated in India in the 5th century B.C. where India's cultural capital, Varanasi, played a leading role. As the years passed, Buddhism influenced the currents of thought and religion in other countries as well. The original teacher of this religion and philosophy is referred to as Buddha which means Enlightenment. He reinforced the belief in the presence of Buddha within human beings... the Enlightenment which everyone needs to have to see everything in true perspective.

Although little is known of the life of the founder of Buddhism, whose real name was Gautama Siddhârta, Buddhist spirituality has spread in many countries and has influenced followers of other religions as well. When he realized that in this world nothing was eternal, he advocated detachment and freedom from desire. He also learned yoga, a meditative discipline. He concluded that effective meditation requires in general a healthy body. He viewed life with respect and sacredness. Born

around the year 623 B.C., Gautama achieved Enlightenment (bodhi) around the year 588 B.C., thus becoming officially known as the Buddha or the Enlightened One. Everything we know about Buddha's teachings comes to us directly from Buddha's disciples.¹⁾

The best way to understand the *meaning of Buddhism* is to develop a clear comprehension of the basic teachings of the Buddha which were making them lose inner peace, the Buddha himself. Seeing that human beings were by nature attached to material things stressed the importance of detachment from anything worldly. Freeing the individual self from earthly desires one is given the opportunity to discover within oneself inner peace.

Awareness of fundamental realities led the Buddha to formulate the *Four Noble Truths*: 1) the truth of misery, 2) the truth that misery originates from the craving for pleasure within us, 3) the truth that this craving can be eliminated, and 4) the truth that this elimination is the result of a methodical way or path that must be followed. Stated briefly, there must be an understanding of the mechanism by which man's psychophysical being evolves. If we were to search seriously for the source of every problem that exists in the world today we can trace it to a complete disregard of these *Four Noble Truths*.

Another teaching of the Buddha consists of the *law of dependent origination*. This means that nothing comes out of nothing. Every mode of being presupposes the existence of a previous mode of being from which it originated. To illustrate this by example, the senses are attracted to objects they come in touch with. In turn, the mind is agitated and craves these elements that are caught by the senses. Through birth comes growth, old age and death... one thing leads to another.

The *law of interdependence*, known as *pratītya-samutpāda*, is a foundation of Buddhist teaching. Interdependence denotes lack of individual freedom because one depends on something else to carry on in life. When we crave enjoyment, grasp for sensuous impressions, we create false theories of life that make us lose the ability to make value judgements with a sense of equilibrium or a balanced mind. The concept of possession leads to greed and exploitation and finally a loss of the most important element in human experience—peace!

In addition, there is *The Eightfold Path* whose purpose is to escape the continually renewed cycle of dependent origination. This *Eightfold Path* consists of the following: 1) The Right Mode of Seeing Things; 2) Right Thinking, 3) Right Speech, 4) Right Action, 5) Right Mode of Living, 6) Right Effort 7) Right Mindfulness, and 8) Right Meditation. The term "Right" means true or correct.

The ultimate goal the *Eightfold Path* is *Nirvana*. Although *Nirvana* cannot be properly defined, it may be taken as a condition that is realized when the consequential succession of lives and events have been overcome.²⁾

Buddhist teaching provides an appeal to all people regardless of their background, culture, creed, and walk of life. The ultimate objective of Buddhist teaching is the enlightenment of all people... the attainment of *Nirvâna* which is achieved over time. The Buddha never recognized any essential differences among human beings. Visible differences among human beings derive solely from their diverse moral and karmic maturity. This explains why the Buddhist education in the decade of the nineties should play a major role in bringing permanent world peace for society in the twenty first century.

We have already formed a good concept of the meaning of Buddhism. We need now to have a clear understanding of what the various schools of Buddhism have taught over the centuries.

DEVELOPMENT OF VARIOUS SCHOOLS

Buddhism may be divided into three major traditions : 1) The Ancient schools, 2) The Mahâyâna and 3) The Tantric schools.

I. The Ancient Schools or the Theravâda

The Ancient schools are mainly represented by Theravâda representing ancient Buddhism in virtually every aspect. Here are some of the main teachings of the Ancient schools :

Theravâda views the *cosmos* as a plurality of universes surrounded by water and mountain chains. Every universe has three planes : 1) The sphere of desire (*kâmadhâtu*), 2) The sphere of material form (*rûpadhâtu*) but removed from sensuous desire, and 3) the sphere of immateriality or the formless (*arûpadhâtu*).

On the plane of desire, creatures are divided into six species : 1) Demons, 2) *Preta*, a species of wandering ghosts, 3) Animals, 4) Humans, 5) Gods, and 6) *Asura* commonly known as demigods. The matter of the world is made up of four elements : earth, water, fire, and air which are held together in various combinations. Of these planes of being, human existence is considered to be a privileged state because the Buddha has formed an integral part of this type of existence. Besides, only the human being can perform acts that may lead him to become a Buddha, an Enlightened One.¹⁾

Briefly stated, the Ancient schools advocate that every spiritual and material component of the human being should be cultivated through proper education. This is, in essence, Buddhist education. It teaches us to understand ourselves, to learn what we can do in terms of good and bad. As a result, we are in a position to choose and do what is right and to avoid the pursuit of what is wrong.

2. The Mahâyâna Schools

The Mahâyâna schools are comprised of the following branches: (a) Mâdhyamika School, (b) Yogâcâra School, (c) Avatamsaka School, (d) Saddharmapundarika School, and (e) Pure Land School. Brief comments on the teaching of these schools follow. These teachings may guide twenty first century society to a more lasting peace.

(a) *The Mâdhyamika School*—Founded by the great Indian logician Nâgârjuna around the 2nd or 3rd century A.D., this School assumed a point of view between extremes of existence and non-existence, between affirmation and negation. Nâgârjuna and his followers applied rigorous logic to demonstrate the absurdity of various philosophical positions that subscribed to extremities. Some five to six centuries earlier, the famous Greek philosopher Aristotle demonstrated that *media via stat virtus*—virtue (the right path) stands in the middle. We are living in a world today which is governed by super powers that go to extremes where the welfare of the people in general is concerned. We can see this in the polarities of communism and capitalism. Buddhist education is capable of bringing needed enlightenment in this area.⁴

(b) *The Yogâcâra School*—Believed to have started in the 5th century A.D. by the two brothers Asanga and Vasubandhu, this School emphasized the realm of consciousness as the only element in the human being that is real. It expanded on Plato's philosophy which flourished in Greece some nine centuries earlier stating that nothing exists outside the mind. External things are considered misconceptions of reality. This philosophy seems to reconcile with UNESCO's preamble which states: "Since wars begin in the minds of men it is in the minds of men that the defences of peace must be constructed." The special characteristics of the Yogâcâra School are found in the emphasis made on meditation and on a broadly psychological analysis. This is in contrast with the Mâdhyamika School which places emphasis on logical analysis and dialectic.

(c) *The Avatamsaka School*—Known as Hua-yen in China and Kegon in Japan, this school stressed the sameness of things, the presence of absolute reality in them, and the identity of facts and ultimate principles. The main doctrine of this School is the theory of causation by *dharmadhâtu*, i.e., that all elements arise simultaneously, that the whole of things creates itself, that ultimate principles and concrete manifestations are interfused, and that manifestations are mutually identical. Applied to the universe, this means that all phenomena are the expressions of *absolute reality* which is referred to by the Greek philosopher Plato as the *absolute mind* and by Judeo-Christian philosophers as *God*. Hence, Buddhist education is capable of educating the human mind during the decade of the nineties in a way that may take irreversible steps toward permanent world peace in twenty first century society... a new global community of a new century and a new millenium.

(d) *Saddharmapundarika School* – Known as T'ien-tai in China and as Tendai in Japan, this school is sometimes called the *Lotus School*. A main characteristic of this school lies in its doctrine which consists of the following threefold truth principle: 1) That all things are void and without substantial reality, 2) That all things have temporary existence, and 3) That all things are in the mean or middle state, synthesizing voidness and temporary existence, being both at once. This school seems to view all world problems as elements that stem from an absence of peace... an absence of Enlightenment.

(e) *The Pure Land School* – The doctrine of this School seems to date from the 2nd century A.D. The leaders of this school believe that human beings achieve salvation from this Earth not by individual effort or the accumulation of merit but through *faith* in the grace of Buddha Amitâbha. The main practice of those who follow the Pure Land teachings is not the learning of the texts, nor meditation on the Buddha but rather the constant invocation of Amitâbha's name. The philosophy of this school is analogous to that of Christianity where Jesus Christ is viewed as the Light of the universe, as God Himself who is the sole cause of everything that is. Hence, many Christians believe that their salvation comes through the grace of Jesus Christ who suffered and died for them thus atoning for their sins. Evoking the name of Jesus constantly has been the practice of quite a number of Christians. So even here, Buddhist education is capable to find a common approach toward achieving enlightenment that may lead everyone concerned to permanent peace.⁹¹

3. The Tantric Schools

The Tantric schools taught that one must have Enlightenment through one's own body which contains the whole cosmos. A constant effort should be made to bring the opposites together and make them live in harmony, thus bringing eternal bliss(mahâsuka) or Enlightenment.

BUDDHIST PRACTICES AND INSTITUTIONS

Buddhist ethics have always been committed to the middle way between asceticism and hedonism that was mentioned earlier in the noble *Eightfold Path*. Although Buddhism does not uphold dogma as can be found Christianity, there are traditional precepts that list obligations or moral guidelines (*sîla*) to be observed. The five precepts (*pañcasîla*) for the layman prohibit killing, stealing, engaging in sexual misconduct, lying, and drinking intoxicating liquor. There are five more additional precepts to be observed by monastics and laypeople who wish to lead a stricter spiritual life: Not to eat during prohibited hours; not to take part in festivals and amusements; not to use garlands, perfumes, or ointments; not to use a bed or chair that is too large or luxurious; not to accept money for oneself.

Unlike a number of other religions, Buddhism does not make distinctions of caste, social class or ethnic origin. This explains in some way why Buddhism is a religion to which everyone may belong without losing ties with the religion of one's

birth or childhood. Buddhism, by its very nature, transcends the boundaries among the various peoples of the world. This is another reason why Buddhist education in the decade of the nineties could play a major role in bringing a permanent peace to society in the next century.

Buddhism transcends all the boundaries that separate human beings. Its primary concern is the welfare of human beings themselves without discrimination. In fact, Buddhism only distinguishes people on spiritual grounds. It offers love, compassion, joy, and equanimity to everyone. Since human beings are not capable of understanding Truth in the same manner, it is important for teachers to adapt themselves to the moral and intellectual preparation of the person to whom they are speaking. Education cannot be a single and generic teaching but rather a gradual, individual process. Perfect knowledge is not achieved instantly but through continuous exercise and example. Every object should be viewed from as many angles as possible, not just from one angle. Conformism of any kind is an obstacle to serenity of spirit.⁶⁾

For many centuries, Buddhists have been promoters of works for the *common good*... irrigation projects, construction of bridges, hospitals, and shelters for both men and women. Above all, Buddhists are very concerned with the preservation of the earth's environment. Future success of our earthly society depends on the social cooperation and active participation in society fostered by the *sangha*, which radiates everyone the benefits of its efforts and prayers.

Buddhist education teaches that everyone must be continuously alert and aware of what they do, think, and say, individually and collectively. In Buddhism our mistakes are threefold: physical, mental, and verbal. Through a solid Buddhist education throughout the decade of the nineties, the United Nations will be given the opportunity to see most of its valuable documents dealing with justice, human rights, equality of opportunity of women, rehabilitation of criminals, and world peace, implemented effectively everywhere.

Monastic institutions have a leading role to play in providing needed guidelines to bring about a permanent world peace through Buddhist education. In Asia, in particular, Buddhism has emerged as a political force. Buddhism has assumed a significant role in the movements to establish or reassert national independence in modern Asia. In these movements, Buddhism represents the basis of national culture and coexistence with other religions.⁷⁾

The Growth of Zen Buddhism

Zen Buddhism is an important tradition in East Asia and elsewhere. It may be described as a movement within Buddhism that emphasizes the direct attainment of enlightenment. It is gaining increasing popularity. A few years ago, for example, the International Association of Educators for World Peace, (NGO,

United Nations and UNESCO), appointed Korean Sŏn Buddhist Master Dr. Seo Kyung-bo as its United Nations Plenipotentiary Envoy. He was found to be the ideal person to implement the Association's objectives. Such objectives may be summarized as follows: 1) the promotion of international understanding and world peace through education, 2) the protection of the environment from man-made pollution, and 3) the implementation of the Universal Declaration of Human Rights."

Buddhist education cannot be taken lightly if a permanent world peace is to become a reality in the twenty first century.

PROSPECTS FOR THE FUTURE

Throughout the last twenty five centuries, Buddhism has experienced some turmoil among its followers who have disagreed on a number of philosophical issues and realigious views. Nevertheless Buddhism cannot be ignored. It is equipped with all the vital tools needed to help bring about lasting world peace.

Some Buddhists have felt threatened when dealing with other religions. Others have experienced peace and harmony with people of all creeds when good will was nurtured among them. Although Buddhism has been restricted to Asia for most of its history, Buddhist temples are now being established everywhere throughout the world with increasing numbers of followers. If we are to use Buddhist education effectively in our quest for world peace in the nineties, we must answer the following question: Should we consider Buddhism a "religion" or should we consider it "a philosophy"? ... or should we just accept it as it is practiced and avoid academic distinctions? Religion adheres to traditional textual formulations and prescribed rules and regulations. On the other hand, philosophy is not bound by rules and regulations. It allows, for example, discussions of the existence of God—the Master of the Universe—and discussions about the human soul with some consider as God's image in human form. I have concluded that as long as educators develop genuine mutual respect and share an interest in the welfare of all people, Buddhist education can and ought to become a part of the curriculum of every school on every continent."

One of the greatest contributions Buddhism has made in recent years for the creation of a better human society was the establishment of the World Fellowship of Buddhists foster in 1950 by G.P. Malalasekera. The ability of this organization to open dialogue between our laymen and monks, both mahāyānist and Theravādin has benefited all of us. It is a kind of ecumenical movement which promises better things for the future.

A significant contribution of the World Fellowship of Buddhists was made at the sixth great Buddhist council held in Rangoon, Burma, 1954-56. Among its accomplishments was the re-edition of the sacred scriptures of Buddhism. The World Fellowship of Buddhists also has the ability to review Buddhism within the context

of a fast changing global society by means of advanced science and technology. The traditional precepts of Buddhism, along with its spiritual outlook toward the universe, must be safeguarded and promoted on a global scale through newer methods and techniques. This is, indeed, the great task of Buddhist education for peace.

In view of what has been stated we may draw the following conclusion. In the latter part of the 20th century we have witnessed rapid developments in science and technology which can allow people to orbit our planet in two hours, and go to the moon and back. At the same time, we have witnessed a steady regression in human relations that has led to a series of wars across many continents, that has cost the lives of millions of innocent people. Traditional moral values that respect and protect the sacredness of human life have been disregarded. Tyranny by communist nations and exploitation by capitalist ones have trod on our concepts of human justice. Entire nations have been exploited by both the communist and capitalist systems. Pope John Paul II, in an address he made in Mexico a few years ago, condemned both of these systems as the "two greatest evils of our 20th century."

The teachings of Buddha, if carefully analyzed and understood properly, apply to all people at all times. His teachings relate directly to the universal welfare of everyone without exception. The Four Noble Truths, the Law of Dependent Origination, the Law of Interdependence, and the Eightfold Path which leads to Nirvâna must become an integral part of a sound Buddhist education whose ultimate objective is the achievement of a durable world peace.

The rich contributions made by the Theravâda, the Mahâyâna, and the Tantric schools must become a part of the spiritual life of every human being. To achieve this end we must get the cooperation of as many schools, organizations, and governments as possible.

An important, initial step toward implementing Buddhist education for peace in the nineties is to have enlightened scholars guide our activities.

Fortunately, there are already many peace-minded scholars who are ready to promote Buddhist education for lasting world peace in the Future.

Our task is to search for them...our challenge is to find them.....our goal is to inspire them to join us. This should be a primary objective of the World Fellowship of Buddhists in the next decade.....the last decade of this millennium.

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WHAT SHOULD WE DO IN THIS LAST DECADE OF THE TWENTIETH CENTURY?

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For many of us, this final decade of the century is our last chance to serve humanity in accordance with our Lord Buddha's guidance and protection. Except for a few privileged nations such as Thailand, we are not living in circumstances favorable to Buddhism despite our long Buddhist traditions. This is due to internal and external factors. We can identify internal factors in our own Buddhist history: Idleness, lack of vigilance, pursuit of secular power, quarrels within the sangha, negligence of theoretical studies, inept leadership, the growth of superstitious ideas and so on. These internal weaknesses manifested themselves externally in the inability to resist aggressive foreign ideologies and religious exclusivism. As a result many sons and daughters of our Lord Buddha dropped away from the Path, weakened our solidarity, and limited our potential future growth.

A Buddhist who is too attached to the passing of time will certainly not be a good Buddhist. Our great Bodhisattva Vimalakirti says somewhere in his NIRDESA:

Where one seeks the gnosis of omniscience, yet does not attain this gnosis at the wrong time, there is the domain of the Bodhisattva.

The domain of voidness, yet where one cultivates all types of virtues, such is the domain of the Bodhisattva. (R.Thurman, *The Holy Teaching of Vimalakirti*, p.48)

He even encourages our reincarnation, saying that a Bodhisattva never enters into Nirvāṇa so long as all the living beings remain in suffering. The twentieth century might be regarded as the *Pascima kāla* (the end of the world). Nevertheless the sun rises in the east every morning, the earth turns regularly; summer has ended and autumn has begun in this region of the globe.

Still there are many, many good people in the world. We will die soon or later. A new life will begin so that we can continue the work we have not yet completed.

When I have an extremely important principle for the Buddhist who wants to become a genuine Bodhisattva. There is a text of our great Korean Master Won-Hyo (617~686) respected most: the *MAHĀYĀNOTTARATĀNTRASĀSTRA*. The text classifies the people of the world into four categories who are not in "the domain of the Bodhisattva," if I use the terminology of Vimalakirti. This is the declaration of the later Buddhist exegetes who wanted to renovate the old tradition. Here is a description of the four types of man, and a sketch of a true Bodhisattva's necessary condition. You will

find for yourself how the Bodhisattva's image is drawn.

There are four kinds of sattvas besides the Mahāyāna Bodhisattva among those who seek for the way of non-obstruction. They are

1. *ICCHANTIKĀH (Destroyer of the Dharma)*
2. *TIRTHYĀH (Heretics)*
3. *ŚRAVAKĀH (Auditors)*
4. *PRATYEKABUDDHĀH (Awakened for himself)*

They each have an obstacle which prevents them from realizing ultimate enlightenment and seeing the nature of the Tathāgata. These obstacles follow:

1. *ICCHANTIKA's obstacle is caused by rejecting the Mahāyāna dharma. This obstacle is remedied having faith in the Mahāyāna as it is said in the Gāthā of the Śāstra.*
2. *TIRTHYA's obstacle is caused by the false belief of the Atman's existence in the body of all living beings. This obstacle is remedied the practice of the Prajñāpāramitā as it is emphasized in the Gāthā of the Śāstra.*
3. *ŚRAVAKA's obstacle is caused by their fear of suffering in this world. This obstacle is remedied by the practice of samādhi such as Akāśagarbha or Śivāngama as it is indicated in the Gāthā of the Śāstra.*
4. *PRATYEKABUDDHA's obstacle is caused by his abandonment of the altruistic task is remedied by the practice of Mahākaruṇā and Mahāmaitrī as it is declared in the Gāthā of the Śāstra.*

There is an unanimous opinion in the Mahāyāna sūtras on the types of Bodhisattva. A Bodhisattva moves ahead step by step through four stages:

1. Bodhisattva who has just raised Bodhicitta.
2. Bodhisattva who has begun to go on the way of Six Pāramitās.
3. Bodhisattva who never slips back to a previous stage.
4. Bodhisattva who lives his last life in Saṃsāra.

How rich and wonderful the literature which illustrates the career of various Bodhisattvas in the Scriptures. I don't have to enumerate these stories to this learned audience. We have abundant examples of Bodhisattva reincarnations in Buddhist history. Thanks to those bodhisattvas, peace and justice as well as wealth are often reestablished after poverty and war.

How we are to describe this last decade of the twentieth century? The world is becoming more and more rich, but smaller and more immoral. All the evils our Lord Buddha taught us to avoid are increasing drastically every minute. Man dwells within the realm of birth and death, devoid of wisdom, blinded by his own covetousness, hatred and jealousy. We can recognize this perilous syndrome everywhere. We are not wrong to expect a major catastrophe some where, sometime soon. This is why Arnold Toynbee, fearing future cataclysm, found its only remedy in the Bodhisattva ideal in his book, *An Historian's Approach to the Religion*.

I see intransigent false views which intoxicate men and women today: Marxist-

Leninism and its derivatives, the capitalist thinking and its way of life, dogmatic religious imperialism, an enigmatic infatuation with misunderstood democratic ideals and the unilateral blind march of scientific research which does not consider the ultimate importance of the spiritual hopes of mankind, etc.

Man is actually floating on the current of samsāra sometimes like a beast, sometimes like a hungry-demon, manifesting the six durgati in this world. Buddhist leaders today must work on two levels: one theoretical, the other practical.

A. Theoretical Tasks

1. We have to more adequately respond to the attack of materialism, Marxist-Leninism and other "isms" in order to disabuse them of their false imaginings and vain arguments.
2. We have to respond to the views and life styles of capitalism and liberalism in a similar way.
3. We have to systematically respond to the attacks of exclusively self-centered dogmatic religions.
4. We have to formulate a Buddhist evaluation of democracy and a coherent social philosophy.
5. Finally we have to elaborate this social philosophy and make it pertinent to the diverse socioeconomic conditions that Buddhists find themselves in today.

B. Practical Tasks

1. First above all, we must emphasize spiritual practice in order to nurture Bodhisattva qualities: deep conviction and good understanding of MAHĀYĀNA, PRAJÑĀPĀRAMITĀ, SAMĀDHI and MAHĀKARUNĀ and MAHĀMAITRI.
2. We need to organize systematic group studies to focus on the problems we discussed earlier on national and international levels.
3. We need to organize an International Buddhist Association for Saddharma Mission.
4. I propose that the BBS (Buddhist Broadcasting System) in Korea open an international section in cooperation with Buddhists worldwide.
5. We have to begin systematic missionary activity in the Soviet Union and the former socialist countries of East Europe. We should not exclude China.
6. In divided nations such as Korea and countries which are suffering from internal conflict, the role of Buddhists is enormously important. Buddhists must be firmly united in a truly idealistic Community (samgha) to play an effective reconciliatory role.
7. In every moment of life, a bodhisattva must live with the ideal of unconditional love toward those who suffer and help them through suitable means to mature and achieve spiritual and socioeconomic independence. With this ideal, we must participate in social welfare activities, individually and collectively.

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