

significant on current situations as they addressed the issues of how to apply Buddhism to peace and social orders in the present world.

The world is beset by so many problems, such as the nuclear threat, terrorists' activities, hunger, injustice, violence and conflicts. Seeing these problems, the authors of these essays called for immediate attention and action. They believed that leaders of the countries should lead their people to peace, prosperity and happiness instead of wars, violence, vengeance, etc. In this process to promote peace and the establishment of a peaceful social order, Buddhism is to become an instrument that could be utilized for the achievement of peace. Leaders of Buddhist communities should teach their people to work actively for peace and in supportive cooperation with others.

Regarding the contributions Buddhism can make to overcoming obstacles to peace, the participants believed that since Buddhists view violence and war as arising out of "greed, hatred, and ignorance," the Buddhist tradition enlightens people with the idea of ahimsa, pointing out the way to eliminate the root causes of violence. Buddhist principles can be a guide for cultivating the qualities of the people, especially leaders who support to build a peaceful and harmonious world. This is how Buddhism, one key part in oriental culture, can make its unique contributions to the transformation of the current world.

The contributors of the book believe that Buddhism has a tremendous potential as a source for active peace in politics. Yet the potential remains untapped to a large extent. It can be a nonviolent catalyst for global transformation. The violence of the mind and the violence of material existence must be changed by nonviolent means that will bring a

harmony of inner and outer conditions of peacefulness. Buddhists have stood firmly against wars, violence, of the past and present. Buddha said: you cannot end violence by violence. The Buddha's teaching urges humankind to shoulder the responsibility for the elimination of injustice and violence and restoration of peace.

– Darui Long

Buddhism and Peace: Theory and Practice

Edited by Chanju Mun
Blue Pine Books, Honolulu, Hawaii
2006, 454 pp.
ISBN: 0-9777553-1-2

This is the second of two volumes on the subject of Buddhism and Peace that has been edited by Ven. Chanju Mun and issued from a publishing house that he himself founded and still coordinates. It is a splendid collection of essays presented by thirty-one eminent scholars of Buddhism (both eastern and western) at the Seventh International Seminar on Buddhism and Leadership for Peace, convened in Honolulu in 1995. The conference was co-sponsored by Dae Won Sa Buddhist Temple in Hawaii and the Department of Philosophy, University of Hawaii at Minoa and was coordinated by Daniel Kalupahana.

The volume is organized around five central themes: (1) the Individual and Peace, (2) Society and Conflict Resolution, (3) the Environment, (4) Health and (5) East Asian Buddhism. The section on "Individual Peace," contains six papers that address the relationship between the attainment of inner peace and the striving for social concord, based on a reading of

texts in both Theravada and Mahayana Buddhism. The one theme they all share in common is the agreement that social change for the better cannot be achieved within the resolution of internal conflicts and egotism.

The second part, concerning issues pertaining to the resolution of social conflict, contains eight papers on subjects ranging from the early Buddhist attitude toward war and peace, the search for a Mahayana social ethic, the origin of “engaged Buddhism,” initiated by the Sarvodaya Movement in Sri Lanka, Buddhist principles of conflict management and a second paper on the Sarvodaya Movement.

Part three contains nine papers that address various aspects of the establishment and maintenance of a proper relationship between human beings and the natural environment. Individual papers consider such challenges as the development of a Buddhist environmental ethic, the teachings of Bhikkhu Buddhadasa on environmentalism, Buddhist attitudes toward non-human nature, the stand taken by the Pine Broad Temple in Korea against modern development, and meriting special mention is the essay by a female scholar, Rebecca Clare, the representation of female figures in the Gandavyuha-Sutra of the Flower Garland School.

Part four, concerning issues relating to Buddhism and human health (both physical and mental), contains four essays concerning the topics: “Is Buddhism Psycho-therapy,” (the author’s answer is in the negative), “The Role of Buddhism in Mental Health in the Modern World,” “Psychological Transformation of the Mind: the Foundation of Overcoming Disease,” and “Buddhist Meditation and Mental Health.” Special mention should be made of the final essay that combines a summary of traditional Buddhist

concepts of meditation and techniques of practice, on the one hand, and a report on a practical study of the relationship between stress and meditation, conducted during five retreats held in Malacca, West Malaysia. The author’s conclusion of the study is: “Meditation is a scientific way of observing and investigating the mind so that we become the master of the mind instead of being the slave of our emotions through self-understanding and realization.”

The final section contains an assortment of addresses on various aspects of East Asian Buddhism: “The Role of Repentance – Or Lack of it – in Zen Monasticism,” “How can Grasses and Trees Attain Buddhahood? An Aspect of the Japanization of Buddhism,” “Beyond Manha (1869-1944) and Seongcheol (1912-1993),” two modern-day Korean Buddhist masters with significantly different understandings of the Buddhist tradition, and an excellent essay from Alfred Bloom, professor emeritus of Religious Studies, University of Hawaii on “The Shin Buddhist Approach to Spiritual Discipline and Peace.”

A few brief evaluative remarks on his essay could reflect on the overall theme of the volume. Professor Bloom provides a distressing description of the modern world, plagued as it is with persistent tribalistic violence, environmental pollution, political corruption, a disturbing proliferation of nuclear development, unstable and inequitable economic conditions, and on and on. He then pronounces a rather dire projection concerning the very survival of the planet in modern times: “With such conditions in the background of our lives, without a radical change in the understanding of human life and in the way that our religious faith expresses itself in the modern world, there is little hope that we can avoid the destruction and the degradation of life that is amply represented and strikingly evident in the terrors of

Hiroshima and Nagasaki or Auschwitz and Serbia.”

This volume should prove illuminating both to practitioners and scholars of Buddhism who may not have schooled themselves on this particular perspective on the tradition and to people around the world who are personally and collectively involved in one or another phase of the peace initiative, as well as to, the general educated reader who is interested in learning what Buddhism has to contribute to the human striving toward world peace.

– J. Bruce Long

Buddhist Exploration of Peace and Justice

By Chanju Mun & Ronald S. Green, eds.

Blue Pine, Honolulu, HI, 2006, 294 pp. ISBN: 0-9777553-0-4

This book is one volume in an on-going series edited by Ven. Chanju Mun on the general topic of Buddhism and Peace. It is composed of five special speeches and twenty-three papers presented at the fifth seminar convened on this topic in Seoul, Korea in 1991. The theme of the seminar was “Exploration of Ways to Put Buddhist Thought into Social Practice for Peace and Justice.”

These seminars have been convened consistently every-other year since 1983. The papers from the first, second and fourth seminars have already appeared in print; Dr. Mun is planning to publish the proceedings of the third, sixth and seventy meetings in the future.

All seven seminars have been held under the auspices of Dae Won Sa Temple in Hawaii and have been co-sponsored by various other Buddhist or Buddhist-related organizations. Collectively, these conferences represent a consistent and thorough exploration of the potential or actual contributions of Buddhism, worldwide, to the promotion of Peace and Social Justice and, on the whole, have maintained a high level of inquiry all the way along.

As the title indicates, the volume is concerned with the exploration, from various academic and religious perspectives, of possible and actual contributions that Buddhism has made to the establishment of peace and justice within the modern, seriously fractured and war-torn, but ever hopeful, world of the 20th and the 21st centuries.

It is impossible, in short order, even to summarize, let alone analyze and evaluate the many papers that make up this complex volume. Thus, the most that we can hope to achieve in a brief review is to offer a brief overview of the entire volume and a short statement of the primary focus of selected papers.

The volume is divided into two sections, beginning with five special speeches delivered by native spokesmen for the Korean tradition, followed by twenty-three papers presented by scholars and practitioners of Buddhism, representing a variety of academic and religious communities.

Jean Sadako King, the former Lieutenant Governor of the State of Hawaii, made a pre- sentation on the “Exploration of Right Livelihood as One Path to Peace and Justice.” She asserts that in contrast to the letter and the spirit of the Buddhist Eight-fold Path to “do no harm,” modern nation states, especially the US, have invested a discouragingly large percentage of their national budgets to the production of weapons of warfare. She contends that to