

background of the *Amitabha Sutra*. He narrates how this scripture was translated into Chinese and its influence in both China and Japan. *Amitabha Sūtra*, *The Shorter Sukhāvāṭīvyūha Sūtra*, and *The Longer Sukhāvāṭīvyūha Sūtra* are regarded as the Three Pure Land Sutras. The Buddhists attach importance to the recitation of “Namu Amida Butsu (repetition of the invocation of Amitabha’s name” in order to achieve happiness. The recitation as a ritual is used to consolidate the state of mind.

Finally, Professor Matsunami dwells on the modern significance of the *Amitabha Sūtra*. We live in a more comfortable and convenient world, full of material wealth and developments in science and technology. However, we are swayed by desires, tormented by doubts and fears, conflicts, wars, and strife. People tend to believe that living a long life and making more money, material goods, fame and power are the things that make them happy. Life is dear, but Professor Matsunami believes that the rebirth in the Pure Land shows that we do not only move into that other world, but also return to this world and teach those who continue living the value and significance of human life. To return to this world, we do our best to save the other human beings from the suffering. This is the true value of human life and the spirit of Pure Land.

– Darui Long

## **The World is One Flower: Buddhist Leadership for Peace**

**Edited by Chanju Mun**  
**Blue Pine Books, Honolulu, Hawaii,**  
**2006. V+291 pp.**  
**ISBN 0-977553-2-0**

Dr. Chanju Mun edited and published five books in the year 2006. *The World is One Flower: Buddhist Leadership for Peace* is the one he edited and published last year. More than sixteen people contributed papers to this book.

Venerable Daewon Ki founded and led the International Seminars on Buddhism and Leadership for Peace, biannually held seven times during the period from 1983 to 1995.

This book edited by Dr. Chanju Mun collected twenty-one essays submitted to the first and second international seminars initiated by Venerable Daewon Ki in 1983 and 1985.

In his preface, Dr. Chanju offers readers information on a series of conferences in which the organizers tried to bring together Buddhists from Asia, Europe and America to discuss issues concerned. Even North Korean representatives were invited to participate in the conferences for further understanding and communication. Buddhists of both North and South Korea were able to pray together for the reunification between two Koreas. This shows that Buddhists were able to go beyond politics because of their commitment to peace and prosperity, the common goal of mankind.

The contributors provided valuable insights into the topic of “Buddhism and Leadership for Peace” through their own experiences and viewpoints, and in their specific situations. These articles written more than twenty years ago are still

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