

## PREFACE

This is an augmented report of the fourth International Seminar on Buddhism and Leadership for Peace, held in Ulan Bator, Mongolia, during August 15-20, 1989. The seminar was sponsored by the Asian Buddhist Conference for Peace (ABCP), whose secretariat is located in the Gangdantekchenling Monastery in Ulan Bator, in cooperation with the Dae Won Sa Buddhist Temple of Hawaii and the Center for Global Nonviolence Planning Project, Spark M. Matsunaga Institute for Peace, University of Hawaii. The seminar was planned and coordinated by the latter.

The theme of the fourth seminar was "Buddhism and Global Problem-Solving," following upon the first three seminars which explored "Buddhism and Leadership for Peace," (Hawaii, 1983), "Buddhism in National Traditions," (Tokyo, 1985), and "Peacemaking in Buddhist Contexts," (Hawaii, 1987).

The inaugural seminar in October, 1983, was held to celebrate the first anniversary of the Dae Won Sa Buddhist Temple of Hawaii founded by Abbot Dae Won Ki. It was organized in cooperation with the Department of Political Science, University of Hawaii. (Reported in Glenn D. Paige, ed., *Buddhism and Leadership for Peace*. Honolulu: Dae Won Sa Temple of Hawaii, 1984). The second seminar, coordinated by Professor Tadashige Takamura, was held in Tokyo in December, 1985, and was sponsored by the Peace Research Institute of Soka University to commemorate Soka University's fifteenth anniversary. (See Soka University, Peace Research Institute, *Buddhism and Leadership for Peace*. Tokyo: Soka University, 1986). The third seminar was held in Honolulu in May 1987, and was sponsored by the Dae Won Sa Temple and the Institute for Peace, University of Hawaii. It focused upon Buddhist peacemaking efforts in Sri Lanka, Thailand, and Vietnam. The seminar was inconclusive in identifying specifically Buddhist peacemaking methods and the papers have not been published except for A.T. Ariyaratne's report on Sri Lanka which is included in the present volume.

The fourth seminar was especially significant because of the diversity of its membership. Participants gathered in Ulan Bator from China, Japan, Korea (both North and South), Mongolia, Sri Lanka, Thailand, Vietnam, the USA, and the USSR in an atmosphere of peace to which Buddhism, Mongolian hospitality, and shared experiences of previous seminars greatly contributed. From the beginning of this series of seminars it had been hoped that Buddhists, peace leaders, and scholars from both areas of divided Korea would be able to participate. This was accomplished in Mongolia.

In offering the present report special appreciation is expressed to the ABCP, the Gangdan Monastery, and to the people and government of Mongolia for making it possible for us to meet in Mongolia to explore contributions that Buddhism can make to solve problems that threaten the survival and well-being of humankind.

We were especially appreciative of the opportunity to continue seminar deliberations informally on a trip to the Gobi area where we were able to experience the unique ecological setting in which 1.4 million animals (including 140 thousand camels) and 400 thousand human beings share life. Our Mongolian friends explained that technically the Gobi should not be called the Gobi Desert because it has ecological characteristics that differ from a desert. It is unique. Therefore it should be called "the Gobi," which is essentially untranslatable. During our visit we were fortunate to share the joy of a drought-breaking rain that brought relief after months of suffering for both animals and humans. We will always cherish the softly falling rain which began almost immediately after Ven. Jin Wol Lee and other seminar members had offered evening prayers for it.

Another unforgettable Gobi experience was an impromptu seminar on the concept of love in Juche thought led at our request by Professor Pak Chang Gon of Pyongyang. On a sunny morning, awaiting the return flight to Ulan Bator, as we were seated in a circle of small stools outside a traditional Mongolian ger (round canvas-covered dwelling), Professor Pak reminded us that love not only was the basis of human society, but also bound humans, animals, and nature into an affectionate whole. Amidst the fellowship, animal life, and beauty of the Gobi, this was a powerful lesson.

Our seminar was held on the eve of great changes in Mongolia. Within the following year Mongolian Buddhism expanded from one temple with sixty lamas to more than forty temples with one thousand lamas as transition to religious and political freedoms began.

In presenting this report we are grateful to all those who have joined and supported this series of seminars. In these seminars we have tried to bring together Buddhists, leaders, and scholars for peace--not all of whom need be "Buddhists" in any sectarian sense. This approach has enabled us to benefit from the nonviolent insights of Christians, Jains, Gandhians, Muslims, and humanists of Marxian and non-Marxian persuasion--as well as Buddhists of varied roots in the Hinayana, Mahayana, and Vajrayana traditions. Four times we have been able to celebrate new and old friendships after making long journeys from many lands that now include Bali, China, Hawaii, India, Japan, Korea (North and South), Mongolia, the Soviet Union, Sri Lanka, Thailand, and the mainland United States.

We look forward to the fifth seminar to be held in Seoul, Korea, to deepen our understanding of Buddhism and the nonviolent contributions it can make to global well-being and happiness. We hope that there will be greater participation by women Buddhists, peace leaders, and scholars in future seminars.

We are deeply grateful to all contributors and seminar participants, to the ABCP and to Mongolian hospitality for hosting the seminar. Without the generosity of the Dae Won Sa Buddhist Temple of Hawaii publication of this book would not have been possible.

The Dhammapada was quoted at the happy conclusion of the first seminar in 1983: "One good is a beginning that deserves repetition." On the eve of the fifth seminar, we join all participants, past and present, in celebrating the continuation of these collegial explorations.

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