Bulletin

CENTER FOR THE STUDY OF WORLD RELIGIONS

Harvard University

FALL 1981

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Retrospective

SPRING/SUMMER 1981

February 4	Colloquium with Professor Donald Swearer and The Chao Khun Phra Rajavaramuni, "Experiences of Dialogue Between Christians and Buddhists in Thailand"
February 11	Lecture by Dr. Pascal Kaplan, "The Mastery of Consciousness: Some Characteristics of the Master/Disciple Relationship"
February 22	International Cooking Demonstration and Pot-Luck Supper
March 3	Conversation between two Buddhist Monks, Phra Rajavaramuni and Tulku Thondup, "Tibetan and Thai Perspectives on Monastic Life"
March 10	Dance Demonstration by Dr. Frédérique Marglin, "Highlights of the Oḍissi style of Indian Classical Dance"
March 11	Comparative Ethics Working Group Discussion of "Context versus Principles," by James Gustafson
March 11	Colloquium with Dr. Maheswari Arulchelvam, "The Religious Face of Sri Lanka Today"
April 1	Comparative Ethics Working Group Discussion of "The Ethics of the Auspicious: Western Encounter with Hindu Values," by John B. Carman
April 1	Talk by Darshan Singh, "Introduction to Sikh Beliefs and Practices"
April 8	Lecture and Slide Presentation by Dr. Salvador Roquet, "The Mystical Traditions of the Indigenous Peoples of the Mexican Sierras and their Relation to Christianity"
April 20	Lecture by Bishop Stephen Neill, "Mysticism: The Meeting Point of Religions ?"
April 22	Comparative Ethics Working Group Discussion of "The Logic of Moral Argument," by Ralph Potter
April 23	Film, "Chachaji: My Poor Relation," and lecture by Ved Mehta (Co-sponsored with the Freshman Seminar Program and Currier House, Radcliffe)
April 29	Comparative Ethics Working Group Discussion of the "Introduction" to Theravāda Buddhist Ethics: A Modal Interpretation, by Donald Swearer

April 29	Lecture by Stephen B. Young, "The Status of "The Public Trust" - Traditional China and Vietnam"
May 6	Colloquium with Sister Sung-Hae Kim, "A Comparative Thesis: Material and Method"
May 27	First Annual Associates' Day, "Buddhism in Southeast Asia: Prospects and Dilemmas"
May 28	Advisory Council Meeting
August 2-8	Visit by His Holiness Tenzin Gyatso, the Fourteenth Dalai Lama Aug.2 Audience with the Dalai Lama for Center members and invited guests Aug.3-7 Weeklong seminar given by the Dalai Lama on "Emptiness and Great Compassion: The Psychology of Selflessness" Aug.8 Lecture by the Dalai Lama, "Universal Compassion and the Global Crisis: The Practicality of Enlightenment Ethics"

"Perhaps the most exciting and provocative element to me in the week long seminars was the fact that whatever topic was brought up, it was possible to exact from a living and authoritative interpreter of Buddhist tradition precisely what he thought about the subject. Buddhism had come alive as a dynamic religious consciousness."

Douglas R. Brooks, *Ph.D. candidate in Buddhist Studies*

Reflections

JOURNEY TO IRAN

Charles A. Kimball

As the second anniversary of the taking of the hostages approaches, we offer these reflections by Charles Kimball, one of several private American citizens who were deeply involved in the hostage crisis in Iran -- ed.

Few events have captured and sustained the attention of the media like the 444-day "hostage crisis" in Iran. For fifteen months, the American public was inundated with detailed information about the hostages, their families, various leaders in Iran, and so on. Every morning, as we tuned in national news programs, we saw the logia of the major networks: the eagle struggling to escape from a cage; the blindfolded "unknown" hostage; the locked gates in front of the U.S. embassy in Tehran. We will not soon forget the often repeated phrase, "America held hostage."

As other events have now begun to claim our attention, it is important that we pause and reflect on the Iran crisis. Given the complexity, confusion, and injustice in our world, we can be sure that this will be neither the last nor the most difficult situation that the U.S. government will encounter. Key questions remain: How will the Reagan administration respond if it feels "American honor" has been offended at some point in the future ? What happens when the stated "vital interests" of the U.S. come into conflict with the "human interests" of people who happen to live in an area of "strategic importance" ? What is *my* responsibility as a person of faith (and a citizen) and *our* responsibility as a community in the face of international conflict/crisis ?

As one who was intimately involved in the hostage crisis, I want to describe briefly the nature of my endeavors. In this context, I will elaborate not only on "how" I was involved, but also on "why." Lastly, I will offer a few reflections on the Iranian conflict and highlight issues that are foundational to we who are concerned with interreligious and intercultural understanding.

The opportunity to go to Iran began with an invitation from the Iranian government (via the Iranian Charge d'Affaires in Washington). Several prominent religious leaders were invited to travel to Iran in December 1979 in order to learn first-hand what Iranian people were feeling and saying. It was an opportunity to open a dialogue and to help conciliate the human dimensions of the crisis. In addition to the American religious leaders, our group also contained two "area specialists": a professor of Iranian affairs from Georgetown University and myself. I was invited both as a clergyman and because of my involvement with Christian-Muslim dialogue and my background in Islamic studies.

Before leaving for Iran, we informed President Carter and the appropriate State Department officials of our intentions. We indicated that we did not perceive ourselves as going to "negotiate" in any sense. We were going with the following specific goals in mind: 1) to understand more accurately the facts from the Iranian perspective; 2) to both hear and share points of view with the Iranian officials (especially religious leaders) while exploring our mutual commitments to justice; 3) to explore means of dealing with the issue of the hostages, their condition and their release; 4) to further interreligious and intercultural understanding with the hope of reaffirming and restoring friendship between the American and Iranian people.

Arriving in Tehran on December 24, 1979, our group was met by a large contingent of foreign journalists. We read a brief statement indicating that we were on a fact-gathering mission and that we would not be giving interviews during the course of our stay in the Islamic Republic of Iran. As we were leaving, one persistent reporter ran along side of me and queried, "Wouldn't you like to be on nation-wide TV ?" I said, "No! We didn't come to Iran to be on American television. We came to talk to Iranian people." The reporter, seemingly puzzled, asked "Why ?" With that encounter, I began to understand one of the problems in the "crisis" with Iran.

For the next ten days we moved freely in and around Tehran. At all times we determined our own schedule. We met with a wide range of government and religious leaders--including Ayatollah Khomeini--scores of people in mosques, in the bazaar, and in private homes.

Toward the end of our visit, we were invited to the U.S. embassy compound for conversations with the students. The three and one-half hours of dialogue were frank and engaging.

There was an openness and a willingness to both hear and share perspectives on the total situation in Iran. During those hours, several people in our group were able to develop a high level of trust with the student leaders. We were unlike the other Americans who had preceded us. directing his remarks to the two "area specialists", one student expressed it this way: "We take you seriously because you took Iran and Islam seriously *before* the revolution, *before* the take-over of the U.S. embassy."

Because we were able to help foster a climate of trust with the militant students, two of us (myself and the Rev. John Walsh, Baptist chaplain at Princeton University) were invited by the Iranian government to go to Tehran last June for the International Conference on U.S. Intervention in Iran.

The non-governmental conference was attended by over three hundred delegates from fifty-four nations (including Canada, Mexico, Great Britain, France, West Germany, Spain, Italy, Turkey, Yugoslavia, Japan and Egypt). On the first day, Iranian officals presented a series of reports concerning aspects of U.S. interference in the internal affairs of Iran. The reports--centering on the 1953 coup d-etat, CIA's relationship with SAVAK (the secret police), economic transactions and activities, and the recent military action in Iran-- were presented in a sober and straightforward manner. The level of rhetoric was low. There was little in these presentations that would be considered "new" by anyone familiar with the history of U.S.-Iran relations since 1953.

On the second and third days of the conference, delegates expressed views on a variety of issues. Speakers from twelve different nations raised the issue of the hostages. The clear sentiment of the participants was that the holding of the hostages was unjustified on moral and legal grounds and that every effort should be made to resolve the situation peacefully as soon as possible.

In addition to attending the conference and meeting with top officials--including then President Banisadr and then Foreign Minister Ghotbzadeh--John Walsh and I were again invited to the U.S. embassy compound where we spent some four hours with the leaders of the students. We also used that occasion to hand-deliver letters from families of the hostages.

My final trip to Iran coincided with the final month of the hostage crisis. Again, John Walsh and I were contacted by the Iranian government. On December 23, 1980, we were asked to come to Iran in order to participate in Christmas services

for the captives. After consulting with the appropriate people here, we informed Iranian officials that we were on our way. Unfortunately, through a series of complications, we were unable to arrive in Tehran until the early morning hours of December 26. Hence we were not able to participate in the services. While we were disappointed at the development (recall that no Americans had seen the hostages in over nine months) we remained in Iran to pursue other concerns.

Since we were "known" and "trusted" Americans, we were in a unique position to have access to most of the nation's leaders. During those final weeks, we had extraordinary opportunities to meet with the Speaker of the Majilis, Mr. Rafsanjani; Imam Khomeini's heir-apparent, Ayatollah Montezari; leading officials in the President's office, in the Foreign Ministry, in the Ministry of National Guidance, etc. Moreover, we met with and remained in contact with Mr. Ahmad Azizi, who held the somewhat bizarre title: Director of Hostage Affairs in the Prime Minister's office.

In every case, we talked to these people about the increasingly angry mood in the U.S. We indicated that pressure was building on Mr. Reagan to "do something" when he took office if the hostages were still being held. In short, we urged every official, including Mr. Azizi, to encourage the peaceful solution of the crisis prior to January 20. One never knows how much difference that sort of input has in the final analysis. In any event, we think it was helpful in facilitating the process.

More important than the meetings with Iranian leaders, however, were the symbolic actions we took. We were highly visible in the Iranian press as we made trips to cemeteries to express our concern for the martyrs of the revolution as well as the families of those who have died in the war with Iraq. In mid-January, we had the opportunity to fly out to Ahwaz (the capital of the oil-rich Khuzestan province) and visit the war zone. In the midst of all the conflicting rhetoric about "barbarians in Iran" on the one hand and America "the Great Satan" on the other, we felt it important to say (symbolically) that we, as Christian ministers from the U.S., care about the plight of the people--not just American hostages. This message was not missed by people in Iran. In a small way, we were trying to help conciliate the human dimensions of the conflict. Our lack of visibility in the U.S. press during this last month was due to our requesting that the foreign correspondents not make us an "issue" in the Western media.

As a result of these three trips (totalling some seven weeks) to Iran, I received considerable "exposure" in the media. I, and others with whom I travelled, used the opportunities to help diffuse some of the sabre-rattling rhetoric and thereby encourage a more balanced approach to the conflict. Through TV, newspaper and radio interviews, lectures/discussions and through published articles, I attempted to improve the chances for empathetic understanding. While I always made clear my opposition to the taking and holding of hostages, I also attempted to enable others to recognize that the world looks rather different from Tehran than it does sitting comfortably in Washington, D.C. Moreover, common sense tells us that diplomatic and non-violent means of conflict resolution must begin with efforts to understand various points of view.

As a person of faith, a Christian minister, I approach the study of human religiousness with a concern for practical relevance in people's lives. To my mind, Wilfred Cantwell Smith's "controversial" statement at the International Association of the History of Religions in 1965 was right on target. Professor Smith argued that the study of religion should further help human understanding, understanding between peoples. John Carman, in a recent CSWR Bulletin, affirmed this perspective: "Though we should not imagine that what scholars do will make much difference in the world, it is still our obligation as scholars to work for world peace."

It was both as a person of faith and as a scholar that I felt the necessity to be involved in the Iranian conflict. In addition to our humanness, which in itself imposes moral obligations, we as scholars bear an additional responsibility to provide interpretation and perspectives based on our respective areas of expertise.

Most of what Americans have come to know about Iran and Islam has come through the media: television, radio, newspapers, and large circulation magazines. Having followed the media coverage closely during the past 16 months, I can state with little reservation that the images of Iran and Islam have been grossly distorted and inaccurate. Even when the major television networks, for instance, broke away from their daily bombardment of inflammatory rhetoric and attempted to provide background information, the result was only a three-minute course on the "history of Islam".

Anyone who has studied human history and religiousness recognizes the inadequacy and the danger of the kind of "news" coverage we had on Iran. Caricature and over-simplification became the norm. The question I wish to raise concerns our

responsibilities as people who, I trust, possess a more sophisticated understanding of the histories, cultures and religious traditions of other peoples. Are we not obligated to do what we can to make available to the public our information and perspectives ? I believe we must endeavor creatively to find new ways to employ our resources beyond the academic communities.

The Iran crisis has provided us with a window through which we can view the changing world.[2] This is a "teachable moment" in our history.

Let us not lose sight of the fact that the hostage crisis was resolved *peacefully*. This is a time to remind those who advocate military solutions and strong-arm tactics that political, diplomatic, non-violent means of conflict resolution can and do work. The contrast between happy family reunions with the hostages and the eight families of the men who died in April, 1980, in the desert at Tabas is sad, but instructive. Painful memories of the "rescue attempts" at Munich and Attica should underscore our resolve to seek peaceful means of reconciliation.

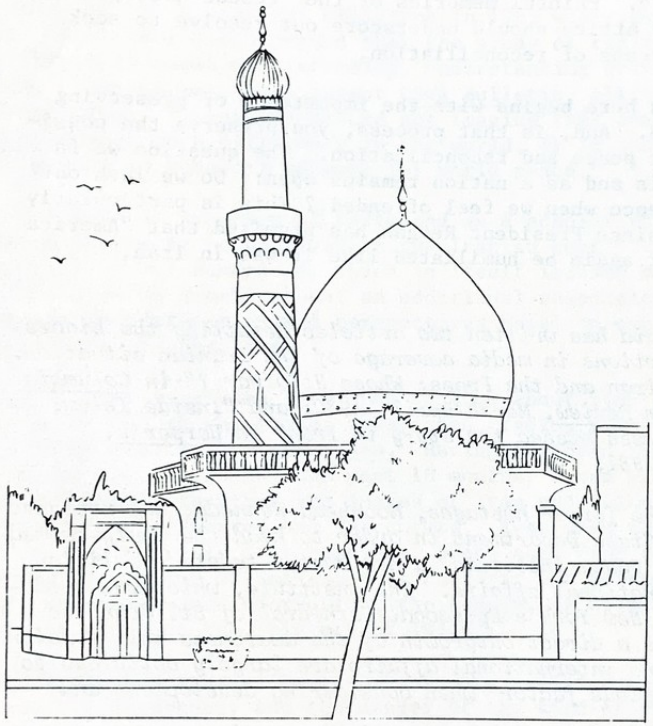
The lesson here begins with the importance of preserving human life. And, in that process, you preserve the possibility for peace and reconciliation. The question we face as individuals and as a nation remains open: Do we lash out with violence when we feel offended ? This is particularly pressing since President Reagan has promised that "America will never again be humiliated like it was in Iran."

[1] *Edward Said has written two articles detailing the biases and distortions in media coverage of the Iranian situation. See his "Iran and the Press: Whose Holy War ?" in Columbia Journalism Review, March/April, 1980; and "Inside Islam: How the Press Missed the Story in Iran" in Harper's, January, 1981.*

[2] *One of the former hostages, Moorhead Kennedy, has resigned from the State Department in order to head the newly-formed Cathedral Peace Institute, a new center to study religion and international affairs. The institute, which was established by New York's Episcopal Cathedral of St. John the Divine, is a direct outgrowth of the awareness that foreign policiy and international affairs are largely oblivious to the "religious factor" when considering development and practice.*

Admittedly, we do not all have the type of opportunity for the kind of direct involvement I have had with the Iranian conflict. Peacemaking, however, does not begin with a trip to Iran; it begins with how we relate to our neighbors in Cambridge, Tulsa, and Atlanta; and it extends to our relationships with people all over the world. The opportunities for a ministry of reconciliation and understanding are all around us. While we should not overestimate the impact of our involvement, let us reaffirm that "it is still our obligation as scholars to work for world peace."

Charles Kimball is a Th.D. candidate in the Divinity School's History of Religions Program, specializing in Islamics and Christian-Muslim relations. He is currently teaching a survey course in World Religions at Suffolk University in Boston.



At Large

LIST PROFESSORSHIP IN JEWISH STUDIES ESTABLISHED

In the Fall, 1980 issue of the CSWR Bulletin, we announced the formation of a campaign to raise funds to support a Program for Study of Judaism at the Harvard Divinity School. Initially, $250,000 was sought for a five-year junior faculty appointment, with a longer term goal of $1 million for an endowed senior faculty appointment. In May, 1981, only months after it had launched this campaign, the Harvard Divinity School received a commitment of $1 million from Albert A. List to establish an endowed Professorship in Jewish Studies. The Chair is the first of its kind at a Protestant or Catholic seminary or divinity school in this country. This gift from the Albert A. List Foundation will enable the Divinity School to hire a distinguished senior scholar in Judaica in its program for the study of Judaism. New York industrialist and financier Albert A. List and his wife Vera are leading philanthropists in the fields of medicine, education, the arts, and religion.

Since 1978, with the support of the Center, the Divinity School has conducted an experimental program in the study of Judaism. Marc Saperstein, a rabbi and scholar who holds a Ph.D. from Harvard, has offered courses in post-Biblical Hebrew literature, the cycles of Jewish life, and Jewish law. He and Professor Krister Stendahl, New Testament scholar and former Dean of the Divinity School, have taught a seminar entitled "Jews and Christians: The Perceptions of the Other." The encouraging response to these courses prompted the Divinity School to seek funds for a chair in Jewish studies.

The Divinity School is now searching for a distinguished senior scholar to become the first Albert A. List Professor of Jewish Studies. At the same time, it continues its efforts to raise $500,000 for a fund for Jewish-Christian relations which will complement the Albert A. List Professorship. The fund would support lectureships and grants for visiting scholars, support conferences and workshops, and provide scholarship aid.

Dr. Saperstein, who has recently received a five-year appointment at the Harvard Divinity School, will also continue to teach Jewish studies at the School.

INGALLS FESTSCHRIFT DINNER

On the evening of March 16th, 1981, the Center for the Study of World Religions joined with the Department of Sanskrit and Indian Studies to host a dinner in honor of Daniel Henry Holmes Ingalls, Wales Professor of Sanskrit at Harvard. The occasion celebrated the recently published Festschrift, dedicated to "one of the great humanistic scholars of our time" and entitled Sanskrit and Indian Studies, Essays in Honour of Daniel H.H. Ingalls (Boston: D. Reidel Publishing Company, 1980). Professor Ingalls's first major work, Some Materials for the Study of Navya-Nyāya Logic, as pointed out in the Festschrift's preface, was a ground-breaking study of the medieval Indian equivalent of formal logic. It made available to Western philosophers of logic a completely unsuspected wealth of philosophical speculation. Similarly, his translation of the *Subhāṣitaratnakoṣa*, An Anthology of Sanskrit Court Poetry opened up to literary critics from all traditions a new world of poetry and poetic principles that has had an unusual influence on modern literary critics.

The evening's festivities began when several current Sanskrit students greeted Professor Ingalls in his Widener Library study with *guru-pūjā* (rose-water *abhiṣeka*, flowers, music) and escorted him to the Harvard Faculty Club. At the entrance of the Faculty Club, next to a sign in *devanāgari* script which read *svāgatam* ('welcome') waited Professor Masatoshi Nagatomi, editor of the Festschrift volume and co-ordinator of the evening's events. Professor Ingalls was received with applause from the many students and colleagues who had gathered to fete and celebrate him.

As the American Oriental Society was holding its annual meeting in Boston at this time, many people from out of town, former students and old friends, were able to be on hand to join in the salutations of this man whom the Festschrift's preface aptly describes as having "unique vision, an insatiable curiosity, and a breadth of scholarship that has probably never been equalled in our day." Such panegyrics echoed the whole evening long, offered in the form of song, toasts, poetry and story-telling.

Telegrams arrived from India, England, Japan, and around the United States. Among the gathered guests formal toasts were pronounced by Prof. Nagatomi, by Prof. Wendy Doniger O'Flaherty (University of Chicago; contributor to Festschrift), and by Prof. Ludo Rocher (University of Pennsylvania). Prof. Ashok Aklujar (University of British Columbia) composed and

Professor Ingalls

recited the verses printed, and translated, on the following pages. This after dinner program chaired by Dr. Gary Tubb (Sanskrit) included a thankful encomium by Prof. John Carman on behalf of the Center for the Study of World Religions.

Professor Ingalls has always generously shared his time and insights with Center students, with those struggling with the elementals of Sanskrit grammar as well as with those whose studies and dissertations necessitate a more complex understanding of the subtleties of Indian language, culture and history. Besides his role as *ācārya* (teacher) to the Center students, Professor Ingalls has also been a long-time member of the Center's Faculty Advisory Council. It is these contributions of scholarship and personal commitment which the Center gratefully acknowledged by subsidizing the publication of the Festschrift and co-hosting this special dinner. In this way the Center joined its own praise and thanks to that of many students, scholars and friends throughout the world who have benefited from and continue to be enlightened by the unique gifts of Daniel H.H. Ingalls, distinguished pundit and *ācārya*.

'गन्तुं वाञ्छसि कुत्र, हे स्मित' 'गिरः स्निग्धा यदीयानने'
'विद्वत्ते, गमनं क्व ते मतमहो' 'यत्रास्ति शिष्ये रतिः'।
'हंहो दक्षिणते' 'स्थितिर् मम वरं संशोधना-वाङ्मये'
'यद्येवं, विदितं कथं स्थ सततं श्रीङ्गल्ससंज्ञे गुरौ' ॥१॥

भाले चिन्तनरीतिगा विशदता स्पष्टे समालोक्यते
सारल्यं मनसो निसर्गसरला नासा व्यनक्ति स्फुटम्।
प्रज्ञोच्चं स्पृशती विमर्शमुचिते प्रांशौ शरीरे स्थिता
त्वं श्रीङ्गल्स हि कालिदासकवितेवान्तर् बहिः शोभनः॥२॥

मितपेयो मिताहारो मितचिन्तो मितंवदः।
अमितायुर् भवान् भूयात् प्राघुवन्नमितं सुखम्॥३॥

"O smile, what is your destination ?"
"Someone with mellifluous speech."
"Scholarship, where do you wish to go ?"
"To where a student finds affection."
"And you, Generosity of Mind ?"
"I would choose to dwell with the writing of research."
"If this is so, I know why you are always there in Professor Ingalls."

The clarity of thinking is reflected in the clear, unwrinkled forehead;
The straightforward mind is indicated by the straight nose;
The intellect that reaches the heights of contemplation is appropriately stationed in a tall frame;
You, Professor Ingalls, are like a work of Kālidāsa -- attractive both inside and out.

Restricted in drinking, controlled in diet,
Having limited worries, measured in speech --
May you be unrestrained, uncontrolled, unlimited,
Beyond measure in happiness and span of life.

--Ashok Aklujkar

FIRST ANNUAL ASSOCIATES' DAY

"Buddhism in Southeast Asia: Prospects and Dilemmas" was the subject of the Center's First Annual Associates' Day on Wednesday, May 27, 1981. Center Associates, members of the Center and other invited guests examined the past, present, and possible future roles of Buddhism in Southeast Asia through a variety of speakers, panelists, and films.

The Chao Khun Phra Rajavaramuni, Visiting Professor from Thailand at the Center during the spring term, delivered the keynote address for the Associates' Day, "Tradition and Change in Thai Buddhism." (See following article of the text of his address.) Other speakers included Donald K. Swearer, Visiting Professor from Swarthmore College, who gave an illustrated talk about traditional Buddhist practices in northern Thailand; Stephen B. Young, newly appointed Dean of the Hamlin University School of Law, who examined the systematic attempts being made to eradicate the Buddhist tradition in Cambodia; and Cuong Nguyen, Ph.D. candidate at the CSWR, who spoke of the Buddhist tradition in his native Vietnam.

Special guests at the Associates' Day were Professor Robert H.L. Slater, the first director of the Center, and his wife, Margaret. Professor John Carman, current director of the Center, hailed the occasion as a conjunction of the Center's beginnings--as represented by Professor Slater--and of the Center's continued growth and outreach--as represented by the assembled Center Associates.

The Center Associates are a group of persons who give significant annual contributions to support the work of the Center. The Associates' Day is designed to focus the resources of the Center and of the University on a topic of interest to this group of supporters. The variety of films and speakers, the shared meals and conversation, all contributed to make this first annual event a spirited occasion.

For further information about the Center Associates Program, please contact the Center for the Study of World Religions.

Perspectives

TRADITION AND CHANGE IN THAI BUDDHISM

The Chao Khun Phra Rajavaramuni

In the *Kālāma-Sutta*, one of the Buddha's discourses best known to Western scholars, the Buddha says, among other things, "Do not go merely by tradition." This saying shows that tradition does not hold a very important place in Buddhist thought. It teaches that trad.tion is not something to be clung or attached to and also implies that change can be commendable or at least acceptable.

To understand even more clearly what its importance is, tradition has to be distinguished from the original and the authentic. By the original and the authentic, I mean the original and authentic ideas and practices intended by the Buddha himself as can be found in or interpreted directly from the words of the *Pāli* Canon, or *Theravāda* Buddhist scriptures. Though the original and the authentic are a source and foundation of the Buddhist tradition, they are not the same as tradition. Tradition has developed out of many factors and components in addition to the original and authentic ideas and practices. In truth, many accretions can be found in tradition. This is why reformers, reformists and others in favor of change have been able to use the original and authentic as an effective weapon against tradition and as their reference for recommending and encouraging change.

So far in contemporary Thai Buddhism, change seems to have been identified with or have resulted from the clash and

conflict between tradition and modernization. In order to see this more clearly, we should look at the general picture of traditional Buddhism in Thailand.

Thailand has been called a Buddhist country. The great majority, that is, about 95 per cent of her population of approximately 48 million, are Buddhists. The Thai Buddhist institution is very large. It consists of over 26,000 monasteries scattered all over the country, as the residences of over 300,000 monks and novices, giving Thailand the appellation of "the Land of the Yellow Robes." The King of Thailand shall, according to the constitution, be a Buddhist. Every Thai male citizen is expected to spend a period of time in his life, preferably at least three months, as a monk in a monastery. In fact, most of the Thai kings have followed this tradition. Moreover, all Thai Buddhists are unified under the school of *Theravāda* Buddhism. All Thai monks are united under a single ecclesiastical government recognized by the laws of the country. The monks enjoy not only a separate government but also rich support both from the secular government and from the public.

Deeper into the fabric of the nation, Buddhism has been one of the main foundations of the Thai culture. It has done much to mould the Thai mind and Thai character. The aspect of the Thai personality that has caused Thailand to be called "the Land of Smile" must be credited mainly to the teachings of Buddhism. Buddhist monasteries have been centers of culture, of community activities, of social life, and of popular education.

At the present moment, however, the happy picture of tradition presented above has begun to be deformed and disfigured. Recently many blemishes have begun to appear on the face of traditional Thai Buddhism. In fact, this has not been a sudden occurence. It has been a long process of internal decay that allowed things to appear to be in good shape until a time came for all the rotten parts to show up their true conditions abruptly and almost simultaneously and be ready to be broken or damaged by slight clashes or strokes. The following may be cited as some principal examples of the rotting conditions that show up when unguided traditional Thai Buddhism clashes with modernization.

Today's monasteries are not what they used to be. They are no longer centers of education for the masses, although they are still the main avenue of education and social mobility for the rural poor and underprivileged people. Further, monasteries

are no longer the main centers of community and social life. Though in most rural areas they still retain this status to a large extent, it is in the process of decline. Most of the monks' social roles have been usurped by government officials, businessmen and so on. These changes, however, should not be regarded as absolutely detrimental or undesirable. Some changes are merely natural and social necessities that should happen when the time comes. What is more serious and undesirable are the following situations which began to appear very recently.

Monastic education for the monks and novices, which also means education for the rural poor people, has been in a state of rapid decline. Many big *Pāli* schools have closed, while those which continue suffer from sharply decreasing numbers of students. The number of *Pāli* examinees decreases in spite of the increase of the total monastic population. Secular schools run by outsiders, lay parties and even businessmen enjoy a rapidly increasing number of monks and novices as their students to the dissatisfaction of the administrators of the *Sangha*, or Buddhist Order, and at the expense of the authority and leadership of the *Sangha* government. The generation gap widens between more traditional, older administrative monks and more modernist, activistic younger monks. Some groups of younger monks have even formed the organization called "The Younger *Sangha*," challenging the authority of the *Sangha* in various ways, as by publishing newspapers critical of the activities of the *Sangha* administration. In addition, modern interpreters of Buddhism, such as the monk Buddhadāsa, independent *Abhidhamma* schools and new meditation centers have come into existence. Some develop different interpretations of the Buddha's teachings or different methods of practice and criticize one another for misinterpretation and wrong practices. They neither think of the central Sangha administration as the authority to refer to nor show their trust in its intellectual leadership. Concurrently, while interest in Buddhist teachings and meditation has begun to increase among the intellectuals, college and university students who go to different *Abhidhamma* schools and meditation centers bring into the campuses different interpretations of the teachings and different methods of practice. At the educational institutions they develop different Buddhist groups and many of these Buddhist students become divided. Moreover, some monastic movements develop outside of the *Sangha* administration. Some movements are suspected of political involvement, some others of political back-up. At least one such movement has proclaimed its independent existence without the acceptance of the administrative authority of the *Sangha* Supreme Council, which is the central *Sangha* adminis-

tration. In doing this, they can point to weaknesses, drawbacks and perversions in the *Sangha* itself. This adds even more to the weakening of the *Sangha's* leadership, and its administrative authority is now being challenged as it has never been before.

On the other hand, most of the younger monks, almost all of whom have been recruited from poor, provincial, peasant families, leave the monkhood after some years of monastic educational training to enjoy some privileges granted by social mobility. This leads to the even more serious problem of the shortage of manpower and qualified personnel in the *Sangha*. At the same time, many urban people, often those among the elite, in ignorance of tradition and the background of the situation, criticize these ex-monks for exploiting the monastery and the people's support. They also criticize monks who study in modern Buddhist institutions, like Buddhist universities, of taking advantage of the monkhood and of the people's labor in order to snatch away occupations from their lay counterparts. Ex-monks, therefore, do not enjoy as much of a respected status in urban society as former generations did half a century ago.

Meanwhile, the *Sangha* administrators, the abbots and other elderly monks, having been deprived of or lost their social roles, especially their educational responsibilities, have now turned to engage themselves in the construction and repair of monastic buildings, in holding ceremonies and in performing rites connected with magic and superstition. They seem to have turned Buddhism into a new age of grandiose monastic buildings, huge Buddha images and luxurious religious ceremonies. This has caused them to depend more upon persons with power and influence, that is, politicians and the rich, and it has brought them into closer relationship with the latter. At the same time, for the populace, stress has been placed on the merit-making activity of making contributions for huge buildings and luxurious ceremonies. All of these have led to the criticisms of some groups of the *Sangha* elite both for political affiliation and for economical detriment. Beyond merit-making by giving the aforementioned sorts of contributions, the populace have to resort to fortune-telling and superstitious practices. There are also some so-called Buddhist centers that seek and show specialization in communication with the world of the spirits, healing by the spirit, and proving magical power.

The more activist modern younger monks, on the other hand, react against this limitation of the monks' roles within the confines of monastery walls. They interpret the Buddha as

instructing the monks to play their suitable roles to benefit society. They suggest that the traditional social roles of the monks be revived and adjusted to suit the modern changing society. With these ideas in mind, they have engaged in some kinds of community development and social works. The *Sangha* administration, also, in cooperation with government agencies, has begun to implement some socio-religious programs of moral, cultural and material help to rural people, such as the *Dhamma-duta* or *Dharma* Messengers Project, the *Dhammacarik* or *Dhamma* Wanderers Project, and lastly, the Commune Unit for Public Instruction Project, all of which aim to benefit society as well as to achieve the security of both the country and the religion. To run these programs at the working level, the *Sangha* administration has to depend on the active younger monks for manpower. These programs have thus served as the meeting points where the older and the younger monks come to cooperate and work together, though only in practical activities, not in ideology.

It should be noted that in the Buddhist tradition, when the *Sangha* declined or became weakened by internal dissensions, perversions or corruptions in the past, the kings - as Buddhist rulers - often rendered help by the rectification and purification of the *Sangha*. Considering the current Thai Buddhist situations, it seems that the time has come again for this kind of rectification and purification to be undertaken. Unfortunately, it also seems that with the current political instability, modern constitutional governments

Two Buddhist Monks: Phra Rajavaramuni (l.) from Thailand, and Tulku Thondup of Tibet and India.

have to be concerned about their own political stabilization rather than doing anything that might run the risk of losing the status quo. Thai Buddhism, thus, seems to be left at the mercy of fate.

So far, however, we have looked only on the negative side of the situations. Looking optimistically, many of the aforementioned developments point to a good sign and carry a potential for revival of the tradition within themselves. First, we see the interest in Buddhist teachings and practices growing, as among the intellectuals. They are now in search of the true teachings and the correct practice. Second, a need for revival or reform has been clearly felt. This can be witnessed by the appearance of meditation centers both in rural and in urban areas, the increase in the number and activities of Buddhist groups in institutions of higher learning, the active roles assumed by the new monastic movements, and the various kinds of challenges to the *Sangha* administration. The problem seems to be that when these modern people return to their tradition to seek for answers, those who should provide the answers are not prepared to do so, and thus cannot satisfy the need or fulfill their task. This is the point where tradition clashes with modernization instead of assimilating the latter.

This conflict between tradition and modernization can be more clearly seen through an historical analysis. The encounter between tradition and modernization which began in Thailand about a century ago can be roughly divided for the present purpose into two periods. The first is the period of separation and isolation when those who grew up in tradition clung to the tradition and, in their effort to preserve the tradition intact, tried to shut themselves off from modernity and against any change. At the same time the so-called modernists were interested only in modern things, ideas and practices and were extremely anxious to receive and adopt them. Being unopposed by the tradition, they just ignored the existence of the tradition and modernization could proceed side by side, one being relatively separated and isolated from the other, involving no significant challenge to each other.

The second period came very recently. It may be considered a period of change in modernization and of conflict with tradition. It developed when the modernists began to be disillusioned and dissatisfied with modernization and turned to find meaning and answers from tradition. However, as the traditionalists have long been far removed from the real world of changing values, they cannot supply the answers or

satisfy the need of the modernists. Moreover, their tradition has been preserved in a distorted or deformed condition because of overprotection. This caused the modernists confusion and made them come into conflict with tradition. Thus, some modernists feel that they are forced to return to the original and authentic instead of tradition. A social phenomenon which evidences this confusion and conflict can be seen in the attempt of some modern people to identify a Thai national character and values which they can accept as worthy to emulate.

Let us examine further the causes of the current situation. We may well ask why those in the tradition are not prepared to satisfy the needs of modern people when the latter turn to tradition for answers. Why are these modern people not able to make use of tradition to find the answers by themselves ? And, in sum, why have people been divided into traditionalists and modernists ? Why, instead of making a gradual harmonious change by assimilating selected modern elements into the dynamic tradition, have they made distinction among themselves as the traditional and the modern and let conflict and confusion arise ?

Truly, there are many factors that are, together, responsible for the current situation. I shall cite only some of the fundamental causes and conditions. One is the lack of a really demanding face-to-face challenge or threat to the tradition. Since the beginning of modernization in Thailand, tradition has continued alongside of modernization. Without threatening or challenging each other directly, tradition and modernization have proceeded in separation and isolation from each other and in ignorance of each other. Moreover, in this period of mutual isolation, tradition has even been coddled. In order to change and adjust, pressure or tension is often needed. Sometimes, even a degree of persecution can be helpful, as it used to be oftentimes in the history of other lands and nations.

The second, and most important cause of the current conflict is ignorance. This is related to the aforementioned separation and isolation. Being ignorant of one another, no dynamic interaction, no assimilation, adaptation or desirable change can occur. The problem is that those who live in tradition and try to preserve the tradition not only are ignorant of the modern changing world in which their tradition exists, but they also do not truly know their own tradition which they are desperately trying to preserve. They are so submerged under the tradition as to be blinded by it. They are not able to see beyond it. If any adaptation to modernization

had happened or were to happen in tradition, the traditionalists would immediately make it a hard and fast part of the tradition and use it as a weapon against further change. This can be illustrated by the reforms made by His Holiness Prince Vajiranana, a supreme patriarch a little over half a century ago, reforms which have now been turned into the Vajiranana cult.

Modern people, on the other hand, have been alienated from their tradition by modern systems, especially the modern system of education. They are ignorant of tradition and cannot make effective use of it--or even tend to treat it in a bad way. This can be exemplified by some groups of leftist modernists who recently, rather than suggesting a new method of study, urged that a lot of traditional Thai literature such as the *Traibhoom* or the Treatise on the Three Worlds of God, Men and Hell be burnt because of their deluding nature. Another example is a new movement that has urged a return to the original and authentic teachings of the Buddha while rejecting and condemning the whole tradition that has evolved since.

But now, in this new period of conflict and confusion, there are some hopeful signs, as we observe a change among many modern people. Being disillusioned and dissatisfied with modernism, they let themselves be exposed to many ideas and modes of life and try to avail themselves of these sources to effect a change. This time tradition is sought, scrutinized for meaning and also challenged. It may result in the rejection of tradition, chaos--or it may result in a harmonious change in which tradition continues as a part of the change. We also see some who resort to the original and authentic as the true source of tradition in order to find a meaning that can undermine tradition and be, itself, the foundation for creating change. We see others who seek for meaning within tradition itself by making a new interpretation of it that will lead to a meaningful reform.

In these difficult times, the best route is the way of knowledge and wisdom. A knowledgeable leadership is needed. All possible sources should be consulted, whether the original and authentic, the tradition, or modern conditions. Both one's own society and the surrounding, changing world should be studied. Both one's own tradition and other traditions should be studied. By the study of tradition, we will learn to appreciate many parts of it. Many other parts that we cannot appreciate, we may at least understand.

All in all, we should be able to effect good changes in which all the best and relevant parts of the original and authentic, the tradition, and modernity find their suitable places.

This period of conflict and confusion in Thailand may be either the worst or the best of times. It could easily turn into turmoil and crisis, but it is also open to and ripe for creative and beneficial change. If Buddhism survives the present turmoil, it may emerge either utterly decayed or--hopefully--purified and reformed. In the past, when the mechanism of change was power, some kings or powerful authorities might sometimes choose the direction and the contents of change that they themselves were in favor of. Without this autocratic power, change may be based on knowledgeable leadership, and it may indeed be a change for the best, one in which all the best elements are incorporated.

The Chao Khun Phra Rajavaramuni is a senior member of the Thai Buddhist Sangha. He was a Research Fellow in Buddhist Studies at the Center from January through June 1981. After having visited some of the Thai Buddhist communities in the U.S. this summer, he has now returned to the Wat Phra Phirain in Bangkok, Thailand.

On the occasion of his departure, Phra Rajavaramuni presented The Center with this beautiful Thai bronze Buddha. (25 x 46 cms.)

Profile

NOERHADI MAGETSARI

The Center community was pleased to have among its number for the 1980-1981 academic year Mr. Noerhadi Magetsari and his wife, Marti, from Jakarta, Indonesia. Mr. Magetsari is a lecturer and Associate Dean for Academic Affairs at the University of Indonesia. He spent his year at Harvard completing work on his dissertation, "The Five *Tathāgatas* Cult in the Ninth Century Java".

Trained as an archaeologist, Mr. Magetsari is using the tools of archaeology to help illuminate the role played by religion within the culture and society of ninth century Java. Central to his work is a study of the renowned Buddhist monument of Borobudur, the elaborate complex of terraces, reliefs, and *stupas* (reliquary mound) built into a hillside in Java. The Five *Tathāgatas* cult, so named for the five statues of the *Tathāgata*, or Buddha, prominently placed at Borobudur, was active at the monument during the ninth (and possibly a subsequent) century. Borobudur later fell into disuse and was overgrown with vegetation until early in this century when Dutch archeologists began to restore it.

The monument which they uncovered consists of a series of five square terraces with relief walls, topped by three circular terraces with small hollow *stupas* containing statues, all of which is surmounted by a large solid *stupa* at the top of the hill. The relief walls portray various aspects of Buddhist teaching and lore: at the foot of the monument, *Karmavibhanga*, human deeds and their consequences; at the first level, *Lalitavistara*, the story of the life of the Buddha; at the second level, *Jataka*, tales of the previous lives of the Buddha, continuing into *Avadana*, stories of various *Bodhisattvas*; at the third level, *Gandavyuha*, the tale of a boy in search of enlightenment; and at the fourth and fifth levels, *Bhadracari*, the vows of Samantabhadra, a *Bodhisattva*. The five *Tathagata* statues are located in niches in a gallery at the top of the five square terraces. Central steps allow one to move from one terrace to another, progressing upward, as it were, through representations of the various stages of human endeavor towards the singular *stupa* at the summit. While Borobudur has become a popular tourist and archaeological site in Indonesia, Mr. Magetsari points out that it is also again used as a devotional site, by modern-day Buddhists.

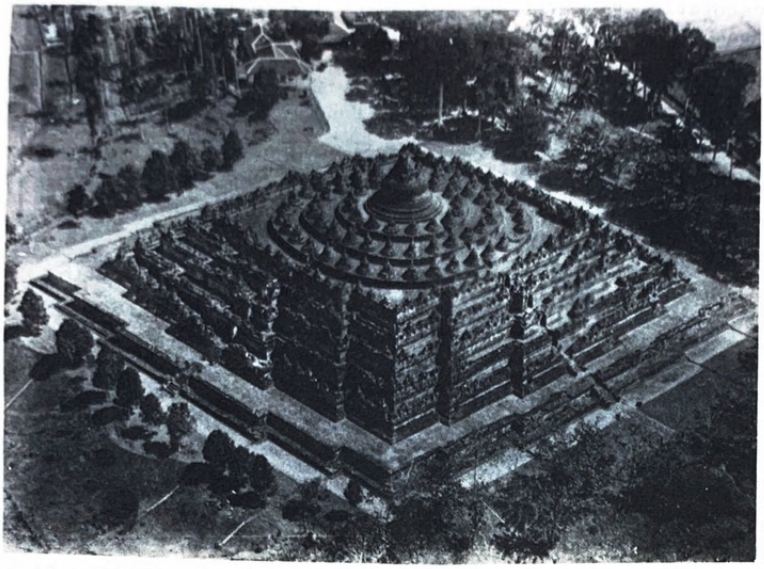
The restoration project begun at Borobudur in the early 1900's continues into today, as some of the reliefs that survived for centuries under a benign layer of vegetation and neglect have begun to decay now that they are fully exposed to sunlight, air, and Java's high humidity (Mr. Magetsari points out that the entire monument needs to be treated for fungus "once each century"). The on-going restoration and preservation project is under the auspices of UNESCO, and one of the consultants to that project is Dr. Jan Fontein, Director of Boston's Museum of Fine Arts. Dr. Fontein is among those who supported Mr. Magetsari's coming to Harvard to complete his work, and the two met from time to time during the year to discuss Mr. Magetsari's research and writing.

Mr. Magetsari worked extensively this past year with Professor Masatoshi Nagatomi, Professor of Buddhist Studies at Harvard. Indeed, Mr. Magetsari says that it was the opportunity to work with such an excellent Buddhist scholar as Professor Nagatomi, along with the extensive library collection at the University, that brought him to Harvard. He found that he had exhausted the resources available to him in Indonesia for work on his dissertation, and he sought outside his own country the scholarship and materials that would allow him to complete his studies. Mr. Magetsari's work at the Center has been jointly funded by the Center's Visiting Scholar Program and the Ford Foundation in Indonesia.

In addition to Borobudur itself, the primary source in Mr. Magetsari's research is a Sanskrit and Old Javanese text, *Sang Hyang Kamahayanikan*. On the basis of his studies of Borobudur and of this text, Mr. Magetsari is attempting to reconstruct the life and the role of the Five *Tathāgatas* cult. His studies indicate that the Five *Tathāgatas* cult was a synthesis of *Mahayana* and *Mantrayana* (a later form of *Mahayana*) Buddhist traditions, much like that which flourished in India at the same time. Mr. Magetsari looks forward to teaching an Archaeology of Religion course which would elaborate on the work that he has done in combining the study of archaeology with the study of religion.

Mr. Magetsari has studied field archaeology at the University of Indonesia, where he earned his *sarjana* (master's degree) and at the University of Athens. He has studied Buddhism at the Institute of Oriental Studies (ISMEO) in Rome, under Professor G. Tucci.

Upon his return to the University of Indonesia, Mr. Magetsari hopes to organize a coordinated study of religion within his faculty. His experience at the Center and at Harvard has



Borobudur Temple built in the center of the island of Java in the 8th century C.E. (Photo by Ananda K. Coomaraswamy, Courtesy of Visual Collections, Fine Arts Library, Fogg Museum, Harvard University.)

convinced him, he says, that it is feasible to coordinate the study of religion among such varied departments as anthropology, archaeology, and East Asian studies, to name a few.

Mr. Magetsari also has hopes of establishing a course in comparative religion at the University of Indonesia. Currently, five religious traditions reflecting those found in Indonesia are taught at the University: the Islamic, Buddhist, Hindu, Protestant and Roman Catholic. While students from one religious tradition may take courses in a tradition other than their own -- and many do so "cross-register" -- there is no formal comparative study of religion. Mr. Magetsari is hopeful that some time in the near future they will have at the University a scholar trained in the methodology of comparative religion who would be able to develop and teach such a course.

Resources

TEACHING THERAVADA: A VARIETY OF LEARNING EXPERIENCES

Donald K. Swearer

The memory I have of John Carman's query about the possibility that I might teach a course in *Theravāda* Buddhism at the Center with a Thai monk still lingers in my mind. We were between sessions at a meeting of the American Academy of Religion in New Orleans talking about a course I had taught at Swarthmore College a few years earlier with the Chao Khun Rajavaramuni, a friend of long-standing and one of the outstanding scholars and leaders in the Thai monastic order. John found the project interesting enough to propose that I try a similar course at Harvard. Consequently, with a sabbatical from Swarthmore coming up, it was arranged that the Chao Khun and I would teach Religion 178, "Contemporary Buddhism in Southeast Asia: The *Sangha* in Thailand", the second semester of the academic year 1980-1981.

The course was co-taught in almost every respect. The Chao Khun and I were at every class meeting. On some occasions I would lecture for the entire period; other classes were led by the Chao Khun. There were also opportunities for exchanges between us, with the Chao Khun discussing a topic from the perspective of Thai *Theravāda* Buddhism, while I might interpret the topic citing anthropologist Stanley Tambiah and sociologist Louis Dumont and others, or offer my own analysis based on my own work in the tradition. In short, during the class periods students had the opportunity to observe the Thai *Theravāda* Buddhist tradition being presented and reflected on by a well-informed member of the monastic order and a western student of Thai Buddhism.

The course content was organized both historically and thematically. We began with an examination of the origins of Buddhist monasticism in India and the founding of the *Theravāda* tradition in Sri Lanka, the country from which came the form of Buddhism which has dominated Thailand since the 14th century. We then looked at the early history of Buddhism in Thailand focusing on the relationship between Buddhism and the Thai monarchy, and then moved on to a discussion of the *sangha* in Thai society before beginning a thematic analysis of contemporary Thai Buddhism. At this point we organized the subject around the monastery-temple (Thai: *wat*) as the context for the quest of *Nirvāṇa*, i.e., the *wat* as a center of sacred place, as a celebrant of sacred time, and the monk as a

mediator of sacred power. In the context of these themes, we examined such important topics as myth, festival and ritual. At the end of the course we returned to issues relating to the religion and the political order, and present and future prospects and dilemmas of the Thai monastic order. We concluded our study with a look at the monk as a universal archetype, using some of Thomas Merton's writings, and Peter Brown's seminal article on the rise and function of the holy man in late antiquity.

Throughout the course there was an emphasis on studying Thai Buddhism through different modes, or, if you will, different epistemologies. In the first place and, perhaps, most importantly, there was the interaction between the Chao Khun and myself. On one level this might be characterized as putting together normative-descriptive and analytical-interpretative approaches in terms of two teachers, one a representative of Thai Buddhism and the other a serious student of that tradition. I would like to think, however, that the interaction between the two of us taught the students more than different approaches to a given subject matter; that the respect and empathy the Chao Khun and I have for each other and both have for the religious tradition we were trying to teach, conveyed a knowledge that cannot be easily schematized or rationalized, something basic to the nature of religion itself.

In addition to the continuous presence of a Thai monk in the classroom and his interaction with me and the students in that context, we also exposed the class to a variety of visual experiences of Thai Buddhism through films and slides. The slides were from my own collection and dealt directly with the themes and topics around which the course was organized. One film, "Buddhism: Be Ye Lamps Unto Yourselves " was organized around two ordination ceremonies, but also addressed the nature of Thai Buddhism in more general terms. The second film was a look at *Theravāda* Buddhism through the eyes of an American who had become a monk in Thailand. From a pedagogical point of view visuals such as these perform a number of important functions: they make learning more enjoyable (something "serious" intellectuals find difficult!); they raise questions often not provoked by readings or lectures; and they provide another level or mode of learning other than discursive cognition.

The course offered further types of learning experiences. Once a week we held an optional meeting in the Chao Khun Rajavaramuni's room at the Center where he was staying with his lay attendant, Acharn Some. These meetings were of the nature of participant-observer occasions, and were designed

along the lines of a visit one might pay to a Thai monk in his monastery. The Chao Khun and Acharn Some had brought a bronze Buddha image with them in order to establish a worship center in their room. Pictures explaining some of the major *Theravāda* ceremonials also added color and atmosphere to the room. Students who participated in these occasions had the opportunity to learn how to enter a Thai monk's room and pay respects to a Buddha image and a monk; to listen to and participate in traditional Thai Buddhist chant; to be introduced to *vipassanā* (insight) meditation; to sit on the floor and talk informally with a Thai monk, and to be served tea by the monk's attendant--as would always be the case in a Thai monastery! Students were given an opportunity to observe and participate in various aspects of Buddhist monastic life, at least on a modified and informal basis, but the most important consequence of this experience was getting to know a learned and compassionate Thai monk on a first hand basis.

At points throughout the course we engaged in comparisons between *Theravāda* Buddhism and other religious traditions, especially Christian monasticism. Students who have had experience with pilgrimages in Hindu and Christian traditions were given an opportunity to talk informally to the class, and the last week of the course we visited Portsmouth Abbey, a Benedictine house in Portsmouth, Rhode Island. This trip

Professor Swearer

was arranged by a graduate student whose special interest is Medieval Christian monasticism. While the course was not meant to be a study of comparative religious monasticism, we tried to be aware of the fact that both substantive and interpretative issues in the course would benefit from appropriate comparison.

Does this particular course tell us anything about studying non-Christian religions in a divinity school context ? Does it inform our study of Christianity in any way ? Indeed, I think that it does. Religion is inherently complex and multivalent. That is, many different kinds of phenomena constitute a religious tradition, and the life of faith or the life of the believer moves on several different levels of meaning. If this descriptive characterization of religion holds true, I would suggest that our pedagogy for the study of religion needs to reflect the complex and multivalent nature of religion. The study of religion--be it Christianity or *Theravāda* Buddhism--should encompass a variety of pedgogical styles, or, in my estimation, a variety of epistemologies. The *Theravāda* Buddhism course made an attempt to address this issue by being taught jointly by a Thai monk and a Western scholar, by using audio-visual resources, by providing various kinds of participant-observer opportunities, and by including a variety of interpretative perspectives, e.g. descriptive and normative, diachronic and synchronic.

The structure of the course, especially its thematic portions and the participant-observer meetings, also sought to unlock what we might call the "spirituality" of *Theravada* Buddhism. The study of comparative religion in a divinity school context is not merely an effort to be informed about other religious traditions or to learn specific points of doctrinal comparison and/or contrast with one's own tradition, noble as that enterprise might be. Such study should seek to expose what W.C. Smith might characterize as the faith-experience of individual believers, as members of a particular religious community. In this way we not only learn about *Theravāda* Buddhism, but about ourselves as religious persons.

Donald Swearer is a Professor in the Department of Religion, Swarthmore College. During the academic year of 1980-81 he was Visiting Professor in Comparative Religion at Harvard Divinity School. Buddhism in Transition and Dialogue: The Key to Understanding Other Religions are two of his several publications.

Recent Works

Zen-Man Ikkyū. *By James Sanford. Center for the Study of World Religions: Studies in World Religions 2. Scholars Press, 1981.*

The religious scene in fifteenth century Japan was punctuated by the diffusion of Zen sensibilities into the general population at a time of great political unrest and repeated civil war. It is within the context of this tumultuous century that James H. Sanford grounds his study of Ikkyū Sōjun (1394-1481) in his book Zen-Man Ikkyū.

The author clearly depicts the distinctive flavor of Ikkyū's brand of Zen while keeping the reader aware of this monk's place within the Japanese religious tradition. As the author points out, many of our suppositions about Ikkyū are based on "the collective understandings held of him by later ages--including our own (p. xi)." In fact, three different cycles of interest in Ikkyū are described, culminating most recently in the popular Japanese cartoon figure *Ikkyū-san*, which in turn is based on *Tokugawa* tale literature. In order to recover as much as possible of the historic Ikkyū, the author has delved into those primary documents closest in time to Ikkyū. These documents comprise the rest of the book, including those written both by and about Ikkyū. They include a translation of Bokusai's Chronicle of Ikkyū. This work, written by one of his close disciples, is perhaps the first source for Ikkyū studies as it "constitutes the only sizable pre-modern body of material concerning the life history of this singular monk, and without it our ideas about his life and character would stand on fragmentary evidence indeed (p. 69)."

Sanford also provides translations (most for the first time in English) of some of Ikkyū's prose and poetry. These writings give us access to Ikkyū's mind itself and the nonduality of his Zen thought.

Finally, the book contains some of the tales collected about Ikkyū in the *Tokugawa* period. These tales are often quite colorful and portray a rather picaresque Ikkyū. Ultimately, they are important not so much for their dubious value as documents of the historical Ikkyū, but rather because they "may tell us a great deal about the ideals of the Japanese culture of post-*Ashikaga* times and how it was able to remold Ikkyū to express these ideals (p. 246)"

What Jim Sanford has given us in Zen-Man Ikkyū, then, is an overall look at the phenomenon of Ikkyū. There is Ikkyū the eccentric monk on "the leading edge of the fifteenth century movement of Zen popularization (p. 40)," independent yet distinctively Japanese, and Ikkyū the folk hero who is still very much alive in modern Japan. The author has provided us with a view into both these Ikkyū-worlds and thus a view of the dynamic unfolding of the Japanese tradition.

William E. Deal
Ph.D. candidate in Japanese Religions

At Play with Krishna: Pilgrimage Dramas from Brindavan.
By John Stratton Hawley in association with Shrivatsa Goswami. Princeton University Press, 1981.

The heart of Jack Hawley's new book, At Play with Krishna, is his translation of four religious dramas which he recorded as they were performed in Brindavan during the summer of 1976. In addition, he has written a substantial introduction which evokes the ethos of Brindavan in such a way that the whole literary tradition of Krishna is seen as inextricable from the ongoing piety and ritual life of the community. The author's familiarity with the entire Krishnaite tradition, from its Sanskrit and Hindi sources to its most recent manifestations in drama, allows him to portray synthetically a rich and complex tradition in an engaging way. The book is scholarly but accessible to a wide audience.

While these plays, these *rās-līlas*, reenact episodes from the ancient Krishnaite tradition (e.g., his forest dances with the *gopīs*, his fights with King Kamsa), they are not simply the staging of well-known texts, but presentations of dramas that will perhaps never be performed in exactly the same manner again. Thus they are glimpses of singular contemporary crystallizations of the creative life of a living religious community.

Because of his association with this community, the *Srī Caitanya Prem Sansthan* in Brindavan, and particularly with Shrivatsa Goswami, the community's Academic Director and a former Visiting Scholar at the Center, the author has been able to provide us not only with a study of a literary tradition, but with an insider's view of the religious tradition which gives that literature life.

James W. Laine
Th.D. candidate in Hindu Studies

Of Note

RECENT DOCTORATES. During the 1980-1981 academic year, the following people departed from the Center with doctorates in hand:

☆ William R. Darrow, Ph.D. Thesis: *"The Zoroaster Myth Legend: Its Historical and Religious Significance."* Bill is currently teaching in the Religion Department at Williams College in Williamstown, Massachusetts.

☆ Carl W. Ernst, Ph.D. Thesis: *"Faith and Infidelity in Sufism: Ecstatic Expressions and their Repercussions in Medieval Islamic Society."* This fall Carl, with his wife Judy and daughter Sophie, is in India on an American Institute of Indian Studies (AIIS) Research Fellowship. On completion of his research in January of 1982, Carl will take up his new post as Assistant Professor at Pomona College in Claremont, California.

☆ Ruth C. Katz, Ph.D. Thesis: *"Arjuna in the Mahābhārata: Hero, Human, and Devotee."* Ruth is beginning her second year as an Assistant Professor in Religious Studies at Florida State University in Tallahassee.

☆ Sister Sung-Hae Kim, Th.D. Thesis: *"The Righteous and the Sage: A Comparative Study of the Ideal Images of Man in Biblical Israel and Classical China."* After returning to her native Korea this past summer, Sister Kim is now teaching at Sogang University in Seoul.

☆ Ronald E. Kotzsch, Ph.D. Thesis: *"Georges Ohsawa and the Japanese Religious Tradition."* Ron is now settling into his new position as Assistant Professor at Hampden-Sydney College in Virginia, after having enjoyed a brief trip to Japan and India. His home base is in Farmville, Virginia.

CONGRATULATIONS to Tomoaki and Christina R.B. Tsuchida on the birth of their son, Mark Akira (7lb.3oz.), on September 28,1981. Tomo is a Ph.D candidate in Chinese Religions, and Tina graduated from the Masters program in 1979.

THE CSWR BULLETIN. We hope you noticed the Bulletin's new format. The new cover and layout were designed by Susan Marsh of Cambridge. A different coloured cover will announce each future issue (published semi-annually, Spring and Fall.)

The Bulletin is always happy to publish news of Center members. Please send any news, suggestions and correspondence to the Bulletin's Editorial Staff, including word of your latest publications (for the Recent Works section of the Bulletin.)

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