

# JOURNAL OF THE BUDDHIST COUNCIL OF CANADA



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# JOURNAL OF THE BUDDHIST COUNCIL OF CANADA

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THE OBJECTIVES of the Buddhist Council of Canada are: to promote the Buddhadharma in all the various traditions and sects that have made their way to our fair shores; and to promote co-operation among Buddhist communities in Canada and elsewhere.

THE JOURNAL OF THE BCC exists exclusively to serve these two purposes.

Anyone wishing to submit articles or news items to the Journal of the BCC should mail two copies, typed and double spaced, to the Editor, at the address above. We regret that at this point in time we are unable to offer financial remuneration. We reserve the right to perform any necessary editorial work on submissions. Manuscripts will only be returned if accompanied by a self-addressed and stamped envelope.

EDITORIAL BOARD: Richard Guard, Glenn H. Mullin ,  
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This issue was co-ordinated by Richard Guard.

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## EDITORIAL

A lot has happened since the inception of the Journal of the Buddhist Council of Canada one year ago. A truly national organization is emerging, due in large part to the long perseverance of individuals across Canada. In Vancouver, Montreal, Toronto, and other communities, people have been devoting their time for years to building co-operation between local Buddhist groups. Progress often has seemed slow, especially since each Dharma organization has had to struggle just to establish a firm foundation of group practice and economic stability. Now, it seems, many groups have matured enough to begin looking beyond their own immediate membership, and to begin gathering together with Buddhists of other traditions and ethnic backgrounds. In the process, we find our understanding and appreciation of Buddha's teachings are enriched and deepened by celebrating both our commonalities and our differences.

This movement beyond the immediate concerns of each individual temple is showing itself in the forming of closer ties between Buddhist groups in Montreal, Vancouver, Edmonton, and on Vancouver Island. These groups are meditating together and sharing teachings from their respective backgrounds. In these developments we can see the historic process by which the Dharma takes root in a new country, and, in so doing, develops its own unique character of expression.

Other activities demonstrate this new sense of co-operation amongst the varied ethnic groups which all share a commitment to put the Buddha's teachings into practice. The Buddhist Council has joined the HORIZON group of religious organizations, in order to produce and broadcast Buddhist television programs in Toronto. We have also made a commitment to produce a program in the fall of 1988 for VISION TV, a national interfaith cable network. If we are able to carry this project through, Buddhists across Canada will be able to see that Buddhism is indeed becoming a part of Canadian culture.

As an organization committed to promoting co-operation amongst Canadian Buddhists, and helping to make the Buddhadharma available to interested Canadians, the Buddhist Council is in a vital position. The BCC can facilitate communication among Dharma groups, many of which are not aware of the potential support by fellow Buddhists within their own community. In activities such as the HORIZON and VISION TV ventures, the BCC is engaging in activities requiring greater resources and prestige than any individual group can muster. Another much needed project is to encourage our federal and provincial governments to help in the preservation and cultivation of the cultural wealth our immigrant Buddhists bring

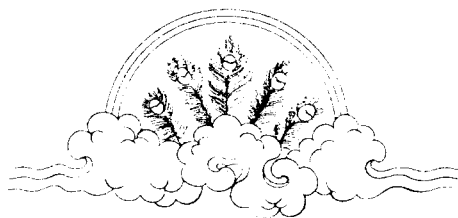
to Canadian life.

In order to facilitate communication among the Buddhist communities of Canada, the Journal can serve as a clearing-house of information. We have made a start: many readers have requested information about teachers and organizations in their area. We are happy to provide such information whenever we can. We will be publishing the Journal twice yearly, with our next issue to appear this fall. We need your contributions: articles or information about Buddhist events, the growth of Buddhism in your community, and co-operation between Buddhists, we will gratefully share with others. The deadline for submissions is September 1st. Our goal is to have correspondents in all parts of Canada where there are practising Buddhists. Please contact us if you would like to participate in the emergence of a nation-wide Buddhist Sangha.



Richard Guard

Issue Coordinator



## PRESIDENT'S MESSAGE

Dr. Suwanda Suganasiri, President, Buddhist Council of Canada

A francophone woman writing from Penticton, B.C., wants to know more about Buddhism and wishes to get in touch with other Buddhists.

A woman serving time in a Kingston penitentiary for a serious crime turns to Buddhism, having first been exposed to the saddhamma through a university correspondence course.

If these are two of the several seekers that I have had the fortune to be in communication with over the past two years, calls upon Buddhism made in Canada don't end there.

An elderly woman in Toronto, watching the Cable 10 program, "A Prince Becomes Buddha", presented by the Buddhist Council of Canada, phones to say that she wondered about the sitting posture of meditation in relation to blood circulation, and was intrigued by the composed face of one of the participants. The conversation ends with a wish to speak to the participant personally and a request that I call her to continue the personal dialogue.

A school teacher from Badger, Newfoundland, writes to ask for information on Buddhism that she can use in her class.

Institutional calls for Buddhist participation are no less. The CBC ('Open House' Sunday religious program) is excited about the opportunity to air the Buddhist views on abortion. La Musee des Religions in Nicolet, Quebec, seeks our assistance in presenting an exhibition on Buddhism that has since opened its doors.

If the 1981 Statistics Canada figure of 52,000 Buddhists across the country, unrealistic as it is to the community (which puts the number between 150,000 to 250,000), represents a 400% increase over the 1971 figures, the several examples given above indicate a continuing growth of Buddhism in Canada, both at the personal and societal levels. Yet far too many Canadian Buddhists insist on meditating their time away as the exclusive path to inner peace, like a Nero, while the world around goes on in flames, as if in attempt to put the Buddha himself to shame.

Undoubtedly the Buddha's Way is one of seeking inner peace, and his final words were, "Be a lamp/island unto oneself". But the Enlightened One was no egotist who thought of himself to the exclusion of others, or harboured a concept of a person in isolation! Indeed his teaching of the Brahma Viharana, the fourfold guidelines to noble living as a householder, namely, metta 'loving kindness', karuna

'compassionate action', *mudita* 'joy in the welfare of others', and *upekkha* 'equanimity', very much suggests, much like our contemporary philosophers Heidegger and Hampden-Turner, our interrelatedness. We are no individuals living in a desert!

After the intensive six years of contemplative seeking, a major part of which no doubt was meditation, our revolutionary Master set a personal example of this view of human being-in-community when he walked the length and breadth of India, exposing himself to danger at the hands of finger-cutting Angulimala robbers, and boulder-pushing Devadatta renegades, inviting his fellow humans to "come and see" (the teaching he called '*ehi passika*'), offering himself in the service of fellow beings - attending the sick, bringing solace to agitated minds, stopping wars, liberating women and men from caste-ridden and other slavery. His was a path of peace that combined meditational practice with praxis. That is to say that he translated thought into action. He did not spend all of his time staring at an empty wall reconfirming *sunnata* 'emptiness'!

The Buddhist Council of Canada was born as a grassroots movement, and continues to be a grassroots movement. It is, of course, true that much of the time during its early phase of growth, perhaps too much, has been spent on constitutions, organization, arguing about to be or not to be, seeking stability, trying to gain credibility, reaching out with a view to chapter development, and the like. In the process, precious little energy and time have been available to deal with the grassroots issues facing the majority of Canadian Buddhists, namely the immigrant Buddhists.

It is not that one is unaware of the situation. Too many of us are underpaid and overworked, and live in inadequate housing, partly due to systemic if not individual racism. Many a family has been robbed of a decent family life, with either not all members being in Canada, or the family being too large, or the newly acquired Canadian values eating into their traditional lifestyle. Too many young Buddhists, girls and boys, leave home to adopt the lifestyle of their Canadian-born peers or succumb to the overt and covert pressures of Christianization that many communities have discussed but haven't been able to do much about. Too few youngsters spend time learning about their own Buddhist tradition much less engaged in Buddhist practice.

Part of the suffering, of course, stems from the cultural baggage itself: wife battering, smoking, drinking, illiteracy, gossip, torpor and sloth and a general apathy to and ignorance of the *Saddhamma* itself are all part of our immigrant cultures.

Buddha's teaching of *paticca samuppada*, or 'conditioned origination,' helps us to understand the circular relationship between the inability of the BCC thus far

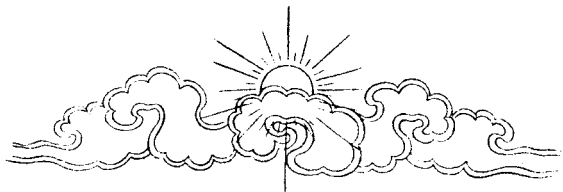
to address such grassroots issues and the unwillingness of the average immigrant Buddhist to relate to the goals and activities of the Council. An immediate task of the Council, therefore, would be to begin to help our communities towards ameliorating living conditions such that the practice does not have to compete with economics. This, of course, needs the active participation of many more volunteers in the activities of the Council.

The recent elections, when a larger number of our immigrant Buddhists than ever before volunteered to serve on the local and the national executives, indicate that we have turned the corner in relation to the issue of wider community participation.

While our Teacher the Buddha exhorted us to 'listen to' and 'bear' the dhamma (sunatha, dharetha), he also urged us, by example, 'to walk' (caratha) (i.e., spread) it. This indeed is our responsibility. While we seek no converts, we would be failing in our duty if we did not provide the opportunity to 'come and see'.

In time, might not the activity of the Buddhist Council of Canada, in bringing together the different schools under one umbrella, lead in the direction of developing a 'Canadian Buddhism', in the same way as Buddhism has taken on the cultural garb of every other country it has reached?

Helping the Buddhist Council of Canada is to help open up the space for Buddhism in Canada. The Council is dedicated to this Buddhist praxis of karuna. Won't you make that your resolution as we celebrate WESAK '88?



## THE DHAMMAPADA: Chapter 19, "The Just"

If you determine your course with force or speed,  
You miss the way of the law.

Quietly consider what is right and what is wrong.  
Receiving all opinions equally, without haste, wisely,  
Observe the law.

Who is wise, the eloquent or the quiet person?  
Be quiet, and loving and fearless.

For the mind talks, but the body knows.

Silence cannot make a master out of a fool.

But who weighs only purity in the scales,  
Who sees the nature of the two worlds,  
Is a master.

He harms no living thing.

And yet it is not good conduct that helps you on the way.  
Nor ritual, nor book learning, nor withdrawal into the self,  
Nor deep meditation.  
None of these confers mastery or joy.

O seeker!  
Rely on nothing  
Until you want nothing.

(Translated from Pali by Thomas Byrom, Vintage Books, New York)



# BUDDHISM AND THE WEST (Part One)

By James G. Mullens, McMaster University, Hamilton

## (A) Historical survey of Buddhism in Europe

Contact between India and Europe was well-established centuries prior to the Christian era, and with the conquests of Alexander the Great and later missions sent by Asoka to the Greek kings, Buddhism became known in the Occident (1). Greek scholars took a keen interest in India's philosophical and religious traditions, and it appears they were aware some 2,000 years ago of the difference between 'Samanioi' (Buddhist sramana) and Brahmana ascetics (2). This first contact period was disrupted by warfare in western Asia from the fourth-fifth centuries A.D., and no new knowledge of Buddhism reached Europe until interest in trade drew Europeans to China in the mediaeval period. As a result of journeys in the Far East, Marco Polo (1254-1323) learned enough of Gautama Buddha to write, "He lived a life of abstinence as if he had been a Christian. For had he been, he would have been a great saint with our Jesus Christ, considering the good and honest life he led" (3). By the Middle Ages, the story of Buddha leaving home had been 'christianized' in the tale of Barlaam and Iosadaph, which remained very popular until recent times. (It may come as a surprise to some readers to learn that the Buddha, under the name of 'Iosadaph' is a canonized Christian saint, and his day of commemoration is August 26 in the Greek Orthodox and November 19 in the Russian Orthodox Churches (4). From the sixteenth century onward increasing numbers of Europeans came into contact with the Buddhist world on their journeys of exploration and commerce, preparing the way for the extensive scholarly interest which soon developed, and credit is often given to the traveller La Loubere for being the first European to distinguish Buddhism from other world religions, when he wrote in his 'Royaume de Siam' (1691) "I think that one can establish that Buddhists do not believe in a world-ruling deity" (5).

By the eighteenth century, European intentions in Asia had become colonial and exploitive, and the Christian missionaries took an interest in native beliefs in order to undermine and discredit them, while promoting worship of Christ and obedience to colonial administration. Despite this atmosphere of intolerance and prejudice, Buddhism was recognized and esteemed for its ethical principles, and the more learned proponents of Christianity, particularly the Jesuits, studied Buddhist doctrine seriously and in depth. The German philosopher Gottfried Leibniz (1646-1716) took a keen interest in Chinese Buddhism based on French Jesuit sources, and his works refer to Madhyamika philosophy and the doctrine of emptiness (6).

Yet relatively little was really known of Buddhism in modern times until the work

of the Royal Asiatic Society began in 1784. Sir William Jones, founder of this group, and his colleagues, concentrated their attention initially (like most colonial administrators and civil servants of their time in India) on the beliefs, practices, and laws of Hinduism; but as these Orientalists turned their attention from Sanskrit to Pali philology, knowledge and interest in Buddhist studies emerged (7). Henry Thomas Colebrooke in his essay 'On Indian Sectaries' (1827) was the first to try to interpret the Buddhist understanding of reincarnation based on original sources, to a Western audience (8). Eugene Bernouf, a civil servant in Ceylon, wrote pioneer works on Buddhism with 'Essai sur la Pali' (1826) and 'Introduction a l'Histoire du Bouddhism Indien' (1844) (9). The Dhammapada was the first Buddhist text to be translated in full, complete with notes and commentary for studies by European scholars. This work was accomplished by V. Fausboll, who prepared the Latin translation from Pali with a Roman transliteration in 1855 (10).

Buddhist studies in Europe developed into four schools from these early beginnings (11). The Anglo-German school is characterized by its researches and studies being based solely on the Pali Canon. As the first 'school' of Buddhist scholarship, its members were concerned with establishing basic knowledge of such aspects as the historicity to the Buddha's life, the chronology of the early period of Dharma, and the basic philosophical tenets upon which Buddhadharma is based. Herman Oldenburg (1854-1920) was a founder of this school, and his 'Buddha, his Life, his Doctrine, his Order' (1881) was a major contribution to our knowledge on these matters (12). The Anglo-German school found two of its greatest contributors in Dr. and Mrs. Rhys-Davids. Dr. Rhys-Davids (1843-1922) founded the 'Sacred Books of the Buddhists' series, and the Pali Text Society in 1881, thus providing a vast amount of scholarly material for European libraries and universities (13). The Leningrad school, in contrast, researched Sanskrit as well as Pali material and particular attention was paid to Abhidharma. The members of this school dealt with many basic technicalities of Buddhist doctrine, carrying out their work with the guidance and consultation of Asian scholars. Major works by this school are 'The Problems of Buddhist Philosophy' (1918) by Otto Rosenberg and 'The Central Conception of Buddhism and the Meaning of the Word Dharma' (1923) by Th. Stcherbatsky. The third main founder of this school is considered to be E. Obermiller (14). The Modern School of Buddhist Studies gives equal attention to the Theravada and Mahayana teachings, utilizing materials from oral, written and archaeological sources. This has resulted in a recognition of Buddhism as diverse in outlook and vast in content, and greatly assisted European scholars in their research endeavours. The Modern School was established by French and Belgian scholars initially, with impetus given by L. de la Valle-Poussin (1869-1939) and Etienne Lamotte, whose 'Histoire du Bouddhism Indien' (1958) is still considered the foremost work in its field. The French scholars Sylvan Levi and Alfred Foucher, the Germans

Max Walleser and Helmuth von Glasenapp and such contemporary men as the late Edward Conze and Giuseppe Tucci are distinguished members of this school. While contributing erudite scholarship to research on Indian, Ceylonese, Southeast Asian, Chinese, Japanese and Tibetan Buddhism from both textual and living sources, the Modern School was much assisted in its work by the important archaeological expeditions undertaken in the early twentieth century. The discoveries by Sir Aurel Stein, Albert von le Coq and Albert Gruenwedel, of rich collections of Buddhist manuscripts in Sinkiang and other remote parts of Central Asia, contributed greatly to Western understanding of the development and spread of Buddhism (15). Research and interpretation of Tibetan Vajrayana Buddhism, though begun as early as the seventeenth century, has only recently become a tradition of major interest in Europe. Due largely to the flight of H.H. the Dalai Lama and many learned Tibetan lamas from their homeland in 1959, Vajrayana Buddhism has now emerged as the fourth school of European Buddhist studies attracting a growing number of students. Two of the early scholars in this field, Dr. Helmut Hoffman and Anagarika Govinda, taught extensively in Europe before going to the United States in recent years (16).

In addition to the scholarly approach, several nineteenth century Europeans concerned themselves with popular presentations of Buddhism. Sir Edwin Arnold's 'Light of Asia' (1879) provided the first accessible insight into Buddhism for ordinary individuals, and while perhaps not doctrinally exact, nevertheless inspired and educated many with its poetic praise of the Buddha. In his efforts to bring Buddhism into everyday life, Sir Edwin supported the founders of the Maha Bodhi Society, and helped in the publication of quantities of Buddhist literature in English (17). Inspired by the 'Light of Asia', the Englishman Allan Bennet was the first European to take ordination in Burma in 1902 (18); he also helped to establish the first Buddhist society in England in 1907. Madame Blavatsky and later members of the Theosophical Society have concerned themselves with Buddhism, and though their writings are at times far-fetched concoctions of fact and fiction, they have nonetheless opened a new world of possibilities to nineteenth and twentieth century Europeans, and their influence is of no small significance in the history of popular Buddhism (19).

General interest in Buddhism is still small in Europe, but there is steady growth in the number of confirmed and interested European Buddhists. Though the Theravadan tradition first held sway, Zen became popular in the 1950's and Vajrayana is now well-established. Professing Buddhists in Europe number between 15-20,000 today, the older generation holding more to Theravada and the younger generation more to Mahayana-Vajrayana. Another 75-100,000 Europeans take regular interest in Buddhadharma through books and public lectures. There are about 75 ordained

Europeans, 200 Buddhist societies, 30 periodicals and courses offered in various aspects of Buddhist traditions at most major western European universities (20).

### **(B) Historical Survey of Buddhism in America**

Though Buddhism was introduced into the United States and Canada by Chinese and Japanese immigrants in the early 1800's, initial interest on the part of occidental Americans was not awakened until orientalist studies became established from the 1850's. American scholars followed the lead of their European counterparts by studying firstly Pali literature, and the visit of Dr. Rhys-Davids in 1881 assured a place for the expansion of Buddhist studies within the American academic milieu. The Theosophical Society founded in New York in 1875 began publication of material dealing with Eastern spirituality in its multifarious forms, thus creating interest and receptivity to Buddhism in the minds of the general public. The single most important event in the history of Buddhism's introduction to America was perhaps the World Parliament of Religions held at Chicago in 1893, at which Ven. Anagarika Dhammapala represented Theravada Buddhism and Rev. Soyen Shaku represented the Zen tradition (21). As a result of the World Parliament, the Maha Bodhi Society established an American branch and Pali studies became the focus of the Harvard Oriental Series of the 1890's (22). Yet it was Zen which caught the imagination and interest of a greater number of American intellectuals and quickly became a form of Buddhism which held a practising membership. Due primarily to the work of D.T. Suzuki, who with the assistance and encouragement of Paul Carus, clearly and attractively presented Zen tradition to the American public, Zen has remained popular to the present day in the United States, with D.T. Suzuki having guided Buddhists in America for over half a century (23).

In addition to Suzuki, other disciples of Soyen Shaku came to the U.S., and from 1906 onwards Zen meditation practice was imparted to a small but serious body of occidental students at centres firstly in California, and later in other regions of the U.S. and Canada.

Due to the large Japanese immigrant population in the United States, several missionary groups from Japan became active in America at the turn of the century. Jodo Shinshu founded a mission in California in 1899 and Jodo Shu, Nichiren Shu and Shingon followed close behind (24). These Buddhist groups were primarily concerned with establishing themselves in the Japanese-American community, and thus had no appreciable influence on occidentals at that time (25). Similarly, Chinese Buddhism was confined to the Chinese immigrant population, and no attempt was made to missionize among occidentals. Yet the fact that these oriental groups were relatively large in number, and were practising their Buddhist faith and rituals freely in American society, created an early base for first tolerance, then interest and finally

conversion among Christian occidental Americans.

Through the Depression and the Second World War, the growth of Buddhism was disrupted, but a great upsurge of interest began again when friendly relations with Japan were restored in the late 1940's and Americans began to appreciate Buddhism in a new context. Dr. Suzuki lectured on Zen at Columbia University from 1950 to 1958 and new Zen centres sprang up first in the eastern, then in the western United States. The '50's saw the spread of 'Beat Zen', an adaptation of Zen teachings by artists, musicians, and poets who recognized in Zen a new stimulus for creativity and a basis for developing radical concepts of expression. Though Beat Zen was generally incorporated in a lifestyle of libertine behaviour and social escapism, it nevertheless popularized and attracted many to Buddhism, as it demonstrated the relevance and adaptability of Buddhadharma to modern times (26). Other Japanese Buddhist groups, such as Rissho Koseikai (Nichiren) and Nichiren Shochu established themselves in the U.S. in 1959-60. The latter has been particularly successful in attracting occidental followers, and since 1967 most of its converts are non-orientals (27).

The 1970's have seen the establishment of Tibetan Vajrayana Buddhism in America, and it has now overtaken Zen in general appeal. Vajrayana is not only institutionalized in academic departments at several major universities, but has also gathered a substantial popular following across both the United States and Canada. With at present some 15,000 members belonging to more than 300 Dharma centres in North America, followers of Tibetan Buddhism are increasing rapidly in number. Western scholars such as Alex Wayman, Herbert Guenther, Jeffrey Hopkins and Robert Thurman working together with the learned Tibetan lamas are steadily expanding knowledge of Vajrayana tradition through academic and popular presentations of its doctrines (28). The importance of contact with accomplished spiritual masters of the Tibetan tradition in this process cannot be overstated, and undoubtedly the success of Vajrayana in America is due in large measure to the dedicated efforts on the part of both the masters and their disciples in seeking out and serving each other. This reciprocal and heartfelt relationship is the hope and inspiration for a new generation of Buddhists in America.

Since Buddhism was introduced into America barely a century ago, the number of occidental followers has steadily increased, with Mahayana tradition being the most active and attractive form. Occidental followers of Buddhism in North America number between 25-30,000 almost totally of the Vajrayana and Zen traditions, though Theravadan meditation techniques are increasing in popularity as well. There is an additional reading public of 100-125,000 and more than 100 ordained Americans. Most American and Canadian universities offer course work involving

Buddhist studies, either directly or in departments of history, comparative religions, Asian studies and anthropology (29).

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(To be continued in Autumn Issue.)

# THE FIRST JAPANESE-CANADIANS

by Doreen Hamilton, Coordinator, B.C.C. Toronto Chapter

It was in 1877 that the first immigrants from Japan arrived to settle in Canada. As early settlers from Asia, they not only had to adapt to the difficulties of a foreign land, but also had to struggle against the racial prejudice that often made them feel unwelcome in a predominantly white and Christian society.

In Japan, the year 1873 brought military conscription for all 20 year old men. Many fled to America and Canada at that time. Others left home to "get rich quick" overseas, with the full intention of returning home to Japan when they had money. But this plan usually failed. The work available to these early settlers in Canada was most often of the least desirable kind. They were poorly paid, and often located in remote wilderness areas. The early Japanese immigrants worked on the railways and lumber mills, and suffered greatly from cold, malnutrition, and high rates of tuberculosis.

In 1883, the first Japanese woman came to settle in Canada. Many "picture brides" followed her, to get married and join their men in the harsh environments of isolated fishing villages, lonely farms, or remote logging camps.

The primary concern of these founding families was the proper Japanese education of their children. Wherever enough families were clustered, a Japanese language school was formed. Some of the children were sent to regular public school, but they generally kept to their Japanese friends at school if they could. It was a time of racial discrimination, incomplete citizenship rights, and no voting rights for the Japanese-Canadians.

As the settlers got a stronger economic foothold in the new land, small family businesses were formed, and better livelihoods were made in the fishing and lumber industries. By and large the settlers showed themselves to be reliable, skilled, and hard-working.

Christian missionaries came to help the immigrants in obtaining food and shelter on arrival. The missionaries also taught English classes, and provided kindergartens for the youngsters. Some settlers converted to Christianity at this time, mainly joining the United and Anglican churches.

The first Buddhist minister arrived from Japan in 1905. He opened a Buddhist temple in Vancouver, and also taught in the Japanese language schools. Over the years a steady stream of Buddhist ministers arrived, at the request of the Japanese settlers. The predominant sect was Jodo Shinshu or Shin Buddhism. This sect

now has 17 congregations across Canada. The first Canadian-born Shin Buddhist minister was ordained in 1941.

The main settlements before World War II were in British Columbia and Alberta. Here the families worked hard, scrimped and saved, and educated their children. They gradually bought homes, farms, and businesses, and made their way forward. Only a few Japanese-Canadians journeyed east to Ontario at this time.

In December, 1941, everything changed. With the attack on Pearl Harbour, Canada and Japan were at war. Within a few weeks, many Japanese-Canadians lost their jobs, Japanese-language newspapers and schools were closed, and Japanese-Canadian fishing boats were seized. By January, 1942, all military-aged Japanese males who were not yet Canadian, were moved away from the B.C. coastal area to roadcamps in the interior. Then in February, 1942, the federal government ordered that all persons of Japanese heritage be evacuated out of B.C. Some were sent to "ghost towns" in the interior of British Columbia. Some moved of their own accord to stations east, such as Alberta, Manitoba, and Ontario. All Japanese-Canadian property was seized by the federal government and sold off by auction. The money given later to the owners was very much lower than the actual value of the assets.

Several hundred young Japanese men were sent to roadcamps in Ontario during the war. Here they met with a more tolerant social climate. They were employed as railway workers and farm labourers until the war ended. Families also traveled on their own to Ontario during the war. They most often chose to come to Toronto, and found work there, especially in the garment industry around Spadina Avenue. By the end of the war, there were more Japanese-Canadians in Ontario than in British Columbia, a situation that has continued to this day.

During the war, Japanese-Canadians could not own a house, run a business, or hold social, cultural, or religious meetings. As soon as peace was declared, a group of about 75 Jodo Shinshu Buddhists in Toronto met for their first religious service. This service was held in August, 1945, and it is from that time that the Toronto Buddhist Church marks its beginning.

When the war was over, Japanese-Canadians melted readily into the urban life of Canada, and resumed their religious, social, and cultural activities. The English-language newspaper of the second generation moved its headquarters from Vancouver to Toronto. Many weddings took place, homes were purchased, and the youngsters adapted easily to the larger society. Japanese-Canadians received full citizenship status and voting rights in 1948. In 1949, the federal government ban forbidding Japanese-Canadians to reside in B.C. was lifted.

In 1988, there are 20,000 Japanese-Canadians in Toronto. The Japanese-Canadian Cultural Centre was built in 1963, to honour the early settlers, and to share the culture of traditional Japan with all Canadians. There is a membership of 700 families at the Toronto Buddhist Church. Their new temple building was completed in 1955, and seats 500 people. Sunday services, children's Dharma school, funerals, weddings, and a multitude of social and cultural gatherings take place at the temple. The ministers visit the sick and elderly members of the congregation, and hold regular services at the senior citizens' residences for Japanese-Canadians.

To date, most Jodo Shinshu ministers in Canada have come here from Japan. By 1988, four Canadian-born ministers have been ordained, and two more are in training. There is a marked shortage of Shin Buddhist ministers in Canada - several congregations must make do without one. The future of Japanese-Canadians in Canada looks bright, especially as Japan emerges on the world stage as a dominant economic power. The future of Shin Buddhism in Canada is less certain. The third generation of Japanese-Canadians have frequently married outside the Japanese community, and furthermore, they are less interested than their parents and grandparents in the traditional religion of their heritage. The present congregation is largely made up of Japanese-Canadians over the age of 50. A few Caucasian members have joined the church, and are welcomed.

The Shin Buddhists in Canada who are committed to their religion are devoted and hard-working. Attempts are being made to adjust the church activities to attract young Japanese-Canadians and Caucasians. Time, however, will tell just how relevant Jodo Shinshu Buddhism will be to Canadians of all ethnic Backgrounds in the 21st century.

Source: *The Nikkei Legacy*, Toyo Takata, NC Press Ltd., Toronto 1983.



# FAITH IN MIND

by Chan Master Seng Ts'an



The Supreme Way is not difficult  
If only you do not pick and choose.  
Neither love nor hate  
And you will clearly understand.  
Be off by a hair,  
And you are as far apart as heaven from earth.  
If you want it to appear,  
Be neither for nor against.  
For and against opposing each other -  
This is the mind's disease.  
Without recognizing the mysterious principle,  
It is useless to practise quietude.  
The Way is perfect like great space,  
Without lack, without excess.  
Because of grasping and rejecting,  
You cannot attain it.  
Do not pursue conditioned existence;  
Do not abide in acceptance of emptiness.  
In oneness and equality,  
Confusion vanishes of itself.  
Stop activity and return to stillness,  
And that stillness will be even more active.  
Only stagnating in duality,  
How can you recognize oneness?  
If you fail to penetrate oneness,  
Both places lose their function.  
Banish existence and you fall into existence;  
Follow emptiness and you turn your back on it.  
Excessive talking and thinking  
Turn you from harmony with the Way.

Cut off talking and thinking,  
And there is nowhere you cannot penetrate.  
Return to the root and attain the principle;  
Pursue illumination and you lose it.  
One moment of reversing the light  
Is greater than the previous emptiness.  
The previous emptiness is transformed;  
It was all a product of deluded views.  
No need to seek the real;  
Just extinguish your views.  
Do not abide in dualistic views;  
Take care not to seek after them.  
As soon as there is right and wrong  
The mind is scattered and lost.  
Two comes from one,  
Yet do not even keep the one.  
When one mind does not arise,  
Myriad dharmas are without defect.  
Without defect, without dharmas,  
No arising, no mind.  
The subject is extinguished with the object.  
The object sinks away with the subject.  
Object is object because of the subject;  
Subject is subject because of the object.  
Know that the two  
Are originally one emptiness.  
In one emptiness the two are the same,  
Containing all phenomena.  
Not seeing fine or coarse,  
How can there be any bias?  
The Great Way is broad,  
Neither easy nor difficult.  
With narrow views and doubts,  
Haste will slow you down.  
Attach to it and you lose the measure;  
The mind will enter a deviant path.  
Let it go and be spontaneous,  
Experience no going or staying.  
Accord with your nature, unite with the Way.  
Wander at ease, without vexation.

Bound by thoughts, you depart from the real;  
And sinking into a stupor is as bad.  
It is not good to weary the spirit.  
Why alternate between aversion and affection?  
If you wish to enter the one vehicle,  
Do not be repelled by the sense realm.  
With no aversion to the sense realm,  
You become one with true enlightenment.  
The wise have no motives;  
Fools put themselves in bondage.  
One dharma is not different from another.  
The deluded mind clings to whatever it desires.  
Using mind to cultivate mind -  
Is this not a great mistake?  
The erring mind begets tranquillity and confusion;  
In enlightenment there are no likes or dislikes.  
The duality of all things  
Issues from false discriminations.  
A dream, an illusion, a flower in the sky -  
How could they be worth grasping?  
Gain and loss, right and wrong -  
Discard them all at once.  
If the eyes do not close in sleep,  
All dreams will cease of themselves.  
If the mind does not discriminate,  
All dharmas are of one suchness.  
The essence of one suchness is profound;  
Unmoving, conditioned things are forgotten.  
Contemplate all dharmas as equal,  
And you return to things as they are.  
When the subject disappears,  
There can be no measuring or comparing.  
Stop activity and there is no activity;  
When activity stops, there is no rest.  
Since two cannot be established,  
How can there be one?  
In the very ultimate,  
Rules and standards do not exist.  
Develop a mind of equanimity,  
And all deeds are put to rest.

Anxious doubts are completely cleared.  
Right faith is made upright.  
Nothing lingers behind,  
Nothing can be remembered.  
Bright and empty, functioning naturally,  
The mind does not exert itself.  
It is not a place of thinking,  
Difficult for reason and emotion to fathom.  
In the Dharma Realm of true suchness,  
There is no other, no self.  
To accord with it is vitally important;  
Only refer to "not-two".  
In not-two all things are in unity;  
Nothing is not included.  
The wise throughout the ten directions  
All enter this principle.  
This principle is neither hurried nor slow -  
One thought for ten thousand years.  
Abiding nowhere yet everywhere,  
The ten directions are right before you.  
The smallest is the same as the largest  
In the realm where delusion is cut off.  
The largest is the same as the smallest;  
No boundaries are visible.  
Existence is precisely emptiness;  
Emptiness is precisely existence.  
If it is not like this,  
Then you must not preserve it.  
One is everything;  
Everything is one.  
If you can be like this,  
Why worry about not finishing?  
Faith and mind are not two;  
Non-duality is faith in mind.  
The path of words is cut off;  
There is no past, no future, no present.

(from *The Poetry of Enlightenment*, edited by Master Sheng-Yen, translated by Paul Truong, Dharma Drum Publications, New York)

# THE MEDICINE OF WISDOM AND COMPASSION

*Buddham sharanam gacchami*

*Dharmam sharanam gacchami*

*Sangham sharanam gacchami:*

*I go for refuge to the Buddha,*

*to the Dharma, and*

*to the Sangha.*



The tune is different from the Tibetan, but the essence is the same, and shows that we are all followers of the same teacher, Buddha. Those of us who chant these prayers believe in the Buddha's teachings, but I cannot say that Buddhism is the best religion for everyone. Various people have various tastes, and so different religions are suitable for different people. Different medicines are prescribed for different diseases, and a medicine which is appropriate in one situation may be inappropriate in another. Thus, I cannot say of Buddhism very simply, "This medicine is best."

The Buddhist teachings are extremely profound as well as varied. Some say of Buddhism that it is not a religion, but rather a science of mind, and some say that Buddhists are atheists. In any case, Buddhism is a rational, deep, and sophisticated approach to human life which does not emphasize something external but rather emphasizes personal responsibility for inner development. Buddha said, "You are your own master; things depend upon you. I am a teacher, and, like a doctor, I can give you effective medicine, but you have to take it yourself and look after yourself."

Who is Buddha? Buddha is a being who attained complete purification of mind, speech, and body. According to certain scriptures, Buddha's mind, the Dharmakaya, or the Truth Body, can be taken as Buddha. Buddha's speech, or inner energy, can be taken as Dharma, the Doctrine. Buddha's physical form can be taken as the Sangha, the Spiritual Community. Thus we return again to the Three Jewels - Buddha, Doctrine, and Spiritual Community.

Is such a Buddha caused or without cause? Caused. Is Buddha permanent? Is

Shakyamuni, an individual Buddha, eternal? No. Initially, Shakyamuni Buddha was Siddhartha, an ordinary being troubled by delusions and engaging in harmful thoughts and wrong actions - someone like ourselves. However, with the help of certain teachings and teachers, he gradually purified himself and in the end became enlightened.

Through this same causal process we too can become fully enlightened. There are many different levels of mind, the most subtle of which is the deep Buddha-nature, the seed of Buddhahood. All beings have within them this subtle consciousness, and through the practice of deep meditation and virtuous actions, it gradually can be transformed into pure Buddhahood. Our situation is very hopeful: the seed of liberation is within us.

To be good followers of Buddha we must mainly practise compassion and honesty. Showing kindness to others, we can learn to be less selfish; sharing the suffering of others, we will develop more concern for the welfare of all beings. This is the basic teaching. To implement this, we practise deep meditation and cultivate wisdom, and as our wisdom develops our sense of ethics naturally grows stronger.

Buddha always emphasized a balance of wisdom and compassion; a good brain and a good heart should work together. Placing importance just on the intellect and ignoring the heart can create more problems and more suffering in the world. On the other hand, if we emphasize only the heart and ignore the brain, then there is not much difference between humans and animals. These two must be developed in balance, and when they are, the result is material progress accompanied by good spiritual development. Heart and mind working in harmony will yield a truly peaceful and friendly human family.

Tenzin Gyatso, the XIV Dalai Lama

(from *Kindness, Clarity, and Insight*, translated and edited by Jeffrey Hopkins, Snow Lion Publications, Ithaca, New York)



# MILAREPA'S PRAYER OF TAKING REFUGE

translated by Garma C. C. Chang



Obeisance to all Gurus.

The Buddha, the Dharma, and the Sangha  
Are the three outer Refuges;  
Even I take them as my shelter.  
By putting all my trust in them,  
I have gained joy and satisfaction.  
Fortune will come, if in them you take your refuge.

The Guru, the Patron Buddha, and the Dakinis  
are the three inner Refuges;  
Even I take them as my shelter.  
By putting all my trust in them,  
I have gained joy and satisfaction.  
Fortune will come, if in them you take your refuge.

The Nadis, Prana, and Bindu  
Are the three secret Refuges;  
Even I take them as my shelter.  
By putting all my trust in them,  
I have gained joy and satisfaction.  
Fortune will come, if in them you take your refuge.

Form, Voidness, and Non-distinction  
Are the three real Refuges;

Even I take them as my shelter.  
By putting all my trust in them,  
I have gained joy and satisfaction.  
Fortune will come, if in them you take your refuge.

If you look not to the Refuges,  
Who will protect you from eternal suffering?

Day and night the rotting house of your body  
Is invaded by the Four Elements.  
Through months and years,  
Rain brings it to dissolution.

To the dying these eroding drops  
Bring neither joy nor pleasure.

'Tis like the shadow of the setting sun;  
You may try to fly away from it  
But never can you escape.

Observation of death is a Buddha's "teacher",  
From whom one learns to practise worthy deeds.  
One should always think, and remember,  
That joy is absent at the time of dying.

If a sinner sees the nature of death,  
He learns a good lesson of truth.  
He will then ponder on the thought,  
"How regretful I will be when the moment comes!"

If a man of wealth sees death around him,  
He has learned a good lesson of truth -  
That goods and money are his great foes.  
Let him then ponder on the thought,  
"I should always try to be generous!"

If an old man feels that death is near him,  
He has learned a good lesson of truth -  
That life is short and transient.  
Let him then ponder on the thought,

"Life is, after all, a sad dream."

If a young man sees death around him,  
He has learned a good lesson of truth -  
That life is short and fades soon to oblivion.  
Let him then practise his devotions!

Our parents bear the burden of our worries,  
But orphans must endure them by themselves.

A smooth, fine leather coat is indeed a comfort -  
But, beyond imagination, for him who never wore one.

Crops on the farm are the cure for poverty,  
but those who do not work can ne'er enjoy them.

He who practises the Dharma will be joyful;  
But those who practise not, can never share it.

Give more away in gifts, and you will ne'er be hungry.  
If you want to conquer drowsiness and sleep,  
Practise more good deeds.

Remembering the miseries of the lower Realms  
Helps one and all to practise Buddhism.

(from *The Hundred Thousand Songs of Milarepa*, Shambhala Publications, Boulder, Colorado)



## SACRED MUSIC, SACRED DANCE



### *A performing arts tour by eight Tibetan monks from Drepung Loseling Monastery, India 1988-1989*

For almost a millenium and a half Tibet has acted as a repository of the most esoteric aspects of Vajrayana Buddhism, the form of spirituality in which art, music and mystical dance play an integral role. With the Chinese Communist invasion and take-over of Tibet in the late 1950's and the ensuing mass exodus of the Tibetan refugees, these sacred traditions of artistic expression were once again carried back to India, the land which long ago had inspired them.

The present tour of eight monks from Drepung Loseling Monastery, which will demonstrate these ancient art forms, is being undertaken in response to numerous invitations extended by diverse cultural institutions in Southeast Asia, North America and Europe.

## (A) The Performers

Drepung Monastery was established near Lhasa in the early fifteenth century, and until the recent Chinese Communist destructions stood as the largest monastic institution in the world. At its zenith it housed almost eight thousand Buddhist monks. Famous for its spiritual and academic intensity, it acted as a training ground for some of the finest traditions of sacred art, music and dance to be found in Central Asia. As such it attracted students from the dozen kingdoms surrounding Tibet, including inner and Outer Mongolia, Manchuria, Ladakh, Nepal, Bhutan, and so forth, who after completion of their studies would return to their homelands and act as important teachers of the Tibetan spiritual traditions. In particular, Drepung was famous for its role in leading the Great Prayer Festival of Lhasa, sometimes attended by as many as fifty thousand monks and nuns.

With the forced closure of all major Tibetan Cultural institutions following the upheavals of 1959, several hundred lamas of Drepung managed to escape to India. Here they worked diligently to preserve their spiritual, cultural and academic traditions, eventually rebuilding their monastery in Karnataka State on land generously provided by the Indian government.

In Tibet Drepung had been comprised of two major departments, of which Loseling was the larger. Both departments have been re-established in South India. The present sacred arts tour is being undertaken by eight Loseling monks carefully selected for their mastery of the monastic traditions of music and dance.

## (B) The Performance

Each performance will be conducted in two sessions of approximately forty-five to fifty minutes.

The first session will consist of monastic chanting, accompanied by the traditional instrumentation. The instruments include bells, drums, cymbals, long and short horns, and so forth. Here the vocals will demonstrate both the deep tonal chanting, in which the master of ceremonies simultaneously intones the three notes of a complete chord (a technique often associated with the two tantric colleges of Lhasa); and also the high tonal chanting which is characteristic of the Drepung style as used at the Great Prayer Festival. The monks will appear in the various colourful robes, ritual hats and brocades generally used during each of the musical movements, in order to convey the rich visual effects associated with the performance of spiritual music.

The second session will be comprised of two traditional monastic dances: The

Dance of Longevity'; and 'The Dance of the Cemetery Lords'. The first of these demonstrates the slow, meditative style of movement, whereas the latter demonstrates the more rapid, mystical style. Both dances incorporate traditional costumes and masks, and are performed to a rhythmic musical background comprised largely of drums and cymbals.

### (C) The Purpose of the Tour

We regard the tour as having a number of dimensions of purpose.

The foremost of these is to contribute to world peace. Traditionally it is said that to participate as a witness to the performance of such sacred music and dance generates vast waves of creative energy that acts as a factor conducive to harmony and enlightenment. In recent decades political conflict, military confrontation and environmental pollution have reached unprecedented levels of intensity, placing an alarming degree of tension and stress on human society and the planet on which we live. The rites to be performed by the monks will include prayers for world peace, rituals for earth-healing, and other forms of social, political, and environmental rejuvenation.

On a more mundane level, we the organizers hope to make available a taste of the wonderful Tibetan arts of sacred music and dance, a tradition that is the common property of the collective human heritage.

Financially speaking, the tour is being organized as a non-profit fund-raising effort for Drepung Loseling Monastery, located in South India. With the recent relaxation of the Tibet-Nepal border thousands of refugees have flooded out of the Land of Snows, severely taxing the resources of the refugee camps in India. Many parents have sent out their children (to India) in the hope that they will be able to gain a better education in the freer environment of India. As a result, over the last decade many of the monasteries in the refugee camps in India have doubled in population. However, there is a distinct shortage of facilities. All profits from the tour will be dedicated to the construction of such facilities.

### (D) The Schedule

The time framework that we are now looking at is as follows.

The monks will leave India in late July for Malaysia and Singapore, where they will conduct performances and also engage in private rituals for individual Buddhist families.

They leave for California in early September, where they will begin by serving the

various ethnic Buddhist communities and then moving up the coast through Oregon and Washington.

They will enter Canada (B.C.) in mid-October, and perform in Victoria, Vancouver, Nelson and several other locations. They will then begin the long journey eastward, performing in Calgary, Regina, Winnipeg, and Thunder Bay.

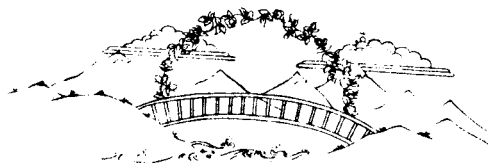
From the second week in November until the third week in December they will conduct public performances throughout Ontario, Quebec and New Brunswick.

Over Christmas they will serve various Buddhist communities in Canada. Then in mid-January they will move down to the mid-West USA and finally New York, before going on to Europe and back to India.

Anyone interested in inviting the monks to perform in their city or college in the USA should contact Loseling Tour, Tibet House, c/o Office of Tibet, 107 East 31st St., New York, N.Y. 10016.

In Canada contact Glenn H. Mullin, P.O. Box 6588, Station A, Toronto M5W 1X4.

*Co-sponsored in Canada by the Canada Tibet Friendship Society and the National Committee of the Buddhist Council of Canada.*



## NOTES FROM ACROSS THE COUNTRY

### Vancouver's "Buddhist Co-op"

#### New Year's Eve Celebration

In Vancouver, the Buddhist groups, although in close communication, to date have decided to celebrate "Wesak" mainly within their own centres, however also holding a brief communal gathering. This would consist of a short meditation, a talk about the life of Guru Shakyamuni, as well as the children's favourite: the washing of the Buddha statue and ringing of the gong. Food would then be shared.

However, at New Year's Eve, when we were not so busy within our own centres, our communal spirit was unleashed. A variety of Buddhist groups gathered together to bring in the "New Year" with meditation and chanting. Each group took a turn leading the rest of the congregation in a practice that was traditional to and representative of their own Buddhist school. A sample evening is as follows:

- from Kalu Rinpoche's Kagyu Kunkhyab Chuling, an abbreviated sadhana for Avalokitesvara was explained and chanted.
- The Gold Buddha Monastery led a "Praise to Kuan Yin" and a Refuge song.
- The Dharmadhatu, our generous hosts, led us in their unique style of "Heart Sutra" recitation.
- Zuru Ling discussed and led chanting of the mantras of the meditational

deities Tara, Manjushri, Vajrapani, and Lokeshvara.

- The Zen Centre of Vancouver told living and humorous stories of their teacher, Sasaki Roshi, and led us in the "Heart Sutra" in Japanese.
- The Chinese Pureland school led a practice which consisted of: a Hymn in Praise of Amitabha Buddha, an Incense Hymn, and "Vows", which is similar to the "dedication of merit".
- The Vipassana meditation group ended off the evening with a loving kindness meditation.

The evening was always M.C.'d with a joviality suiting the occasion and a sincerity reflecting the respect we all felt towards this expression of unity; our large Sangha, delighting in our commonalities, inspired and refreshed by our differences

- Deborah O'Loughlin

### Buddhists Gain Strength

North Americans can expect to hear a stronger voice speaking on social and international issues through a new voluntary organization called Buddhists Concerned for Social Justice and World Peace. It is designed to:

- Inspire people to the Buddhist way of helping all beings develop selfless service as a means of attaining enlightenment for all.

- Participate in social action and raise a Buddhist voice on issues that need attention.
- Organize voluntary groups around the world to co-ordinate Buddhist social actions. An international advisory committee will monitor social problems and organize Buddhist opinion internationally.

Samu Sunim, of Toronto, president of the Zen Lotus Society, pointed out in his announcement of the establishment of the organization that North American Buddhists, up until now, have had to devote much of their energy simply to establishing themselves in a strange environment. This has led to a lack of social awareness and concern.

"It is the Buddhist view that we are all interrelated. Acting selflessly in service to all helps one see enlightenment inherent in all beings and in the oneness of all life. Helping based in this spirit is no longer just helping but reverence and offering. You make an offering of yourself and become an instrument for Dharma. Helping and working for all beings are the beginning and end of Buddhism."

At present, aside from the Buddhist Peace Fellowship and Buddhists Concerned for Animals, there is no consistent Buddhist voice for social issues or the ecumenical movement, Sunim says. This defeats Buddhist aspirations to help all beings toward freedom and enlightenment. Also, a Buddhist practice without proper social expression will ultimately not be acceptable to North American society.

North American Buddhists must channel their meditation to social action, he says. Those who chant and recite Mantras and Dharanis must dedicate themselves to helping all; and those who study scriptures must find social expression for their knowledge.

*Toronto Star*, August 29, 1987

## A Montreal Buddhist Responds

*Editor's Note: An article concerning the validity of human rights appeared in the Montreal Gazette, Jan. 5, 1988. The following letter is in rebuttal to the argument made by its authors:*

The dilemma that summarized Charles D. Thaxton's and Stephen C. Meyer's article (Comment, Jan.5) and which appeared at the end of the article is surely a false dilemma. They say "If traditional (Judeo-Christian) understanding of man is correct, then governments can derive human rights from a dignity that actually exists... But if (it) is false and the modern scientific view prevails, then there is no dignity and human rights are a delusion."

These two alternatives by no means exhaust the possibilities. For example, in Buddhism there is no concept of God, creation, the individual soul nor the supremacy in the living hierarchy of the human being, but there is no lack of the sense of dignity of the human being.

Implicit in the pseudodilemma is

the belief that ultimate questions must be resolved by some dogma (religious or scientific).

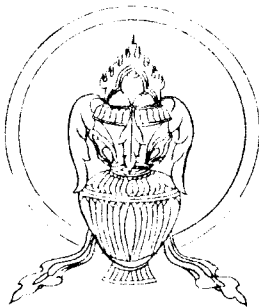
But again, the teaching of Buddhism says, wisdom, compassion, respect and dignity are inherent in the true nature of life and can be given free expression by a human being, but this truth must be realized by each of us through meditation and prayer.

Inherent in the Buddhist viewpoint is that if there are human rights, there are also human obligations, the formulation of which has been reiterated in many different religions as "Do unto others as you would be done by."

As long as we have to have laws, rules and commandments let us base these, not on some theological dispute of genes versus Genesis, but on an honest awareness of our own humanity, our own inherent compassion, gentleness and empathy.

Albert Low

Montreal



## LETTERS COLUMN

*We have received quite a favourable response to the first issue of our Journal. We now have several subscribers, quite a few patrons, and many friends. Here are a few of recent letters.*

Dear Editor,

I just wanted to take a minute to tell you how much I enjoyed reading through the first issue of the new Journal of the Buddhist Council of Canada. I find the vitality of the Buddhist community in Canada truly inspiring. There are a number of publications produced here and I enjoy each and every one of them. I very much look forward to your next issue.

Best wishes until we meet again.

Sincerely yours,

Dr. John Berthrong  
Secretary, Interfaith Dialogue  
United Church of Canada



Dear Editor,

The students at Iron Mountain Buddhist Group have strongly expressed interest in enquiring about some form of membership or association with the Buddhist Council of Canada. We agree with the objectives of the Council as outlined on the title page of the Journal. Our priest was instrumental several years ago in starting a celebration of H.H. the Dalai Lama's birthday involving

sitting, a picnic, and the release of 108 balloons bearing sutras! All the local Buddhist groups took part.

Yours truly,

Bonnie Smart, Secretary  
Iron Mountain Buddhist Group  
Victoria



Dear Friends in the Dharma,

Please send me information on your organization as well as a copy of your newsletter.

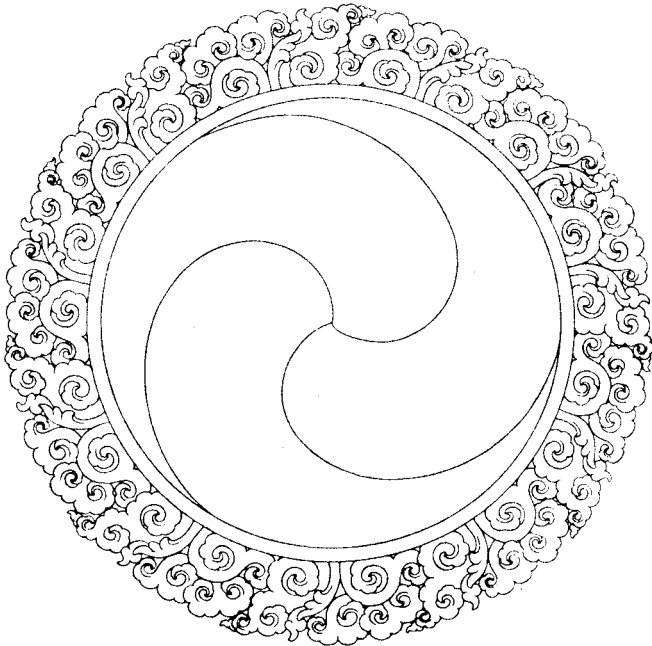
I have been told that I am mentioned

in the newsletter and I wanted to set the record straight. I visited Shasta Abbey for the first time in September of 1976 and returned to be ordained in March of 1978 so I was gone from Newfoundland when the Venerable Piyadassi Thera visited and lectured. The main influence on my becoming a monk were the books that I had read although I had read and was aware of the Venerable's work. Thank you for your trouble.

Yours in the Dharma,

Rev. Koten Benson M.O.B.C.

*We stand corrected. - Editor*

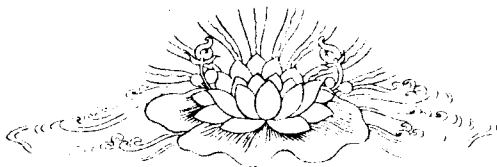


The quality and effectiveness of the Journal as an instrument for Canadian Buddhist unity depends very much on the support we receive from Buddhists across the country. The Buddhist Council of Canada would like to thank the following people for their sponsorship of this issue of the Journal: Ani Carol Watt, John Fillion, Richard Guard, Doreen Hamilton, Michael Kerr, Mohan Lal, Vansen Lee, Glenn H. Mullin, John Negru, Chris Ng, Hilary Shearman, Impeng Souvandavangsa, Hal Bong Sunim, Suwanda Suganasiri, Russ Teesdale, Rosemary Than, Paul Truong, Frederick Wong, Jeanne Yee

If the work of the Buddhist Council of Canada and the publication of this Journal is of interest to you, and you would like to assist financially, you may help in any of the following ways:

- 1) Sponsor the cost of one issue of the Journal: \$1,000.
- 2) Become a lifetime subscriber: \$500.
- 3) Become a silent friend: \$100.
- 4) Become a patron subscriber: \$25 per year.
- 5) Simply subscribe to our Journal: \$10 per year.

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