

# MILLENNIUM WORLD PEACE SUMMIT

## Venerable Dr. Rewata Dhamma

We meet at the end of a century of unending violence. Despite an increased sense of our mutual interdependence, despite the improvements in communications and means of transport that have shrunk the globe, despite the best efforts of individual religious and political leaders, we are still unable to lessen violence, let alone prevent the horrible act of war. The United Nations itself, set up at the end of a world conflict in order to decrease such disasters and the conditions that contribute to them, can hardly be said to have achieved the best of success in that aim so far.

One reason for this state of affairs must be that statesmen too often pay only lip service to the humanistic values of the U.N Charter. Their actions show them far more concerned with the pragmatism of power. They speak of and champion Democracy and Human Rights without ethical values. Political gain and economic profit are their main priorities. But it is a condemnation of us as effective religious leaders that politicians are so often able to profit by stirring up religious hatred and strife. If we conferred together more often, if we were truly united in respect for each other's faith and teachings, we should be a little nearer to a solution to some of the problems now facing the world.

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The Buddha's insight into the origin of suffering was that its main cause arises from attachment. This is a manifestation of our preoccupation with ourselves to the virtual exclusion of the good of others. We are slaves to self-gratification through our attachment to sense pleasures. We define ourselves through the views and opinions we hold (including religious doctrines) and are exposed to the temptation of intolerance. Substituting rites and ritual for true spiritual discipline, we become self-righteous. Finally, our insistence on the autonomy of the self makes us lose sight of our duty even to those closest and dearest to us, let alone our neighbours, humanity or the globe.

It is attachment that blinds us to our real nature and to the effective solution to our ills. According to the Buddha, the causes of suffering are inescapable, they form the basis of all we experience, but there is a way of going beyond it. In the books, the words for this three-fold way translate as Morality, Meditation and Wisdom. In practice this means self-control, mental discipline and the ability to see all sides of a problem or situation. In this way attachment is weakened and finally

overcome. As important, however, is that this way of restraint and insight is the necessary training for attempting to put into practice whatever proposals come out of our meeting here.

There is a story about Gandhi that he delayed advising a child not to over-indulge a liking for palm sugar until he had mastered that liking in himself. In the same spirit, we too must learn to govern ourselves before we lay down solutions for others!

And even then there is a further cultivation for the mind. Buddhists call this set of meditations the Four Sublime States. They consist of ceasing to discriminate between any forms of being and of sharing in their experience. The first stage is to cultivate unlimited well-wishing towards all beings; then compassionately sharing in their suffering and standing ready to alleviate it; next unreservedly rejoicing in the happiness of others; finally, developing a non-judgmental acceptance of each individual, recognising our essential oneness of experience.

Wisdom and insight are not enough. There must also be a sense of involvement before harmony in society can truly be promoted

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We can probably agree that all faiths share common moral values and that in general their aim is to diminish self-centredness. Interfaith activities such as that in which we are presently engaged are also necessary if the changes we propose for the common good are to be at all effective. In putting forward the suggestions that have been invited from us, it should also be borne in mind that the qualities I have already mentioned are the foundation on which they must be based.

I therefore endorse, as my first proposal, the second of the purposes given for calling this meeting. But I would go further and say that the calling of interfaith councils to advise those in government is necessary at a national as well as at the international level. Until there is a readiness to listen to such advice at the national level, we can hardly expect such advice to make an impact on those who serve their national governments in this place. Until there is a general acceptance of the implications of ethnic, cultural and religious pluralism that the United Nations has championed from its beginning, we shall get nowhere.

Setting an example to others by adopting an International Advisory Council of Religious and Spiritual Leaders for the United Nations is, then, only a beginning. Indeed, it will generally be regarded as simply a cosmetic gesture, a mere gimmick, unless the extension of this idea to national and regional spheres of government is also encouraged as part of the UN's work in keeping world peace. It is there, after all, that action is taken for social improvement, diminishing conflict

and encouraging harmony. It is there that the example should most importantly be set.

Changing human nature takes time and in any case is best pursued at the personal level. But the encouragement of insight into it and of the resolution to transcend it is most effective when one is young. For this reason education is of vital importance in achieving a viable platform for giving peace a better chance in future generations. Kurt Hahn recognised this when, inspired by the work of the UN he set up the first of what were to become the United World Colleges to promote international understanding and a listening attitude among students from all nations.

More of such institutions should be encouraged and given the financial support to make them viable. Students should be exposed there, as part of the curriculum, to the spiritual values of all the faiths. But, equally important, it should be part of the vision of such establishments to encourage scrutiny of the very act of teaching, to test whether the teachers, lay or religious, practise what they teach. From the Buddhist perspective, we would like to see emphasised also that, while ceremony has a part to play in religion, putting what is taught into practice in daily life is even more important.

With regard to the declaration for peace which is the primary purpose of our gathering, I would wish to see as part of its text the plea that a less one-sided political and economic view is taken of human suffering. Indeed, I would go so far as to say that we should declare ourselves as opposed to the naked materialism and greed that lies at the heart of the false religion of politics and economics and, indeed, of so-called globalisation. Then, in addressing ourselves to individual governments, we should make clear that suffering and need should be recognised wherever it occurs and aid be offered to all rather than simply to the friends of whatever *regime* is in power.

Let me sum up by saying that we need to take religion out of the holy buildings and shrines and into the streets. It is only in this way that we can hope to change the present political and economic priorities and open up hearts to the spiritual dimension. The United Nations needs the kind of consultation with religious and spiritual leaders that is envisaged. But not until these and their disciples are seen to be living up to the ideals they teach will their message be heeded.

Yours in the Dhamma  
Ven. Dr. Rewata Dhamma  
July 31, 2000