

## REVIEWS

B.J. Terwiel, ed., *Buddhism and Society in Thailand: Papers presented at the First International Conference on Thai Studies*, New Delhi, 25-27 February 1981 (Center for Southeast Asian Studies, Gaya, 1984)

It seems that Thai Studies are gaining new prominence and interest as can be seen from the fact that more and more Centers for Southeast Asian Studies outside Thailand are offering this relatively new discipline. One of such centers is in Gaya, India, that held its first international conference on Thai Studies in New Delhi on 25-27 February 1981.

The new interest is only natural in view of the fact that since the fall of the three Indochinese countries in 1975, Thailand has become the frontline state which attracts the attention of those who want to see how and how long it---as the "next domino"---can survive. The fact that the country has not only survived, but has instead played an increasingly important role in regional power politics making people even more curious to know about the reasons behind it. While it is true that internal power struggles among political parties and military factions, occasionally climaxed by violent coup attempts, they seem to give little impact on the country's overall cohesion and resilience. At this point, one is easily tempted to attribute the country's ability to overcome various crises to Buddhism, a religion and way of life professed by the majority of the Thai people. However, to be more precise, as one of the papers presented at the New Delhi conference pointed out, it was the Thai king Wachirawut's concept of nationhood comprised of nation (*chat*), religion (*sasana*), and monarchy system (*phramahakasat*) that would probably deserve special emphasis for its positive factor in ensuring national survival.

Consisting of seven papers presented at the New Delhi conference and one published by the Asian Studies Center of Michigan State University, the monograph *Buddhism and Society in Thailand* is a timely and welcome contribution to the library of Thai Studies. The presence of highly qualified contributors, both Thai and non-Thai, and their in-depth treatment of various areas of studies related to Buddhism are a sure guarantee that the monograph is a must for those engaged in Thai Studies.

The first paper by Dr. Sunthorn Na-Rangsi is a short but comprehensive preliminary survey on the importance of Buddhism to Thailand and Thai people. After that, anyone interested in the Thai Buddhist arts and architecture can gain new insight from Betty Gosling's paper on the subject which dwelled extensively on the ancient Thai kingdom of Sukhothai. An equally interesting analysis on a related subject is presented by Pinna Indorf who discusses the ordination hall (bot), the assembly hall for laypeople's ceremonies (wihan), and their significance in the Thai Buddhist monastery (wat).

As one of the leading authorities on the relationship between Buddhism and political authority in Thailand, Somboon Suksamran's paper is definitely a valuable contribution toward the understanding of Buddhism's role in the domestic power politics. As new events have occurred in the country since he presented his paper in 1981, now he can certainly justify his claim that King Wachirawut's concept of nationhood has often been misused by unscrupulous groups to attain their political goals.

Two other papers can perhaps be combined for the readers to reflect on: Chatsuman Kabilsingh's paper on the status of women in Thai Buddhism and her thought-provoking idea on the possibility of establishing a bhikkhuni sangha in Thailand can be viewed positively in terms of Palanee Dhitiwatana's paper on the important role of Buddhism in Thai education. When Palanee Dhitiwatana is discussing how "temple boys" and young monks from impoverished rural families work their way up for a better social status through monastic education, Chatsuman Kabilsingh correctly implies that such a privilege does not exist for rural girls simply due to the absence of a bhikkhuni sangha. A Thai female can of course ordain as *chi* or white-robed nun and she can study limited course offered by certain monasteries, but she cannot join the prestigious Mahamakut or Mahachulalongkorn Buddhist University because these two institutions are strictly for monks only. Besides, the term "temple girls" has never been heard of. However, as for the establishment of a bhikkhuni sangha, one important fact to be borne in mind is that during the time of the Buddha, men and women ordained bhikkhus and bhikkhunis as an expression of their fervent desire to renounce the world and seek enlightenment. One can imagine how the Buddha would react, if he were alive today, when he hears suggestions that a bhikkhuni sangha be established to counterbalance the existing bhikkhu sangha that has clearly become an avenue for upward social mobility.

B.J. Terwiel, the editor of the monograph, also contributes a paper

describing vividly how Buddhism is practiced in the rural areas where a Buddhist monastery is practically the center of activities for the villagers. Having spent some time in various rural communities, he obviously gained firsthand experiences from the villagers' religious ceremonies and these enabled him to come to the conclusion that Buddhism----at least as "folk-religion"----is still very much a living religion in Thailand.

The last paper by Sulak Sivaraksa stresses the need for people to go back to age-old Buddhist values, such as simplicity and contentment----something that modern people tend to keep away---because the two values are often erroneously equated with backwardness and absence of desire for progress. Being himself a Theravada Buddhist, he nevertheless stresses the necessity of inter-faith and inter-sect dialogues to enhance mutual understanding among followers of different faiths and sects because such interactions will in turn lead to less strife and more peace in our already troubled world.

A highly recommended book, the only regret is that it should have been published earlier.

***Teddy Prasetyo***  
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Surin Pitsuwan, **Islam and Malay Nationalism: A Case Study of the Malay-Muslims of Southern Thailand** (That Khadi Research Institute, Thammasat University 1985), Bangkok 297 pages

This readable book is a reproduction of the Ph.D. dissertation which the author submitted to Harvard University in 1982. It is one of the few books on the Malay-Muslims of Southern Thailand which is ever written by a Muslim. Even if the author is not a Pattani Muslim, he is quite knowledgeable about Islam and the Malay culture. This book is therefore the "insider's" view on the issue.

The book is divided into six chapters. Chapter one describes the theoretical approach to the research question and the socio-economic setting of the research locale. Chapter two describes a historical background of Pattani during 1902-1922. Chapter three discusses the struggle for autonomy of the Muslims during 1922-1945. Chapter four discusses the Islamic affairs and the Ulama rebellions during 1945-1957. Chapter five describes the government's integration efforts during 1957-1973. Chapter six discusses the path of violence during 1973-1982.

The author's basic argument is that the Malay (ethnic) nationalism is the reaction to the illegitimate control over the Muslim population in Southern Thailand by the central Thai government. Since the process of national integration carried out by the central government is viewed, argued the author, by the Malay Muslims as (Malay) cultural disintegration, the Malay-Muslims therefore strongly oppose to the government efforts. The driving force for the Malay-Muslims to oppose the central government has been, argued the author, Islam as he clearly stated that, "this dissertation is devoted to a study of the role of Islam in the resurgence of Malay ethnic nationalism within the context of Thai national politics" Such statement (or argument) is more or less the major "hypothesis" of this study. In the subsequent chapters throughout the book, he tries to discuss certain historical events (and evidence) to confirm his hypothesis.

I find the discussions and the analysis of those events very interesting and quite persuasive. However, I still feel that his 'hypothesis' has not been empirically proved when I finished the book. In other words, I think that his persuasive discussions (and assertions) inadequately explain what exactly accounts for the

resurgence of Malay ethnic nationalism. I think that his failure in attempting to explain this socio-political phenomenon stems from the fact that he tends to interpret the data to fit his theoretical framework. For example, while he asserts that Islam has played a vital part in the emergence of Malay ethnic nationalism, he is at the same time arguing that the "sense of being separate from the dominant populace of the Thai nation and its bureaucratic apparatus that can be identified as the single-most crucial factor that sustains the conflicts and violence in southern Thailand..." (p. 51). And, (another example) "Of all the reforms in the Pattani region, nothing engendered more hostility among the Malay-Muslims than the intrusion of Thai officialdom into the domain of the administration of justice which was considered sacred terrain" (p. 41). From this incident, it could be argued that the hostility of the Malay-Muslims is created because Islamic law (Shariah) is not respected by the Thai government, but it is quite possible also to interpret this phenomenon (hostility) in political terms. That is, the hostile feeling among the Malay-Muslims (possibly among the elites) is created because the Malay-Muslims elites are deprived of political power which they used to enjoy.

Furthermore, the argument advanced in this study, i.e. the Malay ethnic nationalism is created by religious force (Islam), assumed that there is no internal variation of "ethnic nationalism" among the Malay-Muslims in southern Thailand. This assumption is, I feel, at best shaky because ample evidences reveal that a great number of the Malay-Muslims in this region, those in Satul in particular, feel much less in the scale of "ethnic nationalism" (whatever it is measured). How then would the author explain this variation if indeed Islam is the driving force in the resurgence of the Malay-Muslims ethnic nationalism?

Another point that I would like to comment is the framework which is employed by the author in the attempt at explaining the Malay-Muslims behaviour. The author seems to contend that in the situation where the Muslims cannot fully practise Islamic principles (ie. Shariah law or Abat), there are only two "standard" choices for them to choose. First, to emigrate to other place where they can fully practise Islam and Second, to fight (Jihad).

With such framework in mind, the author tries to demonstrate that in the case of Thailand the Muslims (in the four Southern provinces) are not allowed (by the central government) to fully practise Islamic principles. It is therefore logical for the Malay-Muslims to have chosen these choices with the aim to become autonomous so that they can fully practise Islamic principles.

While I find this kind of argument very interesting and persuasive, I am

unsure whether it is really the driving force behind the emergence and escalation of political conflicts between the Malay-Muslims of southern Thailand and the central Thai government. It is a great pity that the author himself did not provide any empirical evidence beyond his logical argument to support this argument.

Despite the questions I have posed, I still commend that the student of political sociology as well as the student of minority groups ought to read this book. I really hope that there will be more writings on this issue and it would be of great value if the local Muslims write it themselves.

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R.B. Davis: *Muang Metaphysics: A Study of Northern Thai Myth and Ritual* (Studies in Thai Anthropology 1, Pandora 1984 Bangkok). 324 pp. incl. index, bibligo. & apps. 13 b-&-w ills.

This posthumous publication of Richard Davis' Sydney University Ph.D. thesis, now in its second and revised edition, comes at a timely moment for Thai studies. Affording a comprehensive introduction to the rich *muang* mythology and ritual life of Nan, Davis at the same time places a specifically Thai ethnography within a much wider historical perspective on the origins of this *muang* culture from the three separate strains of archaic Tai, aboriginal Mon-Khmer, and Indic (p.33), and the recent assimilation of *muang* identity within a Thai one. His awareness of parallels in the ritual and kinship system of such groups as the Black, Red and White Tai, and his textual emphasis, his familiarity with the Northern Thai chronicles as well as with the French literature on neighbouring Indochina, particularly qualify him to undertake this kind of analysis.

An excellent introduction summarises divergent anthropological approaches to ritual in a way which students will find particularly helpful. Davis confesses, for example, that it is the high degree of structuredness of ritual events which has led anthropologists to devote more attention to them than the time spent on them actually warrants and this is in line with his own structuralist approach. The introduction does raise important questions about the anthropological approach to ritual, which Davis is clearly more aware of than most, yet with a structuralist facility he then proceeds to embark on a full-scale analysis of ritual in the rest of the book. I have found this introduction particularly valuable, and have referred back to it many times in the past few years. Davis shows an intense sensitivity to and immediate sympathy with ritual behaviour, and his insights at a distance are often shrewd and penetrating, as when elsewhere he refers to Livi-Strauss' 'functionalism', and here draws attention to the obvious, that the (Northern) Thai 'rarely use the word *jeua* (believe) in connection with their ritual...' but instead '*thue* (hold, abide by, respect' (p.17). For those who have asked belief-oriented questions in the field about specific aspects of Thai ritual this will be, if evident, still

worth remembering, as it informs Davis' whole phenomenological approach to the study of myth and ritual, bracketing questions of veracity and proceeding on the assumption that the ritual, or myth, is that which is there to be studied – a somewhat similar approach perhaps to that of the Formalists with regard to the literary text. And indeed Davis treats rituals as texts to be studied in their own right, as he treats the texts which accompany or may illustrate those texts themselves, and this is why the book contains several examples of raw data in the form of the *khao pun nam* ritual, for example, described on p. 148, the *kam suukhwan khwaay* on pp. 177-179, other appendices on pp. 233-236, and in fact throughout.

The inclusion of such dense and detailed ethnography is the third main value of Davis' work. The second chapter, on the *Muang*, which functions as a more ethnographic introduction, provides a valuable account of the political history of the *muang* before shifting to a brief description of the 'Landing' field site. Tantalisingly sparse information is provided on demographic patterns and migration and the distribution of wealth, and it is here that one feels most keenly Davis' lack of an empirical underpinning, for we are only pages away from two of his focal concerns and a dive into the 'ideal' world of the villager : an excellent account of the architecture of the *huean*, in its ambiguous aspect as house and sleeping-area, and the ritual tabus and social constraints which the spatial divisions of the house impose/express (the question is not posed), leading onto a consideration of uxori-local residence patterns, the 'matrilineal descent groups' (*kok phii*) of Nan, methods for divining the identity of a reincarnated soul (p.61), ritual prohibitions expressing male dominance, and the distinction between senior and juniors, superimposed on that between men and women. In the Conclusion (Chapter 9, on Myth and Rite), which in a sense takes up some of the concerns of the introduction, in a discussion of omens and ambiguity which owes much to Mary Douglas, and a consideration of 'myth, play and dreams' (p.293), Davis ties these threads together under the heading of 'dualism', with the proposition that 'much of Northern Thai perception and behaviour, and especially ritual behaviour, is structured in terms of an ideology which consists of assymetrically opposed concepts' – in that they are hierarchical, encompassing social categories, spatial orientations, the human body, and the physical environment (p.283). Here, however, they form an introduction to Chapter 3, on Cosmology, again an excellent survey, moving onto another of Davis' central concerns, with time, the structuring of ritual time and horoscopes. It is in Chapters 4-8 that the main ethnography of the book consists, however, and here the arrangement is a little awkward (although it is difficult to see how it could have



been done otherwise), for the distinction between 'critical' and 'calendrical' rites Davis posits at the beginning of the book, maintaining that the book will be concerned only with calendrical rites, is sometimes difficult to sustain. While Chapter 4 deals with the New Year, therefore, according to Van Gennep's model, from the 'Day on which Experience flows away' through the 'Day of Putrefaction' to the 'Prince of Days' (*wan phanyaa wan*), with remarkable examples of bawdy *ham* sung during the bamboo rocket firing, it also includes *suukhwan* rites performed at this time (with interesting asides on the etymology of *khwan* and the relationship of the *naga* to the Chinese dragon). Chapter 5 (Agricultural Rites 1) points the link of the *khwan* with rice and describes techniques of rice agriculture which could well have come in the first chapter, moving from a detailed description of first-planting rites and feasting the Rice Goddess to the buffalo *suukhwan* and a consideration of 'people, beasts and nature' (pp.169-176) which despite its great fascination and theoretical relevance to other work on classification in Thailand and elsewhere, belongs again to an earlier section. Although the chronological ordering is adhered to in a general sense, the connections between the parts are often poetic rather than logical, deriving from and illuminating the ethnographic 'text' of the book.

Chapter 6 (on The End of Lent) deals with 'exorcising the rice fields' and 'label eating' (*kin salaak*), *kathina* and the boat races, joyously blending the Buddhist with the non-Buddhist in an entirely appropriate way, and dealing at some length with the figure of *Phra Upagutta* in a way which should be compared with Tambiah's. Chapter 7 (Agricultural Rites 2) deals with the threshing and harvesting period, again inclusive of the techniques, followed by a rice *suukhwan* text in appendix before Chapter 8, on Rites of Territory and Clanship, where chronology is sacrificed to more theoretical concerns, in a classification of *phii* ('spirits') along territorial and kinship lines which includes much valuable historical data.

As a whole the book is an invaluable addition to Thai ethnography of a type which it is becoming increasingly more difficult to practice. It has considerable points of general theoretical interest, and a wealth of fascinating and sometimes startling details about little-known aspects of specific ritual behaviours. While one may regret at times the lack of empirical underpinning and the occasional disorder of sequences (which might have been remedied by replacing the chronological order by beginning with rice rituals) one can only regret further the circumstances which made it impossible for Davis to continue his work, and express thanks to the publishers for making this major work of Davis' generally available.

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การเคลื่อนไหวของชาวสงฆ์ไทยรุ่นแรก พ.ศ. ๒๔๗๗ - ๒๔๘๔

K. Chantabutra, *The Réconstructive Group: The First Movement of Thai Young Monk 1933-1941* (Thammasat University Press and Foundation for Social Science and Humanity Text Book, 1985) 329 pp.

The Sangha in Thai society composes of 2 sects called Mahanikaya (the majority) and Dhammayuttikanikaya (the minority). The last one, which was founded by King Mongkut while he had been a bhikkhu in the reign of King Rama III, was considered to get more advantage because it was supported by the Royal Family and Noblemen for over one hundred years. Despite the small number, this sect controls more role in Sangha's administration and education. Almost all of the Supreme patriarch since 1851 came from this sect which have more educated persons and money also. They can rule the monks of another sect but don't accept that group to be equal or to govern them. These made the majority dissatisfied very much and became a conflict between these two groups for years. Even though King Rama V wanted and tried to help the majority, this group lacks of qualified leader to improve themselves to be equal with the minority.

Two years after the revolution of 1932 a group of young monks founded a movement to reconstruct the Sangha administration. They succeeded to convince the government and parliament to enact a new Sangha's administration Act in 1941 which was considered to be most democratic even now. (Unfortunately this Act was abolished by a dictatorial government in 1962).

This book is a description and analysis of this important event. It was adopted from M.A. Thesis presented to department of history, faculty of Arts, Silpakorn University. The author used both primary and secondary sources and also interviewed the persons who were involved in this movement. So this research is very vivid and interesting.

The author divides the book into 5 chapters. The first chapter talks about the background of Sangha and State in Thai Society and also gives the

state of conflict between the majority and minority which is very useful for one who wants to know the state of Thai Sangha during that period. Then in the second chapter the author explains more about the cause which makes this young monks move with the aim to make equal right, equal opportunity and justice. The third chapter describes the organization and tactics of the movement (which Dr. Pridi Banomyong, the Minister of the Interior at that time took an important role to support). The next chapter shows the positive attitude and reaction of the government.

The fifth chapter talks about the result of this movement which succeeded in their main aim to change the Sangha Administration Act and to make the government recognize that the education of the Sangha must be improved but this movement did not succeed much in making these two sects to be one. In the last chapter, the author gives conclusion and suggestions, evaluates the movement and analyze that Sangha Administration Act. The author also gives the documents of the movement as an appendix which is very useful and readable. The readers will see the comparison between Buddhism and democracy and communism, too.

The author of this book seems to stand for the majority group and helps this young monks' movement to speak for themselves the reason of their activities; however, she also shows the disagreement of the minority side. Another point that should be given comment in this book is that it often repeats the conclusion which is already written before (pp. 154-5, 224-5) and the continuity of the event ends abruptly. Some lines are ambiguous, for example, the years of the same event are not the same (pp. 49,50). The name of the temple where Pra Thepmuni was the abbot should be Wat Benjamabopit, not Wat Mahathat (p. 64). Another point is that it lacks a good introduction which will show the importance of the issue.

On the whole, however, this book in itself is readable and should be considered as a good research which reveals the interesting event thoroughly. For those who want to know Thai Sangha, this book will help so much as a pioneer to go deep in this subject. We should appreciate the author for her great contribution.

*Pra Dusadee Medhangkuro*

Wat Thongnoppakhun



Yoshiyuke Tsurumi **Stories on Malaka** マラッカ物語 鶴見良行 (1981) pp. 445.

**About the book.**

As this book is published only in Japanese, I will put rough translation of each chapter for you to grasp the idea of this book.

Prologue: Canal made by hydrogen bomb.

(The idea on making canal in Isthmus of Kra)

Chapter 1 Gold of Gods (the historic background of Malaka and Malay Peninsula, lots of treasure governed by "authentic" sultans)

Chapter 2 Peoples who live on the sea (Peoples of Malay Peninsula,

Chapter 3 Kingdom of Malaka (Kingdom bases on trade)

Chapter 4 Raffles (Founder of British Colonialism in Singapore)

Chapter 5 Merchants of Strait

Chapter 6 Rebels (against colonialism)

Chapter 7 Tin and Opium (two important products which are used for colonialism)

Chapter 8 Tradition and Progress (Movement seeking for independence)

Chapter 9 Independence (of South East Asian Nations)

Last chapter Struggle (to obtain the rights and interests over the Malaka Strait)

As you can see from the chapterization of this book, it is composed of two characters; the journalistic and critical view point on South East Asia (Prologue and the Last Chapter) and history of Malay Peninsula and Malaka Strait (chapter 1 to 9)

**About the Author**

Yoshiyuki Tsurumi was born in 1962 in Los Angeles, U.S.A. His father was a diplomat and was a consul general of Singapore and first Administrative Commissioner of Malaka.

Mr. Tsurumi has written many books on South East Asian countries.

He was one of the prominent figures of anti-Vietnam war movement in Japan in 1960's.

You can call Mr. Tsurumi a progressive liberal. His view point is journalistic and his criticism is always based on fact. You may find his character when you read the Prologue and the Last Chapter of this book.

He describes the idea of making canal in Isthmus of Kra from 19th century to 1970's. He stresses on the Japanese businessmen's idea to construct the canal. He discloses the idea of building the artificial water way using the H-bombs to minimize the cost. Many Japanese *Sogo Shosha* (trading companies which combine the companies of the same *Zaibatsu* like Mitsubishi Trading Company and Mitsui Trading) competed to lessen the cost of carrying crude oil from Arabia to Japan. It seems that he does not like to use the terms like Japanese Imperialism or Capitalism, but what he tries to say is that Japanese businessmen make plans for the benefit of themselves regardless the historic background of the area or the life style of the people who live in the area for many centuries.

When Japanese talk about South East Asia, Japanese tend to think that if it is good for us it is also good for them. The idea is lacking to see the idea of people living over there.

Japanese political situation has changed in this decade very drastically. It seemed the Japanese wanted progressive government ten years ago, but now it seems like that they do not want to change the *status quo*. They want only economic progress, for this is good for well-being of their life. This book sheds strong light over the future of Japanese people who like to forget the experience of 50 years ago *i.e.* in the World War II. As a Japanese who lives in the time of historic transitional decade, I just wish we still have imaginative power in foreseeing the danger of our future as well as we still maintain modesty in learning from the past. That is what we can learn from this book.

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John Hoskin, *Ten Contemporary Thai Artists* (Graphis, Bangkok, 1984) pp. 182

This lavishly produced quarto volume has a long list of credits. The text and three-page introduction are by a British free-lance journalist, the photography, which is of a high quality, is by Luca Invernizzi, the 'design' (presumably of the book) by Saroj Kuphachaka, one of the artists described, Uab Sanasen, is also listed as coordinator, Chamaiporn Chalermchaichawalit is stated to be the researcher, and the publisher, Thavorn Sopee-Armorn, unusually provides a preface.

Only he addresses the question of why the ten described here have been selected; they are not, we are told, to be regarded as the top ten, but as representatives of three generations of practising artists today. If that is so, then Tawee Nandakwang, Angkarn Kalayanapongsa, Uab Sanasen, Thawan Duchanee and Pratuang Emjaroen presumably represent the older generation, all having been born between 1925 and 1939, and excluded from the choice is the still older generation of Sawasdi Tantisuk, Fua Haripitak and Chalood Nimsameur, or the no longer so young figures like Damrong Wong-Upparaj, Anand Panin and Pichai Nirand, all born in the same period as those selected.

If we accept the publisher's contention, then Tawee of the older generation would appear to be a painter of lotus and other plant life, with the single exception of a portrait; Angkarn is well-known as a line artist but his murals as shown here uneasily combine photographic technique, Hollywood imagery and Buddhist themes. Uab is perhaps the only painter not particularly influenced by murals (he is also, the privilege of being a coordinator perhaps, the only person not to have a stated date of birth) and is an eclectic painter by any standards, veering in his nudes dangerously close to chocolate boxism and admitting they are commercial. Thawan is represented by no less than ten triangular theme pieces with a limited colour range, but full of his usual force and the power of the animal world. The self-taught Pratuang seems to paint for his own enjoyment more than for a public; his brilliant colours and indeterminate shapes in space are of limited appeal.

Two painters born in the 1940s form, one assumes, the middle generation referred to by the publisher. They are Preecha Thaothong, whose studies of

chiaroscuro in Thai temple architecture are extremely intellectual and rigorous, and the relatively less known Worariddh Riddhagni, whose compositions seem to owe a lot to Chagall. The youngest generation is represented by three persons all born in the mid-1950s, Watcharee Wongwathana-Anan, who appears to confine herself exclusively to Lotuses for subject matter, and two young men both at work on decorating the Thai temple in London, Chalermchai Kositpipat and Panya Vijinthanasarn, whose works have been strongly influenced by the medium, the former in composition and subject matter, the latter in imagery and animal mythology.

The text by Hoskin avoids the gushing extremes of much writing about art and honestly seeks to explain the artists' differing purposes. It pays a good deal of attention to the cathartic position of Silpa Bhirasri, though, having known this teacher, your reviewer wonders if he would have approved of some of the adulation expressed, not to mention the art ascribed to his influence.

If there is a unifying theme to the artists whose lives and works are discussed in this book, it is perhaps the influence of mural painting, to which the author refers in his introduction (even though Uab seems outside this, many of his paintings have a two-dimensional character which may derive from it), and the related influence of Buddhism (to which again Uab, the coordinator, appears the exception, since no mention of the subject is made in the text about him, nor are his works evidently under its influence).

In 1963 this reviewer, in introducing an exhibition of contemporary Thai art to a London public, compared it somewhat inelegantly to having been placed in a pressure cooker, because there had been no long period of development and evolution. Nearly a quarter of a century later, he is inclined to the view that some of the ingredients stayed too long inside the cooker, and have come out limp and lifeless. That is perhaps inevitable: what is important is that the contemporary Thai artist can now exist as an established figure, even a figure of the establishment, and that the subject now receives the patronage of a public wider than social figures, banks and diplomats. The struggle, to which a few of the 'older generation' figuring in this book contributed, has not been in vain, and the publication of the book itself is symptomatic of the maturing of contemporary Thai painting.

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Bangsaen



Adrian Snodgrass, *The Symbolism of the Stupa*: (Ithica, New York: Cornell Southeast Asia Program, 1985). pp. 407; figs. 286.

Adrian Snodgrass's monumental work is one most persons seriously interested in Asian art and philosophy will probably want to own. Here the author has compiled a vast amount of material from primary and secondary sources and has given us a comprehensive topical survey of stupa of design and its related symbolism that no other work can match.

I stress *stupa-related* symbolism because the book analyzes the stupa not only in its immediate Buddhist context but also within the wider realm of Indian philosophy as a whole. Brahmanic concepts give depth and expanded meaning to Buddhist thought. Chinese, Japanese, Sinhalese, and Southeast Asian sources, as well as Indian, are included. The amount of data assembled from these diverse cultural backgrounds and historic periods is impressive.

The book is divided into two parts. The first examines the plan of the stupa—its ritual demarcation, its placement in time and space, methods of measuring, significance of directional orientations, and so forth. Symbolic meanings generated by the center, of the vertical axis, of the circle and the square are some of the topics explored. The relationship of profane and cosmic space, of microcosm and macrocosm are examined, and the stupa is considered in its symbolic relation to the lotus, the wheel, and the mandala. The political implications of the stupa are discussed.

The second part of the book is concerned with the stupa's architectural components: the axis (the stabilizing point that fixes the earth and settles the site); the dome (womb-egg); the *harmika* ("high alter"); the stairways; the base; the spire; the pinnacle. Each element is discussed individually in terms of a host of symbolic meanings drawn from Brahmanic, Hinayana, and Mahayana sources.

The casual reader should be warned that the book is not easy going. Even for the informed reader already familiar with Asian philosophy and art, the richness and complexity of the material precludes an easy grasp. The numerous branches into which Buddhism is divided has each generated distinctive iconographic and symbolic systems. But in the present work it is the common basis, not the



idiosyncratic, that is examined. One may well puzzle over the validity of cross-cultural attributions without firm supportive evidence. And in some cases the uncritical reader might be led to assume that some stupa designs were more directly influenced by Brahmanic than Buddhist thought. But I suspect that many readers will return to the book a number of times to re-explore and to reassess the material at hand.

It is the author's integrative approach that seems to account for some of the book's inaccuracies. When the author describes some Southeast Asian stupas as elephant supported rather than elephant *surrounded*, (*changlom*; *changrop* in Thai), the problem seems to lie in the Indian, rather than Southeast Asian framework that has been taken as reference. In another instance, the author, citing Coedes (1963), speaks of the Bayon towers, in Angkor, where, according to Mr. Snodgrass, Jayavarman II had his own face carved in the likeness of Vajradhara. Although the carvings provide appropriate examples in the author's discussion of "The Deploiment of Space in Iconography, Architecture, and the Buddhist Kingdom," it must be pointed out that the carvings were executed in the reign of Jayavarman VII, not Jayavarman II, and that Coedes, in fact, identified the faces as Jayavarman VII in the guise of Lokeshvara, not Vajradhara. Subsequent studies that have questioned the Vajradhara identification are not cited.

But it is not the author's purpose to explicate the particular. His approach, as he notes, is "non-historical" and "a-temporal." It is synthesis, not disparity, with which he is concerned. For, according to Mr. Snodgrass, all symbols, which, for him, include ritual, myth, and doctrine, as well as visual forms (architecture, sculpture, painting) are interconnected—"so many variant reflections of the same principle." And as Craig Reynold notes in the book's preface, the Indian stupa, although without interior space and basically simple in construction, concretizes these principles and generates their multivalent meanings. The stupa's proliferation of reflected, interrelated meanings is what the book is about.

But, although Mr. Snodgrass admits that his method of "comparative juxtaposition" runs the risk of "denaturing" the specific content of the symbol, "to reduce or compromise that which is singular" is not his intent. To use the book as the author has intended, that is, as an all-embracing picture of a vast symbolic pattern, is a treat that the distortion and inaccuracies—perhaps inevitable in a work of this scope—should not minimize. After reading the book, I for one, will never again be easily tempted to ascribe only one symbolic meaning to any one particular

thing.

And as an *introduction* to the detailed study of any one place or culture, the book is also helpful. It is meticulously footnoted and points the way to a vast amount of material for further reading. The bibliography includes well over five hundred entries, and should, in itself, be reason to consult the book. Since *The Symbolism of the Stupa* will obviously be used as a reference, the absence of an index is a drawback. But the text is well organized, and the detailed table of contents, with listings of chapter subtopics helps the reader to find his way around. The curious, especially readers with an interest in Asian art, would certainly welcome identifications of the several hundred photographs of sculptural and architectural pieces used to illustrate the conceptual points. But, again, it is the symbol—not the concrete—that is meant to be illustrated.

In all Mr. Snodgrass has succeeded in giving us a useful and fascinating book that many students and scholars will consult—either for an overview of Indian philosophy and symbol or before turning to more intensive studies of the stupa in particular times and places.

**Betty Gosling**

U Than Tun., **The Royal Orders of Burma: 1598-1885 (Parts one to three)** Published by the Center for SE Asian Studies, Kyoto University (memiographed with printed cover) Part one: 1598-1648 A.D. 471 pp (1983). Part two: 1649-1750 A.D. 352 pp (1985). Part three: 1751-1781 A.D. 286 pp (1985).

By his works evidenced in the above volumes, Professor Dr. U Than Tun who formerly served on the faculty of Mandalay University has rendered a significant yeoman service to the community of scholars interested in researching the 16th to 19th century history of Burma.

71 Orders extending from 28/2/1750 to 25/3/1760 and 28 Orders extending from 4/11/1755 to 19/8/1758 have been edited and published by the Burma Historical Commission in 1964. The work of Dr. U Than Tun not only supplement that publication but provides additional benefits to a wider circle of researchers as will be indicated below.

The collection in the three present volumes provides a wealth of information for those who seek to verify details such as historical events, administrative organization, political, social, cultural and economic factors, national ethics etc. of Burma during the period stretching over eighteen decades from 1598-1781 A.D.

By compiling these Royal Orders in Burmese chronologically and providing as mentioned, summaries and notes in English with hintful introductions Dr. U Than Tun has made the information in these primary sources available to the community of researchers beyond the Burmese borders and beyond Burmese speaking scholars.

As the compiler pointed out these Royal Orders formed major sources for the writing of famous Burmese Chronicles such as "Maharajawan" (The Great History) by U Kala in 1720 and "Hmannan Yazawin" (The Glass Palace Chronicle) by a Royal Commission in 1829. The study and scrutiny of these Orders could assist in modern assessment by contemporary students of these chronicles which normally were taken for granted. Though Part 1 is entitled as containing the Royal Orders from 1598-1648 A.D. it also contained two orders of the earlier years viz. 1249 and

1368 A.D. Again though the Royal Orders in Part 2 are for the period beginning 1649 A.D. it contained 18 orders which could have been included in Part 1 according to their dates. The compiler felt it best to have scholars determine whether the dates of these were anachronistic in terms of the kind of vocabulary or place names used, as these would historically belong to later times.

Dr. U Than Tun also expressed his intention to attach to the last Part in the series an appendix made up of notes and observations which are not Orders but material which could usefully be studied along with the Orders. We look forward to the progress of work Dr. U Than Tun has set for himself, for the sake of the wider community of interested scholars.

The Royal Orders provide information on the bureaucratic system of the nation during the time covered. They also provide a basis for reconstructing history of Burma of those centuries. Part 1 of Dr. U Than Tun's edition contains the earlier Royal Order ever recorded, while the Royal Order of 19th June 1368 contains a specially significant point about the ministers "given the permission to remonstrate the king if necessary". In the original Burmese version the point is elaborated by a whole sentence which says that "a royal injunction though given should be scrutinized by the ministers, should such injunction given involuntarily be inappropriate. The ministers should report such to His Majesty".

The collection will thus prove to be a mine for analysing the ideals and practices in Burma of the monarchy as well as the whole administration under the king's directions, in those days.

The Center for SE Asian Studies of Kyoto University should be commended for providing the compiler with research facilities and the auspices for publishing the collection, while Toyota Foundation is acknowledged appropriately for the financial aid provided to have these parts published. As a personal friend and former colleague of Dr. U Than Tun I want to add my own word to acknowledge the historical effort he and his 48 collaborators had made to extend the frontiers of knowledge about Burma of those centuries in the academic field.

*Kyaw Than*  
Mahidol University

Compiled by Heinz Braun and Daw Tin Tin Myint **Burmese Manuscripts** (Part 2):  
 Franz Steiner Verlag Wiesbaden GmbH, Stuttgart, 1985 (302 pp)

The publication is the second part of a catalogue of Burmese manuscripts in German libraries, museums and other collections. The late Dr. Wolfgang Voigt initiated as general editor the series of the "Catalogue of Oriental Manuscripts in Germany" and the present volume is part of these series. The present volume deals mainly with the collection in Göttingen where Daw Tin Tin Myint, of Arts and Science University in Rangoon stayed to do the work. To her work Dr. H. Braun had added bibliographical and other references, indexes etc. "The collection was brought together in Burma during the pre-war period by a colonial officer who later on left Burma with the British troops—at the time of the Japanese invasion in 1942." Same was placed in security in India and later brought to Europe.

The manuscripts of this collection are all on palm-leaves. Dating back to 1715 A.D. and go on to 1906. They consist not only of copies of well-known canonical Pali texts and exegetical as well as ritual works but also a variety of *nissayas* and original works of prose and poetical writings in Burmese language. They include also some so-far unknown works with religious teachings for the laity as well as works on the practice of Buddhist meditation. There are five sections listing the material under the categories of: i) manuscripts with mixed contents; ii) Buddhist texts including canonical literature, extra-canonical works and original Burmese Buddhist works; iii) classical poetry in Burmese; iv) Historical literature and v) Grammar.

Those who wish to refer to these will welcome the highly organised catalogue complete with indexes of works, authors, dates of manuscripts, and list of owning libraries, museums etc.

This catalogue is a must for reference in Burmese libraries as well as those of institutions in this region giving attention to Burmese and Buddhist literature.

**Daw Tint Tint Than**  
 ACFOD, Bangkok

Buddhadasa Bhikkhu, **Dhammic Socialism: Thai Inter-Religious Commission for Development, Bangkok 1986.**

Buddhadasa Bhikkhu was 80 on the 27th of May 1986. Over 20,000 people, among whom 2,000 Buddhist monks were present at Suan Mokh (the Garden of Liberation) during the three days celebration. He is the only monk of this country who was celebrated in such a way by the public of all classes. A series of conferences and discussions on his teaching and on Dhamma were organized in Suan Mokh and in many other places, especially in Bangkok. Many articles and books about his life and teaching were published on this occasion.

Publication of Buddhadasa's writings and lectures have been done during these last fifty years in different forms. The most distinguished one is the series called "Dhamma Ghosa". There are about 50 volumes by now. Each of them comprises more than 500 pages. Some of his lectures were translated into English, German and Swedish, such as *Another Kind of Rebirth, Christianity and Buddhism, Dhamma the World Saviour, Handbook of Mankind, Two Kinds of Language, Dhammic Language - Human Language, Why were we Born, No Religion*, etc. The last publication appeared in English is *Dhammic Socialism*, a collection of lectures concerning society.

This book was an important contribution to the celebration of Buddhadasa's 80th birthday. Foreign readers are offered, for the first time, a significant access to this prominent monk's thought of such an important issue as society.

Donald K. Swearer, a professor at Department of Religion, Swarthmore College, Pennsylvania, is the chief translator and editor. Assisted by a good team, including Dr. Pataraporn Siri-Kanchana, who studied Buddhadasa's thought in her dissertation and in a particular way Pra Rajavoramuni, considered the most distinguished Thai Buddhist scholar today, *Dhammic Socialism* must be taken the most perfect translation of Buddhadasa's works ever done. Besides being scholar of Buddhism and of Buddhadasa, Professor Swearer has a good knowledge of Thai language and culture, as well as the context of Buddhadasa's thinking. His two articles "The vision of Bhikkhu Buddhadasa" and "Dhammic Socialism" included in

the first part of this book are excellent introduction to readers to Buddhadasa's *Dhammic Socialism*. There is therefore here little need of additional introduction.

Buddhadasa's 4 translated lectures in this book are entitled : "Democratic Socialism", "A Dictatorial Dhammic Socialism", "A Socialism Capable of Benefiting the World" and "The Value of Morality". The main and common concept of these lectures is "Socialism". Buddhadasa himself admits that "socialism" as well as "Dictator" are two "dangerous" words in Thai context. Yet he did not avoid them. He gives them their "true and original meaning". To this meaning man has to go back like a car, fallen out of the track, then driven back to the right place. He furthers his statement to all religions in the world, taking them as different ways to the same goal : salvation. For him, all religions "are socialistic in the most profound sense". He means "all religions are founded on the ideal of love and compassion toward all beings" (p.107) As for "Dictatorship" he explains that "Dictatorship in the sense of tyranny has no place in dhammic socialism. If dictatorial methods are consistent with dhamma, they will help expedite moral solution to social problems and should be used to the fullest sense." (p.83)

It is not easy to grasp the meaning of Buddhadasa's thinking. His lectures are often read as "intellectual" pieces of a "philosopher". He himself does not like "philosophy", taken as exercise of human intellect. His are reflections of long experience of meditation and practice. Reading his "lectures" needs more than "intellect". There is a need of "intuition" which can result only from meditation and practice. In a word, there is a need of openness of one's own integral self, a commitment to Dhamma or God or any name one may call. As his are fruits of commitment and discernment, one can "realize" what his teaching is only pursuing this "same" path. This is not to say that what Buddhadasa has experienced is "his" truth, and that "his" way to attain truth is "the" way. But to stress the fact that one should meditate and practice means that the language Buddhadasa uses expresses the depth of his experience that can be grasped in a full sense only by "experience". This is not only "to know" by means of sense perception, or to "understand" by means of intellect, but "to realize" by means of the integral self.

Buddhadasa's *Dhammic Socialism* can be for many readers just one of the "ideals" preached by a religious thinker. It can be only so if one takes his lectures as plain "lectures". If one wishes to perceive his "message", one should start to "discuss" with "him" through these writings. There is a need of "dialectic" process, so that a new light may be lit. Buddhadasa is not a founder of a new sect of

Buddhism. He is a "philosopher" in the real meaning of the word. "Philosophy" was originally, after Greek thinking, understood as love of "wisdom", which is not a plain knowledge resulted from intellectual exercise, but an insight into the realization that "all is one" – the unity of the universe; a practical way of life, in which "virtue is knowledge". Buddhadasa has not founded a new institution. He has no "followers" as other religious founders usually do. His name "Buddhadasa", given to himself, means "servant of Buddha". He wants the Buddhists to be "real Buddhists", namely Buddha's followers, the Christians to be "real Christians", the Muslims to be "real Muslims". He believes that if one attains the essence of one's own religion through practice, one will attain salvation which is the same for all religions. He states that "True religion is practice (*patipati*)". The fact is that this practice is disappearing. "What is left is the study of religion, that is to say, thinking and theorizing rather than practice" (p. 47)

Buddhadasa may not have given any ready made answer to how this *Dhammic Socialism* could become a reality, yet he has done his part. Nobody can deny the impact of his teaching during these last 50 years. The reform of religion and society cannot happen in one or two "events". In the case of Siam it is a process carried on by a movement. This movement must be participated by all classes of people: monks and laymen, educated people and farmers, politicians and leaders of different sectors of the society. Their initiatives and actions have been inspired by Buddhadasa's teaching.

Buddhadasa's *Dhammic Socialism* is not therefore an ideal in the sense of "illusion". It is a new horizon which does not lie far away, but present at every pace made by man who walks on the path of Dhamma.

*Dhammic Socialism* is worth not only a reading but a meditation. It is not only for those who are interested in Buddhism, but for everyone who sincerely searches for unity and peace for a better society today.

**Seri Phongphit**

Faculty of Liberal Arts  
Thammasat University



**BUDDHADASA BHIKKHU**

๑. อัตชีวประวัติของท่านพุทธทาส ๓ เล่ม  
(เล่าไว้ในวัยสนธยา) โกมลคีมทอง ๒๕๒๙
๒. อนุทินปฏิบัติธรรมของพุทธทาสภิกขุ  
(ศึกษาชีวิตอย่างเป็นวิทยาศาสตร์) ปาจารย์สาร ๒๕๒๙
๓. ภาพชีวิต ๘๐ ปี พุทธทาสภิกขุ  
(มิติใหม่ของพุทธศาสนา) มุลนิธิเสฐียรโกเศศ-นาคะประทีป ๒๕๒๙
๔. อสัติสังวัจจรายุคมานุสรณ์ จากพุทธทาสภิกขุ ๒๔๔๙-๒๕๒๙

There were many books published on the 80th birthday anniversary of the Ven. Buddhadasa Bhikkhu (27th May 1986). We should mention some which are fairly outstanding. Besides there were exhibitions, lectures and symposiums in his honour at various universities, temples and government offices. 1) The first volume of his autobiography first appeared on his 79th birthday while the second and third volumes appeared with the reprint of the first volume on the Venerable's octogenarian birthday anniversary. The three volumes were in fact a series of interviews by a young penetrating monk, Phra Praja Pasannadhammo, who asked searching questions, tracing the memories of his spiritual mentor to his boyhood days and through the ages, giving social background and spiritual depth. These volumes are really extraordinary and they must be read by all who want to understand the Ven. Buddhadasa as well as his thoughts and outlook concerning various aspects of life.

The Ven. Buddhadasa only wrote partially about himself and the first ten years since the establishment of Suan Mokh, the Garden of Liberation, in สิบปีแห่งสวนโมกข์ which I had it included in my หนังสือสนุก (first published in 1965 and new edition 1986 pp 277). It has now appeared in a booklet entitled **อัตชีวประวัติในวัยหนุ่มของพุทธทาสภิกขุ**. This piece should be translated for a wider audience. It will give much encouragement to those who wish to study and practise Buddhism in the way laid down by the Buddha himself.

While editing the three volumes of the Ven. Buddhadasa's autobiography, Phra Pracha discovered an old diary which his spiritual mentor kept for one whole period of rains retreat in 1934 – two years after the foundation of Suan Mokh. The

diary or Notes on the Dhamma Practice อนุทินปฏิบัติธรรม was a record of spiritual achievement and how to fight greed, hatred and delusion by various means. It also showed how mindfulness could be practised. Those who read this book will gain much spiritual strength and it gives a vivid picture to the three volumes on his autobiography.

For those who do not wish to tackle the life and work of the Venerable Buddhadasa too seriously, let me recommend his Pictorial Biography ภาพชีวิต ๘๐ ปี พุทธทาสภิกขุ in which volume one does not have to read much but to browse through old photographs with enough explanation to understand historical background and at the same time getting to know the monk who has become so famous, as an outstanding scholar and “saint” as well as a social reformer who has almost always been controversial.

Last but not least is a volume called อีสิตสังวัจจรายุศมานุสรณ์ which gives more contemporary pictorial representation of the Ven. Buddhadasa Bhikkhu, in colour, representing him in many moods and positions, some of which are quite humorous.

The Ven. Buddhadasa Bhikkhu is a great man, and an outstanding monk, of spiritual depth and an intellectual giant, yet he could always laugh at himself. All these volumes help us to know him, through his various aspects of life. But to know his thought, one has to read his work in Thai like อิทปปัจจัยตา. Although foreign scholars have introduced his works in English, German and French, there are only glimpses from his lectures or pamphlets. Only through the great volumes would we be able to find out how majestic and penetrating are his thoughts. Besides he lives by what he thinks and preaches – a wonderful witness to the living teaching of the Buddha.

**S. Sivaraksa**

Asian Cultural Forum On Development  
Bangkok

Sulak Sivaraksa, *A Buddhist Vision For Renewing Society*: (Bangkok, Tienwan Pub. Hse., 1986) 243 pp. 120 baht (*Available from Buddhist Peace Fellowship Publications, 36 Victoria Parade, Preston, Lancs PR2 1 DT, at £6.50 incl. postage*).

Sulak Sivaraksa is a Thai lay Buddhist, a social critic, publicist and organiser, as well as being a scholar of international standing. His open and outspoken directness has made him much sought after in Third World, peace and interfaith gatherings, but a less honoured prophet by many in his own country. 'In polite British society sex, anatomy and bodily functions are taboo; we Thais have a similar delicacy when it comes to the nitty-gritty of corruption, rivalry, greed and oppression. Nice folks do not talk or write about that sort of thing...' (pXXII).

Most of this volume consists of eleven articles and speeches with titles such as *Tasks for Modern Buddhists*, *Buddhism and Development* and *Buddhism and Society*. These tend to be discursive rather than systematic but collectively they do usefully indicate the main features of a socially engaged Buddhism. These come over more fully, however, in Sulak's *Siamese Resurgence*, a longer and even more wide-ranging miscellany which was published in 1985, four years after this present reprinted volume was first issued. (*Available from the same address as above, price £8.50, incl. postage*). It is noteworthy that much the same principles are emphasised by Sarvodaya, the Buddhist-inspired village self-help movement in Sri Lanka, and also marked the mass nonviolent movement for peace and social justice in Viet Nam, with which Thich Nhat Hanh was and is associated. They will also be familiar to those Western Greens who have not yet grown their own Green ideology. And they are useful pointers for a Buddhism in the West which is now beginning to grow into its social responsibilities.

In the first place, Sulak's activism is firmly grounded in Dhamma. He believes that radical personal change, through traditional religious values and practice, is essential if social change is itself to be truly radical. 'Save us from

programs and groups who promise to redeem others. In all likelihood we probably have far too many saviours... How many of our "saviours" are mindful of themselves?...Perhaps they never have time to investigate closer the so-called "self". Hardly any of them close their eyes while they are awake' (p110).

Secondly, Sulak's 'Buddhist Vision', pursued with a 'passionate moderation', is of a society which has rejected industrial materialism, either in the form of capitalism or communism, as harmful to Buddhism. Indeed it is harmful to anyone who wishes to restructure his consciousness for spiritual liberation, and who at the same time wishes to restructure his society for social justice, freedom and human dignity, (p183). Sulak is particularly opposed to the Western type of Third World development, 'for economists see development in terms of currency and things, thus fostering greed (*lobha*). Politicians see development in terms of increased power thus fostering ill-will (*dosa*). Both then work together, hand in glove, and measure the results in terms of quantity, thus fostering ignorance (*moha*), and completing the Buddhist triad of evils' (p57). 'From the Buddhist point of view, development must aim at the reduction of craving, the avoidance of violence, and the development of the spirit rather than material things' (p71).

A third principle of Buddhist radicalism which emerges in Sulak's writing is that social justice is to be sought through a truly positive and creative kind of nonviolence. 'To fight with the killer one must not only use compassion and non-violence, but one has also to learn the techniques of non-violence, the art of releasing one's own self from ignorance, the way to avoid becoming the agent of the tempter' (p152).

Fourthly, Sulak calls for 'a return to the traditional culture and spiritual values' (p127). Buddhism is a *radical conservatism* of rich and diverse possibilities.

Fifthly, Sulak reminds us that the *Buddha Sasana* (culture) has, at its best, always been pluralist, nonsectarian, fraternal and open-minded in its relations with other belief systems whose broad values it could share. 'What we can accept from other ideologies and religions, we should do; where we cannot accept, we need not blame and attack. We also have to study modern knowledge in the same way. We do not have to appreciate science and the technologies to such an extent that we evaluate them higher than religious principles. At the same time we need not reject and fear them so much that we become reactionary' (p140).

Finally, the Buddhist vision is one of global responsibility and fraternity. 'World *dukkha* is too immense for any country, people or religion to solve. We can

only save ourselves when all humanity recognizes that every problem on earth is our own personal problem and our own personal responsibility' (p114). Moreover, 'I am sure that once Buddhism takes root in the western world, western Buddhists...will contribute meaningfully and positively to their society and to the world at large. The west will become more humble, will treat the rest of the world, especially economically poorer nations, as equal partners or friends, and will have less aggressive attitudes toward non-human beings and the whole atmospheric environment' (p162-3).

Sulak concludes that if we can 'build up (enough) spiritual strength, moral courage and enlightenment...there may be enough of a community to be the growing point of the restructured consciousness for the reconstructed society' (p190).

**Ken Jones**  
The Buddhist Peace Fellowship UK.

Karl Gjellerup, **Pilgrim Kamanita: A Legendary Romance** translated by John E. Logie New edition in Thai and English (Matichon Press, Bangkok, 1985), pp. 464

This is an unusual book with a still more unusual history. The author was Danish and originally published his book in German around the beginning of this century. It was then translated and published in English (and I wonder why no Western publisher has thought it worthwhile republishing, now that interest in Buddhism is so much greater?), and sometime after rendered into Thai by the two famous literary figures Sathirakoses (*Phya Anuman Rajadhon*) and Nagapradipa (*Phra Saraprasert*).

After its translation into Thai it proved so very popular that it was eventually adapted for Buddhist sermons which to this day can be bought in Bangkok printed on the traditional palm-leaves. The Thai version is also a prescribed textbook on modern literature for secondary school students. This is high praise indeed for a Western novel on the Buddha's times. It has now been presented in a bilingual edition.

The covers are attractive drawings while the text is graced with many drawings by the well known Thai artist, Chuang Mulapinit. It is surprising in view of the novel's age that there are not more errors in the Buddhist parts of the book. Actually these are very few, notably a rather unclear list of Noble Eightfold Path factors. Also, where the Three Characteristics are listed, Max Muller's translation, "All Phenomena are unreal", should read "All *dhammas* (events) are not-self" (*sabbe dhammā anattā*). I noticed also, the word 'walk', perhaps a literal translation from the German, where 'conduct' or 'practice' would have been more appropriate. There is an omission easy to amend, e.g. of the words "Truth of the End of all Suffering". And from a Vinaya point of view it could be objected that the Buddha stands to address to audience, while, of course, he would have sat crosslegged upon a dais or seat.

Having noticed these small matters that could easily be corrected, it is

time to praise further the very broad Indian knowledge of the author as well as his fine and inspiring style. I do not know if the author had ever been to India, but certainly he impresses us with a fascinating picture of high life in ancient times there. And his picture is very convincing in its wealth of detail. Even his flights of fancy like the fiendishly clever robber priest, Vajrasravas and his Kālī sūtras, are vivid and like enough to be true.

His story is basically of a young merchant's finding of his true love in a far distant city, and the many difficulties that prevent them from enjoying each other's company thereafter.

All through the long story is woven the figure of Angulimāla, at first shown as a robber much more terrifying than in the suttas, and later a tamed and compassionate bhikkhu. But at the beginning and near to the end the Buddha is depicted in a heart moving way. For sure the author was a true Buddhist.

Though a large part of the book is Kāmanita's account of his life given to the Buddha during the early part of a night, towards the end his beloved, Vāsithī, who has practised far on the path as a bhikkhunī, discourses on her life, her account of the Buddha's Parinibbāna, and from her great wisdom manages to raise up Kāmanita from his attachment to sensuality and sceptical doubt.

I would call the account of Sukhāvatī (not to be confused with Amida's paradise, but more like one of the six sensual-realm heavens), where they are both born in lotuses, quite superb. If words can express heavenly delights then our author has done a very fine job. When it comes to the couple's next rebirth in the Brahma-world, the writing is even more astonishing and I can only admire the author's excellent and convincing imagination. Finally, there is the attempt to convey their 'going-out' or Nibbāna, which is the finest of most evocative pieces of writings – where words cannot really tell.

Then of course, there is the Dhamma running like a thread all the way through. The author has very skilfully borrowed pieces of suttas and woven them into the right places in his story.

Anyone who enjoys a good tale and loves the Dhamma will like this book. It could be a good introduction to the Buddha's Teachings for some,

and for others, it could help them to understand a facet of the land of Jambu about two thousand five hundred years ago.

***Bhikkhu Khantipālo***

Wat Buddhadhamma, Sydney,  
Australia



**Phya Anuman Rajadhon, *Popular Buddhism in Siam and Other Eassy on Thai Studies* (Suksit Siam, Bangkok, 1986) pp. 216 Baht 300**

The Sathirakoses Nagapradipa Foundation and the Thai Inter-Religious Commission for Development are to be commended for publishing this carefully edited tastefully packaged reprint of selected English language writings of the eminent scholar, Phya Anuman Rajadhon.

The articles in this volume stand as dramatic examples of the abiding commitment of the author to interpret and illuminate distinctive and unique aspects of Thai culture. Though he did not possess academic training in any specific discipline, Phya Anuman, nevertheless, was the mentor of a continuing stream of Thai and foreign scholars whose lettered credentials paled in the lustrous gleam of his intellect, imagination and energy in his endless search to prove the depths of Thai culture. Phya Anuman's early interest in popular Buddhism, as evidenced in the writings in the book under review, established guidelines and points of departure for Thai and foreign scholars, such as Somboon Suksamran, Jane Bunnag, Charles Keyes, Charles Kirsch, Stanley Tambiah and this reviewer who have focused their research on the functional role of living Buddhism, as reified through the rural Sangha, and Buddhist attitudes and beliefs at the village level. This volume also includes description and analysis of the spirit world and worship in its many identities and manifestations as well as detailed examination of selected festivals, ceremonies and customs, e.g. royal funeral rites; Songkran festival; rites associated with the Rice Goddess, Me Posop, etc. Numerous scholars have applied their extensive academic skills to further analyzing these subject areas in depth. However, as was the case with popular Buddhism, these scholars gained strength and sustenance from the intellectual food for thought so expertly prepared by Phya Anuman.

A meritorious debt is owed by generations of scholars to this remarkable man. Thus, when one reads the book under review, one should not carp at the anecdotal nature of the author's observations nor the absence of the standard tools of academia, e.g. in-depth interviews, random sampling, participant observation. Rather one should stand in awe of his insights and his determination to seek the

deeper meaning and origins of customs, beliefs and behavior taken for granted by an increasingly Westernized younger generation, often both ignorant and disparaging of their roots.

I remember sitting at the feet of Phya Anuman, both literally and figuratively, as, week after week, he gently badgered me to pursue my research and not be satisfied with less than intellectual perfection. How many others did he similarly guide, encourage and provoke to press ahead tirelessly with their research! Thus, Phya Anuman's lasting legacy is not only his provocative and stimulating interpretations of Thai culture but the many disciples he nurtured and who, in his memory and ever mindful of their debt to him, continue their multi disciplined probings of the rich depths of Thai culture.

Phya Anuman's irrepressible and dedicated disciple, Ajarn Sulak Sivaraksa, who provided the impetus for this reprint of selected articles and whose bookstore Suksit Siam is the distributor of his book, can be justly proud of not only this attractive publication but the welcome absence of printing imperfections.

**W.J. Klausner**  
The Ford Foundation,  
Bangkok

*Edited and translated by Benedict R. O'G. Anderson & Ruchira Mendiones In The Mirror: ภาพในกระจกที่มีได้หลอกตาเรา Literature and Politics in Siam in the American Era, Editions Duang Kamol, (1985)190 Baht.*

เบเนดิกท์ แอนเดอร์สัน บรรณาธิการ และผู้แปล (ร่วมด้วยรุจิรา เมนดิโอเนส) เห็นจะเป็นผู้ที่เคยค้นคว้าว่า ไทยแลนด์ จึงได้ใช้สยาม (Siam) เสียทุกครั้งในส่วน “ความนำ” ของหนังสือ IN THE MIRROR ซึ่งเป็น anthology ของเรื่องสั้นไทยร่วมสมัยแปลเป็นอังกฤษ รวม ๑๓ เรื่อง

ความรังเกียจชื่อไทยแลนด์ ในหมู่ผู้มีปัญญาและกุศมรสจำวนไม่น้อยนี้มีใช่เรื่องเลือนลอย เพราะการเปลี่ยนชื่อประเทศจากสยาม ในปี ๒๔๘๒ ก็คือเครื่องหมายสำคัญของบาตรใหญ่แห่งเผด็จการ แม้ภายหลังมหาสงครามเอเชียบูรพา ปริดี พนมยงค์ ซึ่งต่อมาเป็นรัฐบุรุษอาวุโส จะช่วยกู้สถานะบ้านเมืองให้คงความเป็นเอกราชอยู่ได้ ก็ไม่อาจต้านทานการใช้อำนาจเป็นธรรมอันยึดเยื้อสืบมาถึงความสัมพันธ์ลักษณะกึ่งเมืองขึ้นกับสหรัฐอเมริกา ในสมัยสฤษดิ์ ธนะรัชต์ (๒๕๐๑ - ๒๕๐๖) และถนอม - ประภาส ที่จบสิ้นลงในครวรัฐประหารเดือนตุลาคม ๒๕๑๖ แต่ก็ยังไม่วายมีเหตุการณ์นองเลือด ตุลาคม ๒๕๑๙ ตามมาอย่างชวนสลด และน่าเยาะหยันต่อความเป็นเมืองอันพุทธศาสนาตั้งมั่นมากกว่าพันปี

ความผันผวนปรวนแปรจนเกิดการเข่นฆ่ากันราวแผ่นดินลุกเป็นไฟไปทุกหย่อมหญ้า เป็นผลของการสลัดทิ้งคุณค่าแต่ดั้งเดิม หันมารับกระแสวัฒนธรรมอเมริกันที่ไหลบ่าเข้ามาพร้อมๆ กับการครอบงำทางการเมืองที่ค้ำจุนเสถียรภาพของรัฐบาลให้มัวเมา ในการรีดนาทาเร้นยิ่งขึ้น ในยุคกลัวคอมมิวนิสต์ขึ้นสมองอย่างโรคระบาด

นี่คือสิ่งที่ปรากฏขึ้นในช่วงเวลาที่แอนเดอร์สัน เรียกว่า ตักราชอเมริกัน (American Era) ในประวัติศาสตร์ไทยสมัยใหม่ ความเป็นไปในชีวิตของผู้คนอันสัมพันธ์กับความเปลี่ยนแปลงอันรวดเร็ว ได้บันทึกไว้ ด้วยความรับรู้และความไหวสะเทือนทางอารมณ์ของคนหนุ่ม (สาว) ในกลุ่มคนชั้นกลางระดับล่างจากชนบทที่ได้รับการศึกษาด้วยโอกาสที่เปิดกว้างขึ้นยิ่งกว่าครั้งที่ จันทา โนนดินแดง และนิทัศน์ กับเพื่อน ๆ ในแลไปข้างหน้า ของศรีบูรพา ได้เข้าศึกษาในมหาวิทยาลัยวิชาธรรมศาสตร์และการเมือง ประกอบกับการเสนอข้อมูล ข้อเท็จจริง และทัศนะ

[illegible][illegible][illegible]

ลามกในเมืองหลวง การกลับไปสู่ชนบทดูจะไม่ได้เปลี่ยนสภาพความเป็นเบี้ยล่างอย่างผู้ใช้อำนาจ เช่น ใน “หมู่บ้านรถไฟ” (ชัชวรินทร์, ๒๕๒๐) และ “กำไลคอ” (สำรวม สิงห์, ๒๕๒๒) แม้ว่าลูกจิ้นใน “มิชิแกนเทสต์” (วณิช, ๒๕๑๗) จะดูพอมิทางออกเฉพาะตัวอยู่บ้างแต่เขาก็ได้ชี้ว่าการไป ‘ซบตัว’ ที่อเมริกาเพื่อจะกลับมาอย่าง ‘เหนือชั้น’ กว่าคนทั่วไปนั้น ก็คือปัญหาอีกอย่างหนึ่ง

ตั้งแต่ลาว คำหอม เขียน “นักการเมือง” ใน **ฟ้าปกกัน** (๒๕๐๑) เป็นเรื่องชวนขันเชิงเสียดสี บรรยายภาคเซ่นนั้นดูจะไม่ปรากฏในระยะหลัง ในขณะที่วัตถุและผู้คนมาสู่หมู่บ้านเป็นธรรมดา ชีวิตคนชนบทกลับตกอยู่ในวงล้อมของความกดดัน และอันตรายของกระบวนการปราบปรามคอมมิวนิสต์ที่เข้มงวดกับชาวบ้านแต่อำนวยความสะดวกและประโยชน์แก่ผู้มีอิทธิพล (ลาว คำหอม, “อีกไม่นานเธอจะรู้,” ๒๕๑๗)

เหตุการณ์ซ้ำร้ายหนักขึ้นใน “ก่อนถึงดวงดาว” (วัฒน์, ๒๕๑๘) เมื่อนักศึกษาผู้เข้าร่วมเรียกร้องความเป็นธรรมถูกลอบฆ่า โดยไม่มีความเอาใจใส่ไต่สวน แต่ถูกประณามอย่าง irony ว่าเป็น “พวกหัวรุนแรง ทำลายชาติ” จากพระภิกษุ เจ้าอาวาสผู้ขาดการไตร่ตรอง จนตกอยู่ในอิทธิพลของสื่ออย่างหนังสือพิมพ์ที่ไม่แยแสข้อเท็จจริงและความเป็นจริง ทำให้แม่ผู้คับแค้นในความกลบเกล็นปัดนั้น ต้องกรวดน้ำอุทิศส่วนกุศลไปยังลูกชาย ด้วยเลือดและชีวิตที่หลังโบสถ์

หลังจากนั้นไม่นานได้มีการใช้คำว่า “ศาสนา” เป็นหนึ่งในสามของคาถาคัดลัทธิที่จะปลิดชีวิตผู้อื่นอย่างเหี้ยมโหดยิ่งขึ้น ราวกับว่าส่วนสำคัญของ ‘เอกลักษณ์’ ทางวัฒนธรรม ได้กลายเป็นเหตุปัจจัยแห่งการทำลายล้าง คนในชาติเดียวกันจนกลายเป็นตำนานที่ผู้มาทีหลังได้แต่รับฟังโดยดูหมิ่นแม้ขึ้นชม (ประทีป, “ผืนน้ำและแผ่นดิน,” ๒๕๒๒)

แอนเดอร์สัน ได้ทำให้เห็นโดย “ความน่า” อันดีเยี่ยมของเขาคือจะใช้ **บริบททางประวัติศาสตร์** จากการศึกษาอย่างเป็นระบบ \* และการสัมผัสตัวงาน อย่างละเอียด ร่วมกันเป็นเครื่องมือที่จะทำความเข้าใจต่อทั้งวัฒนธรรม สังคมและวรรณกรรมไปพร้อม ๆ กัน อย่างยากจะแยกออกจากกันได้โดยเด็ดขาด ทั้งนี้มิได้ละเว้นการวิเคราะห์เชิงศิลปะที่ชี้ประเด็นสำคัญได้อย่างน่าทึ่ง (ดูเหมือนนักวิจารณ์และนักวิชาการไทยจะยังมีได้ทำมาก่อน)

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\* การศึกษาของเขารัดกุมด้วยข้อมูลที่เชื่อมโยงเป็นเหตุผลกัน มีที่ตืออยู่บ้างที่ความเข้าใจผิดว่า บิดาของปรีดี พนมยงค์ เป็นจีนอพยพ (ดูข้อมูลที่ถูกต้อง ในเฉลิมเกียรติ ผิวนวล, *ความคิดทางการเมืองของปรีดี พนมยงค์*, ๒๕๒๙, หน้า ๑๐๑)

เรื่องสั้นทั้งหมดในเล่มนี้เป็นตัวแทนของยุคได้ไม่ชัดเจน ความเชื่อมโยงของผู้เขียนกับตัวงานก็น่าสนใจไม่น้อย บัณฑิตโบราณคดีผู้ยังผูกพันกับกลิ่นอายโคลน และวัฒนธรรมพื้นบ้านอันตรึงใจ อย่างสุดจิตต์ วงษ์เทศ หรือผู้มาใช้ชีวิตทางธุรกิจในเมืองหลวงอย่างกรณี ไกรลาศ ตลอดจนประทีป ชุมพล อาจารย์มหาวิทยาลัย ผู้เขียนเรื่องอิงแนวเทียบ (Allegory) ในสายตานักมนุษยวิทยา ศรีดาวเรือง ผู้แข่งขันงานทำเลี้ยงชีวิตมาแต่ยังเด็ก วัฒน์ วรรลยางกูร ผู้ละทิ้งการศึกษาในมหาวิทยาลัย เช่นเดียวกับ ชัชวรินทร์ ไชยวัฒน์และลาว คำหอม ฯลฯ ล้วนได้รับข่าวสารทั้งในระบบและนอกระบบ ศักราชอเมริกันอันดูเลวร้าย ได้เพิ่มสำนึกเชิงสังคมให้เข้มข้นขึ้น ยังอยู่แต่ว่าผู้อ่านทั้งหลายจะใส่ใจในข่าวสารเหล่านี้เพียงไร ในเมื่อกระเจกนั้นมีได้ หลอกตาเรา ภาพเหล่านี้ก็น่าจะหลอนมโนสำนึกแห่งความรับผิดชอบของเราทั้งหลายได้บ้างดอก กระมัง

ดวงมน จิตรจำนงค์  
มหาวิทยาลัยสงขลานครินทร์ ปัตตานี

Ishii, Yoneo **Sangha, State And Society: Thai Buddhism in History**

Honolulu: University of Hawaii Press, 1986, 193 pages; price: \$22.00 cloth, \$14.00 paper.

Ishii's *Sangha, State and Society* is a translation of an earlier 1975 Japanese-language monograph published by Kyoto University's Center for Southeast Asian Studies. Inevitably, many things have happened since then that are not included in this volume and the book does not seem to have been updated for the English publication. Hence, some of the "new directions" of Thai Buddhism suggested by Ishii are no longer very new or especially exciting. Primarily, this book will be valuable as an introduction to some of the sociopolitical aspects of Thai Buddhist history.

In the introduction, Ishii, in the tradition of Weber, asks how a "nonproductive" monastic institution maintains itself in an otherwise productive society. His answer to this is that, essentially, the Sangha flourishes when its relationship to royalty is tightest—when the King is the "protector" of the faith and the Sangha reciprocates by putting their moral stamp of approval on his reign. Themes range from the relationship between kingship and religion (along with the ever-popular "legitimation"), to the build up of controls and "Acts" over the Thai Sangha (which has made its administration so centralized and so closely parallel secular government), to the Sangha's role in national integration; and finally there is even a short section on millennialism. All of which is handled in a very clear, concise and readable manner.

Also, according to Ishii, the Sangha has maintained its other-worldly orientation and "nonproductive" lifestyle by relying on the laity for its sustenance. While at the same time, he states that one of the new developments in Thai Buddhism is an attempt by monks to reclaim some of their more "traditional" roles, as teachers, counselors, mediators, experts in medicine, and even community "developers." Ishii claims that combining secular functions and religious roles serves to enhance the Sangha's prestige, but he does not explain to us how this leap from the "other-worldly" to the "secular" works. In light of the changes in roles cited by Ishii, his thesis based on the "nonproductivity" of the Sangha needs to be challenged.

We already have descriptions of the Sangha Acts, the structure of the Thai Sangha, and its relationship with royalty and secular authority—the works of Tambiah and Somboon Suksamran come to mind; but students will find this volume much more accessible than resorting to sorting through Tambiah's *World Conquerer*, *World Renouncer* for information of a similar nature. Instead of explaining the dynamics of the relationship between State and Sangha by the "Acts" it has imposed upon the Sangha, it might now be useful to try and understand the dynamics of this relationship by investigating some of the Sangha's *reactions* to these "Acts." A recent work by Thai scholar Khanungnit Chanthabut, entitled *Kan khluanwai khong yuwasong Thai runrak ph.s. 2477-2484* [The First Movement of Young Thai Monks, 1934-1941], is valuable in this regard and deserves to be translated and made available to a wider audience.

This book has the look and feel of a text; its short chapters provide a suitable introduction for a more general audience while would-be scholars will find Ishii's notes a helpful guide to primary sources. Some of the diagrams and charts in this volume, however, are almost humorously simplistic and are guaranteed not to confound even the densest student.

Strangely lacking from this work is an adequate conclusion to pull all its themes together and to make good on the initial thesis. After Ishii has discussed the "new directions" in Buddhism and millennialism (the real work on millennialism in Southeast Asia has yet to be done), we are left wondering if he is still willing to stick with his original thesis.

Essentially, *Sangha, State and Society* contains older information which has been available before (the author continues to use Kaufman's statistics from the fifties, for instance), but students can now have access to it in a new, more aerodynamic and relatively economical package. It flies; but I will not guarantee that it will take scholars of the region where they have never been before.

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*Edited by Carlos A. Mallman and Oscar Nudler, in association with the United Nations University Human Development in Its Social Context: (269 pp). Available from Hodder and Stoughton, £19.50 net in U.K. First published in 1986.*

Almost ten years back I was involved in training program on Human Development. The trainees were mainly the grassroots development workers engaged in rural development activities through non-governmental organization. At later stage we included selected landless peasants, women and fishermen so that they became the organiser at the village level and shape the society as they desire.

A few days back when Acharn Sulak gave me this book, a volume of 269 pages, devoted to discuss Human Development, quickly I had a look and tried to think back and compare with my thought what I used to convey to the trainees. I could see there are similarities but presentation-wise it is rather different, much more wide in perspective, in depth and also complicated. However with much interest I read this book, I cannot say I absorbed all what has been said in this book but found it interesting forum to interact with lot of ideas from different angles.

As in the preface the editors said this book is an out-put of the Human Development Study group of the UNU-GPID project. It is based on the papers presented at the meeting of the study group, held at foundation Bariloche, San Carlos de Bariloche, Rio Negro, Argentina, 11-15 December, 1980. The final versions of the papers took these enlightening discussions into account.

The editors said this book is a collective exploration and the title Human Development in its social context but I would rather say it is so also from global context. The contributors are Oscar Nudler, Temla Barreiro, Carlos A. Mallmann, W. Lambert Gardiner, Catalin Mamali, Gheorghe Paun, Ian Miles, Eleonora Barlieri Masini, Maria Teresa Sirvent, Benni A. Khaopa, Sulak Sivaraksa and Ashis Nandy. They are from different parts of the world from various background. The commonness of them is, all of them are academic, intellectual and social leaders from upper strata, so it is obvious that the presentation became academic.

There are four sections in this volume – section I discusses the Human Development concept in the light of some major contemporary ideological systems. Section II theoretical examination of different aspects of the key concept – notion of continuous personal growth, theories of life stages, potentialities and needs, mal-development/good development. Section III deals with psychosocial and the “doyen” of contemporary Thai poets, Angkarn is also recognized as a master of visual arts. “His paintings and especially his drawings are very much sought after. It is said that as with his poetry, his work in the visual arts serves as a bridge between

personality aspects of Human Development and finally section four presents regional perspectives, an assessment of Human Development in different regions and diverse economic and social conditions.

On the Human Development concept different model has been discussed – Dominant Model – the process of modernisation and the Human Relation in the modern society. The liberal capitalist model inclined towards the individualist pole and its consequences. The state socialist model has been referred not as Marx's original Human Development thought but rather on the existing practices in socialist countries. Finally the Humanist model reflected both on modern paradigm as well as the traditional one.

Model of Human growth distinguishes between primary growth and maturity growth which is an interesting discussion. Primary growth stresses on physical and biological aspects whereas maturity growth refers to human beings learning capacity towards change and transformation.

To look at development from outside-in to inside-out is also an interesting way of looking at the issue of Human Development.

On the Motivational field there is a close dependence between satisfaction, genesis and development of human needs, on the one hand and the complexity of social relations evolution on the other hand. Motivational relations are especially defined by the quality and intensity of needs that are satisfied and generated within the framework of social relation. (P.93)

From the section of regional perspectives we can see the issue of Human Development is not confined in human and sociological term. The contributors here discussed about economics, politics, religion, and cultural perspective.

Growth and quantity oriented development did not solve the problem. Similarly simple geographical autonomy or independence did not bring the development to the people.

The issue of Human Development is a holistic one thereby holistic approach is necessary to understand, response and relate.

As I mentioned earlier the presentation in this book is academic. It may not be easy for average readers but there are lot of exciting ideas which could be debated further and explore towards deeper understanding.

**M. Abdus Sabur**

Appropriate Technology Association, Bangkok

*Edited by Michael Wright Angkarn Kalyanapong: A Contemporary Siamese Poet*  
Sathirakoses-Nagapradipa Foundation, Bangkok, 1986.

People who “see” Angkarn Kalyanapong, his manners and his dress may think he is sort of eccentric. Some who “know” Angkarn feel that he is too talkative and a bit arrogant, while others who “know” him enjoy his discourse and sense of humour. But for those who “understand” him, Angkarn may be a bit aggressive, a bit self-righteous but he really means well. And in terms of work, Angkarn is a genius. He is, by general consent, the doyen of contemporary Thai poets. He is also a painter, an artist and a social critic.

The book under review was published on the occasion of the poet’s fifth cycle anniversary. It collects in one volume translations into English of his writing as well as articles written about him so that readers who do not read Thai may get to know him and some of his works.

In fact the Sathirakoses-Nagapradipa first recognized Angkarn in 1972 when it presented him with an award as the best contemporary Thai poet. In the preface to the present volume, Sulak Sivaraksa, Chairman of the Foundation’s Administrative Committee, explains that the Foundation’s “main activity deals with publishing books, and the income derived therefrom is spent on charitable works, mostly to help artists and writers to survive with dignity, in order to pursue their creative talents meaningfully.”

In this year of 1986, Angkarn was honoured with a SEA Write Award, “the latter recent fashionable prizes” which people like Sulak Sivaraksa feel “have no meaning for such a genius (like Angkarn).”

“Angkarn is intensely Siamese and is thus able to give true voice to his cultural origins—Buddhist, Hindu, animist. At surface these cultural elements are alien to the West, but at a deeper level they contain traits common to all humanity.” Thus writes Michael Wright in his editorial introduction to the volume.

The article, “The Sense of the Past in the Poetry of Angkarn Kalyanapong” by Professor Chetana Nagavajara of Silpakorn University illumines the poet’s thinking and world view, illustrated by some of Angkarn’s poems cited from *Song of Phu Kradung* (1969), *Fragments from Suan Kaeo* (1972) and *Nirat Nakorn Srithammarat* (1978). According to Professor Chetana, apart from being the “doyen” of contemporary Thai poets, Angkarn is also recognized as a master of visual arts. “His paintings and especially his drawings are very much sought after. It is said that as with his poetry, his work in the visual arts serves as a bridge between

the old and the new.”

In addition to the above article, three appendices are also articles about Angkarn.

The main part of the volume contains 13 items of Angkarn's poems, naturally only a small portion of his entire works. From the following list, the first three are from *Song of Phu Kradung* (1969) and the rest are from *Kawi-Niphon khong Angkarn Kalyanapong* 5<sup>th</sup> edition 1986

Oh the Cold Wind that Rustles the Leaves

(โอ้ ลมหนาวพลิ้วใบไม้ไหว)

All Over the Sky (ข้า้น้อยมีครุอยู่ทั่วฟ้า)

A Politician Speaks Out (เขี่ยมิ่งว่านายกูทำไม)

Grandma (ย่า)

Ayudhya (อยุธยา)

I Lost You (เสียเจ้า)

Scoop Up the Sea (วักทะเล)

Those Who Look Down on Art (ดูถูกศิลปะ)

The Poet's Testament (ปณิธานของกวี)

The World (โลก)

Buddhaisawan (พุทธโศภิต)

It Is Late (ดึกนี้ชีวิตก็สั้นลง)

The Rich Man (เศรษฐี)

There was a period, around 1967–1972, when Angkarn's poems were memorized and recited by university students, and wide discussions took place on his works. Among the most popular were “I Lost You,” and “Scoop up the Sea.” The beautiful rhymes and rhythms in these and other poems are unfortunately lost in translation, understandably so. Yet we agree with Michael Wright when he writes, “even through the poor medium of translation, Angkarn is enabled to sing to people other than speakers of Siamese.”

In short, this collection of Angkarn's poetry is rich in both style and content, reflecting the human faith in the ultimate truth as well as belief in the immortality of art and literature. Angkarn's works blend traditional Thai literary techniques with modern reality and through them he speaks the truth about the modern world.

**Sudarat and Koson Srisang**

Ecumenical Coalition on Third World Tourism, Bangkok

*Pridi Banomyong's The Vicissitudes of My Life and Twenty-One Year Exile in the People's Republic of China, ชีวิตผันผวนของข้าพเจ้า และ ๒๑ ปีลี้ภัยในสาธารณรัฐจีน*, Thienwan Publishing House, 147 pp. 1986

Pridi Banomyong's is one of the strangest cases in Thai political history of modern times. Although he devoted his life to better this country, most Thai people know him as a rebel, a communist and the one accused of murdering the king of Thailand. His great merits were erased almost completely from the historical record, in spite of the fact that he used to occupy some of the most important positions of the Thai government. He was also the founder and the leader of the Seri Thai Movement, which rescued Thailand from the disaster of World War II. But Thai younger generations hardly know his name or, rather, they know him as a traitor.

It is nevertheless fortunate that recently some radical intellectuals in Thailand have turned to study his life and work. And it is in this year that Dr. Banomyong's ashes were brought back to his motherland. This book, *ชีวิตผันผวนของข้าพเจ้า* was published to commemorate this occasion. It is an autobiography. Dr. Banomyong wrote it in French under the title, *Ma Vie Mouvementée et Mes 21 Ans D'Exil en Chine Populaire*. He wished to translate it into Thai himself. But the wish was not fulfilled because of his death. With permission from Mme. Poonsuk Banomyong, this book is for the first time translated into Thai.

This version comprises only Part One of the original work, which contains an account of his political life before his exile to China. The details need little rehearsal here. It is well known how, under the monarchic regime, he formulated a democratic ideology and then saw it realized, how Dr. Banomyong rose to the highest position of the Thai government, how he traveled from country to country in order to liberate Thailand from bondage, how he was accused of being a communist, and how after Field Marshal P. Pibulsongkram made a victorious *coup d'etat*, his life was threatened and he was driven from his native land. This book is interesting because it contradicts the governmental records and is valuable as a historical document.

What is interesting not less than Pridi's work is his thought and his moral principles. Dr. Banomyong is the role model for every Thai who wants to turn this country in a better direction. In the preface, Dr. Banomyong mentions clearly his ideal. That is the ideal of peace. He wrote, "... (it) is the obligation of everyone,

who wants peace in this world, to try to find a right solution, so that all countries with different social systems can live together in peace..." [p.(3)]. This is the code which he clung to all of his life. Therefore he disagreed with the doctrines of nationalism, racism and fascism. When WW II broke out, Dr. Banomyong insisted that Thailand not join the war. That caused the discord between him and Pibulsongkram. This book is thus one contribution to the Year of World Peace.

Dr. Banomyong steadfastly emphasized that every country should have territorial autonomy. He stressed that powerful countries should not intervene in the domestic affairs of the underdeveloped, because the intervention would accelerate the revolution. He also pointed out that psychological war and propaganda do not lead to governmental stability. If the government overpublicizes the evils of communist doctrine, the people will soon lose faith in their leader. So the Machiavellian world-view, that power will be gained only by fear and deception, is wrong. For Dr. Banomyong the ruler must not be lion and fox, but should guide his country on the basis of truth and peace. What inspired him to write about China was the purpose of showing that communist phobia was not based on reality. In this aspect Dr. Banomyong is a philosopher who tried to destroy illusions and turn people to the light of truth. He held that all countries must live together with true understanding, which will lead the world to permanent peace, because the true meaning of peace is not "intervals in war".

Another issue worth mentioning here is that Dr. Banomyong disputed the change of the name "Siam" to "Thailand". He argued that this change is fundamentally racist. It raised the problem of minorities and disintegration among peoples. The present movement of "Search for the identity of Thainess" must be aware of such pitfalls.

Dr. Banomyong was not a politician who can do anything to achieve his aim. Rather, he was a statesman who guided his life by morality. He never followed the main stream of politics if it led to evil, though it could have cost him his life. Thus it is the obligation of Thai intellectuals to try to restore his name, to vindicate his merit and to renew the spirit of Pridi Banomyong.

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ยูนนาน สมเด็จพระเจ้าพี่นางเธอ เจ้าฟ้ากัลยาณิวัฒนา ทรงรวบรวม

*Her Royal Highness Princess Galyani Vadhana (editor) Yunnan* 250 pp., 1986,  
Thai Watana Panich.

*Yunnan* edited by H.R.H. Princess Galyani Vadhana is the most recent book written in Thai<sup>1</sup> on the Tais in Yunnan, a southwestern province in the People's Republic of China. The book which is the result of Her Royal Highness's second visit to the province comprises two main parts. The first depicts the events during the visit together with remarks of the events by each member of the team. The style of this first part is similar to that in *A Dozen In China*, the book after Her Royal Highness's first visit to China.

The Second part includes articles by the renown scholars of the team<sup>2</sup> on various aspects, for example, the Tai languages in Yunnan, legends of the Tai tribes, Buddhism in Yunnan and the ancient city walls. Articles on the Tai languages give the general outline of the two Tai languages in Yunnan: Tai Lü and Tai Neua. More importantly, the articles show that the knowledge of the two languages can shed light on Thai etymology. This, in turn, should be beneficial to the readings of the inscriptions and other documents in the Sukhothai period. Also, the legend of Muang Mao, Lanka Sip Ho should prove valuable sources that may give some significant clues to the many questions in early Thai history.

Although a very short visit did not permit Hans Penth to examine all the ancient walls he wanted to and therefore, could not come to any conclusion, his article "the City Walls" has led an interesting way to be pursued by any researcher who may have more time and be allowed to study in the area.

Underlying in the book is the attempt to touch on the origin of the Tai race which is the controversial topic among Thai as well as the Chinese scholars. In recent years, scholars with evidence interpreted from Chinese chronicles, from the slabs and old legends have seemed to agree that the Nanzhao Kingdom is not the Tai Kingdom. Yet the question of the Tai original whereabouts cannot be settled. Several Tai Kingdoms such as, Muang Mao Long, Sipsongpanna and Lanna can be identified as Tai Kingdoms but one cannot decide the historical relationships of

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1. There are 3 articles written in English by Hans Penth.

2. Her Royal Highness has deliberately included researchers in various fields in the team to make the visit academically significant, not just a plain visit.

these kingdoms. Neither can one be certain of the question whether Dehong, Sipsongpanna, the southern part of Guangxi, or the northern part of Thailand is the homeland of the Tais.

*Yunnan* has not given any answer to the question as it apparently cannot after such a short visit. Yet considering this fact, the book deserves an applause for it can give several significant points for researchers in the fields of Tai linguistics, history, Tai scripts etc. to contemplate and to study further.

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## สัมภาษณ์ ม.จ.จงจิตรถนอม ดิศกุล

Sulak Sivaraksa, **Interviews with H.S.H. Princess Chong Chitra Thanom Diskul** Bangkok 1986, pp.224.

Ever so often a new book appears charting the life of one of the numerous grandchildren of King Mongkut (there were over four hundred of them). Often these biographies are only of interest to the aficionado of Siamese royalty, but in the case of Princess Chong Chitra Thanom Diskul there is an interesting and important story to be told, for this lady was the eldest and the favourite daughter of her father, Prince Damrong.

Sulak Sivaraksa knew her well, and in the years before her death in 1978 had weekly meetings with her during which she recounted to him her life as secretary and confidante to her famous father. Mr. Sivaraksa has transcribed some seven tapes of interviews which he had with the princess and the first seven chapters of the book amount to her personal memoirs of five reigns. The reader is taken on a voyage through the home life of Princess Chong, firstly in the Wang Pathusamyod, her life in the Grand Palace, the Dusit Palace and later her father's home, the Wang Voradis.

Through these recollections a vivid reconstruction of life in the inner circle of government and the Royal Family is given, as Prince Damrong had a long and important career, firstly under his half-brother, King Chulalongkorn, and later under King Vajiravudh and King Prajadhipok. He was amongst the most trusted advisers of King Chulalongkorn and he was responsible for setting up the present day Ministry of the Interior as well as fostering numerous administrative reforms at a crucial period in Thai history. Prince Damrong was also an authority on the history of Thailand and its neighbours and was the author of a voluminous output of works on historical subjects.

The book also provides an insight into the family life of a princely household in Siam in the early years of this century, a way of life which has now disappeared. The reader would have been assisted by the inclusion of a family tree, for the frequent references to members of the princess's family are often confusing. Princess Chong was the fourth of the thirty-four children of Prince Damrong – her mother, Mom Nuam Diskul na Ayudhya, was of the Rojanadis family, as was Prince Damrong's mother, Chao Chom Manda Choom, a wife of

King Mongkut. As is so often the case in Thai families the matrilineal links are as important as the patrilineal ones.\*

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\* See "Genealogy of the Diskul Family" by H.S.H. Princess Marayart Kanya Diskul (Bangkok, 1984).

## แถลงข่าวเรื่องเอเชียที่มองไม่เห็น 見えなアジアを 報道する 永井浩

ในประเทศซึ่งเป็นบ้านเกิดเมืองนอนของข้าพเจ้า เรามักจะมองเห็นเอเชียอาคเนย์ทั่วไปในแง่ที่ว่าเกือบ  
ทุก ๆ ประเทศของเอเชียนั้น ยังต้องพัฒนาและยากจน ควรจะพัฒนาอย่างรวดเร็วให้เทียบเท่ากับประเทศญี่ปุ่น

หนังสือที่ชื่อ “แถลงข่าวเรื่องเอเชียที่มองไม่เห็น” เขียนโดย Mr. Nagai Hiroshi ซึ่งเคยเป็นนักข่าว  
ประจำไทยของหนังสือพิมพ์ Mainichi ได้เสนอปัญหาต่างๆ ซึ่งนักข่าวญี่ปุ่นทั่วไปไม่เคยคิดมาก่อนเลยทำให้  
ข้าพเจ้ารู้สึกยินดีเป็นอย่างยิ่งและใครจะออกความเห็นบ้าง

Mr. Nagai เขียนในตอนต้นของหนังสือเล่มนี้ว่าเขาไม่เห็นด้วยกับความคิดของพิธีกรที่มีชื่อคนหนึ่ง  
ของ NHK (สถานีกระจายเสียงแห่งประเทศไทย) ที่ชื่อ Mr. Isomura ที่เคยถามชาวเกาหลีคนหนึ่งในการ  
“สนทนากับเอเชีย” ว่า “คุณคิดว่าต้องใช้เวลากี่ปีถึงจะทำให้ประเทศเกาหลีพัฒนาได้เทียบเท่ากับญี่ปุ่น”  
Mr. Nagai ในฐานะนักข่าวญี่ปุ่นคนหนึ่งเขาเห็นว่า วิธีพูดเช่นนั้นน่าเกลียดและไม่น่าจะเป็นไปได้เพราะว่าประเทศ  
ใด ๆ ในเอเชียอาคเนย์ ไม่จำเป็นต้องตามแบบญี่ปุ่นเพื่อที่จะพัฒนาประเทศของตนให้ดีขึ้น

Mr. Nagai เขียนต่อไปว่าในวงการนักข่าวหนังสือพิมพ์ญี่ปุ่น เขามักจะใช้มาตรฐานอย่างใดอย่างหนึ่ง  
โดยถือว่าตนเป็นประเทศยักษ์ใหญ่ในด้านเศรษฐกิจ ซึ่งใคร ๆ จะต้องเลียนแบบตาม และมาตรฐานนี้เองคือ  
อุปสรรคใหญ่ต่อนักข่าวที่คิดจะส่งข่าวของเอเชียที่น่าจะเสนอส่ง ถ้ายกตัวอย่างตอนนี้ในกรุงเทพฯ มีห้างสรรพ-  
สินค้ายักษ์ใหญ่ของญี่ปุ่น เช่น Tokyu และ Sogo เพิ่มขึ้นและชาวไทยบางคนนิยมรับประทาน sushi และ  
tempura มากขึ้น สมมุติว่านักข่าวญี่ปุ่นคนหนึ่งส่งข่าวเรื่องนี้ โดยคิดว่าเมืองไทยพัฒนาแล้ว นี่ไม่ถูกแน่นอน  
น่าจะคิดว่าอาหารญี่ปุ่น sushi มีหนึ่งนั้นถ้าเปรียบเทียบกับค่าแรงงานของคนไทยมันแพงขนาดไหนและเรื่องนี้  
เกี่ยวข้องกับการพัฒนาของประเทศอย่างไรและแค่ไหน

Mr. Nagai เขียนโดยวางรุนแรงว่าในโครงการช่วยเหลือพัฒนาเกษตรกรรมเมืองไทยนี้ ทางรัฐบาล  
ญี่ปุ่นมีความรู้สึกที่เพียงใช้เงินจำนวนหนึ่งและนำเทคโนโลยีของญี่ปุ่นมาใช้ก็หมดเรื่อง แต่ความจริงแล้วปัญหานี้  
ยุ่งยาก แก้ไม่ตกอย่างง่ายดายแน่นอนเพราะว่ารัฐบาลญี่ปุ่นไม่ค่อยจะเข้าใจปัญหาสำคัญของชาวคนไทยทั่วไปว่า  
อยู่ที่ใด

Mr. Nagai ยอมรับว่าระดับเทคโนโลยีของญี่ปุ่นนั้นสูงดีพอสมควร แต่หากคิดจะช่วยเหลือชาวคนไทย  
โดยไม่คำนึงถึงความแตกต่างกันของสภาพสังคม วัฒนธรรม การเมืองและเศรษฐกิจระหว่างสองประเทศ มัน  
อาจจะทำให้ชาวไทยยิ่งเดือดร้อนขึ้นไปอีกก็ได้

Mr. Nagai เน้นว่าสิ่งที่ขาดอย่างมากในโครงการช่วยเหลือการพัฒนาเกษตรกรรมไทยคือความต้องการ  
ที่แท้จริง และความคิดเห็นของชาวคนไทยทั่วไป โครงการนี้วางแผนและลงมือโดยทางราชการของทั้งสองฝ่าย (คือ  
ข้าราชการไทยและญี่ปุ่น) เท่านั้น เมื่อ Mr. Nagai เก็บข้อมูลต่างๆ นำมาเขียนข้อบกพร่องของโครงการนี้ลงใน  
หนังสือพิมพ์ Mainichi แล้ว ข้าราชการผู้ใหญ่ทางการทูตญี่ปุ่นท่านหนึ่งได้กล่าวกับ Mr. Nagai ว่า “ปัญหานี้แก้  
ลำบากเหมือนกันเพราะชาวไทยนี้ส่วนใหญ่จบการศึกษาแค่ ป.4 จะออกความคิดเห็นได้อย่างไร”

Mr. Nagai เห็นว่าพวกข้าราชการชั้นสูงของญี่ปุ่นคล้ายกับพวกข้าราชการไทยชั้นผู้ใหญ่ซึ่งไม่คิดจะไป

ดูชีวิตชาวนาเพื่อที่จะรู้ปัญหาต่าง ๆ ที่มีอยู่ในชนบทในแง่ที่ว่าชอบถูกและไม่มีความเชื่อถือต่อชาวนาไทยเลย

เขาเขียนต่อไปว่าเท่าที่ผ่านมาแล้วโครงการนี้อาจจะได้ผลบ้างสำหรับคนส่วนน้อยที่เกี่ยวข้องกัน แต่ปัญหาสำคัญก็คือทำให้พัฒนาระบบทุนนิยมในเกษตรกรรมยิ่งขึ้นโดยทำให้มีช่องว่างระหว่างชาวนาในระดับความเป็นอยู่ มีหน้าซ้ำทำให้เสียวัฒนธรรมบางอย่างเช่น “ลงแขก” ก็ได้ อ่านไปแล้ว ทำให้ข้าพเจ้าเข้าใจว่า Mr. Nagai อาจจะต่างจากนักชาวนาญี่ปุ่นธรรมดาที่มักจะเอียงไปทางลัทธิญี่ปุ่นนิยมชอบตามกันฝรั่ง แต่พยายามต่อสู้กับอุปสรรคต่าง ๆ ที่มีอยู่เพื่อถ่ายทอดปัญหาสำคัญในเมืองไทยรวมทั้งปัญหาความยากจนและเรื่องการค้าประเวณี เป็นต้น

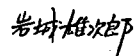
ในบทที่หกของหนังสือเล่มนี้ Mr. Nagai เขียนถึงอาจารย์สุลักษณ์ ที่เคยถูกจับโดยข้าพเจ้าว่า “หมิ่นพระบรมเดชานุภาพ” อ่านไปแล้วทำให้ข้าพเจ้าเข้าใจทันทีว่าอาจารย์สุลักษณ์นับถือปรัชญาของพุทธศาสนาและสถาบันพระมหากษัตริย์ในอุดมคติมากทีเดียว ไม่ได้มีเจตนาที่จะดูหมิ่นอะไรเลย Mr. Nagai เขียนต่อไปว่าอาจารย์สุลักษณ์มีความตั้งใจที่ดีต่อประเทศชาติ แต่กลับตกเป็นแพะรับบาป เพื่อที่จะก่อให้เกิดการจลาจล ซึ่งคนไทยบางกลุ่มอาจจะใช้เป็นข้อแก้ตัวทำรัฐประหารได้ Mr. Nagai ให้ความเห็นอย่างชัดเจนว่าการจับอาจารย์สุลักษณ์นั้นคงมีประโยชน์มากสำหรับคนไทยบางกลุ่มผู้ต้องการจะแย่งอำนาจในการเมือง โชคดีที่สุดสำหรับอาจารย์สุลักษณ์ที่ท่านมีชื่อเสียงดังในต่างประเทศและมีเพื่อนที่ตีมากนอกประเทศจึงทำให้มีปฏิกิริยาใหญ่ต่อเหตุการณ์นั้น

ชาวญี่ปุ่นบางกลุ่ม ได้ไปติดต่อกับสถานทูตญี่ปุ่นในเมืองไทย เพื่อที่จะช่วยอาจารย์สุลักษณ์ให้พ้นโทษ แต่ปฏิกิริยาของสถานทูตญี่ปุ่นกลับเขียนเฉยเมยราวกับว่าจะคอยคำสั่งจากเจ้านายทางรัฐบาลญี่ปุ่นแต่เพียงอย่างเดียว Mr. Nagai เขียนว่าเป็นการไม่เหมาะสมเลยเพราะขณะเดียวกันสถานทูตสหรัฐอเมริกาได้พยายามช่วยเหลือทันทีโดยการขอความร่วมมือจากทางราชการของอเมริกาเอง

Mr. Nagai เป็นห่วงว่าปัจจุบันนี้ยังมีอุปสรรคมากทีเดียวต่อนักชาวนาญี่ปุ่นที่มีความอุตสาหะที่จะส่งข่าวเรื่องที่น่าจะถ่ายทอดให้คนญี่ปุ่นทั่วไปทราบ และเขียนอีกด้วยว่าข่าวเรื่องอาจารย์สุลักษณ์ถูกจับนั้น เมื่อพิมพ์ลงในหนังสือพิมพ์แล้วก็ใช้ column เล็ก ๆ เกือบทุกครั้งในขณะที่ข่าวเรื่องคนญี่ปุ่นคนหนึ่งบาดเจ็บสาหัสเนื่องด้วยจากอุบัติเหตุเครื่องบินจะลงใหญ่หลายสิบเท่า ที่จริงแล้วทางญี่ปุ่นในฐานะประเทศยักษ์ใหญ่ในด้านเศรษฐกิจคงไม่สนใจรับข่าวเรื่องปัญหาชนคนไทยคนหนึ่งถูกจับก็ได้ แต่ Mr. Nagai ไม่พอใจกับแนวโน้มนี้เพราะเหตุว่า ถ้าหากญี่ปุ่นทำเฉยเมยแล้วอาจจะทำให้พวกบ้าอำนาจในเมืองไทยแย่งสิทธิเสรีภาพในความคิดเห็นของชาวไทยคนหนึ่งผู้มีอุดมการณ์สูงและเจตนาดีต่อความสุขของประชาชนไทยทั่วไปก็ได้

Mr. Nagai แนะนำความคิดของอาจารย์สุลักษณ์ในหนังสือเล่มนี้ว่า อุปสรรคที่ใหญ่ที่สุดต่อการพัฒนาคือวิสาหกิจ ข้าราชการและนักวิชาการที่ผูกพันกับพวกผู้มีอำนาจ

ข้าพเจ้าอ่านหนังสือฉบับภาษาญี่ปุ่นเล่มนี้แล้วรู้สึกภูมิใจไม่น้อย ที่ทราบว่าเป็นประเทศของเราซึ่งชาวเอเชียบางคนเรียกว่า “สัตว์เศรษฐกิจ” ยังมีนักชาวนาคนหนึ่งที่มีใจกล้าและมีน้ำใจดีพอสมควรที่ยอมเสียสละต่อสู้เพื่อความสุขของชาวเอเชียที่เป็นพี่น้องของชาวญี่ปุ่นด้วยกัน

  
ยูจิโร อิวาเกะ