

Materialien zu Phra Phayom Kalayano

1. Aus einer Ankündigung der Provinz Nonthaburi

Wat Suan Kaeo

Wat Suan Kaeo is a Buddhism diffusion centre. An innovative monk named Phra Phisal Dhamma Phati or Phra Phayom Kanlayano has initiated several projects for the Suan Kaeo Foundation. The Foundation aims to upgrade living standards of the poor and to develop society. Successful projects include the Rom Pho Kaeo, the shelter for the elderly, the supermarket for the poor, and the Suan Kaeo nursery projects. For donation and tours, *contact tel. 0 2595 1444*.

Getting there: The temple is reached by driving over Phra Nang Klao Bridge, turn left at the second intersection for 2 kilometres. Taking no.63 bus from Victory Monument is also another way to the peaceful temple.

2. Rede zur Eröffnung einer Veranstaltung der Peace Foundation zum Thema 'Bridges – Dialogues Towards a Culture of Peace.

Introductory words by Uwe Morawetz, Chairman of the Board of Directors of the International Peace Foundation

I have no concept for peace and no solution how to achieve it, but I feel that peace starts somewhere in the heart. And it is my heart which directed and brought me to Thailand as a student, as someone who wanted to learn about a new culture, a new world and a new approach towards peace.

As I came here with an open heart and no expectations, I took time, about two years, to travel to many provinces in order to learn not only about the City of Angels, but also and especially about the ancient and rural life and the deep culture of Siam. I travelled along the Middle Way and studied Buddhism at Wat Pha Nannachat and other monasteries, with Phra Phayom, Phra Phayutt Phayuttho and Maechee Sansanee. I wanted to understand the hardship in the slums not only with my mind, but through experience with my heart and with my own hands and worked with street children, drug addicts and people with AIDS. And since you understand the depth of a culture only through its language, I studied to speak, read and write Thai and to interact with the people of Thailand in their own way which is characterized by respect, open-mindedness, tolerance, humor and unpredictability.

As Thai people have a special approach to achieve and to maintain peace, to celebrate differences rather than to fight them, to accept one another and each others religions and beliefs and to create a world of pluralism which is the spice of life, I have stepped on a new pathway towards peace from which I believe especially the Western world could learn a lot.

Therefore the International Peace Foundation has invited 28 Nobel Laureates for Peace, Physics, Chemistry, Medicine, Literature and Economics to promote Thailand as a center for peace, dialogue and international understanding, to build bridges, to listen to and learn from each other and to discover that there is not only one way to achieve peace, but that there are many ways, and certainly ways we have never thought of to go. Only if many ways cross and people walking these ways meet, can international understanding be achieved and problems commonly solved.

I am grateful for the wide support and cooperation the people of Thailand have provided for the realization of "Bridges - Dialogues Towards a Culture of Peace" which draws its inspiration from the tireless work of His Majesty The King for peace and prosperity of all peoples, cultures and religions.

I thank the Nobel Laureates, keynote speakers and artists who waive their honorarium for the benefit of the events, all partners and sponsors and the volunteers of the organizing staff for their common efforts in making the 2nd and final series of "Bridges - Dialogues Towards a Culture of Peace" a continued success for Thailand and beyond.

3. Agenturmeldung

Thai Monk Criticized for AIDS Views

The Associated Press - Saturday, April 24, 1999

BANGKOK, Thailand (AP) -- A Thai Buddhist monk who is a prominent social critic has come under criticism by AIDS activists who say he is spreading misinformation about the disease, local newspapers reported today.

Several non-governmental organizations and support groups for people infected with the virus which causes AIDS have urged that government-owned television station not broadcast the remarks of Phra Phayom Kalayano, in which he blames street prostitutes for the spread of the disease.

The organizations pointed out that no group can be singled out as being responsible for the disease.

Phra Phayom was also criticized for saying that if more people continued to become infected with AIDS, monks would have a problem getting their traditional alms from the public. Buddhists believe they can earn merit by giving food to monks.

Phra Phayom said monks would fear they could become infected with AIDS from the offerings they receive during their morning begging rounds.

In an open letter to the head of the health ministry's communicable disease control department, Yuth Bodharamik, a spokesman for the groups, said Phra Phayom's remarks could create misunderstanding and discrimination against people with HIV, the Bangkok Post reported.

Thailand's huge commercial sex industry is blamed for the spread of the HIV virus, with male customers of prostitutes often transmitting the disease to their wives.

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4. Aus einem Vortrag von Prof. Terwiel

One of the giants among the popular monks, one who has been largely overlooked in western accounts of Thai religion is Phra Phayom Kanlayaano. This monk who resides near the northern edge of Bangkok is probably Thailand's best-known living monk. Phra Phayom is relatively young, born 1949, lived six years in Wat Suan Mok in Suratchathani with Phutthathaat. Set up a training programme at an abandoned temple complex in Nonthaburi on the outskirts of Bangkok, where three years later in 1979 (aged only thirty) he refounded and became abbot of a monastery. Inspired by the Suan Mok concept, Suan Kaew Monastery, has a roofless assembly hall. Also a Rong Mahassapha Thaang Viññaan, like Suan Mok). Regular preaching with slides became popular, his audience sits in chairs, rather than on the floor, laymen do not raise their hands during the preaching. He became a famous orator, witty and clever, members of his audience are kept alert because they have to react on direct questions, his presentations concern modern situations. In 1986 he started a television Programme *Phra Thamma kap Phra Phayom*. In the same year a Suan Kaew Munlanithi for social work was begun. Phra Phayom is involved in 4

radio programmes one in FM, and many ordinary taxi drivers and housewives would not want to miss the regular talks, for he has a caustic, but witty tongue and is in an almost unassailable position to comment on all social and political issues. He is outspoken particularly on social problems.

He has a real knack for publicity and used the modern media very effectively, for example through issuing cassette tapes, and later video tapes, it has been estimated that well over a million copies of some of his sermons have been sold. Phra Phayom is also widely known through his popular books such as: Yaa kat Kuu, dont bite me!

He issues modern stickers, and here we see the influence of Phra Phuttathaat: they are anti cabbalistic, straightforward moralistic, directly useful messages such as: "drive in a responsible manner".

Donated goods shop for poor people. He instigated social development programs such as the occupational labour centre (RomphoKaew) troubled people asylum (salopmafuenpai) and the thamma training centre (khrongkaan khawkhaai obrom cariyatham).

While Phra Phayo'm is exceptionally well-known in Thailand, he is not without his critics, for many he is too much of a moderniser, some deplore his use of shock-effects through startling book-titles.

Phra Phayom was one of the few members of the Sangha who openly dared criticize Phra Yantra during the days that that renegade monk still had a huge following.

5. Nachricht einer südafrikanischen Agentur

Home for strays Thai-ed down by canine hatred - May 05 2003 at 07:06AM

Bangkok - A Buddhist temple in northern Bangkok is sponsoring the construction of a condominium for stray dogs, it was reported on Monday.

The five-storey condo, which will include a playground and accommodation for up to 1 000 dogs, is expected to be completed by the end of this year on land purchased for 10-million baht (about R1,7-million) by Wat Suan Kaeo in the northern Bangkok suburb of Nonthaburi.

The condo will be open to people who want to make donations to the project or to adopt a dog and take it home.

The problem posed by thousands of stray dogs roaming Bangkok was highlighted on April 16 when an 11-year-old student, Ton Attama, was attacked and critically injured by a pack of about 30 dogs.

Phra Phayom Kalayano, a monk from Wat Suan Kaew, said he hopes to finance the dog condo with donations from companies and individuals.

"Companies selling animal food have made donations to the temple," The Bangkok Post quoted Phra Phayom as saying. "We have put up boxes to take donations for the temple's hospital, land, and stray dogs. The box for stray dogs usually gets the most donations. However, donations have dropped a little since the incident involving Nong Ton."

The monk complained that widespread media coverage of the attack on the boy had caused many people to develop a hatred of dogs.

"We should not hate every dog," he said. "Dogs are said to be man's best friend. Don't let this incident divide us from animals. The public has been influenced by media hype and gone against

humanitarian principles without mercy." - Sapa-DPA

6. Aus dem Forest Sangha Newsletter

FSNL: Do you get some kind of trickle-down effect, say from the lay interest in meditation and the suttas into something that's working in terms of dealing with their social problems, like welfare, employment or charities?

AP: One of the things that works really well in Thailand is the charities and different things that people can support. The whole concept of *dana* is just so strong in Thailand that people are very willing to give, to help with things.

A really good example is a monk called Phra Phayom who lives on the edge of Bangkok. He's built a kind of hostel beside his monastery. Normally when the country people come into Bangkok it's very easy for them to be taken advantage of and badly abused in various ways. So he's made a hostel where anybody who comes to the city can have a place to stay, to be safe. Because he's a well-known teacher, various companies and businesses will let him know when they have jobs available, so he'll make sure these people get jobs where they won't be taken advantage of. If somebody's in Bangkok, without a job and doesn't know where to go, they can go to that monastery and be looked after. There are other groups that take in all sorts of second-hand things and make them available to poor people very cheaply, such as food and clothing. All these things are done through Dhamma groups and monasteries.