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Readings for Rita Gross' Presentations:

- Rita Gross, *"Untangling the Threads: Buddhist Ecology and Western Thought: Buddhism and Ecofeminism"*.
- Rita Gross, Buddhist Resources for Issues of Population, Consumption and the Environment, in *"Buddhism and Ecology"*.

Reading for Nawal Ammar's Presentations:

- Sayyed Hosein Nasr, Islam, the Contemporary Islamic World, and the Environmental Crisis, in *"Islam and Ecology"*.
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- Alan Drengson, Ecophilosophy, Ecosophy, and the Deep Ecology Movement: an Overview
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Research Seminar
“Nature, Woman and Religion”
Center for Religious and Cross-cultural Studies
Gadjah Mada University
Yogyakarta, January 9 - 13, 2007

Center for Religious and Cross-cultural Studies (CRCS), Graduate School, Gadjah Mada University, Yogyakarta, was established in 2000. It offers Master's degree in religious studies and sponsors other academic as well as outreach activities. One central component of CRCS' mission is to develop a well-grounded inter-religious discourse. While its main activity is a Master's level study, the significance of this mission obviously goes beyond merely academic interests. This mission acquires its strategic importance since it is situated in today's Indonesia: a predominantly Muslim country which has hosted many world religions in its long history, but has also seen unfortunate events in the relation between religions recently.

The Center started as a “center for comparative religious studies”, but soon expanded it to include broader issues captured in “religious and cross-cultural studies”. Three areas developed at CRCS are: (1) inter-religious studies, (2) religion and local culture, and (3) religion and contemporary issues. In all this, interfaith perspective is an important component of the Center.

Since 2002 CRCS has been actively pursuing the theme of science and religion, broadly construed, as part of “religion and contemporary issues” area. We have been also offering two courses related to the topic, “Religion and Science” and “Environment, Worldview, and Religion”.

The relationship between science and religion has been widely discussed in Indonesia over the past few decades. To a limited extent it has also been an issue in the academe. Yet in our observation it has not developed into a systematic discourse. What we, the Center for Religious and Cross-cultural Studies, Gadjah

12. Because rice ties humans to their ancestors, defines the family unit, and provides the ultimate human nourishment, the growing and eating of rice define what it means to be human. (nature-man)

Natural Live and Religion

The Tantra vision is a direct approach toward a God, toward reality, toward that which is. The real Master never tries to become the middleman—he is not. He help you not to reach to God, he help you to become aware of that which is already there. The moment you become aware, you are jointed to God directly, immediately, without anybody standing between you and God (Osho, 2003).

In India , three words are very important.: one is *tantrum*, another is *mantra* and the third is *yantra* (Osho, 2003). Tantra means techniques for expanding yours consciousness. Mantra means finding your inner sound, yours inner rhythm, your inner vibration. Yantra means a certain figure which can created a certain state in your. Watching Ganesha satutue is watching a yantra. The figure of statue, creates figure inside you. And that inside figure creates a certain vibe. It was not just imagination that happened to you. If you go on watching the certain statue; you will fine something like that is happening within you too. If you company where the lotus flower is blossom, you will find many lotus that happening within you too. Nature, specialist man (like Buddha, Krishna) is very important to promoted religious situation.

When You go to the Himalayas and you see the montain, the snpw-capped mountains—eternal, snow which never melted, virgin snow creates somethings virgin in you. A subtle peace starts happening inside. The outer is not puter, and the inner is not just the inner; they are jointed together. So beware what do you see, beware what do you listen to, beware what do you read beware where you go- because all that create you.

The first things is the body. The body is your base, it is your ground, it is where you are grounded. The body is yor basic truth, so never be against the body. Your body is your temple. It is the greates of mysteries.

Nature is a real teacher. Tantra says; Learn from the cat- how they sleep, how they relax, how they live in a non-tense way. The cats sleep is something to be learnt- man has forgotten. Firmness of moral courage can be attained by the culture of *Yama*.the

religious forbearance. Interrelation among nature, food and company is determine to the live. Living depends upon the selection of (1) food, (2) dwelling, and (3) company. To live naturally, the lower animals can select these for themselves by the help of their instincts and the natural sentinels placed at the sensory entrances-the organs of sight, hearing, touch, smell and taste (Yukteswar, 1977).

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