



BUDDHIST PEACE FELLOWSHIP NEWSLETTER

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Dharma and Civil War: The Prospects for Peace in Sri Lanka By Joanna Macy

Dhammadveepa, Island of the Dharma--that was how, over the centuries, its Buddhist inhabitants referred to their land of Sri Lanka. Its gleaming white temples and orange-robed monks bespoke an august religious tradition that dates back over two millenia and that has been an inspiration to Buddhists the world over. Now a bloody civil conflict threatens to tear this once-tranquil island republic apart--and Buddhists are involved both as victims and victimizers.

For more than three years now, news from Sri Lanka has been dominated by reports of riots, bombings, and atrocities that appear to pit the Sinhalese Buddhist majority against the Hindu Tamil minority. Parleys aiming to mediate between the largely Buddhist-identified government and the Tamil secessionists repeatedly break down in intensifying cycles of attack, retaliation, reprisal, and repression. As a noted Sri Lankan put it this year, "Our society is being brutalized." The outside world looks on with both horror and confusion. What is going on? And how can fellow-followers of the Dharma help promote the chances of peace in this beautiful and strife-torn land?

The first step is to make the effort to understand the complex forces so tragically at work, in order that compassion may arise for *all* the parties involved. And out of that informed compassion may come prayers and actions that serve to heal.

Historical Roots

Like the Biafran civil war in Nigeria, the Sri Lankan conflict grew out of ethnic differences that were exacerbated by both the British colonial and the American missionary experiences. These experiences brought the island's two major ethnic communities into competition with each other for economic opportunity and political self-determination.

The largest ethnic group, 74% of the fifteen million population, is Sinhalese. Its culture and language (Sinhalese) and its religion (Predominantly Buddhist) are the dominant strands in the fabric of Sri Lankan history. The next largest



community, 18%, is Tamil, and of Hindu religion. Some of these, known as "estate Tamils", derive from the low-caste laborers the British brought over from India to work the tea and rubber estates; but the far greater number are the "Ceylonese Tamils" who have an ancient history on the island and a rich culture, concentrated mainly in the northern Jaffna peninsula and the eastern coastal areas. While legends and chronicles record occasional battles, for most of their history these communities lived in peaceful coexistence and cooperation.

The British, during their century and a half of colonial rule, favored the Tamils (whom they found harder working than the more happy-go-lucky Sinhalese Buddhists), giving them access to the civil service. So did American missionaries, establishing quality schools that long gave the Tamils a competitive edge over the Sinhalese. Due to these developments and by dint of their own diligence, the Ceylonese Tamils gained a favorable position (sometimes up to 40 and 50%) in the legal and medical professions as well as administrative posts.

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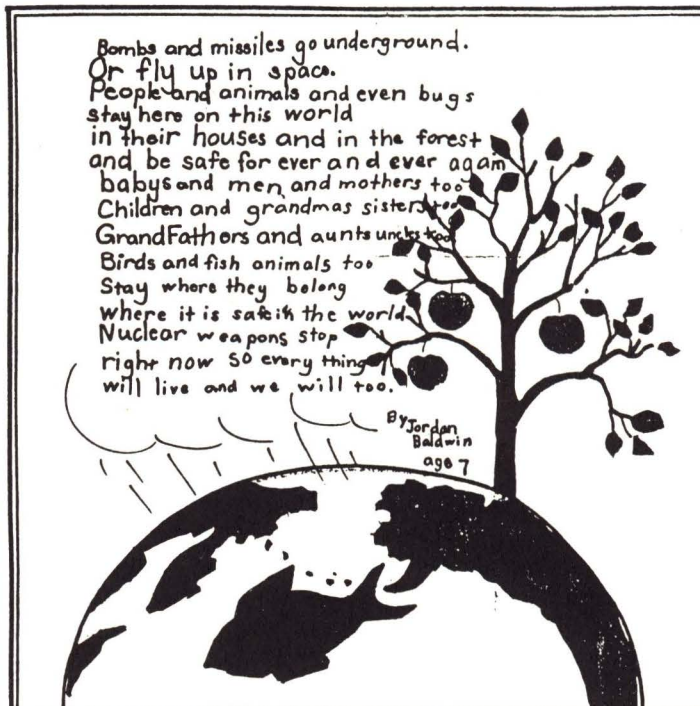
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Editor's Column

This issue of BPF Newsletter is dedicated to Charlie Liteky, George Mizo, Brian Willson, and Duncan Murphy, the courageous veterans who undertook a fast for life in September to call attention to what is being done in our name in Nicaragua. As we go to press (October 14) it is not clear how the fast will go. For Charlie Liteky and George Mizo it is their 44th day, and for Brian Willson and Duncan Murphy it is their 30th. They've lost 35, 44, 38, and 20 pounds respectively. According to their supporters, they are in surprisingly good health. I believe Jeanne Ann Whittington's letter on behalf of the Cambridge/Boston BPF, which is reprinted on page 10, speaks for all of us: "[They have] touched and shaken me with [their] clear and passionate plea for a life of really taking responsibility for the world we live in. [They have] cut like a cold wind through both my mental confusion and my complacency. It makes clear for me an inevitable progression: if I have a commitment to the protection and liberation of all beings, then the integrity of this commitment requires that I stand up and speak out when this principle is violated in my name. . . . [Their] challenge and example of determination and principle have brought into much clearer focus the central issues that first led me to the Buddhist Peace Fellowship. I offer their Open Letter to you as a profound contribution to the ongoing dialogue about how to make real in our lives this thing called engaged Buddhism."

We are grateful to Joanna Macy, Andy Cooper, Christopher Titmuss, Wendy Johnson, Kaz Tanahashi, Michael Jones, Eddie Pacheco, Jacquie Bell, Janet Bennett, Ruth Klein, Therese Fitzgerald, and Joe Gorin for their contributions to this ongoing dialogue in this issue of *BPF Newsletter*.

--Arnold Kotler



Dharma and Civil War

(Continued from Page 1)

Such proportionate representation in the more desirable jobs was resented by the Sinhalese--and when independence was gained in 1948, this resentment took the form of policy implemented by the newly enfranchised Sinhalese majority. Sinhalese was proclaimed the national language. Quotas were established along with intricate grading systems, to allow Sinhalese to enter universities and government service in numbers commensurate with their population--moves not dissimilar to "affirmative action" measures in the United States. Furthermore, the national government invested relatively little in the arid northern zones where most Tamils lived. The Tamils, naturally enough, found these policies discriminatory. Getting little leverage in the Parliamentary process where they were consistently outvoted, a minority among them began to call for secession and the establishment of an independent state called Eelam.

Given its tiny size, elongated borders, and paucity of natural resources, the projected Eelam was considered by few, even among Ceylonese Tamils, as a viable option. Demands for it seemed largely symbolic. More moderate claims by the nonviolent Tamil United Liberation Front (TULF), for local autonomy within a federal context, expressed the hopes of most Tamils. But when in the 1970's and early 80's the government turned a deaf ear to these hopes and claims, desperation grew. Extremist militants formed guerilla groups in the North, such as the Tamil Tigers. Their sporadic attacks on the (largely Sinhalese) police and military triggered harsh repression, and fueled a downspiral of fear and violence.

Spiraling Violence

When, in July 1983, Tamil Tigers ambushed and killed 13 Sinhalese soldiers, the Sinhalese backlash unleashed nationwide riots that destroyed Tamil property, claimed an estimated 2000 Tamil lives, and made many more homeless. The atrocities committed during that tragic week traumatized the nation. They inflamed fears and animosities that continue to play themselves out in a hideous drama of sporadic terrorist attacks and massive retaliatory "security" measures.

Only a tiny percentage on either side has actually engaged in civil violence. Most Sinhalese looked on with fright and horror as goon squads of drunken, unemployed youths, incited by right-wing Sinhalese politicians, raged down the streets to burn and loot the homes and shops of their Tamil neighbors--and many risked their own safety as they reached out to help the victims. Similarly most Tamils, even when assaulted by gangs or security forces, hold aloof from involvement with guerilla groups, and in many areas live in fear of them.

Yet the civil violence has affected everyone. Where once Tamils and Sinhalese lived and worked together, even intermarrying, there is now fear and rage and endless litanies of blame. The economy, once a showpiece of responsible Third World development, teeters. Defense spending, tripled in the last three years, empties the national coffers while the bottom falls out of the tourist industry and the tea industry. When Tamil rebels threatened publicly to put cyanide in the country's

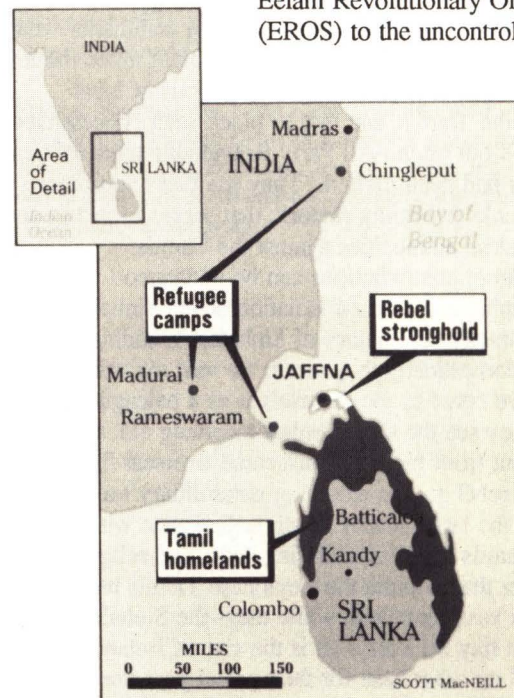
most valuable export, prices plummeted as tea buyers around the world shied away.

Now at last, in the most recent round of negotiations with the moderate TULF, the Sri Lankan government formally offered to shift some powers to provincial councils. The proposed package could mean a substantial measure of the local autonomy that TULF and most Tamils originally demanded. But it may be too late. TULF is currently seeking the agreement of the guerilla groups--essential now to any solution--and many doubt that it will be found, since the extremists have long insisted that anything short of full independence is unacceptable. Whether Sri Lanka succeeds in remaining geopolitically intact or breaks apart into separate ethnic pieces--in either case, hopes that its people be released from conflict and terror depend to a large extent on extremist elements among both Tamils and Sinhalese.

Tamil Separatism

Picture New England as an island nation, and imagine that the coastal areas from Maine down around Cape Cod to New Haven seceded. Note how geographically attenuated that new country would be, how long and irregular its borders. The proposed Eelam is comparable; and furthermore has very little of either Sri Lanka's industry or best agricultural lands. Every Tamil I questioned in Sri Lanka, including intellectuals and community leaders in Jaffna, admitted to having no confidence or even hope in the viability of such a nation--although they would lower their voice to a whisper to say so.

Doubts about Eelam's viability notwithstanding, bands of tough young Tamils are ready to die for it. There is a plethora of rebel paramilitary organizations, ranging from the powerful and disciplined Liberation Tigers of Tamil Eelam (LTTE) to the Eelam Revolutionary Organization (EROS) to the uncontrolled Tamil



Eelam Liberation Organization (TELO) accused of temple robberies and extortion rackets when occasional ceasefires left them idle. Most of these groups receive arms from abroad and training in Tamil Nadu in South India. They are known to attack each other with as much vigor as they do Sinhalese civilians and fellow-Tamils whom they suspect of moderate leanings.

The determined thrust for an independent Eelam comes not only from the rebel groups on the ground; it derives also, and to a high degree, from Ceylonese Tamils living overseas. These are often professionals and their families leading comfortable expatriate lives in industrialized countries. Thousands of these armchair rebels have chosen to live in the U.S. permanently. Vociferously they champion the cause of Eelam, publicize their version of contemporary Sri Lankan history, and raise funds for arms for the "valiant freedom fighters" at "home." Some have persuaded their American congressperson to champion publicly the cause of an independent Eelam.

Last year a Tamil friend of mind from the Jaffna area, visiting the U.S. for training in nonviolence and community organizing, met a number of these U.S.-residing Tamils. He concluded sadly that they did not want to hear from his experience anything that did not support their extremist views. As a peace group in Colombo noted recently, "Sri Lankans abroad are even more polarized than those at home. They fight their war by proxy sending support in different forms."

Buddhist Nationalism

What has happened to the tropical tranquility of Dhammadveepa? Whence the tolerance and equanimity bred by millenia of Dharma teachings? Such are the pained thoughts of many foreign observers, especially Buddhists the world over.

Friends of Sri Lanka find it hard to understand the historic reluctance of the Buddhist Sinhalese majority to accommodate Tamil aspirations. They see with confusion and dismay that highranking members of the Sangha have often taken the lead in holding a rigid line against any concessions of local autonomy to the Tamils, and that to block such concessions monks walked out on the All Party Roundtable talks for peace, to which they had been invited. They see these and other influential monks providing rhetoric that serves to justify and inflame Sinhalese animosities against the Tamils.

These apparent contradictions can be understood in the light of the geographic and cultural isolation of the Sinhalese and the particular character and history of Sinhalese Buddhism.

Although domestically they are in the vast majority, the Sinhalese have come to see themselves as a beleaguered minority. They see the secessionists receiving aid, arms, and encouragement from loud and influential overseas Tamils. They see the rebel groups receiving paramilitary training in Tamil Nadu, the large nearby South Indian state with whom Ceylonese Tamils have cultural, linguistic, and religious ties. They consider that in India the Ceylonese Tamils have a big brother and a vast homeland, while they--the Sinhalese--have no homeland but tiny Sri Lanka (it is the size of Ireland or West Virginia) and no other base for their proud pure heritage of Sinhalese Buddhism. No other country, they often reminded me, even speaks their language.

This fear of isolation now brings to the fore an ethno-religious nationalism in which the history, character, and mission of Sri Lanka are identified with Sinhalese Buddhism. Such a view is encouraged by ancient chronicles like the *Mahavamsa*. Accorded the status of sacred scripture, the chronicles portray Sri Lanka as specifically designated by the Buddha himself as a repository for pure Buddhism, to be secured and protected from the depredations of lesser beings, namely the Dravidian peoples from whom issue the present-day Tamils. Under the pressure of the civil conflict this nationalism with its racist overtones has become more explicit. It has been expressed by many high-placed monks who see as their highest calling the duty to preserve Sri Lanka's unique Buddhist heritage.

Not long after the riots of 1983, I returned to Sri Lanka and to the village where I had earlier lived for a year. The beautiful temple on the hill above my house had been renamed--after an early, Tamil-killing Sinhalese king. Fresh murals on the vihara walls showed beautiful heroic Sinhalese conquering swarthy, almost demonic-looking Tamils. The chief monk, my friend and former patron, has recently, I understand, called on bhikkhus to go to war if necessary to protect the Dharma culture.

Peace Efforts

Despite these polarizing forces setting Sri Lankans against each other, many dogged and diligent efforts have been made to work toward a peaceful settlement. On the official level these include, as mentioned above, negotiations with the nonviolent TULF and, indirectly through them and the good offices of the Indian government, with the guerilla groups. Rajiv Gandhi has played a significant mediatory role, despite political pressures exerted by his own restless Tamil constituency of 50 million.

On the grassroots level, a number of groups strive to defuse hostilities, the largest of them being the Sarvodaya Shramadana Sangamaya, a village self-help movement for nonpartisan community development. Being largely Buddhist in composition, yet with a number of Tamil community organizers and many Tamil participants, it has been able to exemplify a pluralistic way of being true to the Dharma. It sustains a large relief and rehabilitation program for Tamil refugees. Its president, A.T. Ariyaratne (a member of the BPF Advisory Board), recently led a Peace Walk of ten thousand people. It included clerics of all faiths and culminated at the pilgrimage site of Adam's Peak, sacred to many religions of the island.

This year other significant and BPF-related initiatives have been launched. Sulak Sivaraksha, director of the Thai-based Asian Cultural Forum on Development (and also a member of the BPF Advisory Board), held talks with fellow Buddhists in Sri Lanka. With the help of the International Fellowship of Reconciliation, he brought a group of Sinhalese monks to Thailand to train in conflict resolution. I understand that he hopes in the future to foster meetings with different members of the Buddhist community in Sri Lanka.

Christopher Titmuss (another BPF Advisory Board member--see Interview with him, this issue) and David Arnott of the British BPF also went to Sri Lanka last winter to give support to peace-oriented Buddhists.

The Christian prelate Rev. Tissa Balasuriya, with the Centre for Science and Religion in Colombo, has created an inter-

religious Citizens Committee for National Harmony (CCNH) to hold seminars, stage demonstrations, and nurture the growth of a peace movement in Sri Lanka.

Among the Tamils in the beleaguered Jaffna area the Nonviolent Direct Action Group (NVDAG) works to help the victims of repression, build trust, and create peaceful alternatives to guerilla-type actions. Both the CCNH and the NVDAG send periodic reports of their efforts to their overseas supporters.

How Can We Help?

A Buddhist monk, working for reconciliation in Sri Lanka, said to me recently that we can best help the cause of peace in his land by overcoming misunderstandings about the nature of the conflict. The reporting from both sides of the conflict tends to be biased, leading friends of Sri Lanka into black and white views that weaken their credibility when they seek to advise. Sometimes the impression is conveyed that a military solution might be possible. It is not.

In other words, we can help by not taking sides. We help by recognizing the deep historical complexities of the conflict and the extreme sensitivities of both parties. It is a human fact that the Sinhalese feel embattled and become more intransigent when faced with one-sided criticism from abroad.

To aid the forces of peace at work in the island, we can offer our prayers and also concrete help. Gifts of funds and expressions of solidarity will be of great assistance to the following efforts to depolarize and seek nonviolent solutions, described above.

Sulak Sivaraksha's efforts, through the International Fellowship of Reconciliation, Hof van Sonoy, 1811 LD, Alkmaar, Holland.

The Nonviolent Direct Action Group, Vale Cinema Road, Chavakachcheri, Sri Lanka.

The Citizens Committee for National Harmony, Centre for Science and Religion, 281 Deans Road, Colombo 10, Sri Lanka.

MAY ALL BEINGS BE FREE FROM SUFFERING.



Joanna Macy is a member of the Buddhist Peace Fellowship International Advisory Board, as well as a former BPF board member. She is in Western Europe this fall, giving talks and trainings on spiritual and psychological resources for social change work. In the spring she will join the faculty of the California Institute for Integral Studies, in San Francisco, where she will teach, among other courses, "Asian Models of Nonviolent Social Change." Dr. Macy lived in Sri Lanka for several years, visited again in 1983, and reported her experience with the Sarvodaya Shramadana Sangamaya self-help movement in her book, Dharma and Development (\$8.75 + \$1.50 shipping, from Kumarian Press, 630 Oakwood Avenue, Suite 119, West Hartford, Connecticut 06110). She is also the author of Despair and Personal Power in the Nuclear Age (\$10.95 + \$1.50 shipping, from New Society Publishers, 4722 Baltimore Avenue, Philadelphia, PA 19143).



This wood-carving is of a peasant struggling to his death during the 1898 peasant rebellion in Korea, called the "Dong Hak" revolution. According to Mr. Kibum Kwon, Dong Hak native religion developed the ancient Buddhist tradition into the integration of Taoism, social justice, anti-feudalism, anti-imperialism, and Christian humanism.

Special thanks to Mr. Kibum Kwon, of the North American Coalition for Human Rights in Korea, for use of the three Woon Joo - Mi Ruk, folk art wood carvings. Woon Joo - Mi Ruk is one of the forms of Maitreya, symbolizing the future and liberation from suffering.

Buddhism, Change, and Changing Buddhism

By Andrew Cooper

Ed. Note: In the last issue of the BPF Newsletter, one of the repeated themes was developing a metaphysics or doctrinal base for engaged Buddhism. Aitken-roshi suggested the topic, and Professor Ken Kraft submitted a lengthy paper on it. In this issue, we offer Andy Cooper's essay on the same subject, not so much from the point of view of Buddhism as a vehicle for social and political change as an exploration of some of the changes Buddhism itself may undergo as a result of this engagement. BPF Newsletter welcomes readers' responses to the issues raised. Andrew Cooper is a member of the BPF Board and a graduate student in clinical psychology in San Francisco. A self-described Buddhist dilettante, he is currently working on a rap music version of the Heart Sutra.

In *The Structure of Scientific Revolutions*, Thomas Kuhn distinguishes between two ways in which science progresses. What he calls "normal" science proceeds incrementally as new observations and facts are integrated within a structure of fundamental assumptions and values. Periodically, however, sciences undergo revolutions in which the established paradigm is drawn into question and a new one emerges. Advancement in normal science is quantitative; a paradigm shift is a qualitative change.

Members of a scientific community work at solving problems within the paradigm that, at least in part, defines them as a community. Research is normally not concerned with questioning the values and assumptions of their field; indeed it is the very acceptance of these that makes research possible. A paradigm is not abandoned because it cannot account for a given phenomenon. But when the accumulation of such anomalous information becomes great, a period of crisis may ensue, in which alternative paradigms arise and compete with the old. When this happens, the community itself becomes factionalized, and debates between the established and alternative views are impassioned--indeed, they are often hostile and bitter. Out of this crisis a new and more integrative structure--one that includes the discoveries of the old within a larger pattern--will eventually coalesce and become established. Then, once again, knowledge proceeds by increments.

Kuhn rightly observes that others have employed similar schemas in describing development in other areas of human endeavor. The notion that we are in a time of paradigm shift--not only in science, but in other fields of knowledge, and in our very forms of cultural world view and social organization--has captured the attention of many in recent years. And for good reason, I would say. Our times and our world are surely rife with crises, struggles, and bewildering dilemmas that defy the established categories of thought and demand to be considered within radically new frameworks for thinking and responding. And certainly such new ways of seeing are struggling in a variety of areas to emerge, to be refined, and to extend their influence throughout the social body. There is also, as in Kuhn's model, strong and reactive opposition to such ideas.

During a recent workshop, Fritjof Capra described what he sees as a paradigm crisis in Western culture, and outlined the characteristics of the new social paradigm struggling to emerge. He argues that the old paradigm--based on a mechanistic world view, patriarchal values, and linear causative thinking--has reached its limits and is no longer adequate for the problems it confronts. In fact, it is itself a problem. He describes the new paradigm as ecological in world view (that is, things are understood systemically, within patterns of contextual relationship that are themselves parts of larger contextual patterns) and non-patriarchal in its values.

I have some reservations about speaking in this way. I wonder if the notion of a new social paradigm is too general, too uncritical, politically naive, or just plain premature. At the same time, I find it to be a metaphor that opens out into new and rich possibilities. And I think it is important, in these times so murderous of imagination, to generate and see and think in terms of new possibilities. So I like much of what Capra has to say. I admire his skill at bringing together and synthesizing a broad range of significant ideas, at discerning and articulating patterns of continuity across fields of activity. Perhaps it was outside his purposes, but I think that discontinuity is also important and I'd wished that he had given it more attention.

If we are to speak of a shift to a new social paradigm, we should bear in mind that this new paradigm will emerge in situationally specific ways. That is, its evolution will be realized in specific times and places, and in ways that are various, partial, and perhaps contradictory. Like the world view it expresses, this general pattern is not a universal to be imposed on its "parts" (i.e. the particular loci of expression) for they are causally interactive: parts informing the whole; the whole informing the parts.

Capra makes the point--and I think it an important one--that the paradigm shift entails a changed conception of knowledge (and we might also say of power) relationships, expressed in a change of metaphors from that of a structure built up from its foundations block by block to the image of a network of patterned interactions. For example, I would say that to take a particular ideological view--political, religious, or otherwise--and spread it uniformly across contexts would be contrary to the network metaphor in which knowledge is seen as arising out of the unique contingencies of each situation. When truth is abstracted from context and universalized, rich and diverse expression is levelled and the possibilities for real interaction is hindered. Hence the importance of contradiction, for a mature synthesis is not an overarching circumvention of differences, but is the pattern that emerges from their interaction.

* * *

For the past fourteen years, the main "region" of ideas in which I have moved has been the cross-cultural sub-culture of Buddhism in America. It is a rich milieu, one that I love. As one who believes that our moment in history provides us with

possibilities--open-ended possibilities that may or may not be realized--for qualitative evolutionary change, one of my concerns is with trying to work out such possibilities in my local environment of the circulating ideas and social relations of Buddhism.

In recent years, Buddhism in the West has been rocked by a series of upheavals at some of its more prominent centers. I think there is something going on in all this that is larger than the isolated occurrences of questionable practices involving sexuality, power, or money. I think that these incidents are anomalies that indicate paradigmatic problems. There are, I believe, ways in which traditional Buddhism (and this it seems to me is more urgently true in Asia than the West) is simply not adequately equipped to respond tellingly to some essential personal and social realities of the modern world. Furthermore, to do so will require deep structural changes in attitudes, values, and modes of thought, practice, and organization. To not do so will, I fear, lead to Buddhism's anachronization and social isolation.

Let me try to illustrate this concretely. About a year ago I read a letter to a Buddhist journal saying that we will get hernias if we make the mistake of trying to knead together Buddhism and feminism. (I found it amusing that the male

author used the analogy of hernias, a male affliction, to illustrate his point.) While his tone and conclusion land him on the other side of the ideological fence from me, there is a peculiar way in which I can see what he means. Buddhism is, after all, a patriarchal religion that developed in patriarchal cultures that reflects patriarchal values, and I think it is naive to think we can simply lift the "essence" of Buddhism out of this context in which it is embedded. I think there are ways in which Buddhism, as it has existed for more than two millennia, and feminism are in contradiction, and I think it is important to not gloss over, but to highlight, these contradictions. To do so brings the possibility of qualitative change, of transformation; for out of the dialectical tension some new and unpredicted way of seeing can spring up.

It is fair to question to what extent the values of Buddhist spirituality--tending as they do to emphasize dispassion, devaluation of the sensuous world, monocentricity, mind over body, hierarchical organization of knowledge/power relations--reflect the biases of patriarchal cultures. Feminism challenges Buddhism not only with equality for women in its institutions, but with understandings that have been discredited or excluded: the sacredness of eros and the sensuous world, the power of dreams, polycentricity, different relations to the body and its passions, appetites, and cycles, different notions of social organization.

I realize that this matter is far more complex than the collapsed and very general version I have presented. There are, of course, significant variations among Buddhist schools on these matters. And there is the question of nature versus culture in the attribution of masculine and feminine characteristics. These issues fall outside the scope of this essay. Here I am merely trying to paint a picture in broad strokes, to establish contrasts and draw out distinctions, for I think we are often too quick to bypass them. I am also trying to make a point: Though Buddhism expresses a profound and transformative world-view, many of its values are rooted in a social paradigm that is now problematic. Buddhism must, I believe, not only be a way of seeing things anew, but must itself come to see things in new ways. To return to this one example: I would say that in non-patriarchal Buddhism, realization itself will be different.

* * *

I realize that this may strike some as absurd. Buddhism is a way of realization, presumably a realization of truth. And this brings me to the last point of this essay: the co-contextualization of realization with history and culture.

I think it is important that we Buddhists, like the Catholic liberation theologians in Latin America, open up a space, *un espacio*, within our religious discourse for new questions and possibilities to spring up and be heard. And I believe this means an articulation of Buddhism's assumptions and values that situates them in history and culture.

Buddhism has traditionally emphasized the implications of its vision of radical interdependence in terms of individual and cosmic interactions. The shifting micro-pattern designated as an individual is part of, is one with, the larger macro-pattern of the universe. But I think we need to take a cue from Sestern social theory and include in our vision the profound formative effects of the mezo-patternings of social structures and forces.



In this wood-cut, the symbols of "liberation from suffering", the bamboo spear in the profane world, and Woon Joo - Mi Ruk in the sacred world, are merged.

For we are beings in history and culture, and they are a context, a theater of possibilities, for realization. And while Buddhism has traditionally given little emphasis to this particular contextualization, I think the reasons for this are to be found more within history and culture than within Buddhist doctrine. In fact, one might argue that the isolation of individual reality from the social sphere is contrary to the meaning of Buddhism's own vision in which all things dependently co-arise.

What I'm getting at is this: In developing an engaged Buddhism, I think we not only need to carry a Buddhist vision into the social and political realms, but we must also bring political and social awareness into the way we practice and talk about Buddhism. The two directions are inevitably interactive, for the person is political.

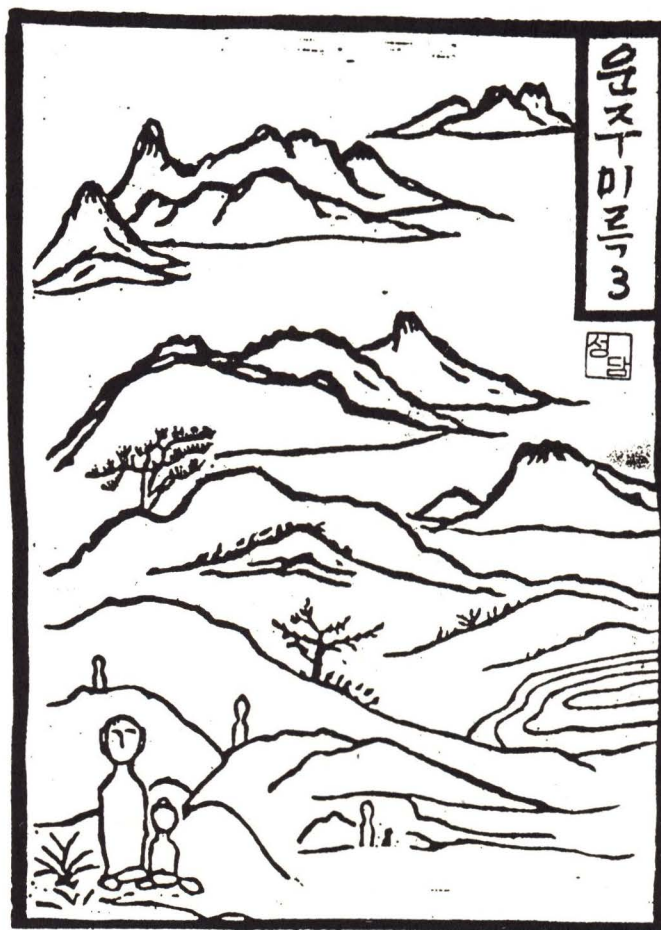
The metaphor of religious truth as transcendent to, or psychologically isolated from, the social sphere seems to me to be suited to a different era. It fits a more provincial world, one in which the rate of information interchange is less accelerated than in our own. It doesn't hold up well in today's pluralistic climate. The isolation of religious knowledge from its historical and cultural particularity closes that knowledge in on itself, giving rise to integrative structures in which differences in view are worked out either through disqualification ("They are wrong or irrelevant."), dominance hierarchies ("They are right as far as they go, but they don't go far enough."), or the imposition of universalizing interpretations ("We are both saying the same thing and what they really mean is..."). All of these, by reducing the richness of a given knowledge to the terms of another way of seeing, inhibit diversity and creative interaction in knowledge relationships. New possibilities open up when knowledge is "decentralized", when it is freed from transcendent or psychologistic confines into a dialogue with history, when realizations are situated in the circulation of truth through culture and culture through truth.

Let me return briefly to Kuhn. He argues that progress in science is not a matter of moving closer and closer to objective truth, for the truths scientists discover are predicated upon the paradigm from which their investigations proceed. Qualitative progress in science is not progress, because it is more true, but because it is the development of more encompassing structures for solving problems.

I do not think Buddhism is science. In fact, I think it is more like poetry: an evocation of experience. (I guess that is in part what science is as well. Anyway . . .) But I want to draw a parallel here. Buddhism (that is to say the version I've fashioned for myself; I'm not saying there is *one* Buddhism) would agree with scientists who, like Kuhn, say that we are not neutral observers of an objectifiable world. We are participants. Buddhism is not a finished product; it is a poem we are composing in the process of our participation. As in science, the epistemological stumbling block in spirituality is the objectification of truth. Of course, much of Buddhist thought makes precisely this point. My point is that I think we need a wide open dialogue in which to re-articulate, re-create, and re-revision the richness of its implications.

I think a shift is needed. I think we Buddhists need to emphasize language and values and realizations not based on the metaphors of ultimate truth (and the hierarchicalization of knowledge/power relations that follows from it), but on

something else, on other metaphors, ones that are more fluid and open-ended. Beauty perhaps. Or emergent vistas. Or gateways into richer patterns of connectivity and appreciation. What do you think? I think anything is possible. Literally. Now that's a good metaphor right there.



Wood-cut 3 - In every valley, in every village where suffering people are living, Woon Joo - Mi Ruks well up like mushrooms.

**To a Zen teacher who said
everything is OK**

Everything just as it is
as it is,
as is.
Flowers in bloom.
Nothing to add.
Nothing to reduce.
The whole world
Hiroshima.

--Kazuaki Tanahashi

Veteran's Fast For Life

An Open Letter to the American People

September 1, 1986

Dear fellow Americans,

We are four U.S. war veterans who are beginning a water only fast for life.

On August 13, 1986, the United States Senate approved \$100 million worth of killing power to assist an army called the contras whose aim is to overthrow the government of Nicaragua. The contras do not now, nor have they ever, received the support of the majority of the Nicaraguan people. It's no wonder. Ninety-five percent of the top leadership of the contras is made up of former members of Anastasio Somoza's National Guard, one of the most brutal armies in Central American history.

This band of thugs that the President of the United States calls "freedom fighters" has consistently used terrorism to intimidate and control the poor of Nicaragua. The contras' record of crimes against humanity are well documented in reports by Amnesty International and by Americas Watch. For arming, funding, training and directing the contras, the United States recently was condemned by the World Court, whose jurisdiction we had accepted until Nicaragua filed its case.

We are here because we want to make it absolutely clear that if our government insists on supporting proxy killers, if it insists on violating the sovereignty and right to self-determination of other nations, if it insists on violating our own Constitution and international law, they are not going to do it in our name. In our fast for life, we want it known that our government does not speak for us. Nor does it speak for most Americans. Nationwide opinion polls taken over the past year have consistently indicated that a majority of the American people oppose aid to the contras. In the most recent poll, released just before the congressional vote on contra aid, a resounding 62 percent of the nation's citizens said "No!" to contra aid. It is inconceivable to us that a body of legislators could then so grossly depart from the expressed will of the people who elected them.

Clearly, there is no broad base of support in the United States for aid to the contras. There is no broad base of support in Nicaragua for the contras. And the memory of Vietnam reminds us that a war waged without the support of the people is doomed to failure.

We are so convinced of the immorality and illegality of this new Vietnam--this new undeclared war--that we now offer our lives in a statement of ultimate protest. Today, we begin a water-only fast that will end only when you, the American people, speak out loudly and clearly that you will not tolerate leaders that are willing to sacrifice the lives of the Nicaraguan people for questionable national interests.

We choose to act in a way that cannot be construed as being silent about or complicit with our government's illegal or immoral policies in Central America. We feel revulsion at our government's policies of death. We feel solidarity with the Nicaraguan victims of these policies. We feel an affirmation

and love for life--all life. And we believe that the soul of our country needs to be awakened. Therefore, we plead with the people of our own country to connect passionately with the victims of our policies, and to search his or her conscience for a way to respond to their suffering.

We now offer our lives for the causes of truth, justice and love. When the United States entered World War II and Vietnam, we offered ourselves to our country without question. But tragically, the pretext that got us into Vietnam turned out to be a lie. The Gulf of Tonkin incident was fabricated to seduce a reluctant Congress into supporting an immoral war. As veterans, we will not remain silent--we will not sit passively by--while timid politicians lead us into another Vietnam.

Invoking the Nuremberg principles, we veterans of two wars choose not to be a party to crimes against humanity committed in the name of the American people. When leaders act contrary to conscience, we must act contrary to leaders.

We will be praying for a change of the hearts and minds of our own people. We will patiently look for evidence that the North American people refuse to live in the silence of implied consent. We will wait prayerfully for a new commitment to peace, for an escalation of resistance to illegal, immoral and insane government policies. And we will listen attentively to the voice of conscience for guidance. We ask you to heed the words of Mahatma Gandhi:

If you want something really important to be done, you must not merely satisfy the reason. You must move the heart also. The appeal to reason is more to the head, but the penetration of the heart comes from suffering. It opens the inner understanding.

The principle goal of our prayer and fasting is to inspire the protest movement in this country to save lives--now. Nicaragua is in a crisis. A wider war is imminent. Its people fear for their survival as a nation. But they are resolute. They will never say, "Uncle" and thus surrender the dignity they gained by the revolution in 1979. We do not want to see any more Nicaraguan children, women and old men die before their time.

* * *

[There are many ways you can help save Nicaraguan lives and ours too, including prayer and fasting in solidarity with our goals, nonviolent civil disobedience, rallies, vigils, letter writing, or your own creative ways of protesting.] Pray for a conversion of heart for the contras and their supporters in Congress. There are 221 in the House of Representatives and 53 in the Senate. Find out who they are. . . If they don't have a change of heart by November, perhaps a change of occupation is in order.

The important thing is that you write to us and let us know what you are doing and how you have escalated the level of your protest. We will read your letters from the steps of the

capitol where we intend to spend at least four hours a day and in due time, with the help of good volunteer support, we will answer you. . .

You are the only hope for peace in Central America. If you show no interest in the suffering of our brothers and sisters there, we will continue fasting in solidarity with the victims of U.S. contra terrorism knowing that in our death we will have made known to the people of Nicaragua that we love liberty, justice and them more than life itself.

We believe that a wave of support for "liberty and justice for all" will usher in a new day of truth and integrity for this nation, so that once again we can hold our heads high as a

people of compassion. God's blessing upon you and your efforts to help create peace.

Brian Willson
Duncan Murphy
George Mizo
Charlie Liteky

The Veterans ask that when you write, please use a letter size envelope and address it to: Veterans Fast for Life, P.O. Box 53271, Temple Heights Station, Washington, DC 20009, and if possible enclose a self-addressed, letter-sized envelope to help reduce their mailing expenses.

September 21, 1986

Dear BPF Friends,

As a relatively new BPF chapter (begun in Fall 1985), much of our meeting time has been spent discussing our personal and collective goals and asking questions that I'm sure are familiar to you: "Just what is 'engaged Buddhism' anyway? How do we decide what we want to respond to as a group? As individuals?" At our last meeting, in sharing some of the issues, projects, protests, etc. that concern us as individuals, one cause emerged that moved us so much that we decided, in just a few minutes rather than hours or weeks, to make a group response that included reaching out to all BPF chapters and board members.

The issue is the Veterans Fast for Life, presently taking place in Washington, D.C. Four U.S. veterans are undertaking a water-only fast in protest of U.S. intervention in Central America. Two began fasting on September 1 and two others joined them on September 15. All have pledged to fast until they see a significant increase in protest against such policies, and they are fully prepared to *not stop* the fast. One of the men participating is Charles Liteky, who, on July 29, returned his U.S. Medal of Honor, also in protest. At that time he said, "U.S. involvement in Central America is Vietnam all over again. Our advisors are there, our weapons are there, our logistical support is there, our money may soon be there in superabundance. Waiting in the wings for a cue from the President are U.S. combat troops. The question is no longer, 'Will Central America become another Vietnam?' Central America is another Vietnam and the time to demonstrate against it is now."

In sharing what we knew about the fast, our BPF chapter decided immediately that we wanted to do something in solidarity with these men. First, we decided to fast one day a week (Friday for most of us) for as long as the fast lasts, with those who are unable to fast finding other ways to keep these men as well as the people in Central America in our hearts and minds on that day. We are also exploring other ways that we can respond, both as individuals and as a group, to the strong challenge that these men are making to us. One response is to share this information with others, including the nationwide network of BPF chapters.

We invite you to join our fast with us, or to make whatever response you feel moved to make. Perhaps most significantly, we encourage you to consider, with us, the ramifications of the statement these men are making, not only about the situation in Central America, but about the necessity of public witness against injustice.

Speaking for myself here, the *Open Letter to the American People* in which Liteky and the other fasters describe eloquently why they are doing what they are doing has touched and shaken me with its clear and passionate plea for a life of really taking responsibility for the world we live in. It has cut like a cold wind through both my mental confusion (what to do? how to do it?) and my complacency. It makes clear, for me, an inevitable progression: if I have a commitment to the protection and liberation of all beings, then the integrity of this commitment requires that I stand up and speak out when this principle is violated in my name. (I sometimes allow myself to think, "It's not really in my name," but as a taxpaying, passport carrying American citizen, can I really say this?) Living with this *Open Letter* for the last few days, with its challenge and example of determination and principle in its authors, has brought into much clearer focus the central issues that first led me to the Buddhist Peace Fellowship several years ago. So, in addition to our group invitation to join our fast and/or create your own responses, I offer this *Open Letter* to you as a profound contribution to the ongoing dialogue about how to make real in our lives this thing called "engaged Buddhism".

Thank you for taking the time to read and consider this. We welcome your comments, responses, or questions, and send our best wishes and appreciation to you.

In the Dharma,
Jeanne Ann Whittington
for the Cambridge/Boston BPF

River Meditation

I am the voice of Redwood Creek
running in the little streams that drain the western slopes of Mount Tamalpais,
gathering in the waters that roar through Green Gulch Valley,
out to the Winter Sea.

As a river I am small, made of rain and fog
Yet my heart is old, running deep, a heart of many colors.
I have seen a coastal mountain range be born,
I have shaped this valley.
For many centuries I have watered the roots of giant Redwood trees:
trees that stood as saplings during the War of the Roses
trees that grew in silence on the Northwest coast of California
while Buddhist pilgrims passed from India into China,
trees that reached hundreds of feet into the vault of the night sky
while the Dalai Lama was a child in Tibet.

In the Summer I am forgotten,
Lost in the heart of silence. . .
Even the mystery of the spawning salmon may be forgotten.
Please remember, though you may not see it,
water is always moving
connecting life to life, calling out your name,
remembering and forgiving all trespassers,
All who do not follow the old songs of the River.

For rivers cannot be polluted;
water is not changed.
Along Redwood Creek there are farm lands;
here, chemicals are spread on the soil, then carried by rain into my waters.
Pollutants are added to my water
yet water itself cannot be polluted.
This is the voice of the River.
All atoms in all worlds
do not exchange places.

I ask each of you, for the sake of your Rivers:
work hard to develop compassion and understanding.
Be alert, Listen to the waters.
We run in the blood and tears, breath and waters of your own body--
We can understand one another.

--Wendy Johnson

When Thich Nhat Hanh visited America last Fall, he asked for volunteers at several retreats to lead meditations on non-duality, becoming one with a hurricane, a mountain, a Russian, a river, to experience an "other" from within. He felt this an important exercise for us to go beyond our limited sense of self. At the retreat at Green Gulch Farm in California, BPF member Wendy Johnson offered this meditation on a nearby river.

Engaged Buddhism: Standing for Parliament

An Interview with Christopher Titmuss

Christopher Titmuss is a member of BPF's International Advisory Board and a teacher of Vipassana meditation, based at Gaia House in Devon, England. In England's next general elections, he will be a Green Party candidate for Parliament. This interview, by BPF Board Members Joe Gorin and Ruth Klein, took place at the Insight Meditation Society in Barre, Mass.

Ruth Klein: How did you make the transition from being a monk to embracing a path which includes social and political action?

Christopher Titmuss: I left the monkhood in Thailand ten years ago. From there, I spent more time in Asia as a lay person, and a little time in Australia and the States. I returned to England in May of '77, a little more than ten years after I'd left. Until 1980, I didn't take any interest in political issues. I concentrated almost entirely on spiritual, psychological processes, integration of the human being. On a flight to America in 1980, during the Reagan-Carter campaign, a connection between spirituality and political awareness got linked in my mind, quite spontaneously, just linked together, sealed.

Joe Gorin: What were some of the results of that link?

Christopher: The first steps were particularly with women's issues, which had already begun to concern me, and I began to speak more with women in the women's movement. I also began to see the way that religion is hierarchical, patriarchal, and privilege-oriented; and how, in myself as a male, many things were taken for granted. For a simple example, in most places in the world, I wouldn't give a thought about going out for a walk at night. This kind of privilege.

As this political awareness began to take place, it went to a very keen interest in Marx. I felt a genuine moral concern from him, true insights of a philosophical, social, and economic nature. He had a great passion and a ruthless intellect with regard to the social reality. Of course there were shortcomings in his thinking: insufficient knowledge and understanding of the situation of women, a lack of ecological awareness, and a lack of attention to psychological processes. I began to associate myself with what I was calling "the politics of protest." That included giving a peace workshop, bringing up peace issues on retreats, and giving support to such groups as the Greenham Common peace camps, CND, Friends of the Earth, Greenpeace.

Ruth: How were you exploring bringing a spiritual, or Buddhist perspective to these concerns?

Christopher: One of the fundamental aspects of conventional politics is that there is opposition, and all the aggression and negative angry reaction which accompanies it. "We are right,



Photo by Ruth Klein

they are wrong. We know, they don't know." A spiritual-political awareness needs to come from another position entirely, something like, "Look at what we've made of our world. Look at the condition it's in. We have to explore together new ways." In some respects, this framework is based on the Chinese proverb, "He or she who attacks another, defeats himself or herself."

Joe: How did your standing for Parliament come about?

Christopher: The Chernobyl tragedy, last April, was a turning point for me. I had been a member of the Green Party, which I would say is tremendously in tune with Dharma practice and spiritual awareness. It is almost the outer expression of it. I very much appreciated the care and concern of the people involved in it. In May, we were having a meeting to decide who should stand for Parliament for the Green Party in the next general election from our constituency. Two or three days before, I had been talking to friends, receiving calls from the continent, discussing concerns about Chernobyl. One friend said, "It's obvious. You've got to be the one to stand." So at the meeting, there were about 20 participants, and my name was put forward, and I received a unanimous vote. So I said, "Well, right, let's do it."

Joe: Why electoral politics? Of all the forms one could take for one's political action, such as education, direct action, or so many other forms, why electoral politics?

Christopher: For me, education, direct action, and electoral politics amount to the same. One of my abiding interests is the communication of Dharma, dealing with the realities of life in a caring way, especially to people who have no connection with it, for whom it is like listening to a foreign language.

The end result--becoming a member of Parliament--is not what is primary, although of course it is present. Rather, as in good Dharma practice, it is the here-and-now situation of active and hopefully effective communication. There is also a very great energy to explore ways and means by which we can be engaged in direct action. We are presently forming a street theater to communicate issues, to educate people in the best sense of education, which is to uplift their awareness, so that they understand that politics is not just voting every few years, it is to be expressed in daily life. And so we're doing those things also.

Ruth: What do you see as some dangers of engaged Buddhism?

Christopher: The main danger, as with all things, is the ego becoming increasingly involved in the act. This ego very easily begins to identify itself around the issue, and a certain moralistic attitude, a certain self-righteousness and seeing things too simplistically comes about. This can come out in the form of a really one-sided view, in very heavy judgements. For example, some people view some political leaders as though they are completely without scruples, just filled with aggression, rage, ill will, rather than seeing that their motives include a real concern for people and a desire to protect them, although they may use ways we find questionable. If we do not see where the other person is coming from, self-righteousness, aggression, arrogance, and positing oneself as knowing or special can come up.

The other great danger, one which the Green Party in Germany is having great difficulty with, is how easily compromise arises in order to make inroads. One starts up with certain principles and then one compromises, compromises, and finally, one has lost one's integrity. But wherever there are dangers, there are safeguards. There are two safeguards here. Firstly, self-observation. Once one gets so involved that one stops looking at oneself, I think it's time to forget political work. The second is that one must have honesty from one's friends. Actual clear feedback. As the Buddha said, "A friend is not somebody who flatters. A friend is someone who is honest." That outer awareness, so that there is feedback and the responsibility to be receptive to it, and self-observation are the safeguards against the dangers of engaged Buddhism.

Joe: Similar to what Dylan points out in *With God On Our Side*, there seems to be a Buddhist version: having Dharma on our side: "Because I feel this way and I practice Dharma, I'm really right." Instead of using Dharma as a tool of liberation, we can use it to judge, condescend, and have a transcendent kind of arrogance.

Ruth: Dharma humor is another important safeguard--being able to step back and laugh at ourselves, laugh at our arrogance and be able to see it.

Christopher: Yes, completely. In that respect, politics is often so serious. Of course there are serious issues, but there is a healthy response in humor and the ability to laugh at oneself and to connect in that way.

Joe: I've heard you say that compassion is not a feeling, that it is an action. Could you address ways in which you see that people might further integrate our practice with social and political awareness and action?

Christopher: I find that three things are essential. The first one is collective cooperation with others. The individual, in the face of global and social events, is virtually powerless. So that means going out and meeting with people who are concerned--getting out of one's front door on a miserable winter's night and going to a meeting which is attended by three or four people. The second is to be thoroughly informed, not just to look at things simplistically and have a judgement. The third is, "What else is there to do? What else is important?"

When one becomes politically aware, one begins to think, act, and speak as though political action is the only action of compassion. It is important for us to remember that social action, whether it's working in an old people's home, being a teacher, a psychotherapist, or whatever, is also in the field of compassionate action. For some that might be the priority. Or it might be even more at the present level. I have a number of friends, mostly women, who are single parents and simply can't get out in the evening and engage in action, because they're looking after their children. Yet they may want to give support. Those who have greater freedom to act need to give some support, find a rapport, with those who don't. Whenever we sense an interest in compassionate action, that needs to be nourished in each of us, so that it is not just left at the feeling level.

I think the work of the Buddhist Peace Fellowship is a very important and valuable tool. It's had quite some impact in England on the Dharma community, and has made a common link among those involved in Zen, Mahayana, Theravada, and Vajrayana practices. That has developed more trust, friendship, and appreciation amongst these groups. The editor of *The Middle Way* said that two or three years ago there wasn't this association in people's minds. Another contribution has been that workshops, such as "Buddhism and Social Action," are beginning to take place. The very name, Buddhist Peace Fellowship, has become a symbol of the fact that Buddhists must be as outwardly aware as they like to think of themselves as being inwardly aware.

Another example of the real value of BPF's work came up for me in Sri Lanka in February. I went there because of the Tamil-Sinhalese conflict, and I presented myself as a member of the Advisory Board of BPF, rather than as a Vipassana teacher. When I spoke, I could speak about the concerns of the international Buddhist community--the necessity of realizing that nonviolence means sustained dialogue at all costs, no matter what, without resorting to violence and breaking down the communication.

Joe: If anyone wants to contribute to your campaign for Parliament, how might they do that?

(Continued on Page 15)

Letters

Materials Needed for Prison Zendos

Dear BPF,

I am writing this letter to thank you for helping us establish zendos behind prison walls. We've come a long way, from nothing to something, and in reality I don't know how to begin to show you our gratitude for your strong support and dedication. Today we have 73 members practicing here in the Green Haven Prison Zendo, which we call the Lotus Flower Sangha, a name that was approved by Rev. Daido Looi, Vice Abbot of the Zen Mountain Center of New York. I also want to send many thanks to Robert Aitken, Roshi, for his encouragement in the matter of starting this zendo.

However, because this zendo is so young, we are still in need of your personal support. We need you all to become more involved in the prison zendos in the State of New York. Because we are in prison, we don't have access to many things to encourage the students in these zendos. So if anyone has any mats or cushions, tapes, books, etc., that could be used by the zendo here, we would appreciate it if they could be sent, because we are in need of many things to make this zendo grow. At this point we are sitting on blankets and little benches. In here we can't really say if hungry we eat, and if tired we sleep. To the contrary, if hungry, you're hungry, and if tired, you're tired. But what can be said that hasn't been said already?

We just hope that support will come forth in order to help us bloom. Anything you can send can be sent to: Chaplain Thomas Dillard, Protestant Center, Drawer B, Stormville, NY 12582. At the moment I would like to take the time out to thank you all in advance for your time and attention.

In the Dharma,
Eddie Pacheco
Stormville, New York

New Year's Eve Hour of Peace

Dear BPF,

As a way of participation in the International Year of Peace, a non-denominational, non-political hour of worldwide prayer, meditation, contemplation and/or thought has been scheduled for December 31, from 12 noon to 1:00 p.m. Greenwich Mean Time. This hour is one in which the tide of human events can be changed, and a gigantic step made towards lasting peace.

By each of us choosing to take on just a little responsibility, word of this peace vigil can reach into the far corners of the globe. Together we can redirect the course of human events.

Towards a peaceful world,
Janet Bennett
Lebanon, Oregon

Days of Mindfulness

Dear BPF,

I would like to share our family's experience with practicing a "Day of Mindfulness" once a week. Our inspiration to set aside one day a week for mindfulness practices came from our experiences with Thich Nhat Hanh last fall, as well as from his book, *The Miracle of Mindfulness*. It also came from a desire to have Buddhist practices we could share with our children, ages seven and nine, and from a longing to simplify our life, if only for one day a week.

We begin and end our "Day of Mindfulness" (we do it on Sundays, as that works best for our family) by opening and closing our shrine with chants from our Tibetan Buddhist lineage. Then during the day, we do three primary practices:

Walking meditation, based on the practice developed by Thich Nhat Hanh (Thây). We do not insist that our children be silent, but we do ask them to whisper if they need to say something. We've found that this not only encourages "mindfulness of speech," but, in fact, they've grown quite comfortable with being silent. Our walks usually take about an hour.

Silent meal, using Thây's "Verses for a Silent Meal." The children take pride in memorizing all the verses, so they no longer have to read along.

Tea meditation is our children's favorite. It, too, is a practice developed by Thich Nhat Hanh which we did with him during the retreat at Rocky Mountain Dharma Center. The children love taking turns being either the tea or cookie server, and they especially enjoy the rituals associated with passing the trays and requesting more tea or cookies.

During the rest of the day, when we are not doing a formal practice, we try to simplify things as much as possible. We write letters, read (preferably Dharma), try to do household chores mindfully, and, in general, take it easy. We try to avoid driving anywhere (that in itself makes the day special), and we don't watch TV or read the paper.

Anyone interested in the details of the formal practices can call me at (303) 499-3786. I'll also be happy to mail anyone copies of the verses we use during the silent meal and tea meditation. We have found that "Days of Mindfulness" truly bring peace to our home. I hope other households will also find it beneficial.

Yours truly,
Jacquie Bell
4240 Aurora Avenue
Boulder, CO 80303

Reviews

Moistening Religious Practice A Book Review by Michael Jones

Gratefulness, the Heart of Prayer: An Approach to Life in Fulness, by Brother David Steindl-Rast
Paulist Press, Ramsey, New Jersey, 224 pages, \$6.95

A group of us at the Open Path, Boise's Dharma Center, recently finished a series of Friday night discussions on *Gratefulness, the Heart of Prayer*, by Brother David Steindl-Rast, a Benedictine monk who is very familiar with Buddhism. We began by presenting accounts of the early chapters, but Brother David twists and turns words and thoughts with such grace and economy that we soon ended up just reading the whole book aloud.

This book covers topics and concepts that have been analyzed and debated for years, and yet it makes no arguments. Brother David simply describes his experiences, with no attempt to convince us of anything. I think people who have worked with questions of wholesome living and compassionate action, who have received gifts of momentary clarity, or who wonder about the richness in the heart of Christian teaching (the part we missed in Sunday School) will find resonance on every page. Brother David skillfully avoids "religious" language, and his sharing of experience is beautifully complementary to Buddhism.

Many of us have been exposed to the "dry" side of Buddhist practice: insight, wisdom, even mindfulness. We say compassion instead of love, we take refuge rather than drink the blood and eat the flesh. Christianity, by contrast, is much "wetter". Compare these two lists: The 7 Factors of Enlightenment: mindfulness, investigation, energy, joy, tranquility, concentration, equanimity. Topics developed by Brother David: gratefulness, surprise, contemplation, hope, love, heart, work and play, grace, glory, fullness and emptiness. Brother David's gift is to shed light deep into the nature of these critical components of "life in fullness". And he shows us that the wet path needn't be, as we may fear, mucky.

I have found that gems from this book illuminate moments of meditation, especially when I am running or walking outdoors. For example, we often take the world as "given", says Brother David. Then he takes it further: if we are conscious, we do in fact recognize this world as a gift; and our hearts respond with gratefulness. This kind of insight, inspired perhaps by early morning sun on a green bush, quickly dispels the all too familiar mind state of "this is mine". New possibilities are opened.

Though in *Gratefulness, the Heart of Prayer* Brother David does not deal at length with social issues, he makes it abundantly clear that living life in fullness includes our conscious participation in the living fabric of this world. And further, his wise and joyful words help show us how to go about it. Here is a treat from the book:

"We allow the experience of falling in love to shape our concept of love in general. This puts us on the wrong track. Passionate attraction is indeed an important instance of love. But it is far too specific a type of loving to serve as a model for love in general. When we ask for characteristics of love applicable to each and all of its forms, we find at least two: a sense of belonging and wholehearted acceptance of that belonging with all its implications. These two characteristics are typical for every kind of love, from love of one's country to love of one's pets, while passionate attraction is typical only of falling in love. Love is a wholehearted 'yes' to belonging. When we fall in love, our sense of belonging is overpowering, our 'yes' is spontaneous and blissful. Falling in love challenges us to rise in love. We can broaden the scope of our 'yes', say it under less favorable conditions, and draw out its consequences all the way to love our enemies. Since August 6, 1945, no one can deny that all of us belong together in this spaceship Earth. 'When you are in the same boat with your worst enemy, will you drill a hole into his side of the boat?' asks Elissa Melamed.

Michael Jones is a BPF member in Boise, Idaho. He is the founder of Clyde Press, which produces beautiful, hand-drawn nature posters, and he takes care of book order fulfillment for BPF.

Christopher Titmuss (continued from page 13)

Christopher: If someone wishes, they can write out a check, and American checks are okay, to "South Hams Green Party" and send it to "Gaia House, Denbury, Near Newton Abbott, Devon, England," with my name on the envelope. All donations will be gratefully received. No matter how small, it will probably double the sum in our account.

Joe: What about non-financial ways of contributing?

Christopher: Yes, several. I'm very, very interested to hear about and to receive any kind of information which a person feels would be useful for me to know about, in terms of our planet--books, articles, newspapers. I'll read it through and take some notes. The other is that the election in England must be before June '88. Mrs. Thatcher can call an election with two months notice. At that point, I'll be writing to quite a few friends about how things are going. I'm hoping that there'll be a number of people who will come to Totnes, to the constituency, to join in the fun in the campaigning. I have the privilege of running for the seat in the country in which the constituents are most agreeable to spirituality and the Green philosophy of life--a philosophy which represents the human beings' relationship to life. So we are in the best constituency to be doing this work.



BPF NEWS

Board Minutes

Summary of
Buddhist Peace Fellowship
Board of Directors Meetings

July 27, 1986 Conference Call

Attended by Jamie Baraz, Andrew Cooper, Joe Gorin, Ruth Klein, Barbara Meier, Donna Thomson. Also present: Therese Fitzgerald and Arnold Kotler.

September 24, 1986 Conference Call

Attended by Jamie Baraz, Andrew Cooper, Joe Gorin, Ruth Klein, Barbara Meier, Donna Thomson. Also present: Therese Fitzgerald and Arnold Kotler.

Office Director's Report: We now have new letterhead listing the International Advisory Board (IAB) members. Therese reported that most of her time is spent on correspondence, membership, and the newsletter. There are many inquiries regarding membership, and not enough time to do all that needs to be done. We need to consider increasing the number of hours of the office director, as well as having a computer.

Statement of Purpose: A committee of the board has drafted a revised BPF Statement of Purpose. It will be circulated to BPF's founders and other IAB members and published in the newsletter for feedback from the general membership. (See page 17.)

Newsletter: Andy suggested making the newsletter available more widely. Perhaps people in various areas could find bookstores to carry it. (Shambhala Booksellers in Berkeley already does.) We will also begin to make back issues available. And we now have an ad rate sheet.

Nonprofit Status: The Internal Revenue Service has approved BPF's application for nonprofit status. Contributions to BPF are tax-deductible.

Fund Raising: Again this year, membership fees do not cover BPF's expenses. We will try to raise \$20,000. Joe will coordinate fund raising in the East, Donna in the "midlands", and Jamie in the West. Andy suggested a mailing to the lists of various Buddhist centers to invite people to become new members. Jamie suggested doing special events. Therese will send Jamie's article about BPF from the *Inquiring Mind* to various Buddhist publications to encourage new memberships. Ruth has written a letter to BPF members requesting contributions.

New Chapters: Barbara and Ruth are contacting the many new chapter applicants. We may have as many as ten new chapters during the next few months.

BPF Organization: For some time there has been some discussion about the most effective way to govern BPF, whether the Board of Directors should have day-to-day responsibility, or whether to have an office staff to do the day-to-day work so that the Board can oversee operations, set policy, etc. Andy suggests that a committee be formed to come up with a proposal.

Thich Nhat Hanh's Visit: The schedule is now set for Thich Nhat Hanh's Spring 1987 visit to North America. BPF will organize and sponsor the trip. Arnie Kotler will act as coordinator, with the help of Andy and Ruth.

BPF International Meeting: The second annual BPF Members Meeting will be held May 29, 1987, in Massachusetts, preceding the retreat led by Thich Nhat Hanh at the Insight Meditation Society in Barre.

The Path of Compassion: Nelson Foster is hard at work revising *The Path of Compassion*. We hope to have the second edition ready for March 1987 publication.

In the Sangha,

Joe Gorin, Secretary

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President's Column

Once upon a time there was a woman named Raphaela who was feeling very lonely. She sat, and she sighed, and then . . . she remembered she could do something about it. So, she called her friend on the phone, and that friend wasn't home either. And so it went, calling and calling, and no one was home. One friend Raphaela called *was* home, but the line was busy. So . . . she sat and she sighed. Finally, with nothing to do but sit and sigh, she began to wonder who she *really* wanted to be with. And then--to her surprise--she realized that *she* wasn't home either, and that what she most wanted to do was get through to herself.



HELLO? IS ANYBODY HOME?

I've been sitting and sighing, trying to come up with a column on fund raising addressed to "you". And now I realize that I might fare better if I just spoke to myself!

I already know the general financial situation of BPF, how we are always flirting with, or going into, debt each time we publish the newsletter. I know how many hundreds of hours are donated by board members, and how necessary it is to raise the funds to hire a full-time office director. I know that we've been relying on Arnie Kotler's generosity, of his time, expertise, and computer. We need to buy a computer, for both office and newsletter production. We'll also likely need to buy someone's time, now that Arnie will be devoting his energy to the development of Parallax Press.

I also know how much I appreciate the existence of BPF. BPF has been the vehicle through which I have met some of my closest friends, people who share a deep concern for all beings and for the Dharma. We support each other as well as learn to engage in a way that honors each of us, that is balanced, that allows for joy and breathing and silence and tears and being silly.

(To next column)

BPF Statement of Purpose Proposed Revisions

For some time the Board of Directors has felt the need to revise the Buddhist Peace Fellowship Statement of Purpose, to reflect a broader approach to peace, with more emphasis on the inter-connectedness of all beings and less implied separation between Buddhists and non-Buddhists. Please compare the following new proposed Statement of Purpose with the current one, on the back cover, and offer any comments, suggestions, or additions you may have to BPF Board, Box 4650, Berkeley, CA 94704.

- To express in our lives the Buddha Way as a way of peace and protection of all beings;
- To bring the Buddhist perspective of interdependence of all humans, creatures, and plant life to contemporary peace and ecology movements;
- To raise peace and ecology concerns and to promote projects through which we may respond to these concerns;
- To build from the rich resources of traditional Buddhist teachings of nonviolence a foundation for wise and appropriate action;
- To provide a forum for members and groups of various Buddhist traditions to realize their kinship and common purpose in promoting inner and outer peace;
- To provide a focus for concerns over religious and political persecution, as a particular expression of our intent to protect all beings;
- To listen and learn from other perspectives and to support other groups who share a common purpose in promoting inner and outer peace.



President, *cont'd*

So . . . fund raising. I know that if each member donates \$10, it will be a big help for BPF. I also know that if we each donate \$100, it will be a big help for BPF. Many of us will choose somewhere in between. An average of \$35 per member will enable us to meet our goals.

Seems like I've finally gotten through to myself, with all this sitting and sighing! I'm going to send my donation in right now.

--Ruth Klein

Correction:

In the Summer 1986 BPF Newsletter, the President's column should have begun, "During a recent peace conference I had an unexpected opportunity to engage in a conversation with a *mercenary*. Upon hearing of this man who had described experiences he has had while engaged in military action in both Afghanistan and southern Africa, my reaction . . ."

Chapter News

New York City BPF

For our September and October meetings, Richard Olson led discussions on the philosophy of nonviolent political action, using Thoreau's essay "Civil Disobedience" and selections from the writings of Gandhi. Speaking personally, I'm finding that I am long overdue in reading some of this literature. Despite a long-time interest in this subject, it seems to be the kind of thing I never get around to. I am relieved to "at last" be starting to study the history and philosophy of nonviolent social action, and using it as a ground for discussion about our present situation, including "what is to be done?" The role of individual conscience, and conscientiousness, came up frequently during our discussions.

Thanks to FOR for letting us use their national headquarters in Nyack for our midsummer picnic.

The first national BPF meeting held in Boulder in June turned out to be a great opportunity to meet people who share an interest in Buddhism and social activism. The meeting, and the conference at Naropa Institute which followed, gave one a feeling of appreciation for all the work that has already been done to develop a genuinely deep-rooted peace movement in this world. On the other hand, the immediacy of talking to people who've been to war zones or who've been in the front lines of various struggles is also a good reminder of how monumental the suffering and chaos surrounding us is.

--Lyndon Comstock

"Proto"-Kyoto BPF

As we prepare to apply for formal membership and begin to consolidate as a self-conscious group of socially engaged Buddhists, we would like to share our group's experiences to date as the first Asia-based chapter or affiliate of BPF.

In March of this year, Jim Hughes and Nickie Bock arranged with the local Dharma Study Group (Vajradhatu) to organize a founding meeting for a Kyoto BPF. 6 people showed up, three of whom are now core members, and we had a nice discussion about the history of the BPF. The head of the local anti-nuclear group, though not a Buddhist, also came, so we began a complementary rather than competitive relationship with those folks, with whom we have since collaborated on several events.

Our April meeting was a talk by Tom Wright, an American Zen priest who lives in Kyoto. The translator of Dogen's *Refining Your Life*, Tom came to Japan in 1970 because all his friends were going underground and he was burned out on politics. He showed us his bullet wound from Selma, Alabama, and told us "in Zen practice notions of action and inaction are irrelevant. In a six-hour mega-meeting in May, we discussed the social and political implications of the *Cakkavatti-Sihananda Sutta*, "The Sutra of the Lion's Roar of the Righteous Wheel-Turning World Conquerer." The fantastic "engaged" implications of this sutra kept leaping out at us, but with the group

half made up of Buddhist scholars, it was difficult to get very idealistic about the Buddhist tradition; they kept reminding us of the negative aspects and the great unknowns that we'd rather forget. We also began a formal relationship with a local committee that is sending aid to a specific Buddhist orphanage in the Chittagong Hill Tracts of Bangladesh, and saw slides of the committee's rep's trip there.

In June we discussed the excellent *BPF Newsletter* article by Thich Nhat Hanh on the Tiep Hien precepts. That discussion focused around the issue of thinking: whether one has to stop thinking before being able to help others, and whether "stopping thinking" is a correct understanding of developed practice. In early July, we held a formal study session, using a report on human rights in Tibet from the London Minority Rights Group to discuss the implications of Tibetan history and society for engaged Buddhists. A representative of a local Japanese support group for the Big Mountain Hopi/Navaho struggle also came and spoke. We have been distributing posters for them and have advertised their event on our posters.

At our last meeting we heard a speaker from Ittoen, a 60-year-old Buddhist-inspired Kyoto commune. We also "engaged" with the "minister" of a radical apocalyptic Gnostic Christian community of 200 American hippies now living in Spain, who showed up at our meeting. We were amazed at how comfortable we felt with a theology that led to a personal and social path so different from the one we were choosing.

We have a core group of half a dozen "long-term" (two or three-year) residents of Kyoto, and our meetings have averaged between 10 and 20 in attendance. Our meetings start with a half-hour sit, and we put out about 50 separate "engaged Buddhist" articles, newsletters, and books on a literature table, available for free. Though we have included a Japanese name (*Bukkyo Heiwa Yujo*) on some of our literature and have tried to connect up with the local Rissho Kosei-kai, having our meetings in English has discouraged most Japanese. One exception is an amazing Jodo graduate student/priest. There is also the problem of the cultural gap between progressive Japanese anti-nuclear types and Buddhists, though we are still hunting around for the remnants of progressive, socially engaged Buddhist groups of the 50's and 60's. Buddhism is not counter-cultural in Japan, so the basic Western Buddhist outlook that has made the BPF possible just isn't here.

Nickie and Jim returned to the States in September, so an organizing committee has been set up to continue the work. Any BPF folks planning to come through Kyoto can contact Kate McCandless and Michael Newton, Kaidoguchi-cho 5, Fukakusa, Fushimi-ku, Kyoto 612 Japan, tel. (075) 643-1244.

Western Mass BPF

At recent meetings we have discussed the military parade through Amherst, the peaceful response, and the incident of John S., who decided to kneel in front of the parade and was kicked and trampled by the parade members. Did the incident

create polarization, or did it enhance communication and create more dialogue between the people on different sides of the issue? We also discussed effectiveness in political action. A key seems to be not getting attached to any outcome rather than measuring effectiveness by seeing our "opposition" change. We've also focused on the employment needs of Thoun, a Cambodian refugee we've been helping. As his refugee assistance runs out in December, he wants to train as an auto mechanic, and we're trying to help him get a job or an apprenticeship. We are responsible for contributing baked desserts for the October 5 dedication of the temple at the Peace Pagoda. (See Spring 1986 *BPF Newsletter*). 2,000 people are expected, so we're baking a lot of desserts. Our next meeting will be devoted to discussing our group's direction--a sort of Fall "re-grouping".

American Buddhist Congress

In Boulder, Colorado, on August 24, a group of leaders of Buddhist organizations in the United States met for the day and issued a Declaration calling for the establishment of an American Buddhist Congress. Barbara Meier represented the Buddhist Peace Fellowship, and was one of the signers. Excerpts from the Declaration of Buddhist Leaders:

At this time in history, North America holds the greatest variety of Buddhist traditions anywhere in the world. Nearly every school and ethnic background of Buddhism are represented in substantial numbers. It is estimated that there are now several million Buddhists living in the United States of America. Since Buddhism first came to the U.S. more than 100 years ago, it has grown and flourished, both in the number of Buddhists immigrating from other nations and in the number of Americans embracing Buddhism in its various forms.

Although there are a variety of Buddhist traditions and organizations in the U.S. and a diversity of traditional methods and teachings, all Buddhists in the U.S. share a fundamental and strong common ground in the essential teachings of Shakyamuni Buddha. The Buddhist Tripitaka and such teachings as the Four Noble Truths first expounded by the Buddha at the Deer Park of Samath unify all Buddhists. The most important teachings of non-aggression, transcending fixation on self, and practicing compassion and benevolence to all beings are paramount and shared by all Buddhists. The many different traditions have taken root on American soil and have individually developed great strength.

It is now possible to give greater attention to inter-Buddhist dialogue and understanding. In the past few years, great strides have taken place in bringing together Buddhists of all traditions, yet this is only a beginning. There is much to be learned and accomplished by greater Buddhist unity. . .

Buddhists have both a responsibility and a particular capability to relate to the many social, cultural, and political problems existing in the world today, the scourges of war, poverty, hunger, inequality, political repression, religious repression, and others call for consideration and action on the part of the Buddhists in the United States of America.

Therefore, the undersigned leaders of Buddhist organizations in America . . . have formed an *ad hoc* formulating committee which issues this call to all Buddhist organizations in the U.S. and affirms that it is both necessary and timely to found an American Buddhist Congress. . . To accomplish this purpose, the *ad hoc* committee hereby appoints two Chairpersons and an Executive Committee to disseminate this declaration, and to gather proposals for a Constitution and By-Laws, and to do whatever is necessary to arrange a convocation during the last two weeks of March of 1987 for promulgation of a Constitution and the establishment of an American Buddhist Congress.

Signed: Havanpola Ratnasara, Phra Thepsopon, Vivekananda Nagasiri, Thich Man Giac, Jakusho Kwong, Gesshin Prabhasa Dharma, Karuna Dharma, T'ai Situ, Chögyam Trungpa, Karl Springer, and Barbara Meier.

BPF Chapters and Overseas Affiliates

National Office

Buddhist Peace Fellowship
P.O. Box 4650
Berkeley, CA 94704

<p>Western Mass. BPF Margie Kolchin 510 Munsell Road Belchertown, MA 01007 (413) 256-4227</p>	<p>Cambridge/Boston BPF John Philibert 39 Main Street Foxboro, MA 02035 (617) 543-8633</p>
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<p>Boulder/Denver BPF Sheryl Stalcup 10050 W. 13th Avenue Lakewood, CO 80215 (303) 499-3786</p>	<p>Tumamoc BPF Moss Stone 707 East 1st Street Tucson, AZ 87519 (602) 622-2955</p>
<p>Bay Area BPF Jamie Baraz 6169 Harwood Avenue Oakland, CA 94618 (415) 655-9623</p>	<p>Nevada County BPF Steve Walker P.O. Box 1815 Nevada City, CA 95959 (916) 477-6083</p>
<p>Oahu BPF Trish Farah 2119 Kaloa Way Honolulu, HI 96822 (808) 943-1867</p>	<p>Portland BPF 3720 S.E. 34th Portland, OR 97202</p>
<p>Australia BPF Subhana Barzaghi P.O. Box 368 Lismore 2480 New South Wales Australia</p>	<p>British BPF David Arnott "Gillett" Smarden, Ashford Kent England (023) 377-224</p>

New Buddhist Opposition in Korea

The South Korean newspaper *Dong-A Ilbo* reported on September 11:

"A time-shattering incident has occurred in Korea's Buddhist world. The statement and resolution adopted in the all-monks convention of the Chogye order included a kind of bravery and sharp criticism which we have never seen in the past. Moreover, more than 2,000 Buddhist priests gathered in a deep mountain, discussed seriously the nation's political affairs, and finally marched down to the streets with placards and continuous chanting of slogans. This fact simply amazes us. The 10 articles in their resolution included demands to:

- Abolish the evil laws restricting Buddhist activity; . . .and
- Stop the intervention and censorship by intelligence agencies in temples.

"Eight of the demands were concerned with the independence of the Buddhist world and the other two were purely political.

"The incident could be seen as the Buddhists' struggle to re-establish their self-respect and independence. The Chogye order is the dominant faction in Korean Buddhism. The fact is that this faction, which has been rather silent and conservative, has stood up criticizing the political reality for the first time in our modern history since the 1945 national liberation.

"It seems that the reason Buddhists have been so silent so far over political issues has also been due to the tightly controlled relationship between the state and the Buddhist world. Therefore, we must understand the present incident as a declaration by Korean Buddhists who are marching toward independence and self-determination. We must watch closely what happens in the future of Korean Buddhism. The present incident has to be seen as reflecting an epoch-making determination of all Korean Buddhists to open a new history of the largest religion in Korea."

* * *

In 1962, a law was passed that placed 7,200 Buddhist temples under government management. Under the law, temple property cannot be bought, sold, or altered without official approval. This supervision extends even to administrative functions--the appointment and tenure of chief priests must receive the approval of the civil authorities, who on occasion have exercised their veto power to remove unwanted religious leaders. The government claims that these controls are needed to protect cultural relics--they estimate that 70% of the treasures from the ancient Silla and Koryo Dynasties are Buddhist artifacts. In addition, many major temples form the core of Korea's national parks, and relinquishing control would cost the government several million dollars a year in admission fees.

For decades, Buddhist leaders have acquiesced to the law, and, as a social force, have remained quiet. But on September 7, nearly 3,000 gray-robed priests of the Chogye order (including the Director-General), the main sect of Korean Buddhism, held a rally on the plaza in front of Haein Temple, in the southern town of Hapchon, during which they called for the abolition of the "evil" clauses of the law on Buddhism. From the plaza, they marched for two miles to the temple gate, where they

destroyed windows of ticket booths and erased signs on rocks indicating the direction to the temple.

During the following days there were major confrontations between police and students at two Buddhist universities in Seoul, including rock throwing and tear gas. Government officials reportedly summoned senior priests for talks aimed at restoring calm. Twelve monks were arrested for have a leadership role in the demonstrations. Rev. Kim Yong Oh, a priest and a National Assemblyman, said, "Our protests will continue until our goal is achieved."

Sources: *North American Coalition for Human Rights in Korea Weekly Report*, *New York Times*, *Korea Times*, *Korea Herald*

Plum Thief Sentenced to Two Years

Last year, 26-year-old Vietnamese refugee Lam Ly and his wife were returning to their Oakland home after visiting relatives in Los Angeles. Attracted by a roadside orchard filled with lush plum trees, Ly pulled his pickup truck off the road and committed the crime that put him in state prison. A ranch foreman spotted him filling a trash can with plums and called the police.

Mr. Ly did not come home from his last court appearance in January-- to the bewilderment of his non-English-speaking wife-- because he was sent to the California Correctional Institute at Susanville. In prison, he has been beaten by other inmates, and when he resisted peer pressure to "kill" an inmate who had stolen from him, he was put in solitary confinement and then transferred to the state facility at San Luis Obispo.

The sentence is *so excessive*. I am especially concerned about the dignity and well-being of his wife, their infant child, and of course Mr. Ly himself. Even the prosecutor thought the sentence was too harsh, but in a state where agriculture is big business, the judge felt that a sentence any lighter would encourage disrespect for business property.

The Asian Law Caucus, a San Francisco-based civil rights group, is protesting Mr. Ly's two-year sentence. If anyone is moved to voice his or her own concern, now is the time to write the Governor (who is the only person with the power at this point to change Mr. Ly's sentence), and also the Board of Prison Terms (who can request the Governor to change the sentence).

Please direct your letters to:

Governor George Deukmejian	Board of Prison Terms
State Capitol	545 Downtown Plaza
Sacramento, CA 95814	Sacramento, CA 95814

Deborah Lim at the Asian Law Caucus (415-391-1655) can provide an update on Mr. Ly's case.

--Therese Fitzgerald

Thich Nhat Hanh To Visit U.S.

The Buddhist Peace Fellowship will sponsor a visit by the Venerable Thich Nhat Hanh and Sister Cao Ngoc Phuong to North America in April through June 1987. Thây and Sister Phuong will lead retreats and give lectures and readings. They will also join us for the International BPF Members Meeting on May 29, in Massachusetts. For enrollment information for the following retreats, please contact the local coordinator.



1985 Retreat at Rocky Mountain Dharma Center

Photo by Paul Shippee

Dates	Retreat	Contact:
April 5-10	FOR Interfaith Retreat La Casa de Maria Santa Barbara, CA	La Casa de Maria 800 El Bosque Road Santa Barbara, CA 93108 (805) 969-5031
April 12-13	Northern California Sonoma Mtn. Zen Center Santa Rosa, CA	Sonoma Mtn. Zen Center 6367 Sonoma Mtn. Road Santa Rosa, CA 95404 (707) 545-8105
April 15-19	San Francisco Bay Area Green Gulch Farm	BPF P.O. Box 4650 Berkeley, CA 94704
April 22-25	Pacific Northwest Indianola, WA	Jack Duffy and Eileen Kiera 5999 Schornbush Road Deming, WA 98244 (206) 592-5248
April 27-May 1	Western Canada Vancouver, BC	Kristin Penn P.O. Box 24468, Station C Vancouver, BC V5T 4M5 (604) 872-0431
May 20-24	Colorado Rocky Mtn. Dharma Center	Jacque Bell 4240 E. Aurora Boulder, CO 80303 (303) 499-3786
May 29-June 3	New England Insight Meditation Society Barre, MA	Insight Meditation Society Pleasant Street Barre, MA 01005 (617) 355-4378
June 5-9	New York Open Center	Open Center 83 Spring Street New York, NY 10012 (212) 219-2527

2nd Annual BPF International Meeting

The second BPF members conference will take place on May 29, 1987, in Western Massachusetts, preceding the retreat Thich Nhat Hanh will lead at the Insight Meditation Society in Barre. All BPF members are encouraged to come, and to apply for the retreat in Barre (see page 21.)

The Path of Compassion Writings on Engaged Buddhism

The Path of Compassion is a book of writings on the engagement of Buddhism and Buddhists in the social, political, and economic affairs of society, published by BPF. Included are articles by His Holiness the Dalai Lama, Ven. Thich Nhat Hanh, Robert Aitken, Roshi, Gary Snyder, Robert Thurman, Joanna Macy, Jack Kornfield, Christopher Titmuss, Maha Ghosananda, and Sister Cao Ngoc Phuong.

Although the cover price is \$9.95, the book is available to BPF Newsletter readers for \$8. Please add \$1.25 for the first copy and 25¢ for each additional copy for postage and handling. Bookstores and other large orders, please contact BPF directly.

Buddhist Peace Fellowship, PO Box 4650, Berkeley, CA 94704

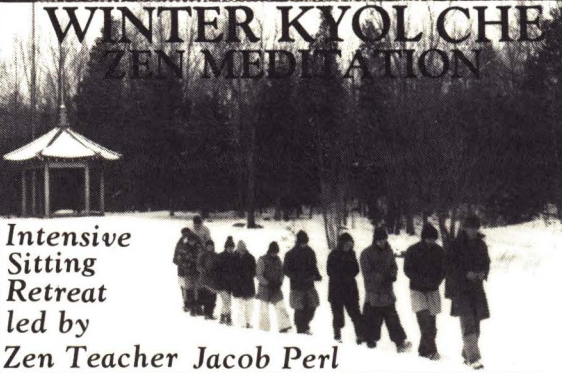
IMS Peace Retreat in April

From April 17-19, 1987, the Insight Meditation Society in Barre, Massachusetts, will hold a weekend retreat, led by Christopher Titmuss, to explore the sources of conflict and peace through silent sitting, walking, and standing meditation, discussions and Dharma talks. For further information, please contact the Insight Meditation Society, Pleasant Street, Barre, MA 01005, (617) 355-4378.

BPF Trip to Nicaragua

Joe Gorin has been appointed to be BPF's representative on the Fellowship of Reconciliation Task Force on Latin America and the Caribbean. The first result of this collaboration is the firming up of plans for a joint BPF-FOR delegation to Nicaragua. The trip will be organized through the Witness for Peace program and will take place August 4-22, 1987. (Although the date is tentative, it won't be changed by more than a day or two in either direction.) There will be 2 days of orientation and training in Mexico City; 4 days in Honduras, to help participants obtain a regional perspective on the Nicaraguan conflict by spending time at a camp for Nicaraguan refugees as well as with pro-government and dissident groups; and 12 days in Nicaragua, where time will be divided between the capital city and the countryside, meeting with clergy, press, pro- and anti-government leaders, and ordinary citizens. The cost will be around \$1,000 from Mexico City, including all air and ground transportation, meals, and housing. If you might be interested in joining the trip or would like more information, please write to Joe Gorin, 106 Jackson Hill Road, Leverett, MA 01054.

WINTER KYOL CHE ZEN MEDITATION



**Intensive
Sitting
Retreat
led by
Zen Teacher Jacob Perl**

This year's Intensive Meditation Retreat will be held in the Diamond Hill Zen Monastery, located on the grounds of the Providence Zen Center, a residential center on 50 acres of woods and fields in rural Rhode Island. The monastery is constructed in traditional Korean post-and-beam style with a curved tile roof and has a spacious, airy meditation hall overlooking a small pond.

Held in silence, Kyol Che is a rare opportunity to intimately look at what is happening in our lives; it is a time when all of our energies, under the guidance of a teacher, are devoted to deepening and clarifying the meaning of what it is to be a human. Such training then is a powerful tool for enriching our everyday lives with greater clarity and direction.

90 days: \$1,000 members (\$1,250 non-members)	Jan. 4-April 3
21 day periods: \$300 members (\$400 non-members)	Jan. 4-Jan. 25 Jan. 25-Feb. 15 Feb. 22-March 15 March 15-April 3
7-day Intensive: \$125 members (\$175 non-members)	Feb. 15-22
(open to all but new students)	

PROVIDENCE ZEN CENTER
528 Pound Road
Cumberland, R.I. 02864
(401) 769-6464

GIFT SUBSCRIPTIONS TO THE BPF NEWSLETTER

Each of us must have at least one friend whom we wish would join BPF. Why not send her or him a holiday gift subscription? For just \$15.

Please send a gift subscription to BPF Newsletter to:

Name _____

Address _____

City _____ State _____ Zip _____

From (How should gift card be signed?):

Classifieds

Publications

THE ACORN, A GANDHIAN REVIEW: a new publication that deals with present problems of humanity from the spiritual perspective of the solidarity of life. First issue includes articles by Nhat Hanh, Fujii Nichidatsu, and Ham Sok Hon. Biannual; \$5 per year. For free copy write to: *The Acorn*, Philosophy Department, Eastern Illinois University, Charleston, IL 61920.

KARUNA: A JOURNAL OF BUDDHIST MEDITATION: Contains articles related to spiritual practice, social responsibility, and women's issues, as well as information on Buddhist books and retreat centers. For a sample copy, please send \$1.00 to: Vipassana Meditation Society, P.O. Box 24468 Station C, Vancouver, BC Canada V5T 4M5.

BOOKS BY THICH NHAT HANH: *Miracle of Mindfulness* (\$8), *Guide to Walking Meditation* (\$6), *Zen Poems* (\$6), *Being Peace* (\$8.50, available January). Please add \$2 total for postage and handling, regardless of number of books. Calif. add 6% sales tax. Parallax Press, Box 7355, Berkeley, CA 94707 Phone 415/525-0101

NOT MIXING UP BUDDHISM: Essays on Women and Buddhist Practice, Edited by the Kahawai Collective. An important new collection of essays fundamental to the issues of women's spirituality, by Susan Murcott, Joanna Macy, Deborah Hopkinson, Robert Aitken, Roshi, Joko Beck, and others, with cover drawing by Mayumi Oda. \$10 + \$1 postage, to White Pine Press, 76 Center Street, Fredonia, NY 14063.

1987 CALENDAR: Purchase of the *Here Today, Here Tomorrow* Calendar benefits nonprofit organizations working towards the elimination of nuclear weapons and the eradication of world hunger. This thought-provoking, attractive calendar gives a history of the arms race by dates. \$6.95 + \$1 shipping. Gravity Publishing, 6116 Merced Ave., Ste 233C, Oakland, CA 94611.

1987 PEACE CALENDAR: "A Child's Vision of Peace", attractive color drawings by children from throughout the world. \$7.95 + \$1.25 p&p to Press for Peace, Box 8014, Blaine, WA 98230.

BACK ISSUES OF BPF NEWSLETTER:

Summer 1985- H.H. Dalai Lama, Maha Ghosananda, Brother Chon Le, etc.

Fall 1985- Thich Nhat Hanh's commentaries on the Tiep Hien Precepts

Winter 1985-86- Mass. Peace Pagoda, Jim Perkins' Civil Disobedience, Right Speech, Travels with Thich Nhat Hanh
Spring 1986- Aitken, Roshi & Kenneth Kraft, Rochester Conference on Non-violence, Chittagong Hill Tracts, Big Mtn
Down by the Riverside, British BPF newsletter, packed with lively articles: Summer 1984: "Thinking Like a Mtn". 1985-86: "Women's Issue".

Buddhism & the Bombs: 26 page pamphlet \$3 each: BPF, Box 4650, Berkeley, CA 94704.

Tapes

IMS LECTURE TAPES: Joseph Goldstein, Jack Kornfield, Christina Feldman, Christopher Titmuss, Sharon Salzberg, and others. For complete catalog, write to Dharma Seed Tape Library, 1041 Federal Street, Belchertown, MA 01007

AWAKENING OF THE LOTUS: A cassette tape of Buddhist meditation and chanting in the Jodo Shinshu tradition is now available. Side 1 is a 20-minute Buddhist service which can be used effectively for daily practice. Side 2 consists solely of music for meditation. Narration and

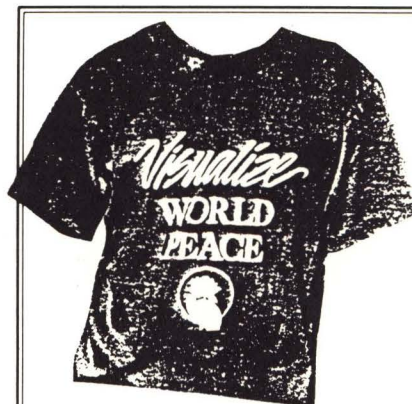
Dharma message by Rev. Kenryu T. Tsuji. Send \$9.95 to Sangha Communications, 1133 S. Wabash Ave., Chicago, IL 60605.

CONFERENCE TAPES: Audio Cassette Tapes from June 1986 *Strategies for Peacemaking Conference*. Aitken Roshi, David Dellinger, Allen Ginsberg, Abby Hoffman, Fran and Charlie, Joanna Macy, David Rome, and others. Order from Sounds True, 1825 Pearl Street, Boulder, CO 80302. Phone: (303) 449-6229.

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