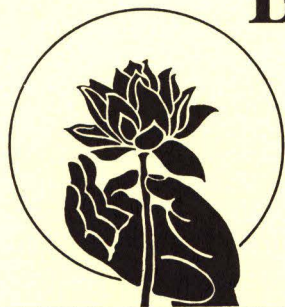


June 13th: The First Annual  
BPF International Conference  
See Page 20



# BUDDHIST PEACE FELLOWSHIP NEWSLETTER

VOLUME 8, NOS. 1 & 2, SPRING 1986

## *Miraculous Manifestation: A Buddhist Stupa in Western Massachusetts*

By Paula Green

On a mountain top in Western Massachusetts stands a gleaming white dome, capped by a spire of nine golden rings, and crowned by latticed figures of celestial beings. On the curves of the dome, in elaborately carved niches facing the four directions, sit gold-leafed Buddha statues representing stages of the life of the Buddha: birth, enlightenment, spreading the Dharma, and Parinirvana. The whiteness of the Peace Pagoda, cast against the blue, New England sky, dazzles the eye. The enormity of it, 103 feet high and 140 feet in diameter, astounds the senses. The spirit that is contained within it opens hearts, shifts consciousness, edges the mind toward harmony and tranquility, both within the self and beyond the self to the larger world. Time and again, visitors and residents alike articulate that subtle internal movement of transformation: something profound happens as a result of their contact with the Peace Pagoda. It is, perhaps, best expressed by Venerable Nichidatsu Fujii:

The appearing of a Pagoda touches the hearts and minds of all people. Those who venerate this Pagoda absolutely reject nuclear warfare and firmly believe that a peaceful world will be manifested. The vision of a Pagoda has the power to bring about a spiritual transformation. It illumines the dawn of a spiritual civilization.

Nipponzan Myohoji was founded by the Most Venerable Nichidatsu Fujii, who passed away in January 1985 at the age of 100. According to a disciple of Ven. Fujii, "Although international negotiations for disarmament are held, it seems that only the aroused conscience of humanity, crying out for peace worldwide, has the power to change this course of annihilation." To achieve that end of an aroused world citizenry, the Ven. Fujii adopted two practices for peace: chanting and beating a hand drum while walking as a prayerful witness to the sacredness of life and the beauty of the created world, and building peace pagodas as a tangible manifestation of that prayer. These two practices are described as two wheels that turn one shaft. The lifelong chanting and walking practice culminated in the creation of the 1982 World Peace March and

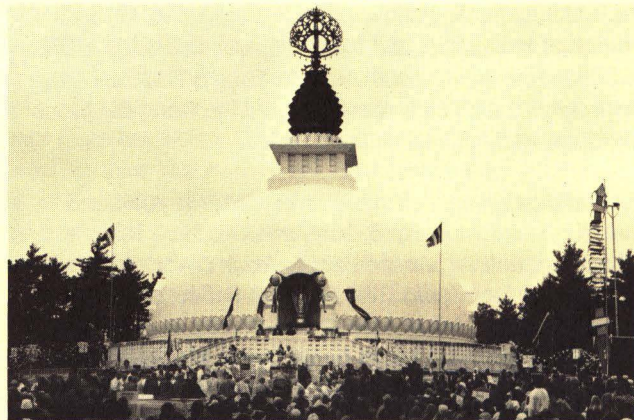


Photo by Paula Green

June 12 rally in Central Park, an unparalleled inspirational and organizational accomplishment. The commitment to the building of peace pagodas has seen the rise of 67 Nipponzan Myohoji stupas in Asia, 3 in Europe, and now Number 71, the first to appear in the Western hemisphere.

This New England Peace Pagoda was constructed by a small number of Nipponzan Myohoji monks and nuns, and a community composed of local, national, and international volunteers who found themselves drawn in by the purity and intentionality of the project. The spirit at the work site, for one and a half years of construction, vibrated with enthusiasm, cooperation, and one-pointed dedication. Building was practice, and practice was building. Up from the ground, out from the hearts, rose this massive dome: ongoing work, seven days a week, concrete, steel, and wood, step after step, keeping the mind focused on the cause, on the prayer behind the work. All labor, from architecture and structural engineering to nail pounding and concrete mixing, was donated from human care and concern. All money for supplies, all food and community needs, were offered freely as *dana* from hundreds and hundreds of people.

For the women and men, ordained and laypersons, engaged in this Buddha work, strength and resolve were



# Buddhist Peace Fellowship Newsletter

Volume 8, Nos. 1 & 2, April 1986

**Editor** Fred Eppsteiner

**Office Manager** Therese Fitzgerald

**Production** Arnold Kotler and Jay Kinney

**Board of Directors** Ruth Klein, Jamie Baraz, Joe Gorin, Barbara Meier, Kenryu Tsuji

**Advisory Board** Robert Aitken, Roshi, A. T. Ariyaratne, Rev. Dharmawara, Maha Ghosananda, Sulak Sivalaksha, Ven. Tenzin N. Tethong, Christopher Titmuss

**National Office:** P. O. Box 4650, Berkeley, CA 94704

The Buddhist Peace Fellowship was founded in 1978, as a network of individuals and local chapters, and as an affiliate of the Fellowship of Reconciliation, to bring a Buddhist perspective to the peace movement, and to bring the peace movement to the Buddhist community.

*The Buddhist Peace Fellowship Newsletter* is published quarterly: in January, April, July, and October. Membership and subscription information are on back cover. Single copies are available for \$3, c/o BPF National Office, address above.

This Newsletter was typeset on an Apple Macintosh 512K, using MacWrite and Pagemaker software, and an Apple Laserwriter. Copyright © 1986, Buddhist Peace Fellowship.

## Table of Contents

### Articles

A Buddhist Stupa in Western Mass, by Paula Green . . .	1
Civil Disobedience, by Jim Perkins . . . . .	4
Interview with Jim Perkins, by Joe Gorin . . . . .	6
Right Speech, by Donna Thomson . . . . .	9
Travels with Thich Nhat Hanh, by Arnold Kotler . . . . .	11
Book Review: Getting to Yes, by Samuel P. Rose . . . . .	14

### BPF News:

Board of Directors, Meeting Summary . . . . .	16
President's Column, by Ruth Klein . . . . .	17
Let National BPF Know Your Mind . . . . .	17
Successful East Coast Regional Meeting, by Paula Green . . . . .	18
Chapter News . . . . .	19
First Annual BPF National Conference, June 13 . . . . .	20
Peacemaking Conference at Naropa, June 14-21 . . . . .	21

### Announcements:

FOR Conference and 3 Buddhist Conferences . . . . .	22
The Path of Compassion: Writings on Engaged Buddhism . . . . .	23
BPF Classifieds . . . . .	23

## Stupa

(Continued from Page 1)

continually tested. Commitment to the vision was honed in the crucible of hard work. Neither ice storms nor heat waves stopped the hands from making wooden forms or concrete blocks or enormous arched trusses to support the dome. Neither snow nor rain prevented the bodies from mixing sand, running the ancient cement mixer, rigging the scaffolding, casting the lotus petals that ring the dome, taking down old barns for recycled wood. The enormity of the task was staggering.

However, since this was not an ordinary building project, work did not proceed as it would in a typical construction site. At this workplace, morning activity began with all workers facing the stupa site, bowing to this embodiment of the Lord Buddha, and chanting "Na Mu Myo Ho Ren Ge Kyo." The workers then turned, faced each other, and once again bowed and chanted, thus venerating and sacralizing both the work and the participants who were bringing it to life. For morning and afternoon tea breaks, and for the midday and evening meals, this ritual was repeated. The practice of such holiness, offered so many times over the months and years, creates its own energy, transforming work and worker alike.

The results speak for themselves. This stupa would not have arisen without the innumerable answered prayers or astounding synchronicities that accompanied its construction. Out of the deepest need, a specifically skilled worker, a peace of equipment, a donation, a part for a tool or a vehicle, seemed to manifest just when construction would falter without it. A testament to faith and goodness? Or an accounting of the laws of karma, of reaping and sowing? Stunningly, it was completed in eighteen months. The final coat of paint was applied the evening before the Inauguration.

Almost 3,000 people came for Inauguration Day, sitting through rain and thunder to witness a Buddhist religious ceremony. A Native American leader, Slow Turtle of the Wampanoag Nation, hailed Nipponzan Myohoji as the first group of people the Native Americans have genuinely welcomed to this land. "I think that this is the first time in the history of the Red people, of the people of this land, that we have ever really truly greeted a people from across the waters and across the ways, and welcomed them here on this land that we call Turtle Island. It is probably the first time that we felt really good about people coming here to our land for a good purpose."

Sumitra Kulkarni, the granddaughter of Mahatma Gandhi, came to the U.S. especially for this occasion, and reminded the crowd that nonviolence requires courage and moral purpose. "No one," she said, "can be nonviolent unless they are courageous in their own heart. A coward has never been able to practice nonviolence. If we want to dedicate ourselves to nonviolence, we have to become free from fear, and that has to begin from within our own hearts." From Dennis Banks, American Indian Movement leader in South Dakota Federal Penitentiary: "On this day I will smoke the sacred pipe of our people and, strange as it may seem, I shall rest quiet in my prison cell and think of a distant place where peace came to



America." Jim Perkins, Plowshares activist and Buddhist practitioner offered, from Danbury Prison (see article and interview, this issue of *BPF Newsletter*): "We are with you today. We pray in harmony with your prayer. We are encouraged that the prayer for peace has taken visible shape under your loving hands. The Pagoda was conceived of a sincere desire and firm commitment to universal peace. It is a sign of hope for America."

\* \* \*

Nipponzan Myohoji is rooted in Buddhism, focused on the Lotus Sutra, and influenced by its own particular Japanese cultural origins. It takes inspiration from Great Bodhisattva Nichiren, a twelfth century Japanese prophet, and from the Venerable Fujii, teacher and preceptor, who was given the name Guru-ji by Mahatma Gandhi. Every moment of Pagoda building, of walking and chanting around the globe for peace and social justice, vigiling at a nuclear arms site, interacting with people, is seen as an opportunity for practice. Formal practice, chanting Na Mu Myo Ho Ren Ge Kyo and beating a hand-held prayer drum, occurs daily from 4:30 to 6:30 am and again for two hours in the afternoon before dinner. Special days and weeks are set aside for fasting, full day chanting, and Buddhist religious observances. Prayers are offered with any taking of food, in greeting people, in arriving places, in receiving and giving gifts, and time and again in daily social interaction. Buddha statues, the altar, photographs of Nichidatsu Fujii, and the pagoda itself, are venerated at all times. Nothing is outside of practice or of worship. The opportunities for service and for self-knowledge are endless.

In some ways, the practice is an ascetic one. Ordination into the order means taking rigorous vows to uphold the teachings of the Lotus Sutra no matter what obstacles arise. The Lotus Sutra, preached in the last eight years of the Buddha's life, is believed to reveal the ultimate mind of Buddha and to contain all the teachings necessary for this age of *mappo*, or declining Dharma. The monks and nuns discipline themselves quite firmly, controlling desires and distractions and placing themselves in alignment with consistent hard work and absolute commitment to their lifestyle and tasks. In this practice, there is no asking for alms or aide; they take only what is freely offered, testing faith and trusting that whatever is truly needed will eventually come. In some circumstances they endure incredible hardships; this too is part of practice.

Despite this asceticism and self-discipline, or perhaps because of it, the monks and nuns of Nipponzan Myohoji exhibit an abundant love and joy, a deep reverence for all life, and a boundless and unbridled generosity. The community is one of heart: caring and compassion for all beings, warm and loyal friendships, enormous gratitude for all efforts and contributions, and an embracing of fullness and happiness in each moment. What most people experience is that it feels just plain good to live or work in the company of these gentle and radiant monks and nuns.

That which seems to speak to and attract everyone most deeply is a spiritual practice grounded in the Buddhist first precept of not killing. Taken to its conclusion for us in this

late twentieth century, that means an absolute laying down of all arms and weapons and a Gandhian commitment to nonviolence. Buddhists and non-Buddhists alike, we recognize the imperative of that commitment in this planet-time.

There is no separation between work on oneself and work in the world. One purifies the self in order to offer the fullest possible nonviolence and benefit to all beings. One serves in the world out of this constant Na Mu Myo Ho Ren Ge Kyo chant and ongoing daily practice. And as one serves, the reflection of self and self-knowledge is returned, to be observed, taken inward, and further purified toward even greater clarity and offering of oneself for the sake of humankind. It is Mahayana Buddhism: the offering of the Bodhisattva toward the liberation of all of us.

Nipponzan Myohoji practices wherever there is a need in this world, which right now seems to be just about everywhere. In this country, a second Peace Pagoda will be built on land donated in upstate New York, near Albany, and there is a concentrated effort toward opening the way for a third Peace Pagoda to arise on New York City's Roosevelt Island, directly facing the United Nations. The monks and nuns sense the ripeness of minds and hearts in this country ready to be awakened, and hope to further engage Americans in building Peace Pagodas, walking, chanting, practicing, and praying for peace. In their vision, they see American energy taken beyond this land to serve elsewhere on the planet, changing consciousness, and uplifting the commitment to peace, social justice, and nonviolence wherever it goes. Buddhism in the forefront of the peace movement--skillful means, right action.

Thousands of people participated in the creation and very moving ceremony of inauguration of the Leverett Peace Pagoda, and hundreds more arrive weekly to view the stupa and to understand this Buddha work. As they are touched, they touch others; the ripples in the pond widen and embrace us all. Nipponzan Myohoji offers a unique contribution toward this process of creating awareness and peace within the self and beyond the self toward the world. May we welcome them and offer them a place in the panoply of American Buddhism and in the American peace movement. May their vision multiply, and may there be Pagodas of Peace throughout the land.

In 1986, the site will be completed with the addition of a wood and glass Japanese-New England Temple and lovingly landscaped Japanese gardens, replete with waterfall and lotus pond. For this vision to manifest, once again spring, summer, and fall will see the fathering of a sangha with hammers and hoes. The dedication of the Temple and the gardens is scheduled for October 1986, on the first anniversary of the Inauguration of the Peace Pagoda. For further information, please contact the Peace Pagoda, 100 Cave Hill Road, Leverett, Massachusetts 1054. Telephone (413) 367-2202. Visitors are welcome. §§§

---

*Paula Green has been involved in the Peace Pagoda since early 1984, when the Nipponzan Myohoji Order was given 35 acres of land near her home. She is on the Board of Directors of the Insight Meditation Society in Barre, Massachusetts, a co-founder of the Western Massachusetts BPF, and a psychotherapist engaged in private practice and teaching.*



## Civil Disobedience By Jim Perkins

I admit it. I burgularized an arms supplier and vandalized a nuclear weapon. Violent? Was Nansen violent to bifurcate the cat?

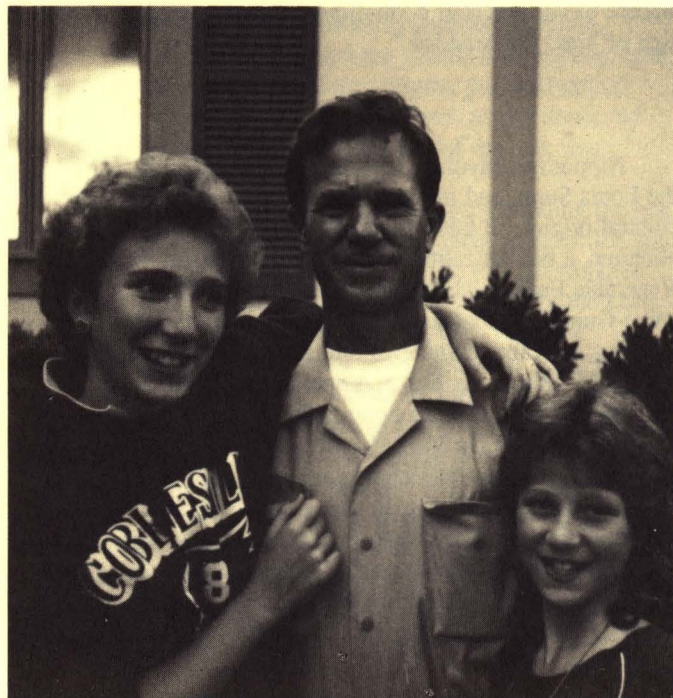
A Pershing II missile has 30 times the destructive power of the Hiroshima bomb. In December 1983, the United States began to deploy them in West Germany, ten minutes flying time from Moscow. Soviet leaders said the deployment required them to put their nuclear forces on hair trigger alert. Millions of Europeans marched in protest. Dorothee Soelle said the pre-World War III era had arrived.

Is disabling a Pershing II missile with a hammer violent? Is a Pershing II missile entitled to the full protection of the law?

\* \* \*

On April 22, 1984, I was one of eight people who, early in the morning before sunrise, cut through a chain link fence and carried hammers and nursing bottles full of blood we had drawn from our own bodies into the facilities of Martin-Marietta Aerospace, Orlando, Florida. We pried open a door of a warehouse marked "Pershing Kit Building" and endeavored to alter parts of a Pershing II missile sufficiently, by hitting them with our hammers, so that they wouldn't work. We spilt the blood on the missile parts and also on invoices, inventories, and other drearily ordinary papers that facilitate the preparation of holocaust. We left a declaration of intent, photographs of our children and loved ones, other symbols such as money from the time of Hitler that the Jews of Warsaw had printed in order to carry on business as usual, and a legal document indicting the U.S. government and Martin-Marietta for preparing techniques of warfare and weapons of mass destruction incapable of distinguishing between civilian and military targets in violation of the U.N. Charter and numerous treaties in International Law.

Having left a vivid and, we hoped, unambiguous statement of our intent, and having done some small but actual damage to a first strike capable nuclear missile, we laid down our hammers, went outside to a highly visible spot on the tarmac where a pile of large shipping pallets made an ideal place for us to sit in a circle, hands joined to sing and pray and still our rapidly beating hearts, waiting to be found. We were first discovered by a security officer in a patrol car who stopped some distance away and radioed for reinforcements. Within an hour, or so, 60-70 police from various forces and departments on the scene. Our peacefulness was reflected in the behavior of the investigating and arresting officers, who were not angry and violent, a reaction we had anticipated and for which we had prepared ourselves. They went about the area quiet and bemused, looking around. We were left unmolested on our pallet, time that for us was eternal, full of love and peace. After some time, almost as an afterthought, we were arrested, handcuffed, and taken to jail.



*Jim Perkins and his daughters*

Our action was front page news in Orlando, and was an important story throughout Florida until after the trial in July. None of us was skilled or experienced in press relations, and we found it difficult to get the press to focus on what we thought was important, that we Americans have accepted nuclear weapons into our lives, and that to accept "protection" from them or to assist in their manufacture in our own back yard, so to speak, is a spiritual problem with serious practical ramifications. The reporters were interested in us personally. Early speculation from the sheriff that we were from the KGB or the Baader-Meinhoff Gang made good copy. Later, when it was obvious that we were unsophisticated, non-violent, religious people, there was great interest in how we had been able to enter such a sensitive facility.

After we were taken to prison, we were isolated from each other. We had no friends in Florida, and were very much alone. At first, three Roman Catholic nuns came to the prison to visit Sister Anne. They were turned away, but returned with a young priest from the cathedral whom the prison authorities permitted to come in and speak with us. He was sympathetic, and he spoke to others who might also be sympathetic. Several lawyers volunteered to help us, and people from the Nuclear Freeze Campaign, *Pax Christi*, the Friends Meeting, and other groups, formed a support committee, found food, housing, office space, transportation, and money for us when we got out of jail before the trial.



---

Orlando is southern, conservative, and highly militarized, and people aided us at a risk to themselves. (This activity did generate an excellent newsletter, *The Pershing Plowshares Newsletter*, which is available at P.O. Box 585, Orlando, Florida 32802, containing information about the Plowshares movement, including the continuing saga of the Pershing Plowshares Eight, as well as other peace activity throughout Florida.) We made many friends and spoke to groups all over Florida during those weeks of freedom before the trial ended. Explaining "swords into plowshares", one of my co-defendants said, "The sword is obviously the Pershing missile. The plowshare is this community [of supporters in the courtroom] which has grown up around this action."

Our trial lasted six days. The charges were "destruction of U.S. Army property" and "conspiracy". The judge ruled firmly and absolutely that "Nuclear weapons are not on trial," so we were not allowed to say one word about why we did what we did. The only question was whether or not we had done it. Since we pleaded innocent and yet freely admitted being there and doing the acts, we were in a legal quandary. We wanted to argue that we were only doing what American judges at Nuremburg required of Germans brought before them for war crimes, that we resisted the actions of our government that are illegal under international law. We also wished to use the "necessity defense", that it is not criminal to burglarize a house that is on fire in order to save a baby in his crib in the bedroom, but the judge would not allow us to use these defenses. He told us that we could not speak about our motives, but would only be permitted reasonable defenses, such as "You may claim that you weren't there, or you may claim insanity." We were convicted and sentenced to three years in prison, payment of restitution to the Army, and five years of probation. The procedures and the verdict were upheld by the U.S. Court of Appeals in Atlanta, a year later.

I spent eighteen months in jail. People ask me, "Was it worth it?" Doing time is part of it. Coming together in community with seven friends over a period of months to discern the common purpose and solid core of love and trust essential to doing the action was as revolutionary as the act of going onto the unholy ground of Martin-Marietta Aerospace to smash the idol. So was the worshipful waiting on the tarmac, and so is the prison time. Prison time is a ballast for action, lending gravity and guaranteeing sincerity. Nichidatsu Fujii exhorted his monks in a talk he gave in September 1984, four months before his death:

Japanese pacifists must learn from the Plowshares. It is regrettable that in Japan there are no monks who have been imprisoned for their peace movement. If they are willing to be imprisoned for their peace movement, they cannot have their humdrum lives. Those with no experience of imprisonment cannot create the anti-nuclear movement. It is written in the *Gomyohan*, "Taking the superficiality of the words, they recite the sutra only by mouth, but not by the mind." We are pacifists only by mouth with no experience of imprisonment. Fujii wrote often of the diabolical character of our rule of law and set against it his notion of spiritual civilization, where instead of staying within the law, people act with compassion, generosity, and wisdom. Then there is no need for law.

Fujii's setting us as an example for his monks and nuns is very humbling to me, because those of his followers I have met live with great courage and renunciation. They are pure and single-minded in their devotion to peace. They are homeless and without property, living by faith from day to day in generous at-one-ment with the universe. I am humbled also by a salute we received from political prisoners in Peru who live under the most painful and degrading conditions. We Plowshares prisoners do not suffer much compared to what is suffered by political prisoners out in the empire. American law, American power under the lordship of the bomb insure a world order where much of the wealth of the world flows to America. Even in prison, the rights and privileges of American citizenship continue to bless us. When my co-defendant disappeared one day and I could find out only that he'd been "thrown in the hole" (taken to solitary confinement), I called a lawyer friend to ask that he look after Todd. I thought about "the disappeared" and was gratefully aware that Todd was not hanging upside down in a torture cell as were brothers and sisters in certain "friendly countries". The law and the bomb distribute one kind of punishment to me and another kind to activists in El Salvador and Guatemala, even as the wealth and the food is distributed differentially. It is necessary to go to prison in order to witness that the law upholds the bomb and the bomb upholds the law. Often, the law promotes privilege and not justice. The law deserves respect only as it serves peace and harmony.

Although the Pershing Plowshares action is having results as an organizing tool in and beyond Florida, it was not a political action in the ordinary sense of the word. Although it occurred in the dimension of protest, it was not in essence an act of protest. It was an effort to do a new thing. It flowed from the understanding that these weapons are an intimate, personal problem, like an impacted wisdom tooth or a build-up of garbage under the kitchen sink. To carry a picket sign reading "Disarm Now" implies a "you" out there who is responsible for the mess from whom I demand a change of heart, a change of policy, a solution. With these Plowshares actions, we accept our own ownership of the bomb and begin the process of disarmament within and without. We tried to interact within our Plowshares group sensitively, harmoniously, justly. We tried to perform our bloody act of disarmament in perfect nonviolence and to endure the court of law and prison without rancor, for it is our hearts that must be changed. Everything depends on it.

The prevailing Western view is that the public interest is ultimately served by separate selves pursuing their selfish interests within the confines of the law. But selves are not separate, and the law is not separate either. Martin Luther King and Gandhi came up against laws that were palpably unjust. Change always requires great effort, but it requires one order of struggle to understand the injustice of a law that denies Indians salt from the Indian Ocean or that denies a person a seat on the bus because she is black. It requires a much greater effort to understand that trespass laws or laws against burglary and vandalism, laws that under most circumstances we can enthusiastically uphold, serve a demonic purpose when they foster nuclear weapons.

§§§



## An Interview with Jim Perkins

*On December 23, 1985, Jim Perkins was released from Danbury Federal Correctional Institute, after 18 months imprisonment for damaging the nosecone of a Pershing II nuclear missile. A student of Vipassana, Jim is currently on the staff of the Insight Meditation Society, in Barre, Massachusetts. BPF Board Member Joe Gorin conducted this interview there in February 1986.*

Q: When did you first come to Buddhist practice?

A: I was in a crisis in my personal life. I had a friend whose spirituality I admired, and I told him I thought I needed a religious retreat. I thought of going to a Catholic monastery. He said, "I know just the right place for you," and he sent me here. That was Jack (Kornfield) and Joseph (Goldstein)'s New Year's retreat of 1977-78. It was very painful, physically and psychically, but something happened that has kept me coming back.

Q: Did you continue with daily practice after that retreat?

A: I kept trying to establish a daily practice. Right after that first retreat, I plunged in with great enthusiasm. It seemed to fall away by degrees, so I'd come back for another retreat.

Q: Before coming to Buddhist practice, had you been involved in other religious or spiritual traditions?

A: My father and both my grandfathers were Congregational ministers. I became a born-again socialist in my late teens and remained one through my twenties and half way into my thirties. One of those atheist socialists.

Q: What happened mid-way through your thirties?

A: At that point, I'd been living in New York City and was active in the civil rights movement. But then I moved to the country and drifted into the Methodist Church. I remember how that happened. I had organized a peace vigil in Margaretville, New York, in front of the post office, in 1974. One of the dozen or so people who came was the Methodist minister, and he took a lot of heat from his congregation for it. I wanted to support him, so I started going to church.

Q: Did you become re-involved in Christianity in any real way at that point?

A: In a sense. There were a couple of people in that church whose spirituality really moved me, but the religion itself, that hour on Sunday morning, just didn't do it for me. I was looking for something else. It was about that time I discovered the Insight Meditation Society.

Q: Did you have any involvement in peace and justice work at the time?

A: Yes, but I was increasingly dissatisfied. I had two cows to milk and a bunch of pigs and sheep and chickens. Unless you are part of a community, you can't do a lot of social action work and be a farmer.

Q: So it sounds like your social action work at that time was more mainstream.

A: It went from civil rights and Vietnam to Earth Day and the environment. It seemed like peace and justice work was to go out and try to live a decent life in relationship with nature. Then, after reading *The Fate of the Earth*, by Jonathan Schell, I felt something more political had to be done. So in 1983, dissatisfied with farming as peace and justice work and my marriage breaking up, I went to live in a Zen community.

Q: Was your meditation practice fairly strong by then?

A: My commitment to it was. But my practice left a lot to be desired. (laughing) "Desired" is probably not the right word.

Q: Had you met the Berrigans yet, or any of the other people with whom you became involved in the Plowshares action?

A: When I was at the Zen community, I went to spend a weekend with Daniel Berrigan. That was the first time I met him, and it was the most powerful experience of my life, meeting this man. I couldn't say what it was that moved me so. I just knew that my life would never be the same. When the weekend was over, I went out on the highway to hitchhike back, but I didn't know where "back" was anymore.

Q: And where did that lead you?

A: That led me to Jonah House, Daniel's brother's Christian community. At Jonah House, I felt, if not totally at home, that I had found the real thing. It was a blessing. A very, very fine group of people. There was a practice there that was, in some ways, as intense as an intensive retreat here. The object of your practice is a koan, "How do I live justly in this world?" For example, I'd get back from my work day, dirty and sweaty, get in the shower, and turn it on. A luxurious, hot shower. Then I'd hear someone knocking the pipes saying, "What makes you think you deserve that much hot water?" It is a minute by minute, action by action scrutiny of what you are doing in terms of the whole ecosphere.

Q: Where was your Buddhist practice during this period?

A: It became more alive. I sat every day, and I felt the value of it strongly, because there was an energy at Jonah House that needed some balancing. There needed to be a mix of the kind of peacefulness that comes from long term, IMS-type practice, with this strong, strong activism that was so present there. I came to see that I had a role in Jonah House to bring some of that kind of energy.

Q: Were you successful?

A: Yes, I think I was appreciated there. I didn't talk about it in Buddhist terms, but I did bring this perspective. I don't want to give the impression that the people there were frantic or crazy. They are quite reflective. Yet, there are many people who are uneasy with Jonah House and its actions because there appears to be an edge of confrontation and anger which some feel is not helpful.



---

Q: I'd like to ask you about working with anger, but maybe we should come back to it later, because we could get into a long and interesting discussion about Jonah House.

A: I wouldn't mind talking about Jonah House. I think it might be helpful, because the Buddhist community needs what they have.

Q: Fine. We were starting to talk about what some people perceive as an edge of anger and confrontationism there. What can you say about that in light of what Buddhists can learn from Jonah House?

A: There are a lot of things going on in the world that are not all right. There are people involved with, to use the Christian terms, principalities and powers, and are doing very ugly and very, to use another term, evil things, things that require total commitment to combat. Dan Berrigan says that we need to devote our lives to peace with the same thoroughness that the pentagon devotes to making war. I would like to see the Buddhist community inspired to do more.

Q: There is a school of thought which believes that just by sitting on our cushions and meditating, we are creating a more peaceful world, and that is real peace work. How do you respond to this?

A: With our action in Florida! Here is an outwardly turned political action, which is also an internal action. The violence it takes aim at is primarily the violence within our own selves. This must be done in a public forum, because there is such a need to help people question the basic assumptions in their life.

Q: Many meditation practitioners were quite active during the Vietnam war, but became burnt out and frustration with political action. Now they feel that politics is inherently dualistic, and that to participate in it is to create more division and will ultimately make the situation worse.

A: Politics is just our relationships with other people in large numbers. We cannot avoid participating. We could do nothing all day but sit on our cushions, but that would also be political. Of course, there is value in that too. But not sitting on our cushions is also political. So is sitting in a bar and drinking beer and watching football.

Q: Right. It could be said that spirituality is nothing more than how we live our lives, and that politics is nothing more than the way our lives affect our fellow beings. Yet the perception that participation in political action is a problem is based on some real experience.

A: The anti-Vietnam War movement appalled many of us, even though it was successful to a certain degree. It is hard to speak of it as successful, given that we dropped more explosives than were dropped in the Great War. Still, the big one wasn't dropped, and eventually, we had to get out. I stopped going to demonstrations, because I felt that there was more violence and hatred on our side of the picket line than on the National Guard side. There was a lot of fear, selfishness, and manifold weakness. That's why, when the troops were withdrawn, the movement fell apart.

Q: Let's talk a bit about the action for which you were arrested. Was the plan for that action hatched during the time you lived at Jonah House?

A: Yes. The eight of us came together about four months before the action. We started meeting every other weekend in one city or another, hanging out together and talking.

Q: What were your personal hopes and concerns about the action?

A: What these actions aim at is an expression of personal responsibility for these weapons. It's not enough to tell Ronald Reagan to dismantle them. We go beyond that and say, "These weapons are mine. They correlate to something in my own heart. They defend a way of life that I benefit from and participate in." So it's an attempt to make it an act of personal responsibility. The other reason for this kind of action is to challenge the authority of the law in this society. There is nothing wrong with laws against trespassing, burglary, or the destruction of property. But when the entire authority of these laws, and the courts, judges, and police are brought to the defense of nuclear weapons, something monstrous has happened. Is it still law when it is used to justify and protect nuclear weapons?

Q: When you talk about taking personal responsibility for these weapons and that you have benefitted from them by being able to take long hot showers, you're getting beyond the us/them mentality that you referred to during Vietnam. Yet, it seems that when you get to challenging the law, it would be easy for "us/them" dualistic thinking to emerge. How did you deal with that, individually or collectively?

A: That was one of the things we gave a great deal of attention to during our four months. We did a lot of role playing, for example, when we would confront the authorities. We didn't know what would happen, and we tried to role play all the possibilities we could think of and tried to figure out how we could avoid a confrontational good guy/bad guy scenario. We tried to remove this kind of thinking from our own hearts.

Q: How did you do that?

A: We considered various possible outcomes, and when we were assessing the action, we wondered whether it was a good idea after all. We were imagining that one of us would be killed and the effect this would have on the rest of us and the effect it would have on the person who'd done the killing. Then we thought about whether, in light of these very heavy possibilities, it would be worth going through with such an act.

Q: How was that worked out?

A: There's no answer to a problem like that. You just sit with it and decide if you're going to do it. But the action worked out according to our best expectations. When we finished it, finished working on our missile, we were able to go outside the warehouse and sit in a circle in a very visible place, holding hands. When the first police arrived, we held



our hands way up in the air so they could see we had no weapons, and we sang. Nobody raised their voice. Eventually there were 60-70 policemen there. They left us sitting on this loading pallet for two or three hours while they investigated the scene. Sometimes they'd call one of us out for questioning, and they were quite respectful. Utterly amazing. For example, they would wait until we finished a song.

Q: It sounds as if you and the police were cooperating to produce a peaceful statement.

A: Yes, but the police would be very embarrassed by that description.

Q: You've gone through a personal evolution that included an atheist-socialist period. At the time of the action, you were a Buddhist practitioner living in a Christian community. How would you describe the difference between Jim the Plowshares warrior, and Jim the political activist coming from an atheist socialist perspective?

A: It's identifying the enemy within. That is really all of it. Like taking long hot showers or eating too much. It's trying to purify your life and finding yourself, to a certain degree, helplessly complicit. I found this out very strongly in my jail term. For example, the question of paying restitution to the Army for the destruction of their Pershing II missile. When the parole board told me that restitution would be a condition of my probation, I refused, and they went ahead with my release plan anyway. Then, three days before my release, the parole paper came, and on it was printed the special condition that I pay restitution. At that point, I went through a very bad time. I had made all kinds of commitments, like telling my children I was getting out of jail. I realized that if I stayed in jail, when my time was up I'd still have to sign that paper or continue for another five years. People were telling me that it would be easier to fight outside of prison than inside. So I signed it. At first I refused. I told the parole board they were playing a disreputable game. I sent them an open letter for publication. Then I wrote to Phil Berrigan, having come to realize that part of my hardline self was the part that was trying to please Phil, trying to be a good child for Phil, because he is a hardliner if there ever was one. I felt that if I could explain it to him in a way that he could understand, that would be important. His response was, "Do what you have to do."

Q: But what you did feels like a compromise to you?

A: Everything was a compromise. I was there in Danbury, a Level I facility. I'd been there three days when I got news that there was a protest in Groton, Connecticut, against the launching of the seventh Trident sub. I wondered, "Why don't I just walk out of here and go to Groton? Staying there was a compromise. The choices we make daily are so expensive, both in dollars and in human terms. For example, a Trident sub has the power to destroy 400 cities, and one Trident sub costs \$1.8 billion, more than the education budget of 50 of the countries in the United Nations combined. Worldwide, we spend \$1.4 million per minute on the arms race. In that same minute, 30 children die of starvation. You begin to see that it is almost an equation.

Q: How did being in prison affect your practice, both your sitting practice and your mindfulness about living justly?

A: There is a long tradition, going back to Thoreau. He said that when the state enslaves, prison becomes a sanctuary for the honest person. Jim and Shelly Douglas have written about prison as the modern monastery. I had all of this in mind going to jail, so I had the conscious intention of using prison as a retreat. I found it very conducive as a retreat house, but bear in mind I was in a Level I, minimum security, prison. In prison, there is nothing whatsoever to do and plenty of time and space to reflect on thoughts and feelings, and to observe the arising and passing away of mind states, such as happiness, sorrow, and self-pity. There was also time for formal sitting practice. I developed a daily sitting practice, which was respected by the other prisoners. In fact, they made some effort for there to be a quiet space around me, and some even joined me.

Q: What do you have to say to those who are concerned about the issues facing the planet, but don't want to go to jail?

A: It is a privilege to go to jail, but not everyone can do it. You need a pretty good support system. Yet, there are some persons who are not ready for jail, even with the proper support. The important thing, I think, is to take the next step. To try to cultivate dissatisfaction with what you are presently doing. To realize that you could do more and to find out what that next step might be. §§§

---

*Jim Perkins, one of the Pershing Plowshares Eight, is currently on staff at the Insight Meditation Center in Barre, Massachusetts.*

*Joe Gorin, BPF Board Member, is a co-founder of the Western Massachusetts BPF, a clinical psychologist, and a Vipassana practitioner. Joe has been a volunteer with Witness for Peace in Nicaragua's war zone, and is beginning to organize a Buddhist delegation to go to Nicaragua with Witness for Peace.*





## Right Speech

By Donna Thomson

Tonight I sit down in my room to go over some notes from reading before writing this article. It's a cold night, and the kerosene heater makes a warm glow. I'm listening to the Brandenburg concertos. Two cats are curled on my desk, the light is soft, tomorrow is Thanksgiving, and I don't have to get up and go to work. Peacefulness. The room, the night, the warmth, and I breathe together peacefully. I read the Dharma, my mind settles, soothed. The phone rings; it's my husband, who is out of town. We talk about money, work, pressures I'm feeling. Before I know it, I say things in anger. Hang up, come back. I was going to write about right speech? Peacefulness? Deep breath. Several. Why not? What better time than now, to see it again, the rise and fall of the agitated mind, the violent mind, the reactive mind? What better time than now to explore the alternative, the peaceful mind that is unconditioned, that does not arise only in response to peaceful circumstances, but that flows continuously, seeing, embracing, moving on. I see the assertive mind that clings to its own perceptions as truth, and the reactive mind that retaliates against others' assertions. Love and war, battles global and inward. At the level of self, family, nation, and world, I see a network of conditioned, cause and effect responses.

To move from the conditioned to the unconditioned is probably the greatest peacework there is. To truly be able to respond to anger or violence with lovingkindness and forgiveness is an unconditioned response; all our conditioning teaches us otherwise.

For years I thought meditation alone was the way to manifest peaceful mind. If I meditated enough, concentrated and calmed the mind, cut off negative thoughts and didn't allow distractions, then somehow my life would begin to be lived with a greater peacefulness and calm. My mind would automatically de-condition. But it didn't work out that way for me. Maybe it does for others. My relationship to the outer world and to myself continued to be characterized by varying degrees of disharmony. I had been angry, and I was still angry. It became more painful to see the anger arise, but the pattern itself did not change.

Of course it didn't. Meditation is like a light I shine in all the dusty, dark corners--I see all the junk with great clarity, but that junk is not going to disappear by itself. To clear out that old dusty stuff, I need to work at it, pick it up, look at it, see what it is, clean it out. And to do that, I need tools.

The teachings of Buddhism are full of such tools. There is an infinite variety in the Dharma that reflects and responds to the infinite variety of our lives. Each aspect of the Eightfold Noble Path is really a tool, a way of helping us translate the experience of meditation into everyday living. I had been a Buddhist a number of years when someone asked me what the Eightfold Noble Path was. I didn't really know. I knew it was right this and right that, right livelihood and concentration, and, uh, speech and thought and maybe . . . .

I knew the Buddha called this path the way to liberation but I was not aware that it is in fact a comprehensive set of guidelines for daily living.

I can, for example, think of the eight different aspects of the path in the morning and pick a particular one to focus on that day. Recently, right speech has been a great teacher. It is difficult for me, it is difficult for all of us. In the "Ten Wholesome Actions" of the Tibetan tradition, four of them have to do with speech. The same is true of the Ten Precepts as given and received at the Zen Center where I practiced for a number of years. Recently, I have experienced how much pain and disharmony can be created by inattention to this aspect of the path, and perhaps that is why it has become a focus for me. Speech is such an integral, constant part of our daily lives. Occasions on which we speak certainly arise much more frequently than occasions on which we are confronted with questions about killing or stealing or even sexuality. All day long we speak about and to others, to ourselves. What we perceive, think, and feel manifests as speech. There is a great potential for violence and an equally great one for peace.

Traditionally there are four aspects of right speech. "Right" is one translation of a word that can be understood to mean right as perfect, complete, non-dual, rather than right opposed to wrong. "Wrong" speech is therefore to me "split" speech, words which arise out of a sense of duality, from a belief in my self as an entity and in my perceptions and projections as some kind of objective reality. The four traditional characteristics of the "wrong" speech are: 1) false speech, or lying; 2) tale-bearing or slander, saying things which will promote discord; 3) harsh speech, speaking ill of others; and 4) idle chatter.





---

We only need to look briefly to see how these four patterns of speech contribute to disharmony at every level of society, beginning with our inner selves. The inner dialogue is often characterized by all of them. How often do we slander ourselves by a lack of self-trust, by all sorts of self-judgements? We believe lies about ourselves created by these self-judgements, or we avoid looking at our own actions, thoughts and feelings, and this is a kind of lie. We speak harshly to ourselves if we do not live up to our own or others' expectations. And the idle chatter of the mind is well known to all of us. Then we manifest these same patterns with families, fellow workers, friends. And people of one religion make judgements and speak harshly of those of another religion. People of one nation slander another. We project and believe. Then we speak our projections. Eventually we fight and kill to protect them. Speech is in fact the first external manifestation of the internal process that leads directly to war and violence.

The four wholesome actions traditionally associated with right speech are: 1) speak truthfully; 2) patch up quarrels caused by slander; 3) use gentle words; and 4) discuss worthwhile topics. To begin to put these into practice is not really so hard once I become aware of them. We all have the opportunity to do one or more of these things on a daily basis. Almost every time we open our mouths, there is a chance to create a greater peacefulness in the world or a greater disharmony. It's just a matter of seeing that opportunity and acknowledging that power.

On the subject of speaking truthfully, Jack Kornfield says in his book, *Living Buddhist Masters*:

The precepts are enormously powerful. For instance, not to tell an untruth in any circumstance alone could be one's whole and total practice. With regard to other beings, it means not misrepresenting anything, being totally mindful and aware of just what is being said and making it as direct and clear a reflection of the truth as one can perceive. Any person you meet who is totally honest and truthful becomes the focus of admiration, of respect, of incredible power, in whatever society he finds himself. This person has the power of the truth, of really representing what is, without being pulled and swayed by various desires, by all the impulses of the mind that are, in fact, the opposite of freedom. To carry this precept even further, if one practices the precept of truthfulness within oneself as well, not fooling oneself, not trying to look at things other than as they really are, seeing things mindfully, with full consciousness and awareness, this one precept becomes the whole and entire practice of Buddhism. Not only of Buddhism but in fact of all religions. As soon as one becomes totally honest, automatically the wisdom of unselfishness arises. One becomes loving in a natural way because one is no longer trying to get or be something other than what is already true.

As we are honest with ourselves--which is another way of saying attentive to our inner workings--we become more loving to others. A natural outgrowth of work on ourselves is a desire for more harmonious relationships with others. A key factor in peaceful relationships is an aspect of right speech that is not specifically named in the traditional literature: good communication. However, since we are not always of a loving, truthful and clear mind, it's helpful to be familiar with some basic communication skills that can be learned. A knowledge of these can make it easier for people to communicate effectively and work together in groups, and in our society there are many opportunities to learn such skills. For me, one way of developing right speech is to make a conscious effort to acquire specific communication skills and to use them in my daily life.

To see how clear and effective communication is an important aspect of right speech, we can take an example--perhaps a group of people working together and practicing the Dharma under a teacher. For many of us, such a group is a familiar and integral part of our lives. As we look around our communities, do we see right speech manifested or not? Is there clear, open, honest communication about issues that effect the entire community? Does this kind of communication occur between teacher and student as well as among the students? Does the communication take place in a way that affirms a basic lovingkindness and trust? Is there a congruence between the spoken word and the unspoken message--do actions match words? Do people feel able to speak freely, to express and discuss their perceptions and differences of opinions? Can conflict and differences of opinions be worked with attentively and recognized as an opportunity to grow and learn about one another? A positive response to these questions indicates for me group communication that arises out of concern for right speech.

What about wrong speech in this kind of group situation? Are people afraid to speak their minds and hearts? Is there a lot of gossip in the community, people talking behind each others' backs? Are there "tale-bearing" and slander? Is there a large discrepancy between the words one hears in the meditation hall and the daily actions of teacher and students? Is there an atmosphere of distrust that surrounds communication? Do you wonder whether others are saying what they really feel, and what they will say to someone else about you? Is it not possible to communicate directly and openly with the teacher? Can issues that affect the entire community not be spoken about freely, with the teacher and among the students? Is there a pattern of misunderstanding and confusion that seems to habitually surround the communications within the group? Is there a lot of indirect communication, with one person being delegated to deliver a message to another? Are harsh words used frequently, perhaps with a justification of being a teaching? All of these questions could reveal a pattern of communication within a group that reflects characteristics of wrong speech.

By examining our individual patterns and those of any group we are associated with, from the family outwards, we can see whether or not we are practicing right speech in our



daily lives. How does right speech apply to our larger concerns of global peace? One of its characteristics mentioned earlier is "to discuss worthwhile topics." Certainly our social concerns fall into this category. Whatever our particular focus may be, nuclear war, the environment, hunger, prisoners of conscience, we can discuss it. We can talk to friends--or strangers--attend conferences, write articles, write letters. I know that after doing this kind of thing for awhile, I burned out on seemingly endless and pointless talk and letter-writing. In thinking about this article, I saw these activities in a different light--as a part of my daily practice of right speech--and felt a renewed energy for them. For me this is the integrating function of the Eightfold Noble Path; it allows me to see all the different threads of my life in terms of Dharma, and this provides a new source of energy.

Recently I attended a talk by Thich Nhat Hanh. At the end of it, Sister Phuong spoke about the terrible suffering of the boat people and of one woman in particular who had been raped repeatedly and lost her entire family. Usually when I hear this kind of story, it makes me feel as if my entire life is trivial, unimportant, my daily ups and downs so petty. This time it had the opposite effect. Exactly because there is such terrible suffering in the world that I cannot directly affect in any substantial manner, I need to be intensely aware in my

own life, to see the patterns of mind, speech, and action that lead to suffering, to begin to free myself of them, to perpetuate them no longer. My relationship with the immediate others of my life is intimately interwoven with the pain of the world, the conflict of nations. Harsh, angry or false speech is an important link that chain of conditioned responses that constitutes our daily existence; paying attention to my speech is one way I can begin to change those responses.

So often I have asked myself when looking at the world situation--yes, but what can I do? And now one small simple answer that arises is: I can pay attention to my words. I can be aware of their power, see their effect. I can be aware that my words reflect only my own perception filtered through my experience. With this awareness, I can express any internal process that is occurring in a nonviolent manner. And in this way, I can bring a little more peace to my life and to the world. §§§

*Donna Thomson practiced at the Rochester Zen Center for 12 years, and recently returned from a year of pilgrimage and study in Asia, mostly in India and Sri Lanka. She and her family are currently living in Santa Fe, where Donna is studying for a Masters of Social Work.*

## *Listen, Listen, This Wonderful Sound Brings Me Back to My True Self: Travels with Thich Nhat Hanh*

**By Arnold Kotler**

*I first met Thây Nhat Hanh in 1982 in New York at the Reverence for Life Conference and the June 12 march at the UN for disarmament. During the march, twenty of us joined Thây's mindful and very slow pace. There were nearly one million people in that parade. The AFL-CIO marching band was ground to a halt, along with thousands of others, who happened to be behind us. At one point, 42nd Street from Grand Central Station to Fifth Avenue was open in front of us, and no one, not even the AFL-CIO band, tried to pass this soft-spoken, deeply concentrated man. Not present just to be acknowledged statistically, he walked demonstrating an awareness of the suffering a nuclear holocaust can bring.*

*That was Thây's first trip to America in many years. (Thich is the Vietnamese transliteration of Shakyas, the name for monks, who have entered the family of the Buddha. Thây is the informal title for a teacher, pronounced "tie".) He first came in the early 1960's to teach at Columbia University and then again in the mid-1960's, at the request of Alfred Hassler and the Fellowship of Reconciliation, to speak to the American people about his understanding and experience of the war. That visit included a long meeting with Secretary of Defense McNamara, a talk with Martin Luther King, Jr., who*

*announced his opposition to the war following that meeting and later nominated Thây for the Nobel Peace Prize, and hundreds of lectures to large and small groups across the country. Because of his frankness, Thây Nhat Hanh was unable to return home, and he sought and eventually received asylum in France, where he has lived ever since.*

*Thây Nhat Hanh's extraordinary presence is felt immediately on meeting. He is soft and joyful, and it is evident that his joy is deep and springs from the concentration and understanding of someone who has seen and felt enormous suffering, remaining in touch with both the suffering and wondrous qualities of this life. Sister Cao Ngoc Phuong has been his energetic, radiant disciple since they met in Vietnam nearly 30 years ago.*

*Three years ago, Thây, Sister Phuong, and a dozen other students and associates moved from their center near Paris to establish Plum Village in the southwest of France, near Bordeaux, so-named because 1,250 plum trees were planted there, mostly with the small contributions of children who know that the fruit will be dried and sold to support hungry children in the third world.*



On September 21, 1985, I flew from San Francisco to Boston to join the Venerable Thich Nhat Hanh and Sister Cao Ngoc Phuong for their two-month tour of the United States, sponsored by the Buddhist Peace Fellowship. Ruth Klein, a BPF Board Member and the coordinator of the East Coast portion of the trip, drove me to an auditorium where 60 Vietnamese refugees were enjoying tea, skits, songs, riddles, and poems. Thây and Sister Phuong had just arrived from a week outside Montreal, where they led a retreat for 120 Vietnamese refugees, and Ruth and I were greeted warmly and offered a cup of tea. The following day, we drove to Northampton, where Thây gave a talk at Smith College, and in the evening, he and Sister Phuong met with the Western Massachusetts BPF chapter for a pleasant and penetrating conversation about peace, anger, and the engaged Buddhist practice of mindfulness. We went on to Barre the next morning, where we had a late-morning tea with the teachers and staff of the Insight Meditation Society. It was a remarkably pleasant sharing of ideas, songs, chants, and stories. As we left, although this was the day before IMS's annual 3-month retreat and the staff had a lot of work to complete, they acted as if there was nothing else to do but enjoy the autumn fragrances and see us off to Providence.

Thich Nhat Hanh has a way of putting people at ease, releasing them from the pressures of ordinary, modern life, and reminding them through word, gesture, and example, that there is nothing to do and nowhere to go, so please enjoy this moment. Like everyone else whose hearts he melted and anxieties he assuaged, the staff of the Providence Zen Center was transformed by Thây's easy way, and despite the usual rigor of their monastic life, seemed to find it easy and enjoyable to organize the four-day BPF retreat held at their Diamond Hill Monastery. The retreat schedule began each day with individual walking meditation, followed by group sitting and walking meditation, and chanting the Heart Sutra. Following a silent breakfast, the fifty of us took an hour-long, slow, mindful walk together, and then Thây gave a Dharma talk, followed by a silent lunch. After a break, we had tea meditation ceremony in which the participants were treated to an hour-long cup of tea and a cookie, silent at first, and then accompanied by songs, poems, and stories, by children and adults. We did sitting and walking meditation in the afternoon before dinner, and had a non-silent but mindful dinner. In the evening we had Dharma discussions on Engaged Buddhism, followed by sitting and walking meditation. On the last day of the retreat, the children recited the Three Refuges--I take refuge in the Buddha, the one who shows me the way in this life, I take refuge in the Dharma, the way of understanding and love, I take refuge in the Sangha, the community that lives in harmony and awareness-- and the Two Promises--to develop understanding (*prajña*) and love (*karuna*) in order to protect and live in harmony with people, animals, and plants. They then went out to play as the adults recited the 14 Precepts of the Tiep Hien Order (Order of Interbeing)--commented on in the last *BPF Newsletter*. As Anne Yeomans expressed in her letter last issue, many of us felt deeply calm and happy by the retreat's end.



The retreats, or "treats" as Thây calls them, in Boulder, San Antonio, Ojai, Green Gulch, and Hawaii had essentially this schedule and flavor. During each retreat, a volunteer Bell Master invited the bell to sound (in the Vietnamese language, one doesn't "strike" or "hit" a bell) regularly, at first every hour but soon increased to every 15 minutes, and upon hearing the bell, the retreatants would stop thinking and talking, breathe three times, and recite, "Listen, listen, this wonderful sound brings me back to my true self." There were also gathas (short verses) for sitting down, eating, holding a teacup, and even starting a car. Thây emphasized that the silence during the retreats be joyful, not solemn or grim. This association of silence with solemnity was difficult for most of us to break, but usually by the second or third day, people were smiling, relaxed, bowing to one another when passing ("A lotus for you, the Buddha to be", as each person formed a lotus by placing his or her two palms together). "If I can't be relaxed and happy right now, when shall I be happy--tomorrow, or after tomorrow?", Thây often asked.

On October 1, following the retreat in Providence, we flew to Colorado. The first evening we had tea with the Denver-Boulder BPF, and the second night Sister Phuong and Thây Nhat Hanh gave public talks at Naropa Institute. In his characteristically understated way, rather than sitting on the chair prepared for him, he sat on the edge of the platform-stage, and stayed in close touch with the audience. Thây's week in Colorado included a wonderful BPF retreat at the Rocky Mountain Dharma Center, visits to the Vietnamese Buddhist Temple in Denver, tours of Naropa Institute and Vidya Elementary School, a meeting with Chogyam Trungpa, Rimpoche, a poetry reading, and an interview on Boulder public radio. During two days in Santa Fe, visiting Baker-roshi's new Dharma Sangha center, Thây met with the Santa Fe-area sangha, and in San Antonio, he led a four-day retreat, mostly for non-Buddhists, coordinated by Moby Warren.



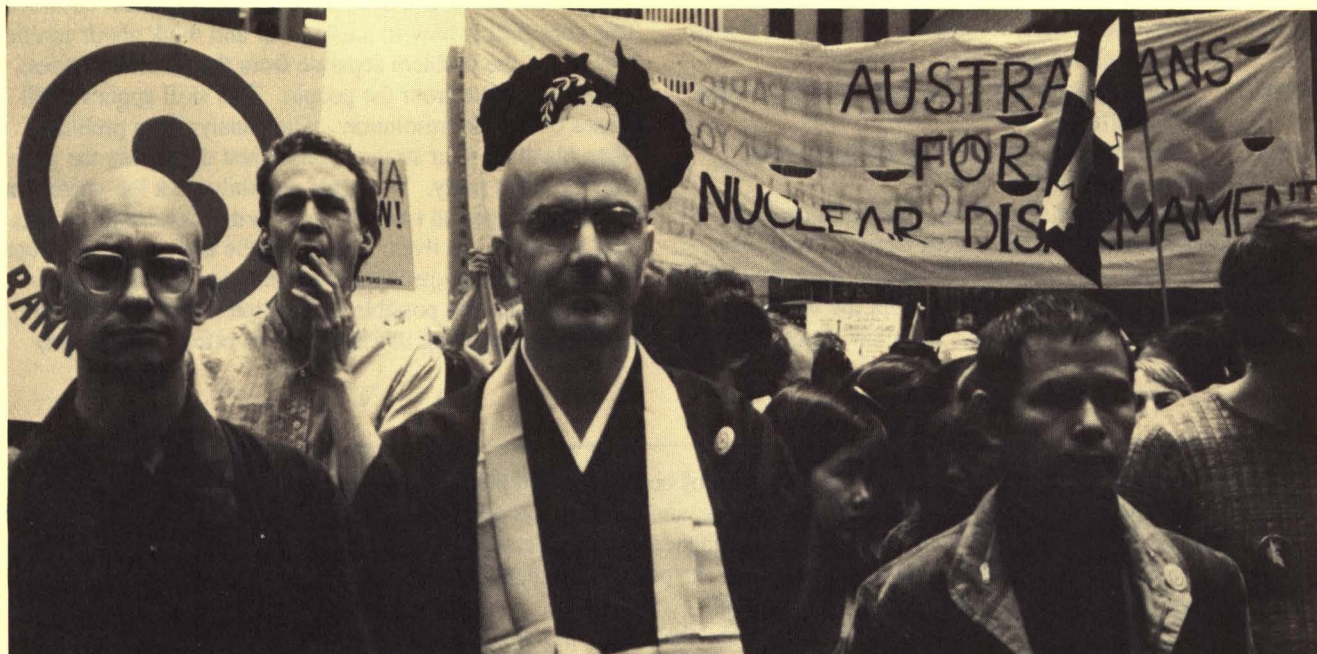
We were greeted in southern California by 12 waning forest fires, one quite near the Ojai Foundation. Smoke and ashes floated through the air as we entered this Shangri La setting -- the 1935 version of *Lost Horizon* was filmed nearby - to begin the 12-day Peaceful Cultures Council with a retreat for children and adults. Joan Halifax arranged this gathering to study the social and spiritual strategies of traditional societies for peace. Everyone was profoundly moved by Thây's simple and direct way, but without any Vietnamese children to help set the tone, the children present had a difficult time staying calm, although they did draw beautiful Buddhas and did run to class to be on time when Thây met with only them, no adults. Four days of breathing and smiling, silent meals, reducing talking by 90%, and listening to the bell of mindfulness were well appreciated by the adults, and helped create a peaceful atmosphere for the remainder of the Council. In Watsonville, at the newly established headquarters for Vietnamese Buddhist monastic training in America, Thich Nhat Hanh conducted a retreat for, at some points, up to 300 refugees, using the same kind of schedule, emphasizing breathing, smiling, present moment, only moment. This new monastic complex in a redwood-madrone forest overlooking Monterey Bay is ideal for such retreats, and Thây Nhat Hanh encouraged Thich Tinh Tu, the monastery's abbot, to permit the Bay Area BPF to hold days of mindfulness here from time to time.

Peaceworkers and Buddhists of "all persuasions" joined the Zen Center students and staff for a very pleasant and successful BPF retreat at Green Gulch Farm, just north of San Francisco. Some of the highlights included Wes Nisker's stand-up comedy routine ("The three marks of unconditioned existence--life is hard and it will put you through changes but don't take it personally; Hinayana, Mahayana, and now in America Hahayana. . ."), Bill Kwong-roshi returning to a

Dharma discussion and finding Reb Anderson singing "Summertime" (at Thây's request), and Paul Discoe's rendition of "The Frozen Logger", Thich Nhat Hanh's favorite American folksong. About 500 people came to the Sunday lecture, and Thây spoke about the seven techniques of reconciliation used by monks since the time of the Buddha. The retreats in Hawaii at the Diamond Sangha and the Chan Khong Vietnamese Temple were also marvelous. The Buddhist Peace Fellowship was founded in Hawaii, and the maturity and receptivity of the Diamond Sangha students was striking. Aitken-roshi, especially, seemed to recognize and appreciate the value of the practices introduced by Thây and Sister Phuong as adjuncts to traditional koan study, and the community has already incorporated tea meditation, Tiep Hien precept recitation, and the bell of mindfulness into some of their sesshin and daily activities.

It was difficult for me to end this tour. After two months traveling with Thich Nhat Hanh and Sister Phuong, two precious jewels, meeting hundreds of BPF members and others, seeing autumn in New England and the Rockies, and walking among plumeria and ginger flowers in Hawaii, my return to Berkeley was abrupt, almost painful. "Breathing, smiling, present moment, only moment" sustains me. "Listen, listen, this wonderful sound brings me back to my true self." "As I start the car, I know where I go. The car and I are one. If the car goes fast, I go fast." §§§

Arnold Kotler was a student at the San Francisco Zen Center from 1969 to 1984. He is presently raising funds to start a publishing company, Parallax Press -- the first book, *Being Peace*, will be the edited transcripts of Thich Nhat Hanh's talks during his Fall 1985 trip.





## Getting to Yes: Negotiating Agreement Without Giving In A Book Review by Samuel P. Rose

**GETTING TO YES: Negotiating Agreement Without Giving In**, by Roger Fisher and William Ury  
New York: Penguin Books, 1983, \$5.95 paperback

All of us want to be good and nice people and not fight with others. And all of us have experiences where being nice (by itself) doesn't work: the nicest mechanic can give us large bills for unnecessary repairs, the nicest co-worker can somehow not do their part on a joint project. Backing away from conflict will not make the problem go away: the car may still not work right, the project still is due. How then do we deal with conflicts in a way that resolves the practical problem and leaves everybody in one piece?

*Getting to Yes: Negotiating Agreement Without Giving In*, by Fisher and Ury, is a short, well written, and easy to read guide to the art of negotiating mutually acceptable solutions to conflicts. (This book is the bible of the emerging field known as "conflict resolution".) Negotiation is a back and forth communication designed to reach agreement when you and the other side have some interests that are shared and others that are opposed. Fisher and Ury advocate "principled negotiation" as a way to obtain what you are entitled to and still be decent. It enables you to be fair while protecting you against those who would take advantage of your fairness. This method of negotiation seeks a wise agreement, attained efficiently, and which improves (or at least doesn't damage) the relationship between the parties.

A few of the basic principles are:

- People: separate the people from the problem (being hard on the issues, soft on the people)
- Interests: focus on underlying interests (especially shared interests), not positions
- Options: invent options that will satisfy everybody (this takes effort!)
- Criteria: insist that the result will be based on some objective standard

As could be expected, these principles build on each other. If you define for yourself a goal based on objective criteria (getting your car fixed at a reasonable price determined by the going rate, not one that will bankrupt the mechanic), then that standard becomes the basis for a fair negotiation. If

the mechanic tries to focus on his position ("Are you accusing me of cheating you?"), you can insist on objective criteria that do not make him the bad guy ("No, I'm not saying you cheated me. I'm just trying to pay a fair price for the repair to the actual problem. That is what we both want!") By overcoming your own tendencies to succumb to emotion or to demand unreasonable things, you can look for options that will satisfy everybody: his need to get paid for what he did, and your need for dependable transportation. Perhaps you can get him to agree to a six month warranty on the repair.

Who are Roger Fisher and William Ury, and why did they write this book? Fisher is a lawyer and Ury is a consultant, and together they have led conferences and conducted studies as part of Harvard University's Negotiation Project. Using a wide variety of case materials (such as the Iranian hostage crisis, negotiations over the International Law of the Sea, as well as commonly occurring suits and disputes brought to courts of law), they developed a procedure for reaching fair, workable solutions to seemingly intractable problems. Their recommendations are intuitively obvious, but this common sense approach has been hammered out on the anvil of experience.

Will these principles and practices work in our daily lives? Let's say we are not negotiating over a divorce or the waste dumping practices of a large factory. How much will this negotiating skill help us in our personal lives with others--maybe in discussing curfew times with a teenager, or who does the housework?

This approach should help a lot. Although conflict resolution is not meant to be a guide for how to get along with your lover or children, the core skill is useful anywhere. This core skill is how to *understand* and think about conflicts: how to see the problem separate from the positions (sides), the interests separate from the people. This skill applies to all phases of conflict resolution: when analyzing a problem, when planning your strategy, and when discussing the problem with the other party. We could certainly do a lot worse than to follow these ground rules for how to discuss disagreements with people in our lives. But given the large number of books that already focus specifically on intimate relationships or parenting, this one possible application is perhaps not the most important thing this book has to offer. (Continued)

"To be a mediator, you must understand the sufferings of both sides, and then just do the work of going to one side and telling them all the sufferings endured by the other side, and going to the other side and telling the people all the sufferings endured by the first side. I think that work is tremendously important in our time, and it is my hope that the Buddhist Peace Fellowship will bring a new dimension to the peace movement in this country. I very much want to urge you to consider this new approach, this kind of action."

--Thich Nhat Hanh, in a public talk in Boulder, Colorado, October 1985.



---

## Getting to Yes: Book Review

(Continued from Page 14)

After trying to look at problems and look for solutions with this conflict resolution strategy in our own lives, it becomes a skill we can share with and give to others. All of us are called upon to commiserate with people on one or another side of a conflict. Perhaps rather than being just a shoulder to cry on (or pound against!), we can be much more helpful if we know how to advise looking at the problem in a way that can move around obstacles and towards solutions.

There may be occasions when, as Thich Nhat Hanh says, we are in a position to mediate between opposing parties. Or we may be in a position to nip a dispute in the bud by the way we speak to the people on our "side" of an issue. The more we know about conflicts, the more easily and gracefully we can play these roles.

If "being one" and "being peace" is more important than "making" or "bringing" peace, then peace and knowing just how to apply fair standards to all the sharp edges of the problems between people is an unbeatable combination. This kind of engagement is something we can do every day.

If you want to learn more about the process--get the book!

---

*Samuel P. Rose is a student of Zen Master Seung Sahn Sunim who is doing graduate study in psychology in Denver. He is an active member of the Denver/Boulder BPF.*

## Buddhist Peace Fellowship STATEMENT OF PURPOSE

- To make clear public witness to the Buddha way as a way of peace and protection of all beings.
- To raise peace and ecology concerns among American Buddhists and to promote projects through which the Sangha may respond to these concerns.
- To encourage the delineation in English of the Buddhist way of nonviolence, building from the rich resources of traditional Buddhist teachings a foundation for new action.
- To offer avenues to realize the kinship among groups and members of the American and world Sangha.
- To serve as liaison to, and enlist support for, existing national and international Buddhist peace and ecology programs.
- To provide a focus for concerns over the persecution of Buddhists, as a particular expression of our intent to protect all beings; and
- To bring the Buddhist perspective to contemporary peace and ecology movements.



# BPF News

*Summary of  
Buddhist Peace Fellowship  
Board of Directors Meeting  
February 8-9, 1986  
Oakland, California*

**Attended by:** Ruth Klein, Jamie Baraz, Barbara Meier, Joe Gorin, and Steve Walker. Also present: Judith Gilbert, Ryo Imamura, Joe Bobrow, Arnold Kotler, and Andy Cooper

**Board of Directors:** Steve Walker, who recently had a new baby join his family, resigned from the board to have more attention for his family. Congratulations to Steve on the new arrival. Jamie, Barbara, and Joe are the new members of the board. The board decided to have monthly phone conferences for the next period of time in order to deal with a number of issues relating to organizational structure. For example, BPF is in the process of incorporating and has to formulate by-laws.

**Treasurer's Report:** BPF is currently around the break-even point., and will be able to repay loans taken out before Thich Nhat Hanh's trip.

**Publishing:** *The Path of Compassion* will be due for its second printing later this year. It seems likely, at this point, that this will be done by Parallax Press. Arnie Kotler, who has considerable experience in varied aspects of the publishing business, has proposed the establishment of a small Buddhist publishing company. His proposal was received enthusiastically by the board. There is also a proposed volume of a collection of talks given by Thich Nhat Hanh.

**Membership:** There are now 762 members. This represents a growth of 300 new members during 1985. (If we continue to expand at this rate, the entire population of the United States will belong to BPF within 30 years.) This large increase was seen as being, in large part, due to Thich Nhat Hanh's trip. There was no significant increase in membership among those of Asian descent. Ryo suggested we use our advisory board to address this issue.

**Newsletter:** The newsletter has been of high quality, although concern was expressed over our difficulty in getting it out on time. Several suggestions were made to help remedy this situation. The importance of the newsletter as a networking tool was talked about. For this reason, chapter reports are encouraged as well as articles and letters from the membership. Contributions to the newsletter should be sent to the BPF National Office, Box 4650, Berkeley, CA 94704.



*Board Members from left: Ruth Klein, Jamie Baraz, Barbara Meier, and Joe Gorin.*

**Staff Position:** Judith Gilbert, who theoretically works ten hours a week, has been doing above and beyond the call of duty by volunteering time beyond her work commitment. In an effort to remedy this, the board made an attempt to more clearly delineate her job description and changed her title to Office Director. (Ed. Note: In March, due to various family and other commitments, Judy resigned. Therese Fitzgerald has succeeded her as Office Director. The Board expressed its gratitude for Judy's extraordinary efforts over the past 18 months.)

**International Gathering/Peace Conference:** There will be a BPF international gathering on June 13, 1986, in Boulder, Colorado. This will immediately precede a conference being co-sponsored by BPF and Naropa Institute, called "Peacemaking: How to Be It, How to Do It". There is more information about this elsewhere in the newsletter. (page 20)

**Chapters:** There are now twelve active chapters. There are several chapters beginning to form in Canada, with others beginning in Cambridge/Boston; Washington D.C.; Portland, Oregon; Kyoto, Japan; and Nevada City, California.

**Non-Profit Status:** It would be very much to our advantage to become established as a non-profit organization. (Ed. Note: Application for non-profit status as a California corporation was submitted by Jamie, with the help of attorney David Tussman, in April.)

*In the Sangha,  
Joe Gorin, Secretary*



## President's Column

Over the last two years, the BPF Board of Directors has evolved from being composed of well-known teachers in the Buddhist community to being composed of more "ordinary folk", people like myself who are well-known in our smaller circles of family and friends. This feels appropriate at this time, since the BPF is primarily a grassroots network of people who are exploring how to manifest our practice in our daily lives, in our being and in our working, in how we "be" and how we "do" peace. BPF is not other than me--all the many "me's" who are the membership. BPF is not "out there"; it is *here*. It is you and me. It's no accident that "here" is in "there".

During the in-person meeting of the BPF Board in February, we had an opportunity to spend two and a half days together, focussed on all manner of BPF business. Many agenda items, however, were set aside to allow time for developing a good working relationship, for practicing our communication skills. Past experience had shown that the long-distance communicating required of a national board demands care-full attention if it is to proceed peacefully. With the pressure we felt to "do" things, to "get things done", it took some effort to focus on the quality of our *being* together.

What we did over the course of the meeting was to give equal attention to *being* and *doing*. In spite of the time constraints, aware of a 33-item Demon Agenda breathing down our necks, we kept coming back to *now*, to breathing, to the sound of a bell of mindfulness every 30 minutes. As we pared down the agenda, we never questioned items #1 and #33: meditation. In the midst of a world filled with people *doing*--doing peacework, doing social action--BPF offers a balance, a completeness, in our consciousness of *being*. We hold the awareness that the quality of our being is the foundation of our doing. Being/Doing: is there a word which expresses these as one?

Our strength lies in our being most fully who we are; in our willingness to explore and share and support and vision. I invite us all to look within and around, and to use this network and this newsletter as a place to come together: in dialogue, in sharing, in questioning, in visioning. In our confusion and in our clarity, let's be here with and for each other. As Zorba the Greek put it, let's join together in "the whole Catastrophe!"

Thank you,  
Ruth Klein

---

Ruth Klein, the President of the BPF Board for 1986, has lived at the Providence Zen Center and in a Native American spiritual camp in Nevada, and has a Ph.D. in Counseling Psychology.

## Let National BPF Know Your Mind

Please share *your* ideas for BPF. Send them to the Newsletter Editor, c/o BPF National Office, and/or bring them with you to our First Annual International BPF Conference. **The deadline for the July, Summer issue is May 28, and the deadline for the November, Fall issue is September 21.** If your submission is longer than a page and is already on a computer disk, please also send a copy of the disk. Since we're now typesetting and designing the newsletter on an Apple Macintosh, it will save a lot of time.

What with all the being and doing during the BPF Board meeting, we didn't have a lot of time to dream and plan, although we did manage to find a few extra minutes here and there. Here are a few thoughts we came up with--only a start:

- \*\* BPF guest speakers involved in community work
- \*\* Representation in BPF from each Buddhist organization in the USA. . . . in the world
- \*\* Healthy autonomous chapters in all major cities
- \*\* To be a common household word (like Kleenex or toilet paper!?)
- \*\* To be the Fourth Jewel
- \*\* To involve members who are not near a chapter
- \*\* To promote self-education
- \*\* To bring spirit of reconciliation to peace concerns
- \*\* To help in developing a non-alienating language--not so much emphasis on the "Buddhist"

## BOARD MEMBER ADDRESSES

Ruth Klein  
99-24 63rd Avenue  
Rego Park, NY 11374  
(718) 897-4746

Joe Gorin  
106 Jackson Hill Road  
Leverett, MA 01054  
(413) 584-4544

Jamie Baraz  
6169 Harwood Ave.  
Oakland, CA 94618  
(415) 655-9623

Barbara Meier  
P. O. Box 448  
Boulder, CO 80306  
(303) 442-7267

Kenryu Tsuji  
P.O. Box 2337  
Springfield, VA 22152



## Chapter News

### BOULDER/DENVER

The Boulder/Denver chapter of the Buddhist Peace Fellowship has been and will be holding Days of Mindfulness every six weeks. There is a sitting in the morning followed by a slide show and tape presentation, or a film on a relevant topic, such as world hunger, nonviolence, Sarvodaya, in order to focus the discussion on engaged Buddhism. Walking meditation along Boulder creek, even in the snow, follows a silent lunch. We then have Tea Meditation and a Tiep Hien Precept Ceremony. Approximately 20-25 people have been attending these Days of Mindfulness. The one on April 27 will be co-sponsored by Naropa Institute, so there will be increased advertising and promotion, as well as the opportunity to use the large Performing Arts Center space. We hope this alliance will get the word out to more people and encourage those interested to attend. The Days of Mindfulness begin at 10:00 a.m., and our business meetings are an hour beforehand, with a short meeting afterwards to make plans and touch base. Our major projects at the moment are marketing the VISUALIZE WORLD PEACE t-shirts and cards, and preparing for the First Annual International BPF meeting June 13 in Boulder and the BPF co-sponsored Naropa conference, STRATEGIES FOR PEACEMAKING, June 14-21. For further information on the Days of Mindfulness, please call Polly Mahoney, (303) 499-6370.

### WESTERN MASSACHUSETTS

Our chapter has been enthusiastically shifting our attention between action and reflection (and looking forward to the time when that won't require a shift). In March we hosted a workshop and evening with Joanna Macy, following it with a New England Regional BPF Meeting. It was an enormously successful weekend in both turnout and spirit. Our work with the Cambodian family whom we sponsor continues. Now that they are more settled after their arrival last summer, our time with them has become more social. We have been holding lively discussions on various questions, such as "Do you think we'll make it (as a planet)?" "How does your practice strengthen your work for social justice?" "Given that anger, greed, and illusion are part of us, how do we act as agents for change?". Usually 10-25 people participate in the meetings. We've held two "Days of Mindfulness" based on Thich Nhat Hanh's retreats. At our last meeting, we began to speak about future actions we might take. Our group has a core of 6-8 people, and we usually have new people at each meeting, which adds a delightful diversity, but our continuity suffers some. Our extended community is 40-50 people. For further information, please contact Margie Kolchin and Steven Miller at (413) 256-4227.

### SAN FRANCISCO BAY AREA CHAPTER

The Bay Area chapter meets about once a month. We have an ongoing dialogue of bringing the Dharma perspective to peace and social action. We held our first "Day of Mindfulness" March 8, to the delight of the 28 participants. We have also made contact with the Cambodian New Generation, an organization serving 10,000 refugees locally. To find out about meeting times and places, please call Margaret Howe at (415) 845-2966, or Jamie Baraz (415) 655-9623.

### OTHER CHAPTERS, PLEASE SEND NEWS

All chapters are strongly encouraged to submit something about your activities, even a sentence or two. We stimulate and nourish each other. The deadline for the July summer issue is May 28. Please send to BPF Newsletter, P.O. Box 4650, Berkeley, CA 94704.

### Current Buddhist Peace Fellowship Chapters

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

Western Mass BPF  
510 Munsell Road  
Belchertown, MA 01007

Tumamoc BPF  
707 E. First Street  
Tucson, AZ 85719

Boulder/Denver BPF  
P. O. Box 448  
Boulder, CO 80306

Bay Area BPF  
6169 Harwood Ave.  
Oakland, CA 94618

Minneapolis/St. Paul BPF  
2629 Fremont Ave. So.  
Minneapolis, MN 55405

Los Angeles BPF  
706 S. Mariposa #206  
Los Angeles, CA 90006

Oahu BPF  
2257 Makanini Drive  
Honolulu, HI 96817

Rochester BPF  
P.O. Box 10605  
Rochester, NY 14610

New York City BPF  
118 East 93rd Street  
New York, NY 10128

Nevada County BPF  
P.O. Box 1815  
Nevada City, CA 95959

Australia BPF  
P.O. Box 369  
Lismore 2480, NSW  
Australia

British BPF  
"Gillets" Smarden,  
Nr. Ashford, Kent  
England



**SUCCESSFUL EAST COAST REGIONAL MEETING** by Paula Green, Western Massachusetts BPF

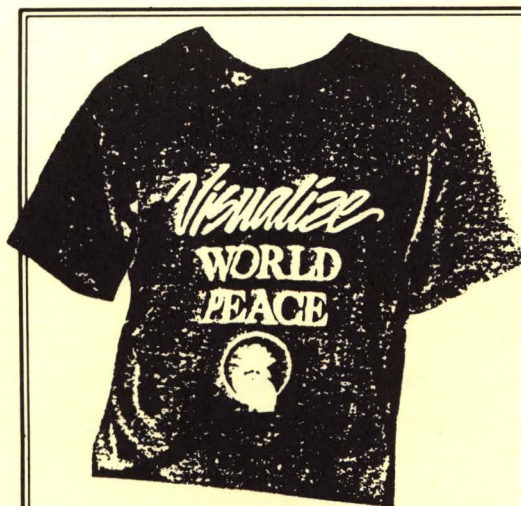
On the weekend of February 21-23, the Western Massachusetts BPF hosted a regional conference and gathering for BPF members, peace workers, Buddhist practitioners, and interested friends. Joanna Macy was the keynote presenter, offering a Friday evening talk on "The Bodhisattva in the Nuclear Age," and a Saturday workshop, "The Council of All Beings." Joanna's talk and workshop were an interfacing of Dharma and social responsibility, inviting listeners to come fully into their awareness of the global crises facing us, and to act through that awareness with compassion, commitment, and love. Joanna's emphasis on the heart was especially touching; her own feelings are very deep, yet are delivered with a balance that comes from extensive Buddhist practice and thorough self-investigation.

On Sunday we gathered for the East Coast Regional meeting to share our views on engaged Buddhism, to network, and to support each others' practices and actions. Professor Robert Thurman, of Amherst College and the American Institute of Buddhist Studies, presented a morning talk on Buddhist practice and peace work, exploring issues of non-

violence, karma, and the relationship between action and inner wisdom. Professor Thurman's stimulating talk provided lively reaction and discussion that carried us through the morning. Questions of right action, skillful means, and the components of compassion/anger and interrelatedness/separateness that exist in our minds remain in-process issues that will continue as our companions on this journey of Dharma in planetary service.

In the afternoon we shared our BPF chapter work in Western Massachusetts, Cambridge, and New York City. All of us were grateful to hear the experiences of other chapters in defining Buddhist peace work and in creating individual and chapter balance between the inner meditative experience and its expression and manifestation in the world. The weekend was completed with a Sunday afternoon visit to the Nipponzan Myohoji Peace Pagoda in nearby Leverett. We circumambulated the stupa, joined in beating the prayer drum and chanting Na Mu Myo Ho Ren Ge Kyo, and shared tea and conversation with Kato Shonin and Clare Anjusan, a monk and nun of this order of peaceworkers.

Responses to all the events of the weekend were very positive. It was both joyful and beneficial to be together, recognizing and nourishing each other as sisters and brothers on the path of compassion.



Do your shopping  
from the Boulder/Denver  
Buddhist Peace Fellowship

**VISUALIZE  
WORLD PEACE  
T SHIRTS**

- white on royal blue
- 100% cotton crew neck: \$11 pst pd S/M/L/XL
- children's crew: \$9 pst pd S/M/L
- 50/50 French cut: \$12 pst pd S/M/L

**VISUALIZE  
WORLD PEACE  
NOTE CARDS**

- royal blue w/ white lettering & logo, white envelopes. Blank: use for holidays, birthdays, thank you.
- package of 10: \$4 pst pd.

— make checks payable to: Boulder/Denver BPF P.O. Box 448, Boulder, CO 80306



All Members of the Buddhist Peace Fellowship  
are invited to attend

## The First Annual BPF International Conference

To Be Held at Dorje Dzong, 1345 Spruce Street, Boulder, Colorado  
On the Afternoon and Evening of Friday, June 13, 1986  
Beginning at 1:00 PM

The BPF Conference will precede the week-long Strategies for Peacemaking Conference (see announcement) co-sponsored by Naropa and BPF. The schedule for the BPF Conference will include:

- An introductory briefing by the BPF President and Board, and statements by several BPF elders and founding members, including Robert Aitken, Roshi and Joanna Macy
- Presentations by US chapter representatives, overseas affiliates, and several persons from areas with no chapter
- A plenary session to discuss the kinds of activities BPF is and ought to be involved in; the relationship between the members, the chapters, and the national organization; and any other subjects members want to discuss; and an evening session devoted to brainstorming about future possibilities for BPF

There will be other BPF meetings during the week-long conference, and a Brunch and Closing Meeting on Sunday morning, June 22, from 9:30 am to 12:00 noon. Flights from everywhere in the U.S. to Denver are especially inexpensive at this time due to a price war (excuse the expression) among the airlines. There will be *no charge* to attend the BPF Conference.

We hope as many members as possible will come.  
If you are not a current member, you can join at the door.

For further information, please contact:  
BPF- Boulder/Denver Chapter, P.O. Box 448, Boulder, CO 80306, (303) 442-7267

It is not necessary to register in advance, but to help us plan the meeting, please send in this coupon (or a copy) to the Denver/Boulder BPF if you will attend the Buddhist Peace Fellowship International Conference:

Name \_\_\_\_\_ Telephone \_\_\_\_\_

Address \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Chapter, if any \_\_\_\_\_

Please write in questions or suggested topics for the plenary session on a separate sheet .



# Strategies for Peacemaking: How to Be It, How to Do It

A Conference at Naropa Institute, June 14 - 21, 1986

Co-Sponsored by The Buddhist Peace Fellowship

Naropa Summer Institute is pleased to announce a new conference, *Strategies for Peacemaking: How To Be It, How To Do It*. This is one of the first major peace conferences in this country to offer practical tools to bridge personal discipline, community involvement, and global concerns--hands-on techniques for establishing the precision and awareness necessary to be at peace with oneself and nonaggressive in our relationships with others.

The great issue of our age--the survival of humankind and Earth--challenges us to reexamine our status as human beings and, indeed, the nature of life itself. There is a growing perception that a mere rearranging of the surface, the "world of appearance"--political forms, economic strategies, even disarmament programs--does not go to the root of the matter. As we embark and proceed on the journey of cultivating peace, it is vital for us to understand the lessons learned from past experiences. Naivete is a luxury we can scarcely afford in the turbulent 1980's. To survive does not mean merely to continue. There is deeper work to be done.

Buddhist and other meditative traditions have been engaged in this deeper work for thousands of years, continually seeking to rediscover what is essential in life and what liberates us from confusion and suffering. The cornerstone of this work is the idea that peace can be possible through the courageous relinquishing of aggression toward ourselves and others. The development of oneself as a peaceful, compassionate person is the foundation from which to extend into the sphere of social action.

*Strategies for Peacemaking: How To Be It, How To Do It* brings together practitioners and scholars in the cause of peace. The conference presenters include peacemakers, political activists, nuclear comedians, mediators, writers, poets, psychotherapists, environmentalists, and practitioners and scholars of various meditative traditions.

Together, participants and presenters will explore political activism, literature, and conflict resolution in the pursuit of peace. We will examine the relationship between personal violence and violence in the world and the political implications of meditative discipline.

*Strategies for Peacemaking* is an 8-day conference consisting of workshops, panels, periods of meditation, lectures, discussion groups, social events, poetry, readings, events which arise spontaneously, and an array of evening presentations. It is designed for people of all religious and political beliefs. Educators, peaceworkers, legislators, householders, parents, artists, scientists, students, and professionals are invited to attend--all those who desire to understand their own relationship to world peace and *how to be it and how to do it*.

## Conference Schedule Highlights

### Saturday, June 14

- 10:00 am Registration  
2:00 pm "Social Action: Beyond Hope and Fear", David Dellinger, Joanna Macy, Robert Aitken, Roshi, moderated by Allen Ginsberg  
8:00 am "Buddhism Challenges the Peacemaker", Robert Aitken, Roshi

### Sunday, June 15

- 10:00 am "The Council of All Beings", an all day workshop with Joanna Macy

### Monday through Saturday, June 16-21

- 9:00 am Morning Sitting Meditation  
10:00 am Morning Workshops. (All are offered every morning, and each conference participant will attend a different one each day): "War and Peace within the Family", Fred Eppsteiner; "Feminism and Peace Issues", Kitty Mika; "War: Private and Public", LeRoy Moore; "Environmental Awareness", Chet Tchozewski; "Warrior in the World", led alternately by David Dellinger, Allen Ginsberg, Karl Springer, Abbie Hoffman, and David Rome; and (Saturday, for everyone) "Peace and War in Literature", Susan Griffin, Allen Ginsberg, William Burroughs, and Anne Waldman  
Group Outdoor Walking Meditation  
11:30 am Lunch  
12:30 pm Lunch  
1:30 pm Afternoon Workshops: "Conflict Resolution and Mediation", Richard Arthure, Jeraldine Brown, Barbara Meier; "The History and Theory of Non-violence", LeRoy Moore; "Citizen and Global Diplomacy", Fran Peavy, David Hoffman, Karl Springer; and "The Fruition of Peacemaking", Ven. Chogyam Trungpa, Rinpoche  
4:00 pm Tea Meditation  
8:00 pm "Village Awakening", Joanna Macy; "Third Way Thinking: From Idealism to Enlightenment", David Hoffman; "Joining the Spiritual and Political for Social Liberation", David Dellinger, Allen Ginsberg, David Rome; "The Value of Conflict", Abbie Hoffman, "Poetry Reading", Susan Griffin; and "Atomic Comics", Fran Peavy and Charles Varon.

All of these events are open to the public. For a complete schedule, biographies of the presenters, and housing information, please contact Naropa Institute, (303) 444-0202

## Registration Form

Please fill out (or xerox) & mail to Naropa Institute, 2130 Arapahoe Ave., Boulder, CO 80302

Name \_\_\_\_\_ Phone ( ) \_\_\_\_\_ Age \_\_\_\_\_

Address \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Full Tuition: \$240 \_\_\_\_\_ Additional For 3 Credits: \$75 \_\_\_\_\_ Total Amount Due: \_\_\_\_\_

Active Member of the Buddhist Peace Fellowship: \$200 \_\_\_\_\_ Amount Enclosed : (Minimum \$80 Confirmation Deposit) \_\_\_\_\_

Junior or Senior High School Student: \$180 \_\_\_\_\_ Senior Citizen: \$180 \_\_\_\_\_ Balance Due: \_\_\_\_\_



## Announcements

### HEARTS ON THE LINE Fellowship of Reconciliation National Conference

Woodrow Wilson College, Asheville, North Carolina  
July 30- August 3, 1986

Speakers: Wendell Berry - poet-farmer  
Dorothy Cotton - associate of Dr. M. L. King, Jr.  
Rosemarie and Vincent Harding  
Myles Horton - founder, Highlander Center

In addition to excellent speakers, there will be more than a dozen workshops, opportunities to worship, sing, and play together, including a children's program, music, and folk dancing.

For further information please contact Fran Levin, FOR, Box 271, Nyack, NY 10960, (914) 358-4601.

### TO CHERISH ALL LIFE: A CONFERENCE ON BUDDHISM & NONVIOLENCE

The Zen Center, Rochester, New York  
May 23-25, 1986

Speakers:  
Luis Gomez, "Nonviolence and the Morality of Abstention"  
Kenneth Inada, "The Anatomy of Nonviolence"  
Kenneth Kraft, "Buddhist Resources for Peacemaking"  
Donald Swearer, "Nonviolence in Theravada Buddhism"  
Joanna Macy, "The Buddha Dharma and Social Action"  
Helen Hardacre, "Peace in Three Japanese Organizations"  
Gene Sharp, "Nonviolent Principles/Societal Responsibilities"  
Robert Thurman, "A Prince of Peace as a Buddhist Institution:  
The Dalai Lamas in World Politics"


The conference is open to all interested persons, at no charge. No reservations necessary. For further information, please contact The Zen Center, 7 Arnold Park, Rochester, NY 14607, (716) 473-9180.

### BUDDHISM IN NORTH AMERICA

Two Conferences will be held at the Zen Buddhist Temple, 1214 Packard Road, Ann Arbor, Michigan 48104. Phone: (313) 761-6520.

**World Buddhism in North America:** July 9-11, 1986, Participants include Maha Ghosananda and Robert Schrei.

**Zen Buddhism in North America:** July 14-19, 1986, Including a Colloquium on Contemporary Issues and Problems



The Vajradhatu Sun

The Legacy of Alan Watts

Sri Rinpoche Inaugurates Maitreya Institute in Hawaii

Buddhists and Christians at Conference in Hawaii

West Meets East

in The Vajradhatu Sun, a lively bi-monthly newspaper reporting on the growth and ferment in the American Buddhist world. Recent issues include Thich Nhat Hanh, Chogyam Trungpa, Rinpoche, Seung Sahn, Gary Snyder, Allen Ginsberg, Joseph Goldstein, Wendell Berry. Edited by Rick Fields. Six issues yearly \$15, or free sample: Vajradhatu Sun, Dept. PF, 1345 Spruce St., Boulder CO 80302. (303) 444-0190.



## **THE PATH OF COMPASSION: CONTEMPORARY WRITINGS ON ENGAGED BUDDHISM**

*The Path of Compassion* is a collection of writings on the engagement of Buddhism and Buddhists in the social, political, and economic affairs of society. Included are articles by His Holiness the Dalai Lama on political action and social progress, Thich Nhat Hanh on mindfulness in activity, Robert Aitken, Roshi on ecology, and Gary Snyder on planetary culture. Robert Thurman writes on historical events and contemporary guidelines for Buddhist social action, Joanna Macy on empowerment in the face of the threat of nuclear war, and Jack Kornfield on compassion and social action. Other selections describe the relevance of the Buddhist Jataka Tales to modern life, a Vietnamese nun's response to the war and conflict in Southeast Asia, and an American Buddhist woman's response to rape.

### **SALE FOR NEWSLETTER READERS**

*The Path of Compassion* is the Buddhist Peace Fellowship's first book. In less than one year, we have sold enough copies to repay all loans for publishing it and can now offer the book at a discount to BPF Newsletter readers. Regular price is \$9.95. BPF discount price is \$8 per copy or two copies for \$15. Please send check or money order (U.S. funds) to the Rochester chapter of the Buddhist Peace Fellowship, plus \$1.05 for the first copy and 25¢ for each additional copy for postage and handling. For orders larger than 12 copies, please get in touch with the Rochester BPF.

Rochester Buddhist Peace Fellowship  
P.O. Box 10605  
Rochester, New York 14610

## **BPF Classifieds**

**Please submit classified announcements for the Summer Newsletter  
by May 28, c/o National Office. Free for BPF Members.**

**MEDITATION INSTRUCTORS NEEDED:** The Naropa Summer Institute's conference, *Strategies for Peacemaking: How to Be It, How to Do It*, is looking for individuals who would be willing to be meditation instructors at the conference. Please call or write Barbara Meier at (303) 444-0202, c/o Naropa Institute, 2130 Arapahoe Ave, Boulder, CO 80302. Conference dates: June 14-21, 1986.

**DAYS OF MINDFULNESS:** If you live in the NYC area and are interested in joining with me to schedule "Days of Mindfulness," following the Tiep Hien precepts and the teaching of Thich Nhat Hanh, please contact Ruth Klein (718) 897-4746.

**TEACHING PEACE:** I'm interested in exploring ways BPF members are teaching peace, using Buddhist practice and philosophy in a way that is accessible to non-Buddhists. Please send reflections and/or other materials to: Ruth Klein, 99-24 63 Ave., Rego Park, NY 11374.

**NICARAGUA:** Anyone interested or potentially interested in joining a Buddhist delegation to Nicaragua in mid-1987, please send a letter of interest to: Joe Gorin, 106 Jackson Hill Road, Leverett, MA 01054. The trip would be organized through the Christian-based group Witness for Peace. It would take two weeks, and could include: 2 days of training in US; several days in Managua; interviews with govt and opposition leaders, members of the press and clergy; time in combat zone meeting, staying, and working with local Nicaraguans whose lives have been most affected by the war. Approx. cost \$700 covers round trip airfare (probably from LA, Houston, or Miami, depending upon where the greatest number of delegation members come from) and all transportation costs, all meals, and housing.

§ § §



## MEMBERSHIP FORM

I affirm the principles of the Buddhist Peace Fellowship and want to be a member. My signature attests to my commitment. (See page 15, this issue).

Signed: \_\_\_\_\_ Date: \_\_\_\_\_

Though no contribution is required for membership, BPF relies on members' support and suggests a minimum annual donation of \$15.00 U.S. residents, \$20.00 overseas. Please make checks payable to "Buddhist Peace Fellowship".

I am enclosing a contribution of \$ \_\_\_\_\_ to support BPF's work.

I don't wish to be a member, but I would like to receive the BPF Newsletter. I am enclosing \$15.00 for a one-year subscription.

We wish to be treated as members and to receive 2 ballots and accordingly enclose \$30.00 for annual membership.

Name \_\_\_\_\_ Phone ( ) \_\_\_\_\_

Street or P.O. Box \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Buddhist Affiliation, if any (optional) \_\_\_\_\_

BPF urges its members to join the BPF chapters in their area (See page 18), and to join the Fellowship of Reconciliation in their home country.

If you have friends who would like to know about BPF, please send us their names and addresses, and we will send them an information packet.

I would like more information on the Fellowship of Reconciliation.

I would like more information on local BPF chapters.

**BUDDHIST PEACE FELLOWSHIP P.O. BOX 4650 BERKELEY, CALIFORNIA 94704 USA**

---

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

Address Correction Requested

<p><b>BULK RATE U.S. POSTAGE PAID Berkeley, CA Permit No. 413</b></p>
---