

BUDDHIST PEACE FELLOWSHIP NEWSLETTER

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Head in the Clouds, Feet on the Ground

Once upon a time I stumbled upon the World Peace March *en route* from San Francisco to New York, led by Buddhist Monks and nuns from the Japanese order Nipponzan Myo Hoji. They beat prayer drums and chanted NA MU MYO HO REN GE KYO every step of their journey. Odaimoku, as this practice is called, is a passage from the Lotus Sutra which has no comprehensive English translation. The monks say, if you want to understand NA MU MYO HO REN GE KYO, chant for three years and the meaning(s) will begin to emerge. It is two years since I began the practice of walking and chanting, so my insights are those of a novice. Through taking on this Buddhist practice, my life has altered profoundly yet my understanding is far from complete. I share my experience of this practice because it has provided me with a path that combines peacemaking and practice every day—a path I find many people seeking. Many of us struggle to change both our inner and outer world, perhaps this story will enchant you.

I joined the World Peace March in May, 1982 for its final five weeks, after being haunted by the drum in my dreams. A quiet, very private individual, I was struck by the sensibleness of praying loudly for world peace in public. On a rational level I was moved by the commitment of these Buddhists to walk across a strange land enduring the coldest winter weather. The founder and teacher of Nipponzan Myo Hoji, Nichi Datsu Fuji, now 99 years old, had stated that the time has come for people to come out of their houses into the streets and cry out loudly their grief and yearning for peace. I felt I could support this idea wholeheartedly. Much to my surprise, my actions supported my idea and I left my job, my friends and life in California and went to New York to join the World Peace March which was then in Buffalo. It took about three weeks before I could walk, beat the drum and chant simultaneously. The walk stopped at military bases, training facilities like West Point and nuclear power plants along the route. Directly

confronting the military-industrial complex with prayer produced awesome results. Security guards and police are bewildered. The power generated at these vigils is so evident, yet invisible. They make no explanation, allowing the action to speak for itself.

When I returned to California I was uncertain about continuing to practice on my own. Taking my drum to the weekly vigil at Mather AFB was a big step for me. Though those attending are mostly from Christian backgrounds, no one objected to adding this Buddhist practice and when Rev. Jun Yasuda, a Buddhist nun, was able to attend, everyone was delighted. No longer just following along, the practice was becoming part of my life, allowing me to focus my attention on issues of peace and channel my energy into a specific and loud statement. Not so loud, of course, as the B-52's sitting on a nearby runway, engines roaring.

In April, 1983, I journeyed to Japan to walk with the monks on an annual Peace Walk from Tokyo to Hiroshima and Nagasaki. The more than one hundred thousand people from all facets of the Japanese peace movement participating in the three month project each walk a short distance, perhaps a day or week. Only a small group of Nipponzan Myo Hoji monks and lay people walk the whole route. In 1983, they were joined by ten Americans and one Canadian. As a group we had varying interests and degrees of commitment to Buddhist

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Join Buddhist Peace Fellowship!

The BPF cannot survive without your support! Please join, subscribe, and if possible donate to our work. See inside the back page for membership information.

President's Column

To those outside the Buddhist tradition, Buddhists are all alike. Unwittingly they want to know the Buddhist viewpoint and custom.

On the other hand, we Buddhists are very aware of the diversity of beliefs and practices which coexist under the umbrella of Buddhism. Sometimes we feel reassured and appreciative of the great breadth and inter-relatedness of the Mahasangha. Other times, the lack of homogeneity leads to confusion, turmoil and division.

The BPF is the only national or international organization which truly attempts to blur sectarian lines and bring all Buddhists together under one common purpose—to realize world peace and harmony. Because of its uniquely noble goal, BPF both benefits and suffers from the many divisions and sub-divisions of thought and practice within Buddhism.

As I mentioned in the previous newsletter, BPF affords its members the singular opportunity to realize oneness with Buddhists from sects and ethnic backgrounds other than their own. In this way we in BPF greatly benefit from the rich diversity found within Buddhism. Our outstanding national newsletter reflects our "agreement to disagree."

However we find at the chapter level, where the day-to-day work of BPF must be carried out, that sectarian differences often lead to disharmony and confusion. There are even times when members of the same sect cannot get along because of blind allegiances to different centers and teachers. Rather than try to work things out according to the Buddhist way of wisdom and compassion, many walk off with their noses in the air and their proud egos intact. Therefore many BPF chapters are small in number, usually identified with a particular group or center, and have a high turnover rate.

What is the source of this inter-sectarian strife and noncooperation? I believe that the majority of the Buddhist teachers from the East bring strong entrenched prejudices with them and pass them along to their American disciples. Most of them are convinced of the supremacy of their own sect and teachings and look down on other sects whose views and practices are not in agreement with theirs. It has been virtually impossible to bring them together under the same roof because they cannot agree on who should be seated or have his name listed first. They have forgotten the Gautama Buddha's teaching that there are 84,000 paths to enlightenment, all equally wonderful and incomparable.

I may incur the displeasure of those who are unhappy with what I am saying, but I just cannot pass up a chance to "call a spade a spade." I look to American Buddhism to have a "melting pot" effect on sectarian differences which have become fossilized in more traditional cultures. BPF can certainly lead in pioneering a new direction for Buddhism of cooperation and harmony.

Ryo Imamura

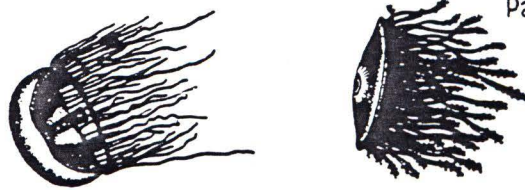
From the BPF Office

By now the name of Wendy Tripp is becoming familiar to BPF'ers who write to the central office here in Berkeley. For some months Wendy has been coming in faithfully every week to assist me with the mail: sending out information brochures, newsletters, and our resources on engaged Buddhism; responding to new members; updating the mailing list; and all the various and sundry tasks of operating an office—about which, incidently, Wendy is a professional, being in her workaday life an administrative assistant. (All the more wondrous that she so cheerfully spends Saturday mornings, and sometimes afternoons, at another desk.)

Routine as these tasks could be, Wendy has never allowed them to become so, bringing to the most mechanical tasks her spirit of "demonstrating the Buddha Way as a Way of peace and protection for all beings." One morning I left a thick stack of our Statement of Purpose brochures in the 'in' box, with a hopeful note, "Fold, fold, fold." That afternoon I found in the 'out' box a stack of crisply folded brochures, with a note, "Betcha thought I couldn't do it!"

Having been, excepting my cat, the sole occupant of the office for the last few years, I'm delighted to now be working shoulder to shoulder with a true fellow peace worker. Anyone who's done such work can appreciate what a boon such a relationship is, and what a boost it gives to the work. Unfortunately for me, the term of our present weekly work sessions will be coming to a close next spring, when Wendy plans to begin a walk across the nation (see announcement this issue). Fortunately for members of BPF *en route*, they will have an opportunity to meet the woman who signs her notes and letters, "In peace," "In the Dharma," or "In the Circle."

Patrick McMahon



FOR Conference in California

The Fellowship of Reconciliation, which is the "mother" organization of the BPF, will hold its annual conference at the University of Santa Clara on July 18-22. I plan to attend and hope that you too will consider going. I have requested the conference committee to set aside time for Buddhists and those interested in Buddhism to meet outside the regular schedule. The costs are quite modest and lodging and meals are provided. For registration contact FOR, c/o Jeanne Buell, 2718 Forbes Avenue, Santa Clara, CA 95051, (408) 244-5796. If we sincerely wish to increase our visibility and influence within the greater peace community, we will have to show up at these events. Articles and letters are not enough.

Ryo Imamura

Chapter News

Los Angeles, California

Since April we have been focusing on outreach, on gaining recognition with other Buddhist groups in the Los Angeles area, and on mingling with them.

LABPF was represented at the World Citizen Assembly. We also participated on Earth Day in May, and we co-sponsored a talk on Central America this June. We've made connections with the Alliance for Survival as well as the Ecology Center of Southern California.

We have been meeting at different temples, and are having Buddhist teachers preside at our meetings, and giving us short talks on the Dharma and peace.

Future plans include meeting with the Dalai Lama in October, and sponsoring BPF board member Gary Snyder's poetry reading early next year. We are also considering sponsoring refugees from the Malaysian and Thai camps.

Finally, a sit-in meditation is tentatively scheduled on July 7 in downtown LA in protest of the arrest of 12 Buddhist monks, leaders of the United Buddhist Churches of Vietnam, and the killing of their 70 year old Master. The protest is being organized by the Vietnamese Buddhist temple of LA, and BPF board member Jenny Hoang and the LABPF are deeply involved. Monks and nuns from all over the U.S. will join in full-robed meditation, and lay people are asked to participate. Please send us your powerful support.

Providence, Rhode Island

Providence BPF joined a coalition of 17 groups in Rhode Island working on peace issues. In our first joint project a different group goes to Washington D.C. each week to speak to our four Congresspersons. Senator Pell was able to give us his time, and the others provided their aides. Everyone really was knowledgeable about the issues, but ... it's the 'buts' they give you that can lead to harmful policies.

We also took part in the sit-in at the four Congressional offices to show our support for an end to military aid to Central America. There were over forty participants from many religious traditions. The experience of sitting silently in the offices felt right. Providence BPF will continue working with this ecumenical group.

We will be putting out a monthly newsletter, and invite you to send contributions to Phil Edmonds, 38 Ring Street, Providence, RI 02909.

Boulder/Denver, Colorado

Our chapter is now a member group with the Boulder Peace Consortium, along with Freeze Voter '84, Educators for Social Responsibility, Women's International League for Peace and Freedom, Boulder Bilateral Freeze, and Beyond War.

We plan to do some kind of action on Hiroshima Day in cooperation with the Naropa Institute

Christian/Buddhist Conference.

We had the delightful pleasure of being joined at our last meeting by David Chadwick of San Francisco Zen Center, who disseminated his World Suicide Club information and graced us with his humor and new hit single, "Freeze, Please."

New York State Prisons

[BPF has a number of members in the New York State Prison System. Eddie Pacheco, an inmate at the Greenhaven Correctional Facility, has been the main mover and shaker in bringing BPF to the inmates, and has contributed letters to recent issues of the Newsletter. The following is his most recent note.]

Attica Correctional Facility's Zendo has just been approved, and David Rahin, of the Ithaca Zen Center, is working with the brothers there. It looks like things are coming together with all the help you gave us. Thanks!

Here at the Greenhaven Correctional Facility our Lotus Flower Zendo is in need of financial help. Right now we are just sitting on a floor in front of an altar with a Buddha statue. This is all we've got, because the wages here are only 25 cents a day. [Donations to the Lotus Flower Zendo may be sent to the BPF office.]

'Oahu, Hawai'i

Since we missed the opportunity to share news in January, here's a quick report on our last six months. It's been a fallow season for us as an organization, without regular meetings or activities. We've donated our time to a few, manageable projects that have been easy on our spirits.

In January, we co-sponsored a project on "Religion, Values, and Community Development" which brought to the islands BPF Board member Joanna Macy and the great Thai Buddhist activist Sulak Sivaraksa. Along with Danilo Dolci, the "Gandhi of Sicily", Joanna and Sulak visited Hawaiian communities struggling to protect their culture from the onslaughts of tourism, military intrusion, ecological destruction, urban sprawl and other such depredations of the dominant culture.

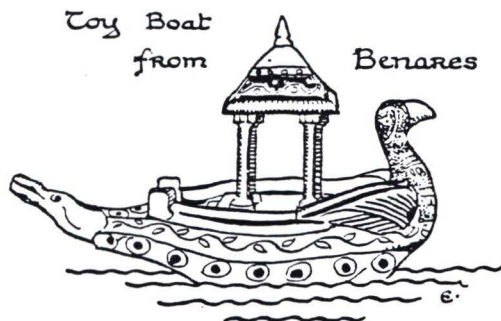
Afterwards, with the special assistance of her husband Fran, Joanna conducted one of her well-known despair and empowerment workshops in Honolulu. Joanna led a second workshop on the island of Maui before flying off to Sri Lanka to renew contact with the Sarvodaya Shramadana movement.

In April, BPF members and friends visited the USS Badger, a guided-missile frigate berthed at Pearl Harbor and displayed to the public as part of a year-round Navy public-relations program. Wearing T-shirts with such subversive messages as "Deep Ecology" and "Nuclear-Free Pacific" nearly got us banned from the base, but the Marine guard backed down, and we enjoyed an opportunity to make friendly contact with some sailors and to familiarize ourselves with one of the many

nuclear-armed ships that cruise the seas in our name.

On Easter Sunday, Ronald Reagan and his entourage descended on Honolulu for a rest stop *en route* to China. Much criticized lately for uttering pieties but not attending church, the President made his only public appearance an Easter service at St. Andrew's Episcopal cathedral. Borrowing a leaf from our colleagues in San Francisco, we greeted him at the church under a 13' banner proclaiming "World Suicide Club Welcomes Our President." Amidst hoopla and contention, we had a good time reminding everyone—the President, his fans, fist-shaking protestors, the press corps, and ourselves—that we're all in this together and share responsibility for it.

Note: Chapter news items should be sent to the Newsletter care of the Berkeley office no later than the 15th of the month preceding the upcoming issue. Items for the October issue will be due September 15th. News items should not exceed two or three paragraphs, and be in a form ready to print.



Current Buddhist Peace Fellowship Chapters and Overseas Affiliates

- Australia BPF
PO Box 368
Lismore 2480, New South Wales
Australia
- British BPF
"Gilletts"
Smarden, Nr. Ashford, Kent
England
- National Office
Buddhist Peace Fellowship
P.O. Box 4650
Berkeley, CA 94704
USA
- Oahu BPF
2085 Makiki Pl.
Honolulu, Hawaii 96822
- Bay Area BPF
2490 Channing Way #503
Berkeley, California 94704
- Providence BPF
38 Ring St.
Providence, Rhode Island 02909
- Denver/Boulder BPF
2838 4th St.
Boulder, Colorado 80302
- Rochester BPF
8 Averill Ct.
Rochester, New York 14607
- Minneapolis/St. Paul BPF
2629 Fremont Ave. S.
Minneapolis, Minnesota 55408
- Los Angeles BPF
706 S. Mariposa #206
Los Angeles, CA 90006

Vietnam Jails Buddhists

Within a few weeks, in April and May of 1984, 12 Vietnamese Buddhist monks and nuns were arrested and jailed by the authority of the Socialist Republic of Vietnam. On April 2, 1984, their supreme leader the Ven. Thich Tri Thu was sent for a police interrogation: he died the same day. Since, several journalists and writers were arrested. Buddhists all over the world grew deeply indignant over the matter; the BBC broadcasted the news on May 2, 1984; Amnesty International is launching a serious investigation.

What happened in Vietnam is hurting all of us, Buddhists and non-Buddhists alike. The cruelties that violate human rights and people's freedom of worship are an insult that humiliates our self-respect and touches the Buddhist solemn vow of protecting all beings.

This deliberate attack on Buddhism and on its representatives is hurting us Vietnamese in a very personal and direct way. Ven. Thich Tri Thu was a life long devoted leader of the United Buddhist Church of Vietnam and the arrested monastics are his most brilliant and able disciples. We have lost a head at the death of Ven. Thich Tri Thu, now we risk losing our arms and legs at the persecution of these 12 Buddhist monks and nuns who are in prison with no hope of a trial. The support we get abroad remains our only source of survival.

The congregation of Vietnamese Buddhists in the U.S. and the Vietnamese community mourn in sorrow and pain the loss of a father and spiritual leader in the passing away of Ven. Thich Tri Thu. We sleeplessly worry over the fate of the arrested monastics and their friends the lay people.

Our American friends are saying that the Freedom of Mankind is depending on how we take this issue in our hands. To guarantee ours, we have to work on others'. For this purpose, a one-day vigil consisting of silent prayers and meditation is being planned to protest the inexcusable act of the Socialist government of Vietnam and to convey the expression of our frustration and concern.

Freedom is our original nature; to safeguard it is our responsibility; to protect others' lives is the first Buddhist vow. Please join the Vietnamese Sangha in their effort to show the spirit of solidarity.

The power of Compassion is beyond human concept. Your shared energy will build up the Faith we need. When the Light comes, Darkness will disappear. Be that Light! Like the Lotus that blooms over the mud, we take roots in sufferings but will rise above it in freedom and understanding.

In the Dharma,
Ven. Dr. Thich Man Giac

NOTE: If you would like to participate in the letter-writing campaign, please send your letters to the Embassy of the Socialist Republic of Vietnam, 12, Victoria Road, London W.8, England.

BPF Summer Board Meeting, June

Meeting by conference telephone call were all Board members: Ryo Imamura, Joanna Macy, Gary Snyder, Jenny Hoang, Fred Eppsteiner, and Catherine Parker. What follows is a brief summary.

President's Report Ryo urged BPF members to attend the FOR conference in Santa Clara, July 18-22, adding that it would be good for the BPF and the FOR to have more personal contacts.

Chapters The L.A. BPF is now officially a chapter, taking over from a former but disbanded chapter. The contact person is Douglas Cheok. They are planning a fund-raising event with Gary Snyder for February 1985. Also they have a chance to see the Dalai Lama when he is in L.A. in October.

The Minnesota chapter is now the "St. Paul-Minneapolis BPF."

International Advisory Board Five of the ten persons asked to serve on the BPF Advisory Board have accepted: Thich Nhat Hanh, Robert Aitken, Ven. Dharmawara, Sulak Sivaraksha, and Ven. Maha Ghosananda.

Publication on Engaged Buddhism Three loans (of ten necessary) have been secured. Fred is working with Dennis Maloney of White Pines Press, and the Rochester BPF has agreed to act as distributor of the book. All articles are due by the end of July.

Staff Patrick McMahon will try the experiment of working on a volunteer basis for the next three months. He and Wendy Tripp are now sharing the job equally, and he would like a third volunteer.

Finances The BPF has money for the third quarter, but not necessarily the fourth.

Membership The Board discussed the large number of BPF members who have not renewed their memberships, and ways to acquaint more people with the BPF. The Board decided to set a minimum membership fee of \$10 and to encourage all chapters to get all their members to become BPF members. The Board also decided to send a news release about BPF to all national Buddhist-identified publications and a letter to all national Buddhist centers.

Board Nominations Selection Catherine Parker will be the nominations coordinator with the help of Fred Eppsteiner. By the October meeting there should be a nomination list for the Board to go over. Three positions will be vacant at the end of this year. Anyone with nominations can send them to Catherine.

Next Meeting will be Tuesday, October 2, 1984 at 5pm PST by conference call.

Catherine Parker
Board Secretary

A copy of the full meeting minutes may be obtained from the BPF office, P.O. Box 4650, Berkeley, CA 94704.

Nominations for BPF Board

BPF members are encouraged to make nominations to the BPF Board. Three Board seats, presently occupied by Ryo Imamura, Joanna Macy and Gary Snyder, will be vacated at the end of the year. The deadline for nominations is Sept. 1, 1984.

Please send your nomination and a brief background summary to *BPF Nomination Committee*, c/o Catherine Parker, 2629 Fremont Ave. S, Minneapolis, MN 55408

Resources

- *Exemplars of Engaged Buddhism*. Compiled by BPF Members. Anecdotes and stories, from ancient times to our day, of Buddhists demonstrating the Way as one of peace and protection of all beings. 12 pgs., \$1.50
- *The Development of the American Buddhist Peace Movement*, by Paul Jaffe. A history of engaged Buddhism, from India to China to Japan, with particular attention to the involvement of the various Buddhist schools and sects in America today in the peace movement. 30 pgs., \$2.50
- *A Talk by Thich Nhat Hanh* at the Berkeley Zen Center. How to be at peace while working for peace. 7 pgs., \$1.00
- *Mahasangha Meeting* at the San Francisco Zen Center. Questions about Buddhism and peace activism, fielded by Robert Aitken Roshi and Gary Snyder. 12 pgs., \$1.50
- *Peace Conference with Thich Nhat Hanh* at Tassajara Zen Mountain Center. Discussions between peace activists, Buddhists and "fellow travellers," on being peace. 11 pgs., \$1.50
- *Japanese Corporate Zen*, by Daizen Victoria. A hard look at some highly questionable aspects of Zen's sociopolitical role in Japanese history. 8 pgs., \$1.00

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Articles may be ordered a la carte, or a whole banquet (all of the above for \$7.50) from the BPF office.

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Buddhism and Social Action: An Exploration is a 64-page pamphlet by Ken Jones. It is published by the Buddhist Publication Society in Sri Lanka. ('Wheel' series, no. 285/286.)

"This fluently written little book achieves the considerable feat of saying something significant about the implications of Buddhism for education, social welfare, politics and economics in the space of some sixty pages..."—*Buddhist Forum*.

"This booklet is most opportune, for it appears at a time of uncertainty among Western Buddhists about whether or not social involvement is part of the Buddhist life. I believe Ken Jones argues convincingly that it is..."—*Western Buddhist*.

Copies may be ordered from the Vihara Book Service, 5017 16th St. NW, Washington, DC 20011, \$2.40 postpaid.

A Shin Buddhist Stance on Abortion

As the controversy continues to rage in this country, abortion nonetheless has become a wide-spread practice. It is estimated that up to three out of every ten pregnancies now result in abortion. Pro-abortion or 'pro-choice' advocates cite the following arguments in support of legalizing abortions:

1. Every woman should have the right to make decisions about her own body (including the fetus in the womb).
2. Every child should be a wanted child because unwanted children create additional stress and misery for the family unit.
3. Since many women are going to choose to have abortions regardless of what the law says, safe and legal abortions should be made available for humanitarian reasons.

Anti-abortion or 'pro-life' advocates put forth the following arguments in establishing their position:

1. Life begins at conception. Therefore abortion is the murder of a human being.
2. While deaths of women undergoing abortion are rare, there are a disturbing number of cases of premature births and spontaneous abortions in subsequent pregnancies. Sterility can also result from abortion.
3. Psychological problems (e.g. remorse, guilt, anger) following abortions are more the rule than the exception.

We Buddhists are not immune from the abortion dilemma. What are some of the considerations that we as Buddhists might have?

In theistic religions, divine sanction is the ultimate resource in resolving moral dilemmas. Since Buddhism as a religious system is human-centered without dependencies on God or gods, moral or ethical questions require the individual himself to somehow respond adequately. In the midst of turmoil and confusion, this is not an easy task. However it is our responsibility as Buddhists to try to face each situation with understanding and sensitivity.

Within the life of Nembutsu, the truth-seeker cannot help but feel compassion for all forms of life. Realizing that all sentient beings have Buddha-nature and are embraced in Oneness within the Great Compassion of Amida Buddha, he holds all forms of life in deepest reverence. As is expressed in the oft-repeated phrase of the Three Treasures, "Hard is it to be born into human life...", human life is especially precious because it is only the human being among all living forms who can realize Shinjin. And it is indisputable that the human fetus is a manifestation of human life. Therefore abortion, the taking of human life, is fundamentally wrong and must be rejected by Buddhists.

However, the Great Compassion recognizes the complexity of samsaric life and the inability of unenlightened beings to live a truly ethical life, no matter how much they might want to. How can one live even one day without necessitating the taking of life?

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I Don't Have Time

I know that you have a bad habit. And I know that it is just a habit. I myself get caught in it sometimes; don't we all sometimes? I want to talk about the habit of saying: "I don't have time!" all the time.

I don't think you really mean it when you say so. I don't think you are being true to yourself when you say it. I think you have plenty of time, no matter how busy you are with what you are doing. Time is not something outside of yourself; it is you! If you really care for your life, you will learn to use time to serve yourself and others well.

Being mindful in order to live and experience the present time of daily activities is to be truly and naturally being. Now, come closer, you and me we will stand here, looking at this ever flowing river yet we will not let it sweep away our time, and its freshness, and its ever newness...

You are free and so am I. You can take time to breathe. Nobody can stop you from doing so. If your nose does not breathe, my heart will not beat. The fact that you are breathing is a sign that we all can. When you are aware of this, you are free from time.

Being free from time, let's breathe tolerance, let's breathe understanding and reconciliation, let's breathe some hatred-free air. Man has gone through too much suffering since they took this human form. Use your breath of freedom to shine on the ever changing events happening inside of your body-mind. Enlightenment and Nirvana dwell right here in this rented body of yours.

But you say you don't have time! The world is in the danger of self destruction and you don't have time! I mean you don't think you have time. The arms race is leading the whole planet population into a dark tunnel of famine and wars; however the arms themselves are not as dangerous as the institutionalized ignorance of the people who are using them.

They thought that atomic weapons may save them and may save others. No! Atomic weapons can save no one. They will kill innocent people like you and me; they will destroy this green earth and change the atmospheric conditions of this planet thus all living beings will die suffocated. You won't be able to save anybody and siding with the bigger and the stronger will not help.

The only thing you can do is to use your time to save yourself from that ignorance: light up the torch of wisdom on the path you are going on now with your fellow companions. Take your time to observe and feel: do not rush into disapproving or sanctioning this one or that one but see it for yourself. See how deadly those weapons are and let your body feel the pollution and experience the diseases that the contaminated air and water have created. We exhaust our natural resources and devastate our environment including animals and plants. We may die before another world war can kill us. Do you see that painful image slowly becoming reality?

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Religion in the Nuclear Age

A religious United Nations where leaders of all religious traditions could come together to work for peace was proposed by Zen Master Seung Sahn at an ecumenical conference on "Prayer and Meditation in the Nuclear Age" held at Providence Zen Center, April 7-8. He said, "If we all took off our robes, who could tell what religion we represent?" He urged us all to "return to zero" and to put down our labels of Catholic, Buddhist, or Jewish. Attending the conference were over 250 Buddhists, Hindus, Sufis, Christians and Jews. There were rabbis, friars, monks, anthropologists, ministers, nuns, abbots and Zen Masters.

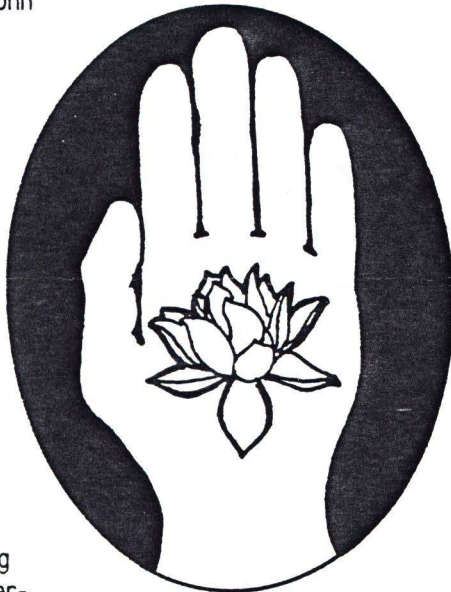
A common theme throughout the conference was the sharing of our oneness, seeing the unity beyond our religious designations, the interconnectedness of all beings and things. The function of prayer and meditation in our lives was addressed by a number of speakers, as was the issue of despair and hopelessness in people's minds today. Brother John

George, a Franciscan Friar from Brooklyn, New York, attributed these feelings to "ignoring the religious experience and pushing it into a corner." Many others agreed that despair can be turned towards hope when people discover their spiritual center and start working together.

Many participants asked questions relating to the inner/personal versus the outer/social realm in working for peace. No one clear answer emerged except that each person must find his/her own proper balance. In this regard Thich Nhat Hanh was quoted, emphasizing the need for mindfulness practice: "without it we will lose ourselves quickly in a life of worry and action, and our responses will become increasingly useless."

Other speakers included Chagdud Tulku Rinpoche, Venerable Maha Ghosananda, Rev. Thomas Ahlburn (a 'Buddhist Unitarian'), Dharma Master Danette Choi, founder of the Buddhist Temple of Hawai'i, Sister Vilma Seelaus, a Carmelite nun, Joan Halifax, director of the Ojai Foundation, Jakusho Kwong Sensei, Sharon Salzberg, founding teacher at the Insight Meditation Society, Ann Kellam (Quaker), Rev. Robert Sweet (Methodist), Rev. Kenneth Hunt (Trappist), and Rabbi Daniel Liben of Temple Emmanuel in Providence.

Lenore Friedman



Buddhist Stance on Abortion (continued from page 6)

The body involuntarily destroys bacteria, viruses and parasites. Eating meat and vegetables requires killing or harvesting. Our clothing and shoes are often made of the physical parts of various life forms. And we exterminate life forms that we consider to be undesirable (e.g. insects, vermin, weeds). Perhaps the more sensitive among us may even assume some personal responsibility for the countless human deaths resulting from military conflicts, mass starvation and disasters. It is truly lamentable to Buddhists that living itself requires the taking of many lives.

The abortion issue is a distinct form of this human dilemma. The life of the fetus is precious and must be protected. Yet the woman carrying the fetus may sincerely feel that her physical and/or psychological condition requires the abortion of the fetus. Her pregnancy might be a result of a sexual assault or might be life-threatening to her. Perhaps she knows that the baby, if allowed to be born, will be seriously deformed or disabled. Or she might be convinced that the baby will be born into a harmful or even hostile environment. Who can pass judgment on the morality of such a situation?

Although others may be involved in the decision-making, it is the woman carrying the fetus, and no one else, who must in the end make this most difficult decision and live with it for the rest of her life. As Buddhists, we can only encourage her to make a decision that is both thoughtful and compassionate.

Buddhist Churches of America Social Issues Committee
Ryo Imamura, Chairman

I Don't Have Time (continued from page 6)

If you don't have time, make time. Time is not given to you by some authorities or some godlike power. It's a question of choice and attitude. You are free, remember? Think of the children; they are the future and the goal of our lives. They have the right to life and a peaceful place to live in. They need to be fed with their parents' inner strength and equanimity in order to grow and in turn take change.

Making time demands that you slow down so that you can fit in the harmoniously changing picture of Nature. This relationship with Nature will develop from within a way of life that liberates you and those around you. If you can see that the arms race between the two great powers may lead to a monstrous suicide of the whole planet, then you will know exactly what you should do in order to save yourself and your fellow beings. You will feel the respect for life and the need to protect the environment. You will not say again that you don't have time; instead you will live your life fully, with aliveness, in a very modest way but like a warrior.

Thich Tanh-Thien

translated from Vietnamese by Jenny Hoang

Upaya of the Buddhist Peacemaker

This must be done by him who is wise to know what is good for him, by him who hath grasped the meaning of the Place of Peace. He must be able and upright and truly straight: gentle of speech and mild, not having vain conceit of self. And he should be content, soon satisfied, with but few wants, of frugal appetites; with faculties of sense composed, discreet, not insolent, nor greedy after gifts. He should do no mean thing for which other men who are wise may censure him.

Metta Sutta of Khuddaka Patha
(tr. F.L. Woodward)

Now may every living thing, feeble or strong, omitting none, or tall or middlesized or short, subtle or gross of form, seen or unseen, those dwelling near or far away—whether they be born or yet unborn may every living thing be full of bliss. Let none deceive another, nor think scorn of him in any way whate'er. Let him not in anger or ill-will desire another's ill fare. Even as a mother, as long as she doth live, watches over her child, her only child, even so should one practise an all-embracing mind unto all beings. And let a man practise a boundless good will for all the world, above, below, across, in every way, good will unhampered, without ill feeling or enmity. Standing or moving, sitting or lying down, howe'er he be, provided he be freed from sloth, let a man establish this mindfulness of good will. For this is what men call "the highest state."

Sutta Nipata v. 143
(tr. F.L. Woodward)

Do the following basic tenets of Buddhist philosophy require of Buddhists a distinctive type of peace testimony and peace action?

1. All forms are dynamically related to each other, intimately dependent on one another, affecting one another, becoming one another.
2. In essence, all forms have the same identity.
3. Relatively speaking, all forms suffer.
4. The human Bodhisattva can help all forms to achieve an understanding of their spiritual identity.

The upaya of Buddhist peacemakers should be rooted in an understanding of these views.

With reference to (1) the understanding that all things are in dynamic relationship, Buddhist peacemakers recognize that change operates in polar fashion. Love can turn to hate, enemies to friends, war to peace. Perceiving this play of opposites in all aspects of existence, the Buddhist peacekeeper can exercise an attitude of calm nonattachment in conflict situations.

With reference to (2) the understanding that all forms are essentially identical, Buddhist peacemakers affirm their identity with militarists as well as with pacifists, with the rich as well as the poor, with the criminal as well as with the sage. They sense that they share the responsibility for the fear and the greed which grip those industrialists totally convinced of the need to produce weapons of war. In view of this identification, the Buddhist peace-maker does not take an adversarial or confrontational position in social conflicts.

With reference to their understanding that all of existence is subject to suffering, Buddhist peacemakers feel empathy with all who suffer. That all forms suffer

is an expression in itself of the equality of all things. All peacemaking activities are therefore imbued with compassion and goodwill for all.

With reference to (4) the understanding that human Bodhisattvas can help all forms to achieve an understanding of their spiritual identity, Buddhist peacemakers engage in private and group spiritual disciplines, knowing that their interior peace will contribute to their exterior efforts to save all beings.

Viewing these philosophical assumptions and their implications for action in the world, Buddhist peacemakers determine how to govern themselves in dealing with human conflict. The roles which are appropriate to people adhering to this basic philosophy may include the following:

1. The role of empathetic communicators, aiming to understand the point of view of all parties involved in a conflict.
2. The role of dispassionate observers and truthfinders, reporting to the participants and the world at large what is occurring.
3. The role of educators, teaching people how to use negotiation, exploration of alternative choices of action, and nonviolence in dealing with social conflict.
4. The role of calm participants in a social conflict, engaging in appropriate action to meet needs, to express the ideas or needs of either side in a conflict. They transcend the play of conflicting ideas and actions with an attitude of peaceful magnanimity. An atmosphere of calm understanding makes right action on the part of all parties possible.
5. The role of mediators or negotiators. This is possible for those who are free of political or religious prejudice, and who have made their sense of identity with all parties evident to all. As mediators, they aim to help the opposing parties achieve reconciliation and mutual agreement rather than victory of one side over the other.
6. The role of compassionate action, relieving physical or spiritual suffering on the part of any or all parties engaged in conflict, exercising an attitude of calm good will at all times.

Beverly White

Board Member Addresses

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Peace, Buddhism, and Perennial Knowledge

I have been asked by the Buddhist Peace Fellowship to set forth Buddhist perspectives of peace work as one step toward better understanding with the Fellowship of Reconciliation, our mother organization. It is our hope that such a presentation would suggest that views from outside the Judeo-Christian and Marxist-Humanist communities can be instructive to the task we share in the FOR of inspiring peace in the world.

I want to begin this assignment by looking at belief, not belief in something or somebody but belief itself. In those world religions originating in the Near East—Christianity, Judaism, and Islam—we find stress upon belief, at least in the popular versions. In other world religions, particularly in Buddhism and Taoism, understanding is generally more important, and religious archetypes are for the most part viewed simply as expressions of religious experience, and as means for teaching.

As a Buddhist, I do not believe in the Buddha. If it could be proved that the man Gautama never lived and that all the sutras were made up by a marvelous Hindu Chatterton in a garret somewhere in Benares, it would not faze me a bit. I would continue to use the life of the Buddha, as it is recorded, as a model, and words in the sutras, as they come down to me, as my inspiration.

I also use the life of Gandhi and the sermons of Meister Eckhart as model and inspiration. St. Francis preaching to the birds and St. Andrew to the fishes are part of my personal pantheon, as is Dorothy Day, seated calmly in the midst of armed policemen.

But belief is another matter. It is not correct to say that a belief in God is common to all religious peace workers. I find Christian, Jewish, and Moslem essays of peace to be instructive, but my own vocabulary conveys my views most clearly. I think also that Buddhist terms, such as the Three Treasures—the Buddha, Dharma, and Sangha (realization, truth, and fellowship)—can be instructive to non-Buddhists.

Such terms as "light," "love," "essence," and so on, are common to all world religions. "True light that lighteth every man" (and woman) refers in John to the light of God, but standing on its own, it is the light of the fundamental nature we all share. "Love never faileth" stands easily on its own for people of all faiths. "This very place is the Lotus Land," easily translatable into the "Kingdom of Heaven," reminds us from another perspective that peace is the way.

Writing from the point of view of truth, rather than a sectarian expression of truth, is not ordinary tolerance but a presentation of the Word. A.K. Coomaraswamy says, "An exclusive attachment to any one dogma, any one group of verbal or visual symbols, however pertinent, is an act of idolatry....Whoever claims that his own manner of understanding and statement is the only true one is moved not by the vision of God, but by spiritual pride."

This passage from Coomaraswamy's essay, "Sri Ramakrishna and Religious Tolerance," offers a new

meaning for "tolerance." Ramakrishna became a Moslem at the age of 30, and for several years, he repeated the name of Allah, wore the costume, and ate the food of a Moslem. Later he "proved experimentally the way of Christianity," becoming completely absorbed in the idea of Christ, with no room for any other thought. Withal, he did not repudiate his mother religion of Hinduism and said, "I have...practiced all religions, Hinduism, Islam, Christianity, and I have also followed the paths of the different Hindu sects....The lake has many shores."

Perennial knowledge is the gnosis of essential nature, which is not born and does not die. You and I come forth from that essence, as that essence, and when we "give up the ghost" we return. The process of realizing that essence in experience and action, individually and together, is the responsibility of those who come into being, the necessary response to our origin. Together we bring about the "enlightenment of bushes and grasses," the "Kingdom of God upon the Earth." Part of this process is following Ramakrishna's example in personalizing, as intimately as possible, the particular ways of other religions. Our own religious experience is enriched, and our mission of peace is enhanced.

And what of the Buddhist perspectives for peace, in Buddhist terminology? Briefly, they are these: The Buddha is our teacher, the historical person, but his and her name is also legion. Hakuin wrote:

All beings by nature are Buddha,
As ice by nature is water.

My essential nature and yours are the true light, and our task is to melt away the self-centered ignorance that keeps us from bearing true witness.

"All beings" includes non-human beings, even imaginary and invisible beings, besides animals, trees, stones, and clouds. The truth of our origin and essence is called Dharma, and the beings themselves, their nature and interaction, are also called Dharma. Dharma is the universe and its phenomena as they are.

We realize this truth together as the Sangha, the community of all beings that can be denied only superficially by harsh words and force of arms, and by poisoning waters and depleting soil. Fundamentally, we are all in symbiosis, as Lewis Thomas has said. The effort to deny this unity brings suffering.

The first vow of Buddhists is to save all beings, to bring the truth of organic, fundamental oneness into the clear light of day and practice it with everyone and every thing. This is the rationale of Buddhist peace work.

When people ask me if I am a Buddhist, I acknowledge that I am, but I may not be answering the question as they ask it. When they ask me why I left Christianity, I reply that I never did. I hope that our Christian friends in the Fellowship of Reconciliation can reconcile themselves to this kind of ambiguity.

Robert Aitken

Head in the Clouds (continued from front page)

practice. We were not required to beat the drum or attend prayer services although everyone did most of the time. From the monks' point of view, we were disciples—from our points of view, we were not even Buddhists! This caused a certain amount of friction, which was not resolved due to language and cultural barriers and the hectic schedule. It was as much a matter of cultural difference as one of religion. In Japanese society, actions are taken in homogeneous groups. Since we were on the Peace Walk together, we must fit a plausible description—Buddhist disciples was most appropriate, even though it was not especially accurate. Again and again we were told how inspiring for Japanese people to see Americans practicing the Dharma. Again and again we experienced the mysterious power of the drum which protected us, kept us from getting lost, literally and figuratively, and prompted us to remain focused on our path—praying for world peace. Japanese people treated us like royal guests, with utmost respect and generosity. We were sometimes overwhelmed by their kindness.

At the end of our three month journey, none of the Americans were moved to become monks or nuns. Some of us abandoned the drum completely, others gave up regular practice. A few, like myself, maintain our practice on a less intense level. Three of that group are now walking in America, beating our drums every day. Since the other two are on a different peace walk I've no information about their current experience. For myself, it has been fascinating. Whereas in Japan we were surrounded by the practice of Odaimoku and one had to decide not to practice, in the US it takes a conscious decision to practice. People, including police, often take offense at the sound of the drum. Most are puzzled but few are curious enough to ask. Some people along the route fondly remember the monks from the World Peace March. The most interest has come from musicians who are astonished that so much sound comes from a flat surface.

Through Odaimoku I've expanded my interest and curiosity about Buddhism which I've studied intermittently since 1968. The more I learn the more respect I have for the teaching. Especially, I've come to appreciate the inclusive nature of this form of prayer. It is directed to the whole universe, specifically prescribed by Nichiren Dai Shonin about 700 years ago for its healing power in this age of Mappo (Declined Law). The contrast with many Western prayers is striking. They tend to be egocentric and exclusive, directed to a God figure and for the benefit of a few persons. I've rarely heard prayers include non-humans. On the walk through the southwest and now in Texas, we meet people who are not concerned with peace or justice issues. They feel that the inner peace they've attained through salvation is sufficient. It alarms me that inner peace could be so blinding to the very real problems surrounding all of us on this planet. My practice is to respect all beings and the insects are a real challenge to my non-violent path!

In Odaimoku practice the drum beat is continuous while the chanting accompanies every other phrase. When you are not chanting, you listen. If you listen closely, sometimes you can hear some or all the far-flung members of the community chanting. Sometimes you hear the pain of the earth. If you make your breathing even, inhale in silence, exhale NA MU MYO HO REN GE KYO—the mediation deepens, hours disappear, miles fly by.

Much more could be said, much remains to be experienced, understood. Meanwhile, down the road I walk, head in the clouds, feet on the ground. Any questions, or requests for more information can be directed to me c/o Emigh, 1149 Alice St., Davis, CA 95616. Response may be delayed but it is guaranteed. Thank you very much.

Barbara Hirshkowitz

Rocks and Trees Proclaim the Dharma We can hear it preached by pillars, walls and hedges (Dogen)

In the Spring of 1985 I shall start walking across America. The Walking will be a meditation, a prayer for peace. I want to hear the Dharma chanted by the various beings and to repeat it like an echo all along the way.

Specifically, the purpose of the walk is:

1. "To make a clear public witness to the Buddha way as a way of peace and protection of all beings."
2. To encourage the practice of being peace as an integral part of making peace.
3. To promote an understanding of the kinship of all beings withing a single eco-system.
4. To pledge allegiance to the earth

And to all beings who depend upon it—

One ecosystem,

with compassion and justice for all.

I'd like to keep the core group to three or four persons. However, I invite all who share my concerns to join me here and there for a few miles along the way.

Will you walk with me?

Wendy Tripp

1054 Peralta Avenue

Albany, CA 94706

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Monks, Nuns, and Police

On November 20th, sister Maruta and I (a nun and a monk of Nipponzan Myohoji, a Japanese Buddhist order), participated in a rally in Germany opposing the deployment of Pershing II missiles in Europe. There were about thirty speakers representing various organizations. The conference hall was completely filled with participants of all ages. Our presence naturally attracted the attention of many present there. When the chairman of the rally introduced us, the floor responded with an applause.

Later, following the rally, we joined a torchlight march, with our Gendaiki (the Nipponzan Myohoji banner, on which is written "Namu Myoho-rence-kyo") flying in the night sky. The sound of the Celestial Drum which sister Maruta was beating filled the air. Upon request from marshals, we led the march.

On the 21st, demonstrators coming from all directions assembled in front of the Federal Parliament. By the time we arrived there with our Gendaiki, the police had already begun shooting their water cannon, spraying water on the crowd. On the other side of the street was a group of demonstrators in a scrum-formation trying to resist a charging police force. When we reached the front section, we met unexpectedly Sister Catharina, who had arrived with thirty-seven Swedes. With little time to spare for greeting, we took our seats in the first row. Not far from us, several rows of youths, with their arms locked, were resisting the police's attempt to turn them back. When I began chanting "Namu Myoho-rence-kyo," many youthful faces around me beamed with happy smiles. A few minutes later, I heard an energetic voice from behind. It was Rev. Kijima. Now, there were four of us from Nipponzan Myohoji. And there was also Anna Maria, a lay member of the Vienna Dojo, beating her Celestial Drum. Four Celestial Drums and the Gendaiki—they suddenly turned out to be a formidable Dharma-formation: a menace to the police but a source of encouragement and relief to the demonstrators. I felt the joy of people touching my heart.

At first, it seemed as though the police were consciously ignoring our presence. Realizing, however, that we were becoming the center of the rally, they sprayed water on us without mercy. Soon they began to use water mixed with a tear-inducing substance. Perhaps the police officers had to do all this because of their assigned duties. I even noticed some officers trying to avoid spraying water on our two nuns.

During all this time, we chanted "Namu Myoho-rence-kyo" with more determination and strength. Sisters Maruta and Catharina each stretched out one of their legs trying to keep themselves from falling because of the force of water coming from the water cannon.

Once, the Gendaiki was hit by the shooting water and blown away about ten meters. When, after retrieving it, we put up the Gendaiki, there was a big applause and loud cheers. Perhaps, by then, the Gendaiki had become a symbol and beachhead of nonviolence for the crowd.

In the afternoon, we had a prayer session and then rested for a few hours before joining a torchlight march in the evening. The march started in front of the Federal Parliament. As we were chanting "Namu Myoho-rence-kyo," beating our Celestial Drums, the police were getting ready to spray water on us. Observing this, some people cried shame upon them, shouting: "Do you want to trample down the prayer of these monks and nuns?" These people were probably some of the demonstrators

who had been with us during the struggle earlier in the day and had come to put faith in our activities. Soon the water cannon retreated before the irresistible Dharma-force, and there arose and cheers from the crowd.

Before long, however, the police, having received a reinforcement, began to remove demonstrators by force. A police officer came to me, wrested the Gendaiki from me, a took me to the rear. Sister Catharina's Celestial Drum was thrown away more than ten meters. Meanwhile, we continued our chanting, standing in the back.

After finishing our chanting, we returned to the front to find my buddha image and Rev. Kijima's Buddha reli-

quary, which we had had to leave behind when we were taken away. But they were no longer there. Sister Catharina's Celestial Drum had also disappeared. We went to the police headquarters, thinking that the police might have the custody of them. Stressing that those objects were more precious than our lives, we requested the police to look into the matter and return them to us. However, they showed absolutely no interest. So we beat our Celestial Drums in front of the police headquarters. After an hour's drum beating, we were put in jail.

So much for my report on our activities. Though we now hear that some nuclear missiles have since arrived at the Mutlangen base, we firmly believe that our four-day chanting and praying in Bonn did impress "Namu Myoho-rence-kyo" on the hearts of the German people, and that before long there will emerge the Buddhaland through the power of nonviolence.

(Written by Makino Teiryō on behalf of Kijima Tsutomu, Maruta Yoshie, Ana Catharina Reholm and Makino Teiryō. Originally published in Japanese in *Sarvodaya* (Vol. 24, No. 1; January 1984), a monthly publication by Japan Bharat Sarvodaya Mitratā Sangha, Tokyo, Japan. Translated by Ha Poong Kim.)



Relics carried from India to Ceylon intercepted by Nagas.

Legislative Alert

CONGRESSIONAL RECESS--JULY 2-22: Just prior to BPF press time, several important issues were being taken up by joint House-Senate conference committees to resolve differences in their respective versions of bills--in particular, the Defense Authorization (re. MX missiles and anti-satellite weapons), and funding for Nicaraguan contras. The latter is tied to funds for summer youth jobs and the WIC nutrition program for children and pregnant mothers in a supplemental appropriations bill, H.J.Res. 492. The House has agreed to all domestic programs, but refuses to pass the resolution as long as the Senate insists on inclusion of \$21 million in covert aid. An amendment was to be offered which would remove this portion from the bill, although the administration wants to keep it as one package. For an accurate accounting of various bills' status, and appropriate action on Congress' return, call the hotlines or (202) 225-1772, the Washington number for current status of bills. However, your letter writing need not desist during the next three weeks; CISPEs makes the following suggestion:

MEDIA WATCH: "Letters to the Editor are effective ways to communicate the reality of the situation in Central America, etc. They are widely read and can be influential in affecting public opinion. While you may want to respond directly to a specific article which has appeared in the paper you are writing to, newspapers will print letters which make no reference to previous articles. Your letters can be a balance of fact and feelings.

"Before you write you might want to glance at the Letters to the Editor section of your newspaper to see the general range of style, length and perspective represented. Keep it relatively short--no more than 4 or 5 short paragraphs, typed, double-spaced--and check the paper for the next 5-10 days (they won't let you know if and when they print your letter).

"You may sometimes send the same letter to more than one paper, although you must type an original copy to each one. All newspapers require that you include your name, address and telephone number, although they will only print your name and the city in which you live. You may write the same newspaper regularly (once every 6 weeks or so)...Local papers also accept opinion articles for the Op-Ed page. Most will pay \$35-\$50 for a published article (800 words)...Check your paper for the address."

DOCTOR FINDS CONGRESS HARD OF HEARING(S): Dr. Charlie Clements, a Vietnam pilot who afterwards became a Quaker with degrees in medicine and public health, has worked in an opposition-controlled zone in El Salvador from March '82-March '83. (He could not work effectively in the Government-controlled areas because of the campaign of terror directed at health workers there). He tried to present his experience of the situation at a Congressional hearing, but was not allowed to testify on the basis that he was not an objective witness. The jockeying of one congressman on the committee gave him a few minutes, but three months later, he was again denied time because of the previous maneuvering. Once again, another plucky congressman gave up his own time in order that Dr. Clements might speak (as briefly as before). With such restricted input, and fears of being targetted by the administration as soft on Communism, Congress continues to send millions to El Salvador, although less than Reagan demands. In any case, 60% of aid to El Salvador has bypassed Congressional authorization through the Administration's use of special funds and re-defining categories. Thus Dr. Clements fears that direct U.S. military intervention is likely. To prevent this from happening, he says that we all need to send our government a very strong message by talking to our Congresspersons and newspapers, demonstrating, aiding the sanctuary movement and sending humanitarian aid through non-governmental organizations (such as the Salvadoran Medical Relief Fund, P.O. Box 1194, Salinas, California, 93902). In an effort to reach the public with the truth of his experience, he has recently authored "Witness to War" (a good basis for an opinion article).

RETURN OF SALVADORAN REFUGEES: Between 300,000 and 500,000 Salvadorans are believed to be in the U.S., having been forced to flee their homes, but very few have been granted legal status. 300 per month are being deported directly back to El Salvador as a matter of policy by U.S. immigration authorities. There they face fairly certain death or persecution. No Salvadorans were granted refugee status in 1983--more than 3000 were deported--and only 71 were given asylum. The State Department may also grant "extended voluntary departure" (EVD) status to refugees when "civil wars or catastrophic circumstances temporarily prevent their return to the homeland. The State Dept. declines to call for EVD status for refugees of any Central American country, while sheltering refugees from Communist countries such as Afghanistan, Poland, and Ethiopia.

Representative Moakley and Senator De Concini have introduced bills to mandate 1) a presidential study of conditions of displaced Salvadorans; 2) congressional follow-up, including hearings and appropriate legislation; and 3) a three-year moratorium on deportations of Salvadorans. The bills are S. 2131 and H.R. 4447.

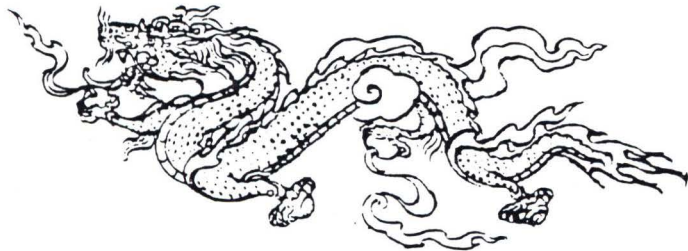
ACTION: The bill has been stuck in the House Rules Committee for two months. Write to the Chair, Rep. Claude Pepper, to find out why it has been so delayed, and to pressure for moving it onto the House floor. Call the earlier mentioned number for the bills' precise status.

REPARATIONS FOR JAPANESE-AMERICANS: Despite the lack of any evidence of subversion by Japanese-Americans during World War II, the U.S. Government, with very little warning, interred these citizens in concentration camps for several years, under very primitive conditions. They permanently lost their homes and possessions in the upheaval, not to mention the psychological damage and racist backlash.

ACTION: Rep. Norman Mineta is spearheading a bill which would give reparations to interred Japanese-Americans, but it is stuck in a House Committee. Write to him for details of the bill, its status, and for information on other ways to help.

More Resources for Action

Join the Arms Control Computer Network (ACCN)--a national legislative alert system linking citizen lobbyists from SANE, the Freeze, Physicians for Social Responsibility, Friends of the Earth, Council for a Livable World, Greenpeace and the Coalition for a New Foreign and Military Policy. You may receive alert mailings on key arms race issues for \$15, or only those on which the Freeze Campaign has a specific position for \$10. Send your check to the Nat'l. Freeze Campaign, 4144 Lindell Blvd., Suite 404, St. Louis, MO 63108.



FOR Retreat in France

There will be a ten-day retreat of the Council of the International Fellowship of Reconciliation in France, August 3-13, 1984. If you can be in France at that time and would like to attend please contact the BPF office for details.

Contribute to BPF Newsletter

The BPF Newsletter welcomes contributions--chapter news, news notes, letters and articles. Please be concise and keep longer articles under 900 words (about three double-spaced, typed pages). Shorter articles are very welcome. News items should be one or two paragraphs and ready to print; manuscripts should be typed, double-spaced. If you are submitting a poem or article, please enclose a stamped, self-addressed envelope. Send to BPF Newsletter, Box 4650, Berkeley, CA 94704.

Edited by Gary Snyder and Ryo Imamura. Production: Kent Johnson, Sara Oechsli, Patrick McMahon, Leslie Schnieder, Susan Levy.

Att'n No Need to Kill Subscribers

No Need to Kill is no longer in publication. Existing *NNTK* subscriptions will be converted to *BPF Newsletter* subscriptions starting with this issue; subscribers to both newsletters will receive an extension to their *BPFN* subscription. If you would prefer to receive a refund of your subscription balance, write to Kent Johnson, 2490 Channing Way #503, Berkeley, CA 94704.

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MEMBERSHIP FORM

To join, please read and complete this card, both sides.

I affirm the principles of the Buddhist Peace Fellowship and want to be a member. My signature attests to my commitment.

Signed: _____ **Date:** _____

Though no contribution is required for membership, BPF relies on members' support and suggests a minimum annual donation of \$10.00 U.S. residents, \$15.00 overseas. Please make checks payable to BPF. (Unless, for U.S. residents, you wish to make your contribution deductible for income tax purposes: then make the check payable to "FOR" and note "Donation to BPF" elsewhere on the check.)

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 Newsletter. I'm enclosing \$10.00 for a one-year subscription.

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BPF urges its members to join the BPF chapters in their area, 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.

Picture

Last year we had twenty minutes
This year, but ten.
From Munich to Moscow
Rockets may fly
From Russian Submarine
To Russian Hill & Queens
Fly at the steering wheel
Before the onion is peeled
Before the door can be shut—

It will be gone—all gone.
But one close-up frame
of a flash-bulb
That roars.

In my last minute
I do not wish to hate
Russians or anyone
As people have been teaching me to—
Of course believing them cold—
Dangerous,
Traacherous,
Pavlovian, even believing them
Russian

Seems a subtle kind of hatred
And not being immune
To these lessons taught on the news
Which rather than inform me
Prefer to manipulate my views
For a bite of its thin soup
A crust of hope—
And being that much hopeful
That much lonely,
That much bent on pleasure,
That much I hate them
And I know I do.
Even at one minute
May the antidote for these lessons
Beat its wings on my mind
Exactly equal to that bomb burn
So all cancels nicely out
And I see in that very bright light
My Russian me
My meadows & flowers & trees
My steppes & Volga
So I embrace all and love all
Down to the sharks in the sea
As I deliver my compressed

And burning self
To one piano-wire scream.
Driving, I scream.
Peeling the onion, I scream.
Closing the door, I scream.
I scream of regret
I scream out that last drop of anger
As all yearbooks
Slam shut...
on not having met...
of dropping the knife...
for believing the news...

For not being quite ready.

WILL
TIAN



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