



B U D D H I S T P E A C E F E L L O W S H I P

NEWSLETTER OF THE BUDDHIST PEACE FELLOWSHIP VOLUME ELEVEN,
NUMBER TWENTY TWO, SUMMER 1989



Photo by Peter Cunningham

- ***Buddhists and The Homeless***
- ***Tibet & China • Thich Nhat Hanh Tour***
- ***Interview with Gary Snyder***

Also: Aitken Roshi on Military-Tax Resistance • Susan Davis on the International Network of Engaged Buddhists

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Letters

BANGLADESH UPDATE/URGENT ACTION REQUEST

This letter, dated June 16, 1989, was written by the monk from the Chittagong Hill Tracts in Bangladesh who has been BPF's contact person there since 1981 (See BPF Newsletter, Spring 1987, "A Campaign to Halt the Killing in Bangladesh"):

Dear Friends,

I received news from Tripura, India, today that another 51,000 refugees crossed over the border from Bangladesh since 14th May and arrived there. Hundreds of thousands of people became shelterless and are waiting at the border to save their lives from the massive killings in the Chittagong Hill Tracts by the Bangladesh Army. More than 500 people were killed by the Muslim settlers and the army jointly since 4th May. They burnt village after village in CHT. No houses remain in Longadu village, 58 miles NE of Rangamati and the Pujgang which is about 17 miles N of Khagrachari. There are now about 100,000 refugees in India, but the government has still not recognized this number.

Many, many thanks to you, who have done so much for CHT.

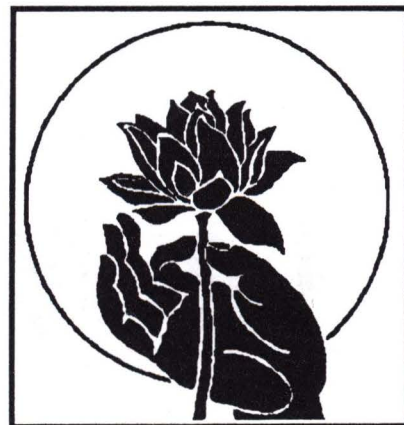
Yours in the Dhamma

Bimal Bhikkhu

How We Can Help

BPF members who wish to assist in halting the killing and land theft of Buddhists and other tribal persons in the Chittagong Hill Tracts in Bangladesh and to encourage India to offer refugee status to those fleeing CHT can help by writing directly to: General Hossain Mohammad Ershad, President, Republic of Bangladesh/Banga Bhawan, Dacca, Bangladesh • The Rt. Hon. Rajiv Gandhi, Prime Minister, The PM Secretariat, South Block New Delhi, India 110011 • His Excellency A.Z.M. Obaidullah Khan, Embassy of Bangladesh, 2201 Wisconsin Avenue N.W., Washington, DC 20007.

For more information, please contact the Seattle BPF.



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The Buddhist Peace Fellowship was founded in 1978, as a network of individuals and local chapters, to bring a Buddhist perspective to the peace movement, and to bring the peace movement to the Buddhist community. Membership and subscription information are on the back cover. Single copies \$3.00 postpaid from the BPF National Office, © 1989 BPF Buddhist Peace Fellowship

READINGS

From the Editor

I moved recently and began a new job. Consequently I spend much more time walking to, riding and walking away from public transportation systems than in previous years. Though I see them every day, I am stunned anew by the sheer number of people I pass who appear to be living on the streets of Berkeley and San Francisco. It is one thing — a shameful and distressing thing — to be bombarded by media reports of homelessness. It is quite another experience to come face to face with the people behind the statistics at 7 a.m., noon, and 7 p.m.

My feelings about this are not simple. Several street people near our house are generally unsavory, and turn aggressive when drunk. I don't feel safe having my son cross the wooded area of our local park after dark. I find I resent the intrusion on what must otherwise be considered one of the sweetest residential areas in the world.

A moment's reflection on the causes of the vagrants' condition is sufficient to undercut anger, but does little to address their problems. I am not sure how to relate to homelessness — as an individual, a Buddhist, an educated American — though relate I must, since the problem sits literally on my doorstep. I wondered what other Buddhists were doing, and immediately turned up some encouraging stories. The pieces on Tetsugen and Rick Levine show two heartening responses. I am certain there are more, and would be grateful to know about them. ♪

No peace journal worth the name could publish this month and overlook the spasms of courage and cruelty in China. Yet no paper our size could pretend to the kind of coverage already available on television and in the national newspapers and magazines. We canted our story to point to a repression BPF has been following for years; the destruction of Tibet and Tibetans by the very government that perpetrated the Beijing massacres. ♪

Thich Nhat Hanh is a person who witnessed not only the depths of war, but the decimation of a culture and the scattering of its people. His wisdom and practical advice in the face of these events were once again made available to Americans. BPF sponsored Thich Nhat Hanh in a recent tour of the US, and the Newsletter presents a variety of reports from the tour — some poetic in feeling, some more factual, but all characterized by a sense of gratitude. ♪

This Newsletter sports some advertising; we need to offset costs, and this is an obvious way. A fine array of ventures are listed, and we hope to widen the range.

Send your chapter reports. Send letters, articles, ideas for articles, photographs — send ads. But stay in touch. This is what we've got.

Letter

June 19, 1989

His Excellency the Ambassador of the People's Republic of China
Chinese Embassy
2300 Connecticut Avenue, N.W.
Washington, D.C. 20008

Your Excellency:

We have been watching the events in your country with great sadness. We can only imagine what a grave responsibility that you and the leaders of China hold to shepherd so many people. Your government has transformed deeply the face of China, and recently has made strides towards forming a more open economic structure. For this we have been encouraged. We can imagine that you feel deeply that you want to sustain the transformation that you have nurtured in your nation for a half century, and do not wish anything to happen to jeopardize the gains China has made.

We would like to remind you of the perennial clarity of the vision of youth. While you have transformed China, children have been born into a new context, fresh, and without all the burdens of history. They have the opportunity to see with new eyes what possibilities are apparent now which may not have been appropriate even in the recent past. We support them in their willingness to put their hearts and lives on the line for what they believe, even as you, the leaders of China, have done in your time. We support their effort to maintain an approach of non-violent resistance, and we feel that you can only benefit from listening to their message of hope. These young Chinese men and women are not so different from you, and they have shown their character to be great, equal to being the future leaders of your great people.

It is a cruel loss that your government has felt it necessary to take such strong action and crush the student movement. The military action of bringing in tanks to oust the students from Tienanmen Square, and of firing into non-violent crowds, (even if, as reports have it, there were a scattering of armed students within the great number of unarmed youth), and the massive arrests and death sentences for simple expression of an alternative viewpoint: we cannot support this, and must clearly protest. This is an opportunity for you to show your greatness of vision and heart. We fervently urge that you drop charges against these young people who

are now incarcerated and to stop any further punitive action against the students and their supporters in Beijing and other Chinese cities. Your current response concerns us deeply, and we know we are among many, many people around the world who share this consternation and regret.

Our organization, the Buddhist Peace Fellowship, consists of members of many different Buddhist sects, both Asian and American, and we base our efforts for peace on the principles of non-dualism, and non-violence and equanimity. Many of our members are in the San Francisco Bay Area, and we are influenced by the trade ties that the People's Republic is forming with our business community.

We have seen these events at a distance. Certainly, we do not know all of the details of the events, and cannot know exactly the reason you have felt so compelled to crush the student movement. However, this distance gives us the advantage of seeing the main movement of events. We feel inspired that a synthesis of what the youth were suggesting: a greater responsiveness within your government to the ideal of democracy, combined with the hard-won base of the current system could bring a great balance, a Chinese glasnost, which could help your people and the world very much. We cannot support the brutal suppression of a basically non-violent movement. You, your leaders, and your youth are very much in our minds and hearts. We ask you to forward

this letter to your government by the appropriate means, so that your leaders can become aware of our deeply held concern and mourning.

Sincerely,

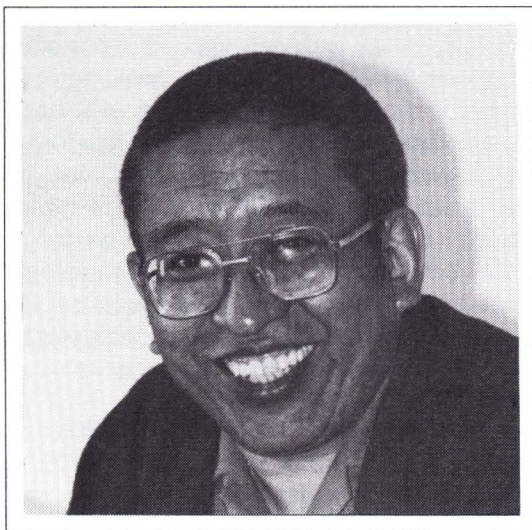
The Buddhist Peace Fellowship

This letter was initiated by the East Bay Chapter, and drafted by Judy Gilbert

Ven. Subita's Buddhist AIDS Hospice

Ven. Subita Dharma's tiny Buddhist temple, Metta Vihara, in Richmond, California, on the east side of San Francisco Bay, has been chosen as one of the first shelters in the nation for homeless people with AIDS to receive state funding. State health director Kenneth Kizer announced February 8 that his department would contract with the Metta Vihara and 16 other residential AIDS shelters in 10 counties to provide food and housing to homeless victims of AIDS and ARC, AIDS-related condition.

Metta Vihara, staffed solely by Rev. Subita Dharma, a disciple of the late Dr. Thich Thien-An and past vice-Abbot of IBMC, has been sheltering up to six homeless people at a time, many with AIDS, since 1987. AIDS care workers in Contra Costa and Alameda County who have worked closely with Rev. Subita praised his operation. "I know he gives good, humanistic service," said Larry Saxxon, director of the AIDS Project, Alameda



Venerable Thrangu Rinpoche

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County's largest AIDS service. "I think the guy can walk on water. He did it over this past year without money and put all his heart into it. Richmond has a gold mine on its hands with him," he said.

Contra Costa County's AIDS services encourage Rev. Suhita to apply for AIDS funding and referred his project to the state for funding. Rev. Suhita has received \$47,000 in funds for 18 months' program. It will allow him to hire two assistants to help in the work. He also hopes to lease and eight bedroom house so that he can double his program. "I believe in networking. Whatever they need, I will find it for them.

"We try to create an extended family environment," said Rev. Suhita, "and offer a lot of compassion and loving kindness. Most of the people who come here are not Buddhists; I don't ask them, 'Are you Buddhist? Or are you gay?' We don't consider this to be a gay problem, and I don't try to convert them to Buddhism, but I teach them metta meditation because I have found that it helps them to deal with their pain, both physical and psychological. We try to help them come to grips with their problems so they can live and die at peace."

Rev. Suhita said that he had not planned to run an AIDS hospice. "It just happened," he explained. "We were working with the homeless and the elderly, but one day this man came by looking for a place to stay. His family could not deal with his having AIDS. He was homeless and had no place to go. I said, 'Sure. You can stay with me.' When someone comes to your door suffering and with no place to go, you cannot turn him away. I promised I would not send him to die in a hospital, no matter how sick he may be. At first his mind was constantly churning with his fears. he could think of nothing but his coming death. I taught him metta meditation and all of us constantly radiated loving kindness and compassion toward him. When he died he was at peace, with friends gathered around him, projecting compassion, and me holding his hand. That was how we began to work with persons with AIDS."

—reprinted from the ICBM Newsletter

Tax Resistance in Context

by Robert Aitken

I was pleased to see Fran Levin on the line resisting war taxes in the Spring BPF Newsletter, and to find Bruce Byers' excellent piece on war tax resistance from the Buddhist perspective. Then I got a call from David Schneider requesting that I write a follow-up as someone else "who is really doing it."

So I have been musing. For the past several years, Anne Aitken and I have been retaining the military portion of our Federal taxes and placing it in escrow with the Conscience and Military Tax Campaign. The

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CMTC uses interest on this escrow account to lobby for the Peace Tax Fund Bill, which would enable taxpayers to earmark their taxes for non-military programs.

Our method has been to file a correct return and to enclose a letter explaining our purpose and a check for the amount due after the military portion has been subtracted. So far we have received a couple of stern letters from the IRS, saying in effect, "We're on to you guys! You better watch out!" Nothing more.

The law is especially touchy about untrue statements and about marking up the tax form in any way. Perhaps the fact that we return a pristine form, precisely filled out, is one of the reasons we have not been prosecuted. Maybe the IRS people feel that a friendly jury might consider that we are close enough to the law to be acquitted. Maybe the small amounts involved would not justify prosecution.

Anyway, we send the withheld portion to CMTC with a copy of our letter to the IRS, and sometimes they publish our letter in their journal. We also write a letter to both local newspapers, announcing our action and its reasons. We get nice feedback from our works in the CMTC journal, but no response at all from our letters in the Honolulu Advertiser and the Honolulu Star-Bulletin. This is a militaristic community, and maybe the topic seems too dangerous.

We agree with Bruce Byers that tax resistance is a lifestyle, all of a piece with the Tao of protecting the many beings. Anne and I live quite simply, and we try to dodge the great conspiracies of exploitation without separating ourselves — easier said than done. As seniors we do not earn salaries, so we are not subject to withholding by employers. I am sure that if we still had to work for a living, we would be particularly concerned about Right Livelihood.

The Buddha explained Right Livelihood by showing how certain occupations created pain and confusion in the world: butchering, selling liquor, manufacturing weapons, trading in human beings, and guarding prisoners. Of course he is suggesting that we not only avoid work that brings pain and confusion, but also that we seek work that will create ease and clarity.

I think of our friend Franklin Zahn who has lived long and quietly in Southern California, rarely making himself heard except in his Quaker meeting and in the Pasadena office of the American Friends Service Committee. He was a conscientious objector during World War II, and thereafter he took his bit of capital and bought an old house. He lived in it and fixed it up and sold it for a small profit, giving him enough to buy another old house, plus money for food. And so it went for his entire career. He made reasonable housing available, he kept himself going with food and shelter, and, since his profits were small, he never had to pay any taxes.

This took determination — Right Effort in other

words. The Buddha explains Right Effort as putting away bad states that have arisen in the mind, stirring up energy, and bringing forth the will to create good states. Franklin Zahn stirred up his energy and created good states there in Pomona, California.

Actually, tax resistance is incidental to Franklin's Right Livelihood and Right Effort. It is all of a piece with his effort to provide affordable housing, house by house, to needy people. Just as preparation for war is part of a broader outrage that includes homeless families, starving children, and the despoliation of the earth — so war-tax resistance really can't work if it is taken up in isolation. It would be like jogging for health without correcting a drinking problem. Thich Nhat Hanh, speaking for parents in the Third World who have no food for their children, puts the organic totality of resistance in the strongest possible terms when addressing activists opposed to nuclear war: "I don't care about your bomb!"

One more point about context: Franklin Zahn is a lifetime bachelor, or was the last we heard. Thus he can inspire a family to resist war taxes only as a monk can inspire lay people in their religious practice. Translating his Right Effort to the more usual situation involves encouraging family members to understand and agree. That is the basic context.

It is important to make clear to the children that they will probably just attend a community college, unless they can win scholarships. There won't be a junior year abroad or some of the other perks of a middle class upbringing. Their parents might have to go to court, possibly with unwelcome publicity.

Perhaps after discussing all the possibilities the family might decide to find other ways to protect the earth and its beings. But if consensus to resist war taxes is reached and the decision is made, then the path will surely become clear. The option that Franklin Zahn chose for his Right Livelihood and Right Effort appeared to him because he was looking for it and was ready for it. There are many other productive options waiting out there, I am sure.

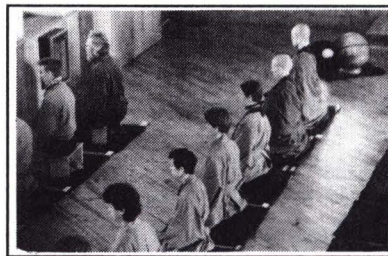
"Readiness is all!"

Waterbirth for INEB

By Susan Davis

Take forty monks and nuns from Asia and the West. Put them on a one-hundred year old bamboo raft, on Thailand's Sakae Lang River. Get another boat to pull them upstream, past traditional houseboats and fishing villages, through the modern day wake of out-board motors and refuse. Get them to set aside sectarian and cultural differences, and to sit on the same level. Leave them out there for four days.

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What do you get? Plans for a global network of Buddhist activists, an international school and centers for the support and training of engaged Buddhists. In short, the International Network of Engaged Buddhists.

The raft conference took place in February, with representatives from Thailand, Japan, Korea, Burma, Sri Lanka, Taiwan, and England. Its goal was to identify social problems, their causes and the non-violent means to solve them, including the facilitation of networking among Buddhists engaged in social action. "It's not so much that we're thinking of new projects," Santi Karo Bikhu said in an interview when he was in Berkeley last March. "We want people to keep doing what they want — but to connect more." Karo is an American monk currently living and working in Thailand.

At several points during the conference, representatives broke into discussion groups on education, women's issues, human rights, and spirituality and activism.

The education group focused on planning an International Buddhist School for children from India, Bangladesh and other countries where Buddhists are subject to cultural discrimination. "There are many parents from these countries who want their children to be educated in a Buddhist environment," Karo said. "And a lot of us are frustrated by the materialistic and consumeristic state of education in the world."

"We'd like to develop education that doesn't conflict with Buddhist teachings," he continued, "to prepare students to take up roles as leaders in societies and as Buddhists, with a solid moral base, a commitment to living simply and unselfishly, and an ability to think honestly and intelligently."

Buddhist education in Thai schools has dramatically

decreased over the past several years. Now parents and educators are realizing that the children are getting no moral guidance. Attempts to re-insert Buddhist studies have been "pitiful," Karo said. "They have maybe an hour a week of formal study. That's not quite like being in a monastery, where the monks are the teachers, and the teaching is assimilated by example. We want to see how you can encourage kids to meditate without forcing them. We'd like to give relaxed instructions, in a supportive atmosphere and use every subject to teach children to think clearly and logically. For instance, in English class you can learn the limitations of words. And science is the perfect place to understand co-dependent origination."

Karo hopes to establish the school within the next year. His group is currently seeking financial backing and a site in Northern Thailand. "Our idea is to have the school connected to a forest monastery," he said. "Being in a forest is good for kids. Besides, you can learn a lot from watching the trees grow." The group also hopes to have the school grow all its own food.

Teaching would be in English, and would draw from alternative programs like Montessori, Steiner and the Krishnamurti schools. They also plan to model themselves after Children's Village, which is run by the Children's Foundation in Thailand. That school takes children who have been battered, raped, and abused in other forms and provides them with counseling, support and education.

The conference also discussed plans for establishing two centers for engaged Buddhism and social action — one in Thailand at the Santi Prajadhamma Institute, and one in England with Venerable Rewata Damma, chairman of the Burmese Peace Foundation. Westerners and

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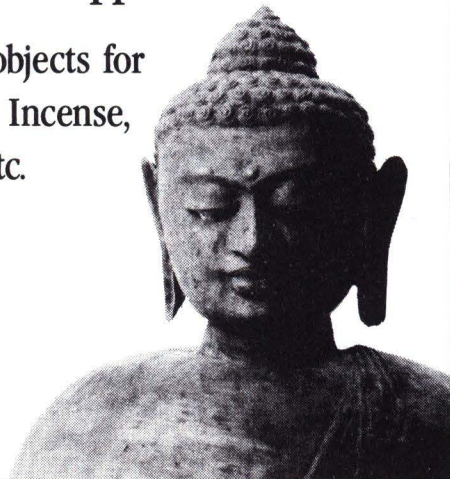
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Asians can visit each other's centers to learn what sort of activity is happening in those regions, as well as to become acquainted with the theoretical underpinnings of the work. Venerable Damma has said that people already can come to stay with him for a year.

The women's group focused on issues of child and adult prostitution in Asia. Currently, there are over 1 million prostitutes in Thailand, 80,000 of whom are under 15. Japanese women are working with Philippines and Thai prostitutes in Japan. Many of these prostitutes are foreigners who either chose the work out of economic necessity or were pressed into it illegally. Women's counselling groups already are turning to Buddhist monks in Thailand for support in working with rape and prostitution victims.

Perhaps the most wide-reaching outcome of the conference was the decision to establish an international network for Buddhist groups doing "work to benefit society," Karo said. That action could be anything from sponsoring retreats in the community to working on human rights projects.

Tentative plans for the network include having a file system listing groups and the work they're doing, and facilitating the distribution of newsletters, announcements and other public information. "If people keep doing their own work, and putting a little more attention to what others are doing, we could develop a strong network," Karo said. For instance, he mentioned, people working on women's issues could connect to those doing rural development, and even coordinate personnel exchanges. The network center, which would be based in Thailand, could facilitate those contacts and exchanges.

What's spurring these upsurges of interest in Buddhist action? Santi sees two reasons. "First," he said, "many people involved in social issues and social development realize they're doing hard work, which is stressful and has little support. They're turning to monasteries for help. And they're being supported by the leading people in alternative thinking and social programs, who kind of hint, 'You'd do better if you were meditating.'

"Second, as Buddhists deepen their understanding of the dharma, they're feeling more responsibility for what's going on around them. The thrust really comes from two directions."

Santi comes from the first camp. He first went to Thailand five years ago to work in the Peace Corps. "I'd eaten and drunk almost everything there," he said. "In that country, almost all men ordain for a short while. That was all that was left to do."

"I was a successful volunteer, by most criteria," he adds. "But I noticed a lot of ego and selfishness in what I was doing. It was unsettling. In my work in agricultural development, I saw that the major problems came from conflict within groups, from pettiness and selfishness."

Santi thinks the main task of Buddhist activists today is to encourage awareness and wakefulness, without causing more suffering. We have to see what's happening as a consequence of factors," he said. "We have to feel connected to the issues, as opposed to saying, 'well, what can we do,' to understand the interconnectedness of things, and not have aggressive reactions to events.

"I think too we should be really committed to keeping ego out of it. Of course ego is inevitable, unless you've solved that problem. But we should try not to be driven by it. We should always reflect on how this work serves others."

The conferences' form fit its function. "We worked on restraining personal opinion, on working together and compromising," Karo said. "It was difficult because there were so many cultures there, and sometimes we did things to offend each other."

For instance, the Theravadin Thais like to put their monks above the ground floor of any meeting. The Mahayana Japanese monks, who were not even in robes, however, were sitting on the floor. After the second or third day, one Japanese monk expressed his frustration with the situation. The Thai monks came down to sit on the floor too. "They were happy to do that," Karo said. "Monks don't really like being above everyone else."

Perhaps the most difficult practical obstacle to the floating conference was the sound of outboard motors, which competed with the voices of the participants. Rather than engage in the struggle, participants decided to follow Thich Nhat Hanh's example and use the motors as a opportunity to sit and watch their breaths. "That was quite nice," Karo said.

Why was the conference on a raft? Traditionally, some sangha functions have to held in a special area, called a sima. If no sima is available, a temporary one can be made, for example on the water. That was the original purpose of the raft used in February, and the conference wanted to continue the tradition.

Sangha members interested in teaching at the school can contact:

Santi Karo Bhikhu, c/o Suan Mokkahalarama
Ampoe, Surat Thani 84110, THAILAND.

If you have something to send to the network, contact:

Santi Prajadhamma
c/o Prajahutanuwat Suvasivalats
303/7 Soi Santipap, Nares Road, Bangkok 10500
THAILAND

*From minutes of the INEB Executive Meeting:
Goals and Objectives*

1. To develop community among Buddhist countries and also between the various buddhist sects.
2. To engage in solving problems in various countries.
3. To encourage all forms of contact and travel

within and between these countries, with engaged Buddhism in mind.

4. To bring the perspective of engaged Buddhism to bear on the various problems at hand (e.g. human rights, women's issues, etc)

5. To involve existing buddhist communities in solving these various problems.

6. To be a clearinghouse of information on existing engaged Buddhist groups and activities.

Activities and Operations

1. To encourage the formation of groups by facilitating information flow.

2. To share information sent by local groups.

3. To possibly have a column in already existing newsletters for the purpose of sharing information.

4. To network with existing groups and organizations. a. by arranging meetings; b. by publishing a list of groups and organizations; c. through encouraging other groups to network; d. by organizing support or action through information; e. by having a local or working board in all member counties

Membership

The main membership requirement is that members remain in dialogue with INEB, keeping KNEB informed of their activities or even simply acknowledging receipt of materials received. No specific limit was set for the maximum length of time a group could remain out of correspondence; after a certain length of time without any communication, however, it was suggested that they would no longer receive materials.

Financing

1. People or groups receiving materials or other services are welcome to voluntarily donate funds.

2. Funds left over from the Progressive Buddhist Conference will cover the cost of an office worker for six months to help set up the network, working together with the local board in Thailand.

3. Half the remaining funds donated to the Burmese monk Rev. Rewadhamma will also be used for INEB; the other half will go for work in Burmese student camps.

4. INEB will also use the money received from the people who reimburse the conference by covering their own expenses.

5. The treasurer will be appointed by the local board in Thailand.

From H.E. KLEIN

The Democratic Alliance of Burma was formed last year, November 1988. It consisted then of some 22 groups which were and still are in opposition to the current government of Burma. Since then another group has joined.

About a month and a half ago at an Executive meeting of the DAB, an offer to mediate the dispute between

the dissidents and the Burmese government was extended by the government of Thailand. After much discussion the DAB decided to test this offer and authorized the Thai officials to proceed. The enclosed statement is an accurate and trustworthy account of the offer and the results to which I can personally attest, as I was present at the headquarters while the discussions took place. The Bangkok Post and the Nation of Bangkok have both reported the move fully and accurately.

The conclusion drawn by the DAB regarding the refusal of the Burmese government is regrettable, but the options that remain are not many and the future for peace without a lot of bloodshed appear to be dim, in spite of the efforts of the Thais and the DAB. The blame for the failure must be placed at the feet of the Rangoon regime and nowhere else.

I would assume that the rationale of the Rangoon authorities to refuse may be that they think that by military means they can wipe out the resistance. The successes which they have had this past summer may have encouraged them to believe in this false hope. The losses they have sustained run into the thousands and will be many more in the coming days and months. Unless there is a significant reversal of their position the civil war may escalate to engulf Burma as a whole.

Statement of the Democratic Alliance of Burma

Venerable Monks and Fellow Citizens:

The following statement is being made in order to clarify and inform you of the true developments concerning the rejection on May 26th, 1989 by the Saw Maung military junta of the offer of mediation between the Democratic Alliance of Burma (DAB) and the junta by its neighbor Thailand.

The DAB is composed of democratic, religious, expatriate, and student organizations who together resolutely oppose the Ne Win/Saw Maung military junta. We want to assure you that the Alliance will continue to fight with determination until the downfall of dictatorial militarism in Burma. Moreover, the DAB will pursue its objective of creating a peaceful and prosperous Federal Union.

The Ne Win/Saw Maung military regime seized state power and has ruled as a military dictatorship with the intention of suppressing the equality and freedom of the ethnic nationalities. Because of this system, the nationalities, including the Burmans, have been trampled under Burmese military jackboots resulting in the total denial of all human and democratic rights. Due to the severe oppression of the military regime and its cohorts, the party and council members, a spontaneous general uprising broke out when the students, monks, and the entire people could bear oppression no longer. The military regime does not want to relinquish its

power and privileges which it has gained and enjoyed for 26 years but instead has desperately clung to power by killing thousands of demonstrating students, monks, and civilians. We do not believe it is in the nature of such power mongers to ever voluntarily transfer power to the people.

The Thai leadership initiated a mediation effort for peace talks between the military junta and the democratic forces in the DAB in line with Thailand's policy of turning the Southeast Asia's war zones into economic zones with the view to benefitting the future well-being of Burma. The DAB leadership accepted the Thai offer to mediate peace talks, especially since the policy of the DAB is to resolve political problems by political means whenever possible. If such talks did take place, it was the intention of the DAB to give priority to the people's strong yearning for democratic rights and for calling for the formation of an interim government. However, the Ne Win/Saw Maung military junta, which had dared to slaughter thousands of innocent students, monks, and citizens when the people's protests affected their monopoly on power, arrogantly rejected the Thai offer of mediation for peace without much consideration. This is clear evidence of the war-mongering nature of the Rangoon military junta. Moreover, it is a brazen insult to the goodwill of the Thai leaders who had offered to mediate for peace and regional development. Therefore, the DAB concludes that it is impossible for the military junta to enter into negotiations with the opposition for the sake of the internal peace nor do we believe that they will allow free and fair multi-party elections.

The DAB cannot accept the idea of holding peace talks inside the country or without a third-party mediator because past peace negotiations with the Rangoon military regime resulted in a dead-lock or failure because of Rangoon's demand for unilateral surrender of arms, the manipulation of facts for propaganda rather than presenting the views to the people correctly, and attempts to interdict the peace delegates on their way home.

If the military junta cannot rescind the oppressive edicts and regulations as demanded by the democratic forces in the urban centers, internal peace and democratic rights can never be obtained through negotiation. In addition, it appears the Ne Win/Saw Maung clique is desperately trying to salvage its political bankruptcy by military adventures against the democratic forces. It is now evident that they are using their troops as sacrificial lambs and are forcefully subjecting them to the influence of psycho-active mind-controlling drugs and alcohol during their assaults against the democratic strongholds.

We, the armed resistance, firmly endeavor to solve political problems and differences, which are the root causes of the civil war, by political means. However,

because of the refusal of the successive Rangoon military regimes to solve political problems by political means, the civil war has dragged on for forty long years.

Even if the Rangoon military junta rejects negotiations as a peaceful alternative to solving Burma's political crisis, we, the DAB, will take whatever alternative is left and continue to fight on by whatever means necessary to achieve our political aims and objectives.

Therefore, the DAB affirms that it will continue to struggle on, hand in hand with all the people as well as all other political forces ready to join hands with us until the following political objectives are realized:

- a. The abolition of the one-party dictatorial system.
- b. The restoration of full democratic rights to the people.
- c. The cessation of civil war and the establishment of internal peace.
- d. The formation of a genuine Federal Union.

June 1st, 1989, Central Executive Committee
Democratic Alliance of Burma

Poems

The sound of the
trees
and then the
quietness of the
clouds.

The daffodil clappers
are silent
after seven drops of rain.

Sandy Berrigan



JFK UNIVERSITY

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TIBET AND TIANANMEN: DEJAVU

by Wing Lee

Students assemble in peaceful demonstration calling for democratic reforms in the capital square. The government makes a military show of force in which a small number of demonstrators are beaten and detained, and the next day their comrades rally in protest.

Declaring martial law, the government calls in hundreds of thousands of combat-equipped army units from far regions of the country who mass in the capital, and ring the protesters with tanks and armored personnel carriers. Once in place, the troops advance, firing indiscriminately into crowds of unarmed people with automatic weapons, and attacking demonstrators with bayonets, cattle prods, and truncheons. Hundreds, maybe thousands of protesters, some citing Mahatma Gandhi as their non-violent inspiration, are killed, along with scores of innocent bystanders. Others fight back with bare hands, rocks, or chunks of sidewalk pavement, set vehicles afire, and in a voice barely heard above the crack of gunfire, charge gross violations of their human rights.

Troops are granted impunity to "take all means necessary to quell the disturbance." Western journalists are expelled; reports and photos must be smuggled out of the country. Criticism from other nations is bitterly denounced as interference in China's internal affairs. Injuries are countless, the death toll skyrockets, but attempts to tally accurate numbers are gagged.

The city under siege, all foreigners now are driven out, but not before demonstrators plea desperately that they carry the truth out with them to the rest of the world: they are being murdered and brutally repressed by the government for calling for democracy.

In daily life under martial law, identity papers must be presented on demand at checkpoints along the streets; tanks and soldiers armed with rapid-fire AK-47 assault rifles stand guard on corners; scores of plainclothes police mingle in the marketplace; by law, people cannot petition, assemble, or speak or publish their views. The government raids universities, and televises invocations to citizens to turn in demonstrators as it

sweeps the city making mass arrests. Thousands involved or suspected of being sympathetic are detained, the leaders publicly executed.

A massive, vigorous government propaganda campaign drums the official version of events via newspaper, television, radio, and broadside: a disturbance by counter-revolutionaries, spiltists, hooligans, instigated and abetted by foreign countries, was quelled by loyal army forces, at the unfortunate cost of some brave soldiers' lives.

The bloody massacre of peaceful demonstrators is summarily denied.

This was the scene last month in Beijing. And we all saw it.

But substitute Lhasa for Beijing as the capital city, substitute Tibetan monk for Chinese student as the heart of the leadership, substitute the Barkor for Tiananmen Square as the city center, substitute non-violent Buddhist followers of the Dalai Lama for the Mahatma Gandhi-inspired young Chinese, substitute monasteries for universities, substitute three

months of martial law for three weeks, and you have the very same scene — chapter, verse, and line — that took place in Lhasa, Tibet four months ago.

And we did not see it .

While I am saddened by the loss of life in China — especially as a Chinese American who recently spent a year in Asia — I believe we should never have been shaking hands and hosting Texas barbecues with this government in the first place.

After the P.R.C. systematically pushed Tibetan monks off temple roofs with their hands tied behind their backs as recently as a year and a half ago; shot Tibetan people in their own kitchens and bedrooms as recently as twelve weeks ago; after they killed and tortured nearly a million Tibetans, cannonballed 99% of Tibetan monasteries, and looted that nation's wealth (in a way that makes Ferdinand Marcos look like a renunciate) all as recently as fifteen years ago — I was ashamed and enraged that my government, from my mayor on up, continued to fall all over themselves to establish ties and conduct trade with this government. At the same time, forever doing a soft-shoe around the Tibetan issue, what the International Commission of Jurists

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And we did not see it.*

called "the worse genocide since World War II."

The polite, diplomatic postures, the enormous, irresistible trade opportunities, the slightly exotic mystique had charmed and fascinated everyone from Mom and Pop tourists, to corporate businesses, to high-ranking U.S. and Soviet officials. But for those of us who have closely followed events in Tibet, the Tiananmen Square massacre is a tragedy, but not a surprise. Quite the contrary. The modus operandi is quite familiar: the P.R.C.'s trump card is always the iron hand. "Merciless repression" was the exact phrase they used in Tibet.

As citizens of a powerful Western nation, we need to act just as swiftly and speak out just as forcefully to the highest levels of our government in Washington in condemnation of the devastating tragedy in Tibet — one that endangers an entire civilization — as we are responding to the recent events in Beijing. For while in Beijing, the two month old campaign for democratic reforms draws more global attention everyday, Tibet is still bound and gagged at China's back door, under total blackout, waging a brave, 30 year struggle — for its right to the very same things. ❖

On May 18, in a major floor statement, Senator Patrick Leahy (D-VT), urged every senator to fight for the release of the 101 prisoners that he included with his statement.

Please:

1. Write your congressional representatives

a. urge them to support the legislation introduced by Congressman Ben Gilman's (H.R. 2611) which addresses both Tibet and China and calls for sanctions. (Senator Helms introduced similar legislation, S. 1151.)

b. Ask your senators to adopt a Tibetan political prisoner from Senator Leahy's prisoners list.

2. Contact Chinese nationals in your community.

This is an excellent time to build alliances and outreach to the Chinese community in the U.S.. Urge them to support Tibet's just cause. Distribute materials — truthful, accurate information will always be one of our best weapons.

You should all be aware that an excellent Chinese language publication on Tibet, "Tibet Forum" is being published in New York. Back issue are available upon request (donations gratefully accepted) from the editor, Tseten Wangchuk, P.O. Box 530, NY, NY 10156.

3. Stay informed; for the most current information, write: ASIA WATCH, 739 8th Street, S.E., Washington, D.C. 20003

SOME GOOD NEWS (for a change)

An Amendment to Foreign Aid Authorization Act Passes Unanimously

On Thursday, June 29, 1989, the U.S. House of Representatives unanimously passed an amendment to H.R. 2655 which proposes specific sanctions to be taken by the U. S. Government against the P.R.C. Government.

In this amendment, it was determined that sanctions taken against the P.R.C. Government also be linked to the situation in Tibet.

Excerpts regarding Tibet are as follows:

(6) United States policy toward the People's Republic of China should be explicitly linked with the situation in Tibet as well as elsewhere in that country, specifically as to whether —

a martial law is lifted in Lhasa and other part of Tibet;

b Tibet is open to foreigners, including representatives of the international press and of international human rights organizations;

c Tibetan political prisoners are released; and

d the Government of the People's Republic of China is entering into negotiations with representatives fo the Dalai Lama on a settlement of the Tibetan question;

(c) [the amendment calls for certain suspensions in the areas of Overseas Private Investment Corporation, Trade and Development Agency, Munitions Export Licenses, Crime Control and Detection Instruments and Equipment, Export of Satellites for Launch by the People's Republic of China and Liberalization of Export Controls unless the president makes a report under subsection (d) of this section.]

(d) TERMINATION OF SUSPENSIONS. — A report referred to in subsection (c) is a report by the President to the Congress — has made progress on a program of political reform throughout the country, including Tibet, which includes:

(A) lifting of martial law;

(B) halting of executions and other reprisals against human rights, including freedom of expression, the press, assembly, and association; and

(E) permitting a freer flow of information, including an end to the jamming of Voice of America and greater access for foreign journalists;

MARTIAL LAW IN TIBET

by Edward Lazar

Occupied Tibet was placed under official martial law in early March after thousands of Tibetans again rallied to the cause of an independent Tibet. Chinese soldiers and police killed an estimated 200 Tibetans and several thousand Tibetans were arrested.

Demonstrations protesting martial law were held in several U.S. cities and in other cities around the world on March 10th. An all-day demonstration, held in a steady rain outside the San Francisco Chinese Consulate, drew several dozen supporters of Tibet including a number of members of the Buddhist Peace Fellowship. Hundreds of passersby indicated their support of the demonstration. In New York over 400 supporters of Tibet rallied at the United Nations and then marched to the Chinese Mission to the United Nations.

March 10th marked the 30th anniversary of the Tibetan national uprising of 1959. The Dalai Lama issued a special March 10 statement to mark the anniversary. In his statement he said that: "The struggle of the Tibetan people is a struggle for our inalienable right to determine our own destiny in freedom. It is a struggle for democracy, human rights, and peace. Most of all, it is a struggle for our survival as a people and a nation with a unique civilization."

In April, Petra Kelly, M.P., and Gert Bastian, leaders of the Green Party in Germany, organized the first international, non-partisan hearings on Tibet. The hearings were held in Bonn on April 20 — 21, and U.S. representatives included Michael van Walt, the Dalai Lama's legal advisor, Michelle Bohana of the International Campaign for Tibet, Blake Kerr, and Congressman Charles Rose. Lodi Gyari, a representative of the Tibetan government-in-exile, parliamentarians from several European countries, and representatives of Asia Watch and Amnesty International all expressed their deep concern over events in Tibet. In a final statement the participants condemned "the continued illegal occupation of Tibet, the gross and systematic violation of human rights, the destruction of the environment and the overwhelming military presence in Tibet." They strongly endorsed the Dalai Lama's Five Point Peace Plan and urged the Peoples's Republic of China (PRC) to "enter into sincere and substantive negotiations with representatives appointed by His Holiness the Dalai Lama."

In May, pro-democracy demonstrations by Chinese students in Beijing were initially met with restraint by

the PRC leadership. Such restraint has not been seen in Lhasa. But beginning on Saturday evening, June 3, Chinese military troops began to shoot and kill hundreds of civilians in and around Tiananman Square. Tanks crushed students in pup tents. Soldiers slaughtered nonviolent students who had linked arms in front of them. The indiscriminate use of overwhelming force which has so often been a reality in Tibet was finally brought to the heart of Beijing with the Chinese government killing its own children. Finally, belatedly, some governments, including the U.S., may start to come out of their trance with the Chinese government and demand human rights standards applied to every other nation in the world.

Tibet is once again out of the news, but martial law continues, the occupation continues, and the lack of Chinese response to the call for genuine negotiations continues. The March 10 demonstrations, the Bonn international conference, and the new International Lawyers for Tibet group are positive signs that people will continue to organize and protest until the Tibetan people are given the respect they are due and until the Tibetan people are able to determine their own future.

Lawyers for Tibet

by Edward Lazar

A new group has been formed to support Tibetan human rights and self-determination. The group, called The International Committee of Lawyers for Tibet, was proposed by Michael van Walt, legal advisor to the Dalai Lama, and John Ackerley, an attorney on the staff of the International Campaign for Tibet. At a series of Humanitas-sponsored meetings with Michael van Walt in Northern California, held at four major law schools and two general meetings, some fifty lawyers and law students signed up for the new group with some fifty other people expressing interest.

- The aims of Lawyers for Tibet, as stated in the draft proposal are:
- To bring pressure on the Chinese authorities and on other governments to address the Tibetan question, in particular to respect the rights of the Tibetan people.
- To assist existing organizations that promote the cause of Tibetan human rights and self-determination where legal expertise is helpful.
- To engage in human rights advocacy on behalf of the Tibetan people and of individual Tibetans.
- To develop new ways and venues in which the Tibetan issue can be effectively raised.

Some initial projects which were proposed include the following:

Studying the possibility of participation (as a member or otherwise) of Tibetan Government-in-exile or non-governmental Tibetan organizations in various international organizations.

Raising the issue of Tibet in the U.N. Committee on Decolonization.

Assisting to raise human rights issues in the U.N. Committee on Human Rights and in other organizations.

Preparing papers, some for use by the Tibetan Government-in-exile, documents on the right to self-determination as they apply to Tibet, etc.

Evaluating the possibility of litigation in the U.S. or in China on behalf of an individual or group of Tibetans.

The Northern California group is the first to be

formed and will act as the coordinating group of the organization, which plans to have individual and group members throughout the world. At its first formal meeting on April 19 a steering committee was formed to formally incorporate the group and to get non-profit status. Even before the first meeting some members of the the group, Linda Kremer and Mark Howenstein, helped draft a Tibet background brief for the American Bar Association. Other projects are in the first stage of discussion. Though primarily for attorneys, jurists, and others with law training, it was decided that people without formal law training can be associate members, and can assist with research, outreach and educational activities. Anyone interested in joining or supporting Lawyers for Tibet can write to:

Kim Morris
729 College Avenue
Menlo Park CA 94025

WHAT DO YOU DO IN THIS BRIEF TIME?

AN INTERVIEW WITH DR. RICHARD LEVINE

by David Schneider

I met Rick Levine in 1969, when I was a freshman at Reed College in Portland Oregon; that year, he introduced me to Zen meditation, and the teachings of Suzuki-roshi. We've practiced together for many years, and in 1977 were ordained together in a large ceremony. Shortly after that in his late 20's, Rick commenced pre-med course work. Ten or so bruising years later, he emerged a doctor. I am proud to say I consider him my doctor, but he has also devoted a great deal of his time to working with the neediest people in San Francisco.

David Schneider: You're a doctor, you could be doing a lot of lucrative work, glamorous work. What brought you to be doing this kind of work?

Dr. Richard Levine: Can I tell you what I do? I work for Saint Anthony's clinic 20 hours a week. I work for the Department of Public Health of the City of San Francisco as the physician in the AIDS Outreach Project of the Healthcare for the Homeless Program. I have a lot of discretion as to how many hours I do that. I originally signed on with the agreement that I would work about 10 to 15 hours a week, because I wanted to kind of keep it down.

The other thing I do, is that I'm medical director of the Maitri Hospice. Since Maitri takes care of homeless people, that fits into my work for the Outreach program. I'll also be spending one or two half days per week at SF General, where some of the most seminal research and model clinical care systems for the AIDS epidemic is happening.

I'm over there doing two things: I'm learning, because the community there is far more experienced than I am; and I'm also in a position where from our modest facilities in the clinic downtown, I can refer

people and continue to follow them at the hospital. That's just starting to happen, but it's my intention to be a liaison so I can send patients to a more full-service clinical situation. Part of that may be in a new clinic there where people with AIDS who are drug users are specifically targeted. These are the people who represent the future of the AIDS epidemic.

Then on the weekends I sometimes work at Kaiser, where I make a few more dollars per hour, and see patients who brush their teeth, change their clothes regularly, have jobs, and are more generally "citizen participants" in society. It's a refreshing experience to take care of people who take care of themselves.

DS: That sounds like 40 — 50 hours a week. Are most of these people homeless?

RL: At St Anthony's, one third of the people we see are homeless; another third are refugees from Southeast Asia. At the Tom Waddell clinic of the AIDS Outreach Program, virtually everybody is homeless. "Homeless" includes people living in low-income hotels, in situations that are not stable.

DS: You must have lots of thoughts about this situation.

RL: Yes.

DS: I'm interested in anything you want to say about it, but I'm also particularly interested in how your Buddhist training has affected your work; how your medical vows and your Buddhist vows

interact. I'm also interested in what you think Buddhists might do about the homeless situation, especially what organized Buddhist groups might do.

RL: When I decided to study medicine, a lot of what I got from my Buddhist comrades was the cold shoulder. I got cold-shouldered for having the gall to do anything outside of the community. After I had been doing it for a year or two, people kind of came around

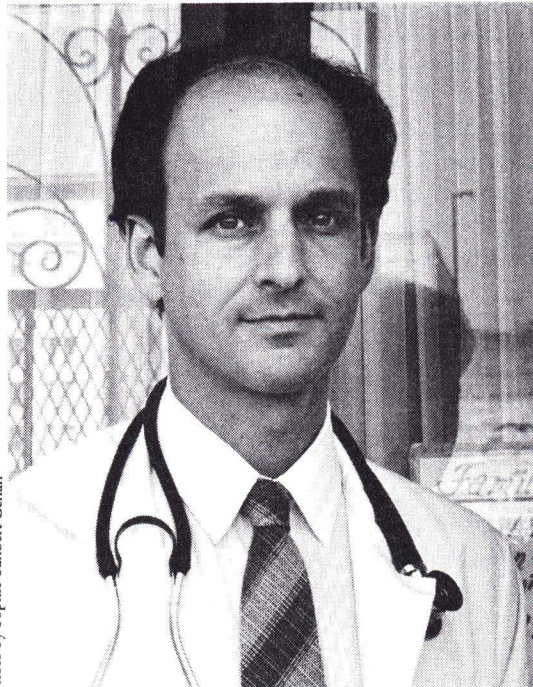


Photo by Sophie Tanbert Gehan

One third of the people we see are homeless; another third are refugees from Southeast Asia. At the Tom Waddell clinic of the AIDS Outreach Program, virtually everybody is homeless.

and said "Gee, that's great. Holistic medicine."

While I resonate with certain overtones of that term, I don't identify myself as "holistic", partly because the term is insulting; it implies that everyone else is just "partial."

Just because someone practices one of the alternative interventions, or doesn't wear a white coat, or declines take on the conventions of Western medicine, doesn't make him necessarily closer to the bodhisattva spirit than, say, a cosmetic surgeon in Beverly Hills.

What I'm getting at here is that I think it's important to be cautious about conceptualizing the notion of "doing good."

I don't really cherish the idea of "helping others" — it's like if you think you are "helping others" you should be extra careful.

DS: Yet you're not a cosmetic surgeon in Beverly Hills. You're working in the trenches.

RL: Yes, but I don't congratulate myself for it. I don't want congratulations for it. If anyone looks at what I do, and says "Oh, so that's what a Buddhist doctor does. He serves the poor," or something like that, then I'd like to say "Not necessarily."

DS: On the other hand...

RL: Yes, there is always the other hand.

DS:...when you get back and look at it, that's what you're doing.

RL: (Long pause) I'm doing what I'm doing as a result of the accumulated necessity of my life. It works for me. I like what I do. At every fork, I chose the alternative that engages me.

DS: So it would seem, logically, that what engages you, at least predominantly, is working with people in pretty dire straits.

RL: Yes, with the caveat that I reserve the right to throw that over, utterly, overnight and try something entirely new; you know, go off into some other territory of experience.

But I am particularly engaged by people who — how did you put it?

DS: Dire straits?

RL: Yes, by people in dire straits. One of my main cultural informants is the Holocaust experience. The experience of holocaust, of mass cruelty, of atomic annihilation, of terrorism, all these things — this remains very much a part of our experience, and of our collective human psyche in its evolutionary sense.

When you vow to delay your own salvation until all sentient beings are saved — well there's the train of all sentient beings, and the people in the first 30 cars look like they have a pretty good chance of getting through. They don't need so much help. I mean, they do too,

they need help too, but you know that if you get back behind the caboose, and push from there, you know, with the most lost people, the most lost part of myself — when I clean my kitchen, I start with the dirtiest part — that kind of feeling. It's very clearly not the only work to be done, but it does indeed engage me.

The dovetailing of homelessness, AIDS, and substance addiction, which is the characteristic of virtually

The dovetailing of homelessness, AIDS, and substance addiction, which is the characteristic of virtually everybody I see in the AIDS clinic is our local version of Mother Teresa's 'poorest of the poor.' A good friend of mine calls this 'America's concentration camps.'

everybody I see in the AIDS clinic is our local version of Mother Teresa's "poorest of the poor." A good friend of mine calls this "America's concentration camps."

DS: Is Mother Teresa a sort of model for you?

RL: She is, in the sense that she's someone who

appears from the outside to be doing social action, but from her own point of view is doing nothing but worshipping God.

DS: So how do you see yourself? Are you worshipping God, are you pushing the train?

RL: Yes, I'm comfortable, as a Buddhist, with the idea of "worshipping God." This is an era of syncretism. The great insight that is available to us is, as Gary Snyder put it in 1967 or 68, "the mercy of the West is social revolution, the mercy of the East is individual insight into the basic nature of the self. We need both." We're under compulsion to do both.

I don't feel there have to be either-ors. You don't have to be Jewish or Buddhist, you can be both. You can be a social revolutionary and a deeply religious person, in a mutually harmonious and mutually informing sort of way.

DS: You keep up an active meditation practice.

RL: Most definitely.

DS: Generally you sit in the afternoon, after working all day.

RL: Right, because I don't like to get up early. I'm not good at it. Once a month I do a one-day sitting.

DS: When you sit, you must have just come from a clinic where you were working with people who were dying, or suffering in horrible ways. Does that affect your practice? In the Buddhist tradition, as you know, death, illness and so on are considered to be very helpful reminders...

RL: Right. In a way, though, my life is so pervaded with it that it's very second nature, familiar scenery.

But when you are with someone who is dying, the possibilities are stripped down. Your agenda with them becomes crystallized. Richard Baker once suggested that if you can just be with someone who's dying, maybe you can just be with someone who's quite healthy. That may be more difficult, you're both full of possibilities that are flying off the wall. So in many

respects it's very easy to talk to someone who is so constrained by their illness and dying.

DS: Do you then find it easy to talk to the people you see, because of their situations?

RL: Well, there's a lot that's easy. But in my particular crowd there are a lot of substance abusers and a lot with personality disorders; they're manipulative, they try to get drugs out of you, that sort of thing.

One thing that I find, particularly at St. Anthony's where we see all kinds of illness: someone comes in who is a psycho-social wreck. They've been beaten up this week, they make their living selling their body on the street, they are using drugs, they're HIV-infected, their kids have been taken away from them because they can't take care of them, they are just a wreck, they are on the gutter. They come in with a list of medical problems, an overwhelming list of medical problems. What do you do for them?

You have 15 minutes, maybe a bit longer for a crisis. You could possibly see them back again, but what do you do in this brief period of time?

What you do, and what has the greatest potency is, to acknowledge them, look them in the eye, call them Mr. So and So, you shake their hand, "How are you today?" You offer them, in short, a few moments of some dignity.

One practice I do on occasion with people in this situation is this. They have a persona; they're wearing it, it's flashing on and off and it's called 'Failure.' And I say to myself, "OK, discounting this, what remains?" And what remains is a marvelous story about their Dad, who was a stonemason on Market St. forty years ago. Or they once met so & so, they had a job — some illuminating story, that is still a light for them. I try to talk to that. Talk to that for a little while.

DS: Do you find yourself becoming heartbroken, because you can only deal on that level with so many people, and there seems to be an endless line of them?

RL: Not so much. I do get burned out sometimes, angry, you know "If one more schizophrenic erupts in anger towards me today I'm going to ... God knows what," but that's just very familiar to me as part of brittle nature of ordinary awareness. Easy irritability and that sort of thing.

But on the very personal level of confronting another person, I have few expectations. If someone does continue to take their blood-pressure medicines, I'm delighted. If they don't, generally speaking, that doesn't disappoint me too much.

There is a level of social legislation wherein decisions are made that affect large groups of people. On that level, I do feel relatively more invested that certain goals be achieved.

DS: And that would be...?

RL: Oh, well, more equitable care. (pause) I'm not really sure. I don't have easy answers. I don't know —

that's not where I'm expert. I'm becoming somewhat expert around the AIDS issue, but in general, I'm very happy that I don't face the sorts of decisions that legislators face.

Let me add another thought, which also comes from Mr. Snyder. Buddhism has analyzed very thoroughly how our suffering is produced as an intra-psychic phenomena, — from greed, hate, delusion, etc. It does not focus much on the degree to which individual suffering is a function of, say, the armaments industry. It has analyzed suffering within the system of the psyche, but from the point of view of other strata in a systems description of the cosmos, it hasn't addressed that.

DS: On those larger levels, do you have any feeling about how Buddhist groups like Hartford St. — any group of people constitutes a political power — how the groups that already exist should exert their power?

RL: That's a really tough one for me, because on a personal level, I know what I'm inclined to do, and I see people with whom I resonate: Issan, Steve Allen, Jamvold, the people at Hartford St. It's delightful to work with people I have practiced with for years. But I feel that the Buddhist communities as I know them are heavily shadowed psychologically. I think of the crises in the Buddhist communities over the past 10 or so years — despite the fact that the purported sources of the difficulties have been expunged — the conditions which created the crises still abide. I suspect that over the next 5 — 20 years a number of marvelous things will re-emerge.

My refuge for now is with fellow practitioners held together by mutual and personal intention, outside the rubric of belonging to much of anything.

DS: Do you pass a lot of people on the street asking for money?

RL: Yeah.

DS: What do you do about it?

RL: I don't have a rule. Give a quarter, don't give a quarter, make a joke, listen to my shoes creak ... ❖



Issan Dorsey, founder of MAITRI Hospice, with Richard Levine.

LIVELIHOOD

by Adam Gopnik

An unusual spiritual figure in Yonkers is Bernie Glassman, a Zen abbot who is the guiding force behind the manufacture of what many people believe is New York's best cheesecake. Bernie Glassman's Zen, or dharma, name is Tetsugen, which means in Japanese "to completely penetrate the subtleties of life"; he explains that this is a hopeful name rather than a descriptive one. To his disciples he is known as Tetsugen Glassman, Sensei, or Teacher, but he is happy to be called Bernard or Bernie. In addition to the cheesecake, his bakery, which is called Greyston, makes terrific lemon-mousse cakes, lemon tarts, strawberry-mousse cakes, and chocolate walnut lace tarts, and is working with the ice-cream makers Ben & Jerry's to create the perfect brownie for Ben & Jerry's Brownie Bar. The bakery is now profitable (its cheesecake placed first on a short list of great New York cheesecakes compiled by the *News* last week), and Greyston has decided to direct much of its profit into rehabilitating housing for the homeless of Yonkers.

When we visited Greyston recently, we first met Helen Glassman, who knew her husband before he became enlightened (they met and married in the early sixties, when Bernard Glassman was an aerospace engineer), and who is herself a Zen adept. She took us on a tour of the bakery, a converted lasagna factory on a poky street in a neighborhood of small factories. "One of the Zen patriarchs once said that a day of no work is a day of no food," she told us. "He was a tough bird—they all were. And Sensei's mandala for our community — that's a kind of spiritual map — specifies meditation, livelihood, and social action among our goals. So we set about finding a livelihood. There's a bakery out in California that's run by a Zen community. In 1982, we went out there — three guys and I — and they showed us a lot. At the time, we were in Riverdale, and we tried running a little catering business. Then we started baking. At first, we hoped to bake bread. Bread is something you can believe in. But it turns out that breads are a nightmare to market. You have to go to supermarkets, and you end up competing with Pepperidge Farm. But cakes and pastries can be

sold directly to restaurants and specialty shops, so that was a better way to go. Anyway, of all livelihoods, cake-making is about the most labor-intensive. And that was something we wanted. It make our baking what we call a 'work practice,' which is an extension of 'Zen practice'. We had some tough years getting started — years when we lived on broccoli and pasta — but in the last couple

of years it has really taken off. Ben & Jerry's was a godsend. Now we're helping other spiritual communities find livelihoods. A couple of guys from a Trappist monastery were here a while ago. The Trappists have their eyes on the cookie business."

The bakery, like all commercial bakeries, suggested a normal kitchen on growth hormones. There were mixers, beaters, blenders, spatulas, and ovens, each about six times as big as the one you have at home. On a bulletin board we noticed an ad for Restaurant News alongside an announcement that a new Tibetan Buddhist dharma center was opening in San Francisco.

Two floors above the bakery is a large, undivided room, with exposed beams and black-cushioned mats, where the community practices *za-zen*. *Za-zen* is the center of Zen practice. It is sitting. People who are trying to be sympathetic to Zen sometimes say that *za-zen* is not just sitting but sitting as a form of meditation; Tetsugen Glassman explains to visitors that the point of Zen is to stop thinking of things as anything other than what they are — sitting is sitting. He is in his fifties and has bushy, impressive eyebrows and a fleshy, unascetic face; the only outward sign of his religious vocation was a monk's jacket, which he wore loosely fastened over gray flannel trousers and a blue broadcloth shirt. There is some Brooklyn left in his voice, and there is some Kyoto in it, too.

"Zen practice reflects the teacher," he said. "It tends to reflect the social tendencies of the culture that the Zen master is in. But Zen can also incorporate the aesthetic, if that's part of the culture — like the Japanese tea ceremony. It can even incorporate the martial arts. Anyway, Zen in this country will pick up Western tendencies toward social engagement. That's what we're trying to do with the homeless program. It's gotta be. And business, livelihood — that's such an integral part of our culture. Zen is a synonym for life. Our mandala tries to harmonize meditation and liveli-



Bernard Tetsugen Glassman, Sensei

Photo by Peter Cunningham

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hood and social action — to make them a model for living. And, since we find ourselves in Yonkers, Yonkers is a beautiful place to show the power of that model. Perhaps we're part of some movement of — I don't know what to call them. Socially conscious confectioners? Ben and Jerry, for instance, have decided to give seven and a half percent of their profits to social action. They're working on a new flavor just so they can find a way to use Brazil nuts, to discourage the Brazilians from tearing down more rain forest. They may call it Rain Forest

Crunch. They're integrating their mandala too, thought they don't see themselves as practicing Zen. Zen is such a practical religion. It teaches us that each of us is gonna manifest who we are, and one of the things I am is a boy from Brooklyn. Enlightenment is the freedom to be active as who you are. And for me it's like this: enlightenment without livelihood isn't enough; but, if you do it right, selling cheesecake can become a vehicle between enlightenment and the world."❖

GREYSTON FAMILY INN

by Sandra Jishu Holmes

Westchester County, immediately north of New York City, has the highest per capita ratio of homeless people in the U.S. This is ironic in view of the fact that Westchester is one of the richest counties in the country. But its rents are so high that they are beyond the financial means of low-income and increasingly, middle-income families. This has particularly affected Yonkers, where the combination of high rents, low-income families, heavy drug-use and racial strife has made a decent quality of life very difficult to attain.

An extraordinary response to this situation is being made by the Zen Community of New York, which resides in Yonkers. Two years ago, under the leadership of Tetsugen Glassman-sensei, the community began a social action program called the Greyston Family Inn. Dharma-successor to Maezumi-Roshi of Zen Community of Los Angeles, Glassman has established a series of practices for his community through a mandala of the Five Buddha families, each of which he associates with a particular aspect of his community and each of which has developed as a natural outgrowth of the community's needs in the neighborhood and people among which it practices.

One of the families, Ratna — which Sensei associates with livelihood — has found expression through the Greyston Bakery, a successful gourmet bakery which the community has operated for over six years as its livelihood and work-practice. Karma — which Sensei associates with social action — came about due to the community's daily experience of training, working with and living with other Yonkers residents, many of whom were unskilled workers

and single mothers struggling to earn their keep; Karma projects were also motivated by a general awareness of the homelessness affecting Yonkers. Karma was given expression through the development of the Greyston Family Inn, a program that will offer housing, job training, counseling and childcare for single homeless mothers and their children.

Greyston Family Inn leased an abandoned building in Southwest Yonkers at 68 Warburton Ave, using the vehicle of a community land trust. It received \$2.5 million from the state's housing agency to finance construction of 18 residential units and a childcare center

These families were targeted for help by GFI for a number of different reasons. Statistics from the County Department of Social Service show that the number of homeless families has almost doubled since 1986. Mothers and children are currently housed in motels far from their original neighborhoods — half of them out of Westchester County altogether. Their children are bused for hours to school. Often without adequate kitchen facilities, mothers find that welfare stipends don't cover their food costs. School drop-out rates are high, neglect

and substance abuse rampant.

Greyston Family Inn's first priority was obtaining a housing site. Headed by Sandra Jishu Holmes, a senior monk in the community, GFI leased an abandoned building in Southwest Yonkers at 68 Warburton Avenue, using the vehicle of a community land trust. It applied for and received \$2.5 million from New York State's housing agencies to finance construction of 18 residential units and a child care center. Equally important, relations with neighboring black churches and civic organizations were cultivated and developed. The Board of Directors includes politicians, church ministers and business leaders.

Consonant with Glassman's views that meditation practice involves every aspect of life, a network of

and run by neighborhood Yonkers residents, who will do the job rather than outside contractors, thus keeping energy and resources flowing inside the community rather than draining out.

The opening date for Greyston Family Inn is now scheduled for early summer of 1990. At that point 18 families will move in and begin a new life. But as early as this coming January, a comprehensive screening and counseling process will begin, in order to determine who these 18 families will be. Counselors will visit motels and will encourage homeless mothers to go into partnership with the Greyston Family Inn and engage in a shared vision of community fellowship.

When 68 Warburton is completed, it will not be just another shelter; it will be a holistic program in the fullest sense of the word. In addition to permanent housing, job training, counseling and child care, participants will commit to a process of self-discovery and rediscovery. GFI's program is based on the Oxherding study program Glassman-sensei developed for Zen students in the community, which is itself

based on Alcoholics Anonymous' 12-step recovery program and traditional Zen training.

Both programs ask individual and family participants to take full stock of themselves, their personal characteristics, needs and values. Participants are required to formulate objectives and adopt appropriate practices to achieve them. The programs begin with befriending oneself and going on to befriending others. The GFI cycle begins by helping families meet their basic needs, then continues by pointing out that a vital component of transformation lies in helping others.

How the Greyston Family Inn program will affect the families who participate still remains to be seen. But there is no doubt that GFI has already vastly changed the Zen Community of New York. The community is no longer only comprised of people who sit together; it

now includes people of various religions, nationalities and income levels, who all desire a life of dignity for themselves and for their neighbors as well.

"There is no way to do social action for others," Glassman says. ❖

It will be Greyston builders, run by neighborhood Yonkers residents who will do the job, rather than outside contractors, thus keeping energy and resources flowing inside the community rather than draining out.



Photo by Peter Cunningham

BREATHING AND SMILING

TRAVELING WITH THICH NHAT HANH



Photo by Gactano Kazua Maida © 1989

By Arnold Kotler

Thich Nhat Hanh is a 62-year-old Vietnamese Buddhist monk, poet, scholar, and peacemaker. He has been in exile from his country for 23 years; since 1982 he has come annually or bi-annually to North America from his community in France to lead retreats and give lectures on engaged Buddhism, at BPF's invitation.

This year, Therese Fitzgerald and I were fortunate to be able to travel with Thây and his colleague Sister Phuong for the months of April, May, and June, helping with the logistics involved in retreats and lectures. There were 11 retreats conducted in English, 7 in Vietnamese, and 10 public lectures. The accounts by Katy Butler, Lee Klinger, and Barbara Meier which follow give a glimpse into the depth and profundity of insight we were fortunate to receive.

The tour began in Houston, where, surprisingly, 800 people came to hear Thây lecture in English. The Houston Chronicle, in an article entitled "Engaged

Buddhism: Monk tells how to put feet into faith," reported that "the term engaged Buddhism is a misnomer." They quote Thây as saying, "Engaged Buddhism is just Buddhism. If you practice Buddhism in your family, in society, it is engaged Buddhism."

The themes Thây emphasized during this year's retreats and lectures were healing and reconciliation, in ourselves, in our families, and in society. And as usual, he offered us many practical tools, such as telephone meditation, driving meditation, and hugging meditation. "Look deeply at the person you are about to hug, and while you hug him or her, breathe consciously three times, aware of the precious jewel you are holding in your arms." At the dinner of reconciliation the last evening of the Veterans retreat, Vietnam Veterans and Vietnamese monks and nuns practiced hugging meditation, regularly changing partners as in a traditional waltz, for about 15 or 20 minutes, before sitting down to a meal of Vietnamese and American food.

After Texas, the first retreats were in Southern California. At the Children's Retreat, adults and young peo-

ple practiced mindfulness together for four days. A book which might emerge from that retreat should be called *It Is Possible!* During the retreat for artists at the Ojai Foundation, Thây presented the teachings of Vijnānavadin Abhidharma in a practical way, including many applications concerning how to deal with anger and pain. At the Veterans Retreat, Thây told us that the Veterans are the light at the tip of the candle shining the way for all of us to find ways to heal the wounds of war. At a retreat for 300 Vietnamese refugees in the mountains near Los Angeles, Thây again emphasized rebuilding the family and encouraging communications among the generations.

In Northern California, at the Mount Madonna Center, 140 of us enjoyed 5 days of "Cultivating Mindfulness." The highlights included a hilarious skit on the five precepts, choreographed by Christopher Reed and Norris Lyle. On the final morning, a precept ceremony was held, and 50 retreatants received the three refuges and the five precepts. Thây emphasized that receiving the precepts is a means of protecting ourselves from the dangers of society. Having seen marriages dissolve and a host of abuses and tragedies brought about by alcohol and sexual misconduct, Thây felt that during this tour of North America, for the first time, he would offer the precepts to retreatants who wanted to receive them.

Following public lectures at Stanford University and Berkeley to "full houses" of nearly 2,500 people, we drove to the redwood forest outside Santa Cruz for a retreat with peaceworkers, co-sponsored by the Resource Center for Nonviolence, Humanitas International, and BPF. Many of the retreatants had never meditated before, and their openness and freshness permeated the retreat. We discussed issues concerning effective peacework and "being peace" ourselves.

The Three Treasures Sangha and Seattle BPF organized a very successful retreat on the Puget Sound, and the Vietnamese community in Seattle hosted a Day of Mindfulness and a public lecture. At the YMCA of the Rockies, in Winter Park, Colorado, the Boulder/Denver BPF brilliantly orchestrated a retreat for 160 psychotherapists, reported on by Barbara Meier. Jack and

Laurie Lawlor of the Buddhist Council of the Midwest and Chicago Zen Center organized a very lovely retreat for 85 in Crystal Lake, Illinois, Thây's first visit to the midwest since meeting with Martin Luther King, Jr. in Chicago in 1966. In a situation of adversity (bingo evenings, Rotarian breakfasts, and other smoke-filled activities sharing the retreat center with us), the group's flexibility made this retreat extremely pleasant. In Hemlock Overlook, Virginia, Gregg Krech, on behalf of the Washington D.C. BPF, organized a 2 1/2 day retreat, attended by many from North Carolina and Florida as well as the mid-Atlantic states. The public lecture at the Friends Meeting House was filled to capacity, thanks to the work of Anne Fullerton for the Washington D.C. Fellowship of Reconciliation.

Finally, at this point in the schedule, we had a few days off. It had been nearly 2 1/2 months, and the break was well appreciated. Annabel Laity, from Plum Village in France, joined us at that point for the rest of the trip.

At Omega Institute, north of New York City, nearly 250 retreatants enjoyed one rainy day after another, in a well organized retreat. For Therese and me, the tour concluded with Thây's public lecture in Boston, organized by Interface. Singer/songwriter Betsy Rose, whose tape "In My Two Hands" emerged from retreats with Thây, entertained in her old home town, and Thây gave a brilliant concluding lecture, covering just about every topic he had introduced during the trip, except the story about the man who thought he was a grain of corn. Thây then led retreats for Vietnamese refugees in Montreal, Toronto, and northern California, and returned home June 30.

I cannot adequately express my gratitude for being able to travel with and assist Thây and Sister Phuong these three months. Therese and I worked a lot, but as someone in the video, *The Awakening Bell*, says, "I feel like I have been in the presence of a Buddha."

Arnie Kotler is the former editor of the BPF Newsletter and the founder of Parallax Press. All books and tapes by Thich Nhat Hanh are available through Parallax, P.O. Box 7355, Berkeley, CA 94707.

RETREAT FOR YOUNG PEOPLE

by Lee Clinger Lesser

The retreat for young people with Thich Nhat Hanh ended three months ago today. 52 families came together to practice mindfulness with Thich Nhat Hanh and each other. 56 young people, ranging in age from 3 months to 19 years old, and 50 adults came from Texas, Colorado, Oregon, Hawaii and all parts of California to La Casa de Maria in Santa Barbara, California. We couldn't have found a more hospitable and cooperative setting, or a better staff.

Today was also my family's weekly Day of Mindfulness, our Sabbath, a day we devote to being together, to resting and nourishing ourselves. As my family (Marc, my husband, Jason, my six year old son, Carol, my 19 month old daughter and I) bike rode, walked and ran to the ocean this evening, the feeling of the Young People's retreat came alive for me again.

Sitting on the beach with the day's last light shining on the southern hillside, huddled close together; cold, yet enjoying the strong winds and enjoying being with each other, we looked through mounds of tiny pebbles, choosing a few to bring home. Sifting through the pebbles, I remembered searching for ten special pebbles at La Casa de Maria three months ago. During his initial orientation to us, Thay asked all of us to find ten pebbles that we liked very much and bring them with us to

our first meditation together the following morning. At 7:15 a.m. the grounds were covered with small clusters of people looking for pebbles. By 7:30 a.m. we were all arranged on our cushions, people and pebbles of all sizes, waiting for meditation to begin.

"Breathing in, I am aware that I am breathing in."
 "Breathing out, I am aware that I am breathing out."
 A tangible tool to help connect us with our breathing and bring us more easily, perhaps, into the present moment. We sang many songs throughout the retreat. Thay taught us a song or gatha to help us remember our breath during meditation. Each line accompanies an inhalation or exhalation alternately:

In/ Out/ Deep/Slow/Calm/ Ease/ Smile/
 Release/ Present Moment/ Wonderful Moment

Each time we finished the verse we moved one stone. Our sitting meditation periods were six minutes long, the time it takes to move 10 stones, followed by walking meditation for about ten minutes. We did this twice and then chanted together. Our days ended with a similar pattern of sitting and walking meditation.

We were quite a range of ages and interests. Some children did not want to be still at all. Some children's meditation, including my six year old son's, consisted of snuggling up as close to a parent as possible and staying there in this new, unfamiliar setting. I can still see one eight year old girl sitting firmly and clearly, appearing perfectly at home. I also hear that some very elaborate designs were made with the pebbles. Some older teenagers were especially ripe and eager to try meditation and to understand more about Buddhism and how to use it in their lives. On the last evening of the retreat, an eleven year old boy came up to me, full of

enthusiasm about meditation, saying: "Sitting at night is the best!" He described sitting quietly, hearing the sounds outside and feeling how much energy he and his friends received from sitting.

Part of the complexity of this retreat was the difference in age levels. We had 3 infants, 15 4-6 year olds, about 20 7-12 year olds and 19 13-19 year olds. Many people felt that we

needed more play time or unstructured time, or that play time needed to be more solidly interspersed throughout the day. Many of the older teenagers would have liked to have more time for deeper discussions. Some parents would have liked more time for parent discussions and more time for formal meditation. Each person's needs and experiences were distinct. It might have been useful in a retreat like this one to have had the youngest active participant be at least 7 years old. Others expressed a desire to see a retreat specifically for teenagers.

An advantage to having such a diverse group was the influence young people of different ages had on each other. Each day we had a long walking meditation



Photo by Stephanie Kaza © 1989

through the orange groves at La Casa de Maria. Some of the 11 and 12 year old girls were restless during this time and would become visibly more calm when they walked hand in hand with 6 or 7 year olds, or when they carried one of the infants. The younger children also became more settled walking with older young people.

The teenagers were our timekeepers: they rang a big chapel bell to wake us up at 7 a.m. and called us to activities through the day. On the first day of the retreat, a 17 year old young man, who had never been on a retreat before, stood silently next to the chapel bell. After a moment or so he bowed and sounded the bell for all of us. With quiet dignity, he was fully present with what he was doing. I know I was not the only one who saw him. They said many times that the best way to introduce young people to mindfulness practices is through other young people.

The young people of all ages took turns sounding the bell during meals, during walking meditation and during Thay's talks. Mealtimes were quite a challenge: the children were often quite hungry, and the buffet line usually took about 45 minutes to go through before the last person was served. We had planned to eat our meals in silence, but our plan required some modification. One or two meals toward the end of the retreat actually were eaten in silence.

As was true of all aspects of the retreat, it took time for us to arrive and settle in with each other. What seemed to work best to help us eat mindfully and happily with each other was to sound the bell of mindfulness every five minutes. I always found it pleasing to hear the sound of the bell, to hear the talking gradually cease and to feel us all come to quiet together. After three breaths or so, speaking gradually began again.

Wendy Johnson, Judy Gilbert, Mobi Ho and I were the core planning committee for the retreat. Below is the skeletal model of our schedule. Fluidity was a key word in the organizing of this retreat. I wouldn't describe us as chaotic, although the word did arise as a possibility. We had to keep changing, dancing and learning new steps as we tried to meet the needs of the young people and parents within the framework of what Thich Nhat Hanh and Sister Phuong wanted to do.

Schedule

7:00	Wake up
7:30	Meditation
8:30	Breakfast
9:15	Group Outdoor Walking Meditation (Snack available before lecture)
10:30	Dharma Talk
12:00	Lunch
1:00-2:00	Open Sports and Outdoor Activities
2:00-3:15	Creative Activities Discussion Groups for Adults
3:30-5:00	Tea Meditation

5:00-6:00	Open Time
6:00-7:00	Dinner
7:00	Young People's and Adults' Presentations
8:30	Meditation
9:30	End of the day/Quiet Time

Tea meditation seemed to be consistently popular.

It is a form readily accessible to people for all ages. Another inspiring activity was Annie Wildwood's work with a group of about 8 children. They created a Shadow Play together of Thich Nhat Hanh's story, "The Ancient Tree". They worked on it each day during the activity time and during any free time they could find. They performed it on the night of the talent show as a surprise offering to Thich Nhat Hanh.

Even the young people who did not like the formal practices of meditation were drawn to Thich Nhat Hanh and Sister Phuong themselves. Their appreciation for the young people too, was clearly felt.

One of the recurring and most important themes of the retreat was that Buddha is not a God. Shakyamuni Buddha was a person who lived and awakened. A Buddha is someone who knows what is going on inside and around. We all have the capacity to be awake, to realize awareness, to be loving and understanding...there is a Buddha in each of us we have to discover: the seed of the Buddha is in us.

Another theme that Thay worked to communicate was the importance of transforming anger, emphasizing that anger needs to have a tutor or a friend. The friend is mindfulness. Sister Phuong assigned different young people to take notes during Thay's Dharma talks and to then help lead discussions about the themes. During another Dharma talk, Thay introduced the practice of "hugging meditation" — breathing three times while appreciating the preciousness of the person in our arms — suggesting this as a good practice for us within our families.

Our last morning together we celebrated Buddha's Birthday. Thay sat under a tree surrounded by balloons and drawings and paintings made by the children. Instead of meditation that morning we held a precepts ceremony. Everyone dressed in special clothes, some people wearing flowers in their hair.

At the end of our Buddha's Birthday Celebration Thay continued sitting where he was and children on their own went up to bow and to hug him goodbye. The youngest children and the oldest teenagers, male and female went to be with him. The warmth, acceptance and connection in each meeting was obvious.

Underlying our four days together was a shared sense of experimentation. We were clearly unfolding together, based on a deep commitment to family, children, and practice. One of the main questions raised during this retreat was "What is the best way to introduce our children to meditation and mindfulness prac-

tices?" Do we force them to go to activities when they don't want to? Where is the line of our decision and theirs? What are the best invitations to mindfulness to offer to young people of different ages? Can we meditated in such a way that it becomes truly open to our children if they are interested? Can they feel the joy and strength of our practice? Can we engage them in the arenas of their play and the questions current in their lives in a way that inspires mindfulness?

The distinction between imposing meditation on our children and exposing and welcoming them to it is one we all have to feel out for ourselves with our children. One of the quotes I keep referring to as a mother is from *Zen Mind, Beginner's Mind* by Suzuki-roshi: "To give your sheep or cow a large, spacious meadow is the way to control him."

The contrast for me, as for many people, to our previous experiences in Buddhist practice centers was vivid. So often children have been seen as a hindrance to a serious undertaking of Buddhist practice. It often seemed to me that the intention of childcare in these settings has been to find a way to keep the children out of the way.

Two years ago Thich Nhat Hanh gave a Dharma talk in which he described the importance of family and lay practice; the importance to each of us, to our society, and to Buddhist practice for a happy family life. In the beginning of his talk he had all of the children come up onto the stage, in front of the 200 or so adults there, to be arranged as one arranges individual flowers in a vase. A flower arranger was called up and he placed the children in different locations and positions. There they were, about 13 children, fresh, distinct and beautiful, somehow seen so clearly as the flowers they are.

It is a poignant gift to have a Buddhist teacher valuing children and families, and helping me to value my own children more clearly and deeply. Thich Nhat Hanh and Sister Phuong are inspirations to us to practice Buddhism in a way that includes and is informed by our children. ❖

Our local BPF chapter is committed to organizing Days of Mindfulness for families. We have helped so far on five in the past year, in addition to the Young People's Retreat. In September some of us will organize a 5-week Seminar at Green Gulch Farm in Marin for parents to come together and explore what "Right Parenting" means to us. We are interested in whatever other people are doing in relation to family practice and we are happy to share what we have learned in our work over the past year. Please contact:

Marin BPF, 218 Cleveland Court, Mill Valley, CA 94941, (415) 389-9729



Photo by Gactano Kazuo Maeda © 1989

Retreat for Peacemakers,

A retreat for peacefully active people — for people who want to be continual peace centers with two feet. It was a time to examine the implications these ideas might have in our lives and a time to work with others.

They used the metaphor of engaged Buddhism: being mindfully active without creating conflict to find resolution. We seem to need crisis for transformation in our culture. We are convinced that through embracing joy, all sides will be able to heal splits that are continually acted on in our world. We see the good and bad of people, the need to change another, not out of love but out of position and self knowing. In a poem Thay read titled; Call Me by My True Names, we were to step into the skin of a girl being raped and the pirate raping her. We were asked to actually be the pirate and to see the formation of his life up to this act. The response is often to kill the criminal with the crime but then the real beginning of this act is never healed. As Thay said in the Pirate's voice, "you have killed me now but have you helped me?"

We had to contain all of what was being laid before us. We could not choose sides, but could, with breathe and awareness, expand into understanding. Walking slowly we could spend time with the moment, we could make ourselves real even if only for a split second. We had the opportunity to leave the forum of the peace movement and to start with each person uniting with his or her own peace center. We wrote our own Gathas of life and the myriad of feelings it contains, we built a community that worked; sat and looked deeply together. It was, for a few days, a demonstration for peace, an ongoing walk in our mindful possibility. ❖

VIETNAM VETS RETREAT

by Katy Butler

Since at least the Third Century, B.C., when Alexander the Great settled garrison towns in Gandhara, on the northwest border of India, Buddhist cultures have, on occasion, converted their invaders. The Gandharan Greeks, for instance, became Buddhists after they were cut off from the West by the collapse of Alexander's empire; their artisans broke the Asian tradition of representing the Buddha only by his absence — a tree, footsteps, a parasol — and carved magnificent muscular Buddhas with strong Apollonian foreheads, folded vestments, and flowing curly hair. In central Asia in the thirteenth century, Kublai Khan was so taken with the religion of the Chinese and Tibetans he conquered that he asked a Tibetan lama to be his teacher and made Buddhism the Mongols' national religion. Robert Aitken, the American Zen teacher based in Hawaii, read his first Buddhist books in a Japanese prison camp on Guam during the second World War; and Zen teacher Phillip Kapleau first met Buddhist teachers when he travelled to a defeated Japan with the International War Crimes Tribunal after the war ended.

Even though wars separate people, they cross-fertilize cultures. The encounter with death sometimes provides soldiers with the opportunity — or the necessity — for a shift in spiritual perspective. This was evident April 9-14, at the "retreat for reconciliation and healing," led by Thich Nhat Hanh and Sister Cao Ngoc Phuong, for twenty-two Vietnam Veterans and others affected by the Vietnam War.

The Vet's retreat drew its inspiration from the closing tea ceremony of an interfaith retreat two years ago, where a Vietnam Veteran offered this insight poem: "For me, the Vietnam War ends today." It was organized primarily by Gene Knudsen-Hoffman, a peace-worker, with the help of the Santa Barbara Veterans Center and La Casa de Maria, the Christian retreat center just outside Santa Barbara, where it was held. Although some westerners saw the retreat primarily as an opportunity to reconcile with the Vietnamese and perhaps ask their forgiveness, Nhat Hanh placed his emphasis elsewhere.

As he told author Catherine Ingram last winter, "The problem is not really to reconcile, but to heal. To heal and to try to look more deeply to see the roots of our suffering, because the suffering continues in Vietnam as well as in America. And it will continue for a long time if we don't make a root diagnosis in order to give the proper kind of care. The retreat will be a chance to sit together, to breathe together, to walk

together in order to look back. To look back not on the past but to look back at ourselves, because looking deeply on ourselves we see all the roots, we see the past and the future. And seeing that way, we would not continue to blame each other or blame one side or the other."

On a foggy Sunday night in mid-April, we gathered for the first time in a high-ceilinged meeting hall at the Casa De Maria. Nhat Hanh sat upright in full-lotus on a green carpeted stair-riser with a microphone clipped to his brown polyester robe. The veterans — some in tractor caps, some who'd left their Birkenstocks at the door — were splayed out in front of him. Most of them were strong, muscular men, but not cocky — as though they'd had the corners knocked off them.

There were artists, postal workers, men on military pensions because of war wounds or mental distress, and social workers for the Veterans Administration. Most were also veterans of rap groups, 12-step programs, or western psychotherapy, and they were familiar with the western healing paradigm — they'd told their stories and released their feelings in an attempt to heal. Some had been to Bible College or had been raised as Catholics in the traditions of confession and absolution. Now, they grappled with another approach. A few were experienced meditators who had stumbled across Vipassana, Zen, or Tibetan meditation like other members of the baby-boom generation — on trips to Thailand, or through the martial arts, books, workshops, or friends.

There were forty-two of us altogether, including veterans' wives, a war widow, two former Army nurses, some anti-war activists, exiled Vietnamese monks and nuns, a veteran of the Saigon army, a few psychotherapists and a handful of people like me with no direct connection to Vietnam. During the retreat, it emerged that some of those who had not been in the army were, nevertheless, veterans of private wars — of incest, alcoholism, or family violence. And for the combat veterans, it was as though, during the war, a frosted window had been shattered; they were still trying to come to terms with what they had seen.

One man — a civilian — had gone to Vietnam in 1965, for the Rand Corporation, to improve American aerial reconnaissance (he concluded the pilots didn't know much about what they were bombing.) In 1966 he had been hit with a "Peace Now" sign in a scuffle on the sidelines of an anti-war demonstration in New York. Another man — now an acupuncturist — had helped burn a village in northern Quang Tri province as a young Marine, to punish peasants for helping the Viet Cong. There was a video artist who had watched twelve fellow Marines die in an ambush during the 1968 Tet

offensive, and a former infantryman, who now raises honeybees and blueberries in Maryland, who had shot and killed two North Vietnamese soldiers in 1969, near Nui Ba Dinh (Black Virgin Mountain); afterwards, during the required search of the bodies, he had found family photographs and had the profound metaphysical realization that the men he had killed were the same as he. He told me that he still hears the second man's last scream. A younger Vietnamese monk — Chan Ly — had lost a brother during the war and had escaped to Thailand in 1980 in a small fishing boat; he now lives in a temple in Los Angeles.

Throughout the retreat, western and eastern healing spiritual traditions co-existed, sometimes supporting each other, and sometimes in conflict. On the first night, Nhat Hanh said decisively — much to the irritation of some vets — that he would not discuss the politics of Vietnam. The first three days of the retreat, he said, would be silent in the traditional fashion. Then we would hold afternoon "councils," inspired by Native American traditions and western therapy groups, to talk and listen to each other.

He gave explicit instructions in sitting meditation, and drew a diagram on the blackboard explaining abhidharma, or Buddhist psychology. Experiences, he said, were "bijas" — seeds that fell into a storehouse of consciousness, where they might lie dormant, or decay, or sprout. Healing, he said did not require one to call up the bijas from the storehouse — one could also simply plant "good seeds" there to take care of images of suffering and guilt.

What he taught was in conflict with western psychology which (allow me to oversimplify and distort) believes that healing takes place when repressed feelings are aired and understood. "Western psychotherapy has been very helpful, but Buddhist meditation is also a way of healing," Thay said. "You don't have to touch your suffering a lot — you should have a reserve of refreshing images to counterbalance the suffering within you. A few methods of practice will be effective. You say to yourself, 'Breathing in, I know that I am breathing in. Breathing out, I know that I am breathing out.' And enjoy doing that; Suffering is not enough."

There was a feeling of sadness in the room the first night. One of the veterans — a woman who was a nurse in Vietnam — told me she was almost overwhelmed by the collective pain. I found the atmosphere oddly reassuring — as though the veterans and Thich Nhat Hanh were fully acknowledging the shared, first-hand pain that brought them together.

In this context, Nhat Hanh's simple instructions — his talk of joy, his emphasis on smiling although he did not smile much himself — did not seem simplistic. I felt free to follow his simple practices without worrying that I was being asked to numb myself to my own pain. I have never felt more joyful, or safer, at a meditation retreat.

After meditation the next morning, Nhat Hanh taught walking meditation in the courtyard. "Walk as if you print your peace and joy on the ground," he said. "Give the earth a massage." He moved like a barge towed by an invisible rope, through orange groves and flowerbeds. The combat vets followed, mostly unsmiling, with firm quiet steps — they'd walked with this kind of attention before. The rest of us wobbled a bit on our ankles at first; later my breathing became deep and slow, and I could feel the tarmac under my feet.

Halfway through the walk, he stopped under an oak tree and told us the story of Angulimala. Angulimala was a pirate who believed that he could acquire magic powers by murdering a hundred men and making a necklace from their knucklebones. He had ninety-nine knucklebones on the day he met the Buddha and rushed him with his sword. Buddha stood still. When Angulimara asked him why he didn't run away, Buddha replied, "I stopped running a long time ago. It is you who needs to stop." Angulimala replied, "It is too late." The Buddha said, "It is never too late. The ocean of suffering is immense, but as soon as you turn around, immediately you can see the other shore."

Every now and then during the day, a volunteer "bellmaster" would ring a small brass temple-bell the size of a fist. We stopped in mid-sentence or mid-footstep, smiled and breathed deeply three times, like players in a childhood game. These methods, Nhat Hanh said, would help us return to our breathing, stop and look deeply into the present moment and to see the interconnection of all things.

Nevertheless, the present often lost out to the past.

In the meditation hall on the first day, my mind felt like an apartment where someone had left on the radio, the television, and the iron all at once. On the second day, my thoughts rose more slowly — like the messages that floated to the surface of the fortune-telling eight ball I had when I was little. On the third morning, the veteran sitting next to me — a social worker who now counsels homeless Vietnam veterans in Oregon — began to suck in little breaths as though holding back tears.

When the veterans settled around white wrought-iron tables under the oak trees, they wanted to talk, not just to each other but to the Vietnamese and to those of

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The encounter with death sometimes provides soldiers with the opportunity — or the necessity — for a shift in spiritual perspective.

us who'd never been to Vietnam. They were frustrated with the long periods of silence, and talked — of secrets still untold or unresolved, inner bruises, mistakes made twenty years ago, moments when one door closed and another opened. Thich Nhat Hanh talked again the next day under the oak tree. Without a microphone, he was almost impossible to hear; five men who had suffered hearing loss in combat shifted closer. Thay said, "I suffered a lot from the war. When five of my workers were assassinated by the bank of a river, someone told me I was the commander of a nonviolent army and I had to be prepared to take losses.

But how could I not cry? I suffer, I am a human being," he said. "In America you continue to suffer and your children continue to suffer. You have seen awful things, like people killing people, the burning of villages, and sometimes awful things have been done by your own hands. Don't feel you are the only person responsible — you saw for the whole nation, you suffered for the whole nation. Hold your anger, your sorrow, in a loving way — and don't be impatient — you can't cook potatoes in a few seconds. Raw potatoes are awful, and your anger is like that. But after some cooking, potatoes become tasty and everything that is making us suffer can be transformed into delicious things — your anger can be transformed into understanding and acceptance.

"When the city of Ben was bombarded, somebody said we have to destroy the town in order to save it — you remember? — and I was very angry, but I knew my anger was myself. I breathed with my anger. I smiled on my anger. In the same way, when you went home after the war and found the American people cool, you got very angry. Those at home — the hawks as well as the doves — didn't really know anything about Vietnam. Vietnam was a collective raw potato. Now, please learn how to cook your potatoes. I have cooked my potatoes, and I offer you a way to cook."

That evening, I sat on a webbed chair in the courtyard with Daniel Reeves, the video artist, and another veteran — a big man in a plum-colored sweater who'd served with Daniel in Vietnam. It was dusk; the air smelled of orange blossoms and crickets were chirping.

Daniel, a slight man in sandals, described the ambush that had killed a third of his platoon: he and thirty-two other Marines had ridden an amphibious tractor into a cemetery near an estuary called Cua Viet, near the demilitarized zone. The North Vietnamese opened fire. The lieutenant was killed in mid-air as he leaped from the vehicle for cover; Daniel had his clothes blown off and his eardrum ruptured; twelve men died over the next four hours.

The temple bell rang and Daniel closed his eyes for a moment, breathed in deeply three times, and let his shoulders drop. "After I was medivacked to the hospital, I called my mother and asked her to say masses for all of the men who died," he said. "I didn't believe in Jesus, but I was convinced I'd been saved for a reason, and I had to find out what that reason was. Later, when I worked in the anti-war movement and people asked me about atrocities, I was proud to say I'd never seen any. For twenty years, I had the war wrapped up in its horrible little bundle. Then in the fall of 1987 I got two videotapes in the mail from Ron"

— he gestured towards the big man in the other chair, whose plum sweater was turning black-purple in the darkness.

"The first videotape was a record of a reunion of our battalion. The second videotape was a personal message from Ron. I saw him hold up pictures for the camera of people we'd known in Nam — a lot of them, of course, are dead; he reminisced and joked about them. He looked as though

he hadn't shaved in a couple of days, hadn't slept. He was smoking cigarette after cigarette, walking up on something he wanted to tell me. The lightness and jokes stopped. Finally, he told me he had always felt responsible for the ambush that nearly killed me."

In the darkness, I heard Ron shift in his chair. He lit a pipe of cherry-smelling tobacco, and said, "My platoon had some of the highest casualties of the war. It pulled up the fear in me, and it pulled up the evil in me. A couple of months before that ambush, I had been detailed, with another man, to guard an Amtrac that had struck a land mine. A couple of men from my platoon had been killed, and several others badly wounded. We pulled up in a second Amtrac — the bodies were gone, but the first Amtrac was still burning. Some children from the village came out, laughing and playing where death, where war had taken place. They started begging —."

The bell rang again over the courtyard. I closed my eyes for a moment in the silence. Ron took three deep breaths and then talked of other things — of seeing soldiers throwing chunks of concrete at Vietnamese passers-by during his first week in-country, of the confusion he felt when he learned that women and children were working for "the enemy."

Daniel interrupted him: "Ron took a can of sandwich cookies from their C-rations, took out their soft centers, and filled them with plastique — C-4 plastic explosive. His friend handed the cookies over the side to the children. Ron thought he was going to be pulled right out of there, but orders came over the radio

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telling them both to stay, and Ron had to stick around and watch as the kids began to groan and flop around on the ground. Four died. That was what Ron told me on the videotape.”

My legs began to shake; I asked both men to hold my hands. Ron leaned forward in his chair. “A story like that travels from village to village, and I’m sure it made us no friends among the Vietnamese,” Ron said. “The same villagers undoubtedly helped the North Vietnamese dig fortifications for the ambush in the cemetery that destroyed the platoon. After the war, I always felt uncomfortable around children. I didn’t trust myself. I knew it was a criminal act. After the massacre at My Lai, I tried to tell my mother, but she cut me off and said, ‘Son, that’s War.’ I’m not sure what I expected her to do — kiss it and make it better? I’m here because Daniel suggested it,” Ron went on. “He’s been studying Buddhism for years — he has a plan, and I don’t. I don’t live a bad life, but all I really have is my TV — I don’t even have any plants or animals. I dream about the children flopping around — I call it the Great Sadness.”

The bell rang again and Ron stood up. “I don’t wish to pull you into it. It’s been enough,” he said, leaving behind the cherry tobacco smoke.

I sat that night, I breathed, I even hugged a tree. But although things eased somewhat, the image of the children stayed with me like a lump of wax that would not melt. Before I went to bed I told one veteran — the social worker who counsels fellow vets in Oregon. He turned his head, unsurprised, and said, “Hasn’t anyone told you anything like that before?”

I had been a college student during the war, and though I went to several of the largest anti-war demonstrations in Washington, I’d asked few questions of the three men I’d known who’d gone to Vietnam. I’d thought of My Lai as an aberration; the Vietnam War was something I’d forgotten without ever having known. I’d come to the retreat wanting to hear war stories. Now I had heard them. I could think of no easy resolution. I had never felt safer at a retreat, nor more personally healed. But I saw the pattern of human suffering in America and Vietnam as a pond in which twenty years of

ripples continue to collide. I saw that neither meditation nor western psychotherapy was going to transform the world into what I wanted — a sanctuary, a still pool — especially not in five days.

Nevertheless, many people at the retreat made small steps toward healing. On two afternoons, we took part in small discussion groups, with at least one Vietnamese person in each group. Winnie, one of the nurses said, “The first month I was in-country, a one-month old baby was admitted with napalm burns. I asked, ‘How could they do this to their own people?’ I was told, ‘they don’t have napalm, we do.’ I saw so many boys left to die alone, behind yellow curtains. By the time I’d been there six months, I told a guy who’d lost his leg he was lucky he had one good one. When I’d been there eleven months, I wouldn’t let the parents of a young Vietnamese boy see him because we were busy and I didn’t want them to get in my way. I’ve been so confused about the Vietnamese — I hated them then, we called them horrible things. And now,” she went on, “When I’ve gotten so little from my own countrymen, the Vietnamese are helping us.”

Then Chan Ly, the refugee monk from Los Angeles, told Winnie she was a bodhisattva and shared that like her, he’d been overwhelmed by the pain he’d seen in Vietnam: “I held many funeral services, and my heart was like ice, like steel because of the very great suffering. I could not take any more,” he said, and he shared with us the suffering his own family had experienced.

In many groups, veterans described what they’d done in Vietnam and asked the Vietnamese for forgiveness. In response, Sister Phuong told us she felt “There is nothing to forgive; we are co-responsible, because we inter-are.”

The next morning, Thich Nhat Hanh asked us for “More joy, more singing;” he had been told all the stories from the small, western-style groups and had had trouble sleeping.

The social worker from Oregon told me that an old residual hatred of the Vietnamese had melted — that was why he had been crying in meditation. On our last morning walk, some veterans were smiling; others held hands in silence, drifting



Photo by Gaetano Kazua Maida © 1989

Sister Phuong

slowly like rafts down a body of water. The social worker from Oregon put his arm around one of the nurses; the blueberry farmer who'd killed two men on Black Virgin Mountain took my hand. It felt like communion.

In the morning dharma talk, Thich Nhat Hanh, who looked weary, recited a poem he'd written during the war: "The tears I have shed yesterday have become rain. I feel calm hearing its sound on the thatched roof." I could barely hear him. "Carrying the dead body of my brother, I go across the rice fields in the darkness. Earth will keep you tight within her arms, dear one, so that tomorrow you will be reincarnated in flowers, those flowers smiling quietly in this morning field."

That afternoon, in my small discussion group, non-veterans talked of their pain from private wars — from receiving and perpetrating child sexual abuse, from family alcoholism and violence. I thought of my own father — who lost his arm in World War II — and of the anger my family absorbed as a result. I thought of my own complicity in war — how I had glamorized warriors but hadn't wanted to hear the details of their war experience — like many women who deny the reality of war and then suffer mutely, within their families, their husband's post-traumatic stress. The pain in such marriages produces sons who go to war convinced that the encounter with death will confirm their manhood.

Then Daniel Bruce, the acupuncturist who had burned a village as a young Marine, stood up and turned to Chan Ly, the refugee monk from Los Angeles. "I want to apologize for being a part of destroying your country," he said formally, "and to all the people

you probably helped after I made them homeless." Chan Ly put his palms together and bowed until his knees and forehead touched the carpet. We were all in tears. That evening after meditation, I met Ron out in the courtyard, smoking his pipe. "I had a troubled meditation," he said. "I had told my small group that I'd been among those who had killed children, and I felt exposed. My thoughts spun around like the potato soup. I asked myself these questions: What are you going to do, now that you've told it? What are you here for? Before I got here, I'd thought of meditation as somebody sitting on a mountaintop, partially naked, having nothing at all on their mind. But as I relaxed and breathed, I could actually see my thoughts, turning around in a cylinder, and each thought was trailed by an answer. It's not to those children that I can apologize — they're flowers now, as Nhat Hanh said — but there are other children still alive, that I can still touch, that I can help, and that can help me, whether I donate money to refugee groups to provide medicine for children, or simply do it myself. And instantaneously, I smiled. Now for me to smile spontaneously — I thought, Bingo, Ron, some clear thinking straightens your act right up. I took life, and now I must give it. That question is no longer a dilemma." The bell rang in the darkness; Ron fell silent and I breathed deeply three times. "But you can share this kind of realness here, and still go home to the TV," he went on. "What awaits me is the going forth."

A different version of this story will run in The East-West Journal. Katy Butler wishes to thank the editors of the Journal for permission to have the piece appear here.

BUDDHISM AND PSYCHOTHERAPY CONFERENCE

by Barbara Meier

Thich Nhat Hanh's Rx for psychological distress is prevention. He feels we can't afford to wait until we are so sick with sorrow and painful difficulty we can't touch or be touched by the flower in front of us. The art of living and enjoying peace and joy in the present moment is his prescription for sanity and happiness. "The basic principle of Buddhist therapy is that life is in each step you make in the present moment. Everything you want is in the present moment." Peace is already there, waiting for us to appreciate it. "There is no way to peace; peace is the way. The fact that we can have the time and opportunity to ask the question, 'what is not wrong?' is already a revolution." To illustrate this appreciation, Thich uses the metaphor of hav-

ing a "non-toothache." For those already afflicted with severe psychological problems, Nhat Hanh advocates adopting the third jewel, refuge in the sangha. Healing can be found in community, in small residential practice environments where disturbed individuals can participate in daily life and be helped through the osmotic influence of other's mindfulness and compassion.

Nhat Hanh feels Western psychology has a tremendous amount to offer the understanding of Buddhism in the West; that Buddhism is very close to psychology in as much as the Buddha himself was a healer; that it deals with the real problems of our time: alcoholism, drug and sexual abuse much more directly than Buddhism and that it can actually point us toward the teachings. "Western Psychology may be a great stimulant to Buddhism to go back to the treasure of the

Abhidharma to learn wisdom and experience to apply to modern life."

From May 8-13, in Winter Park, Colorado, Thich Nhat Hanh presented Abhidharma during a retreat/conference, "Buddhism and Psychotherapy" to 160 people from across the country. Approximately two thirds of the retreatants were both practicing meditators and psychotherapists, and the environment was electric with questions, concepts and ideas, an eagerness to exchange information and procedures. In response, Nhat Hanh requested a day of meditation practice and that, as in his other retreats, we maintain silence. He was interested in us penetrating to deeper levels of communication and understanding to allow our insights regarding the two disciplines to emerge from a more meditative source. After that the retreat was a balance of meditation practice, morning dharma talks by Nhat Hanh, silent meals, small group discussions and evening plenary sessions.

A highlight was a presentation by Ken McLeod, senior student of the late Ven. Kalu Rinpoche, who discussed some of the thorny issues facing the interaction of Buddhism and psychology and of Buddhism coming to the West. Adjunct presentations of Morita Therapy and other specific forms sprang up during the breaks and there were daily twelve-step meetings during the lunch hour. One had the option of partaking in the cornucopia or not. The third day Thay passionately encouraged questions and inquiry and went more than half-way meeting the dialectical demands of the Gestalt, Process, Body Work, Psychodynamic, Transpersonal, Reichian, Cognitive-Behavioral, Family, Feminist and other therapy practitioners present.

Thay is acutely, if not subversively interested in Buddhism mingling with Western forms of "indigenous dharma." During the process of Buddhism taking root in the West, he wants to see these forms inform, perhaps inevitably change, the face of Buddhism so that it becomes alive with the fullness of being truly Western. He is also adamant regarding the necessity for a therapist's understanding to arise out of his or her own experience. "To me, the practice of enjoying the positive elements of life in order to transform the seeds of suffering should be directed toward the therapist first." Then the therapist is ready to help give birth to the therapist within the client, just as a Buddhist teacher helps give birth to the teacher within the student. The therapist can then feel free to share all that has worked in his or her practice. "Once Buddhism is digested it becomes your life, your being, and it will be impossible not to share your insights, especially with people you are trying to help. Everything could be shared. If you

cannot share your understanding of non-self with your client it means you do not understand it, that you have not been able to integrate it inside your life."

Thay emphasized that Buddhism is made up of non-Buddhist elements and that self is made up of non-self elements; that the rose is on its way to the garbage and that the garbage is on its way to becoming a rose. If a therapist looks deeply he or she can see this principle of interdependence and apply it to their work.

In response to a therapist's concern that he perceived Buddhism as wanting to dissolve the self while therapy wanted to help build up a healthy self, Nhat Hanh replied, "Helping a client to discover true self, the same as no-self, which means the person is made up of non-self elements is very important in psychology. Even if the the therapist isn't a Buddhist, he is using this insight." He illustrated this by citing the current family-systems theory that the child cannot be treated alone without also treating the parents and trying to bring the whole family into harmony and balance.

A very hot topic of discussion was the treatment of anger. Thay advised against the discharge of anger through pillow hitting; relief caused by fatigue was the only real result. He felt this way of dealing with one's anger indicated not only being out of touch with one's anger but of being out of touch with the pillow as well. "The more you express your anger, the angrier you become." This created quite a stir among the therapists. Thay advocates taking good care of one's anger with the most tenderness possible. He sees anger as an invitation to dialogue with oneself: "breathing in, I know I am angry, breathing out, I know I am angry..." Repeating this gatha during walking meditation during the war in Vietnam and during his subsequent years in exile enabled Thich Nhat Hanh to truly practice being peace.

Thay feels it is entirely possible and imperative to pass on the experience of peace, joy and calm found in Buddhist meditation to one's clients. He believes this is possible without even mentioning Buddhist terminology. He also believes that therapy by itself or sitting by itself or even the two together are "not enough" at this point in history. "I believe therapists should also be peace workers and should engage deeply to protect the environment and prevent the destruction of society. A good therapist attacks problems at the roots and does not just deal with sick people. I would look for a therapist who is really happy."❖

Barbara Meier and Sam Rose co-coordinated the Conference on Buddhism and Psychotherapy Barbara is a poet, writer, teacher and painter living in Boulder, CO.

Thay advised against the discharge of anger through pillow hitting; relief caused by fatigue was the only result.

INTERVIEW WITH GARY SNYDER

by Catherine Ingram
from the forthcoming Parallax Press book
In The Footsteps of Gandhi

Catherine Ingram: You are considered an advocate for nature, for the wild, for the wilderness. What are you doing now in that area and where do you see your life going in continuing this kind of work?

Gary Snyder: Well, I haven't been much of an activist in the field for a few years because I'm working on a book right now, and I'm staying here at Kitkitdizze to do that, but it is a book about these very issues — about re-habitation, bioregionalism, about deep ecology, the nature of the wild, what human consciousness and human culture bear in relationship to the wild, and the balance between discipline and freedom that we might think of in regard to the wild. Those issues have been keeping me pretty close to home.

But even here at home I do keep to a certain extent involved in local forestry work, the locally-based Forest Issues Task Force, and a larger on-going effort to understand and critique the logging industry and U.S. Forest Service management of public lands, particularly forests in the United States. It isn't as small as it might sound since it involves a huge area that is, in fact, land that belongs to all of us, although most people don't think of it as their own land. But it is theirs.

And that's just the tip of the larger iceberg, which is worldwide deforestation. So through my involvement in the local level, I'm working on and involved in issues that go all the way to the tropical rain forests. That's the way ecological activism works, since everything is connected. What you learn from working on, say, a soil or water or forest or wildlife or pollution issue in any one spot on the globe is very informative about what's going on everywhere and how it works everywhere.

CI: In many cases we are seeing irreversible ecological damage. What do you think are the top ecological priorities?

GS: Well, there are two or three top priority issues, I think, on a planetary scale. One is, as I just mentioned, worldwide deforestation. What's happening in the tropics is far more intense than what's happening right now in the United States and Canada — British Columbia — although that's bad enough. An area of land roughly the size of Indiana is being clear-cut annually in the tropics.

There's been a lot of information and a lot of concern over the tropical rain forest issues lately. Those

questions are not limited just to the wild forest systems but involve the life of inhabitory people who happen to live where a logging cut is scheduled, who are treated as though they don't even live there. So human rights issues are very much involved also.

The planetary scale of the concern has to do with things like the contribution of the tropical forests, and all forests, to the world's oxygen supply. Another concern is the significant loss of soils that follows on massive clear cutting, which is linked to the whole question of world soil loss and soil fertility deterioration worldwide. A third concern is loss of species through destruction of habitat. The extinction of species. As you said, there is irreversible ecological damage and this is the worst sort. Loss of species is pretty much irreversible, and loss of soils is irreversible. Destruction of forest habitat, especially in certain parts of the world, results in a kind of erosion or baking away of the soil that means that it's going to be very difficult to ever get the same kind of forest back again.

It turns out that every one of these habitats and species is a community, literally a community — a certain group of trees and creatures that all travel together through time. When that community is broken up, you can't easily re-establish it.

On the level of air, water, and soil, deforestation is really of profound concern to everybody, even though we might not see it as important to us right off. The effects of acid rain tie in to that also. I think a lot of people who are working with ecological issues right now agree that worldwide habitat destruction, and its concomitant effects, worldwide habitat destruction, are some of the most serious ecological problems.

CI: Do you tie this in with the pollution of the air, the greenhouse effect, the pollution of our water supplies, and so on?

GS: Well, it definitely connects with water; to what degree it connects with air, I'm not sure. You see, algae are also oxygen providers to the atmosphere. But then we also have to look at the pollution of the ocean and atmosphere problems going all the way up to the ozone layer, and the ozone hole. There's not any one thing that's not connected anymore. That's proposing it on the simple level of human self-interest. You might think even practical people would take that seriously, let alone those of us who would be as concerned even if human beings were "okay" and it was simply in the interest of other forms of life. But human beings aren't even okay in this.

So you asked me what are some of the issues I'm concerned about. I see that as a lifelong set of issues or

complex of problems that won't go away. So what can somebody do about that? At one end are dear friends in Earth First! who actually do non-violent direct action protest by climbing up trees, by blocking bulldozers and, rightly or wrongly, sometimes spiking trees. Who would have thought a bunch of young people would risk their lives for the sake of old trees? It's beautiful. Old growth stands of Douglas Fir or Redwood or Spruce or Cedar. A number of people are out there in the field doing that. That's the direct action level.

All the way to the other extreme, in a sense, are people who are lobbying the World Bank to rethink its investment policies and to get them to be conscious of the need to include ecological health in their predictions or strategies when they start underwriting projects in Third World countries. Actually World Bank recently has been showing a change of heart. They've asked Herman Daly who wrote a book called *Steady State Economics* to come in as an advisor and to bring long-range sustainable economic policy concerns into what they're doing.

CI: Is this based on public pressure?

GS: I don't think it's that much based on public pressure because the World Bank is pretty well insulated from direct pressure. I think it's common sense. I think they're smart enough to be the World Bank, so maybe they're also smart enough to realize that human self-interest is involved. But I wouldn't say that they're a bunch of deep ecologists or anything.

CI: You know, we are so dependent on trees for so many things, such as paper, to name one of our favorites. And in our modern society we are terrible abusers of paper, with lots of waste, even the most conscious of us. This is just one example. It seems that there will have to be a gigantic change of our entire way of life — to stop using fossil fuels, to stop cutting down the trees — so radical and touching every aspect of how we live. Does any part of your work, or work that you know of, offer viable alternatives, a whole different way of life?

GS: Well, you know, for some years now, occidental thinkers of a certain sort have been playing around with the idea of alternative ways of life. That's what gives us socialism. That's what gave us the Communist revolution. That's what gives us a number of other social experiments. People deliberately — intellectually, almost — trying to come up with alternatives that look or feel better than this way or that way. And I'm one of the people who has looked at what a saner society would look like, and what models we might draw upon, looking back in history or sideways into other kinds of cultures—agrarian, pre-agrarian, primitive, pre-historic. I don't think that those are wasted exercises. We have to remind ourselves that no society is ever totally free of domination, exploitation, and injustice, in one form or another. But that doesn't mean that we can't learn a little bit here and a little bit there. By studying history

and anthropology, I think that we are made aware that there is not just one irreducible, hopeless human nature that makes us automatically be war-like, automatically be greedy, automatically be competitive. It's not quite as simple as that there is a human nature that is bound to end up with something like K-mart.

CI: It's not genetic, in other words.

GS: Well, some of it is. What's interesting is to see that there's a certain amount of human drive that works in certain ways, but different societies have different ways of softening it or of encouraging it. One society encourages people to be greedy and competitive and says "Go for it. You owe yourself everything you can get." Another society may also have people who have those tendencies, but they soften it and say, "Have good manners, be generous, share, don't be stingy."

CI: Such as some of the more enlightened oriental societies.

GS: God knows if they're enlightened or not.

CI: I mean in times of history when there was peace and a flourishing of Dharma and of poetry, such as Emperor Ashoka's time in India about 2,000 years ago. . .

GS: Well, you know, the more I look into that, the more every one of those cases has its dark side. Still, it's true, Japan had almost four hundred years of relative peace in the Heian period. They didn't even have capital punishment for about 350 years. There have been some fairly long, stable periods of time in China. But even so, it wasn't all that easy. The Chinese have always had a gruesome penal code and, as the say, "Internal contradictions were grinding away." That brought the end of the peaceful dynasties. The taxation and interest rates, the inequalities, by steadily widening the gap between the rich and the poor, putting the peasants in worse and worse conditions, ruined China finally. They didn't have good economic and social policies ultimately. But they could never get their hands on what it was. So there are no enlightened societies, ultimately, but some are more fun than others.

CI: So should we try to live more like those societies?

GS: Well, we can't really live them. We have to work with what we've got. And the potentiality of what we've got isn't bad. Rationalism, participatory democracy, a tradition of egalitarianism, a concern for human rights — much of the inheritance of the European Enlightenment is our working base.

CI: Isn't that a very mechanistic way of approaching it?

GS: Yes, but that's what we've got.

CI: But it seems that, well, white folks have been particularly destructive and particularly at odds with nature. Do you see from some historical point of view how we evolved this way? Is it simply that we were in the colder climates and had to conquer nature to exist, or what?

GS: Well, it is true, Western European, metropoli-

tan culture launched itself out into worldwide exploration and exploitation with an energy unlike anybody in history has done. I don't think that it's because Western culture is inherently more destructive. I think it's just a combination of factors that let it loose. And some of it would have been quite unpredictable.

You can't lay it in a blanket way on all of Western culture, because Western culture has so many odds and ends of corners. It's actually very diverse. "There's an enormous gulf between Denmark and Sweden," people

laughingly say, for instance. Not to mention, say between Finland and Italy. There are subcultures of all sorts in Europe which have never been interested in going out and traveling around the world. The line of development is the upper-class, metropolitan trading economy which evolves into mercantilism. Then proto-capitalism and capitalism evolve, launching high-risk, high-profit ventures which become a game that some people can engage in. The royal families of England, for example, were some of the first investors in traveling corporations, such as the Hudson Bay Company. So it's institutions. If you really wanted to pinpoint it, certain institutions in Western culture allowed certain groups of people to take up and start doing those things. The rest of the people couldn't afford it, and they didn't really want to go on long trips anyway.

CI: What about the great dynasties of China, Japan, and India. They didn't get into the exploration/exploitation frenzy quite as much.

GS: Well, they just ruined their own landscapes. India became deforested over the centuries. Most of the people became impoverished. The Indian economy has gone downhill for the last 2,000 years. The quality of life for the average Indian peasant was much higher 2,000 years ago than it is now.

CI: Maybe it was kind of clever of us to go other places to muck up their areas.

GS: Yes, that was our discovery. Yet I wouldn't say "our" really, because I don't consider that my membership. My place is on this continent.

The same thing happened in China as in India. China and India gradually reduced forests and habitat and wildlife species, and the human population went up. They ground themselves down to a point of being really miserable by the 19th century, and, being vulner-

able because of their misery, were taken over by imperialist powers. And yet the dynamics were their own, in that sense. So if you want to look at the nature of the problem, you probably would look at the nature of civilization itself, East and West.

CI: We're talking about the nature of the mind.

GS: Well, right at this moment we're talking about the nature of civilization, which includes hierarchies of class, of power, and of money. Specialization. With civilization comes the oppression of women, slave-owning classes, accumulation of wealth and power in certain hands in certain places, like in big cities; and the building of pyramids. Is that what we want? We are told that this is so great that we should suffer just to have these monuments. But for the average person who had to put in the time so that somebody could have a palace, it probably wasn't worth it.

I'm looking at another way of seeing the world which would be to say our monuments would be our wild areas. Leaving behind wilderness for the future would be the monument of our civilization.

Dick Nelson talks about that in relation to the Athabaskan people of Alaska (the indigenous people of central Alaska). He says that if you travel over central Alaska, there is virtually no trace of human habitation. Yet there have been people living there for 8,000 years. he says one way to look at it — the way 19th century people would have looked at it — was to say these people had absolutely nothing going for themselves. They haven't even left a trace. From another standpoint, which we might also say is a spiritual standpoint, the fact that they could live here for 8,000 years and actually have a very complex and rich intellectual and spiritual culture and yet leave not a trace is a considerable monument.

CI: Do you know that Chuang Tzu poem called "When Life was Full There was No History"?

GS: Exactly, yes. Same kind of thing. So Chuang Tzu and Lao Tzu are talking about the way primitive people have lived here on the planet. They've lived here actually tens of thousands of years, leaving very little trace. We have to re-think what that means. does that mean that they were dummies, or does that mean that they had a way of living that was quite interesting and that we should have regard for?

So, can we learn anything from other societies, you



Photo courtesy Gary Snyder, North Point Press, and Parallax Press

asked. Yes, we can learn a lot. We can learn that there are other ways to do things, and that human nature is not an absolute given as some people think, that there's a lot of flexibility in it. Then the other side of it, asking why do things like this happen, is just asking fundamental questions about the human ego. In that sense, taking human nature on as a question.

I feel the correctness of the fundamental assessment by Shakyamuni Buddha that most of our problems are caused by the human reluctance to accept death, impermanence, ephemerality, and then the efforts that people make to build an illusion of permanence around themselves which also becomes an illusion of separateness. If people can acknowledge that they are part of the habitat, part of the network, part of the web, and feel that the welfare of the web is their welfare, and their welfare is the welfare of the web—in other words, not be mindlessly but mindfully one with the whole — that is an extraordinary spiritual and political step right there, and it dumps the cartridges out of the weapons. It makes people approach things in a different way. So that's why we do practice — to get at those kinds of things in ourselves.

CI: Even with our practice, I still struggle with, to borrow that phrase from the Chinese, internal contradictions.

GS: That's a Marxist term.

CI: Well, I struggle everyday with how gently or heavily I am stepping on the planet. I'm sure you're familiar with Jerry Mander's feelings about technologies and the whole question of whether or not they are "neutral." We love our computers and yet they are a tool which reflects a society hell-bent on speeding up and exploiting as fast as possible, because computers are used in satellites and airplanes to track down natural resources, for example. Of course, we all fly in airplanes, we drive cars, we do many things that participate in the costliness of this way of life. What are your own internal contradictions on these questions? Sometimes I feel I'm not really walking my talk.

GS: Well, there are several different strategies by which to live in the world. One is to withdraw from the world and to choose purity. To do that you could live in an ashram or a monastery or a nunnery or a utopian community. Or you need your own household, and you can rigorously try to eliminate from your life and from your economy all of the things that you think share in or contribute to what you identify as wicked in the world. I know a number of people who do that in different ways. Pure, hearty Quakers who make their children eat nothing but oatmeal. Hindu vegetarians who won't let their kids eat cheese unless it is rennet-free. Actually, I'm sort of making fun of them, but I admire people who do that.

I think that's one choice to make. It's essentially the monastic choice. And that has been a choice that people have had available to them for thousands of years. It's a question that I wouldn't even want to try

arguing. does the monastic choice make any difference or not? Are you simply escaping from the world and being irresponsible, or are you in some magical way making the world better? You hear both arguments.

In my case, my choice is what you might call, from the Buddhist standpoint, the lay choice, the Bodhisattva choice, the choice of engaging in it as it is. Living in it as other people have to live in it. Eating the same poisons and running the same karmic risks. By running the same karmic risks, if I have a good idea, at least I have the good idea in the context of what other people have to do. Also by running the same karmic risks and by living the same life, I am committed to using the same tools they use. If I lived in a monastery, I wouldn't need a car and I wouldn't need a computer. Since I've decided to be an activist, so to speak, and a lay person, I need to drive my children to school and I need to do my shopping and pick up materials, and I have no apologies for that.

In the same way, if "our sacred enemy" is using computers to guide missiles and to manage unimaginably fast heaps of information, am I going to puritanically keep myself at a disadvantage and write with paper and pencil? Or not use the telephone while they're running messages by satellite all over the globe? I would not be much of an enemy (laughing). Actually I don't buy the point of view that says if you use your enemy's tools and if you live your enemy's life in some way, that you inevitably become like your enemy. I don't think that's true. I think that I can pick up the same tool and use it in a different way. It makes a huge difference in who's handling the tool. As the Chinese saying has it, "Two men are running down the street. They look identical, but one is a thief and one is a policeman."

So, at any rate, I have — and many of my comrades have — opted to use our own sense of selectivity about it. And if it gives more clout to our work to use a radio or a CB radio or a telephone, and if it puts us in the better position to talk back, we'll do it.

You know what you can do with a computer? This is what some friends of mine did in the Forest Issues Task Force. Because the law requires that certain information be available to you, they were able to take a computer down to the county courthouse and download from the county computer all of the names and addresses of every registered voter in the county. It only took twenty minutes. Do you know how long it would take to type it or xerox it?

CI: Days.

GS: Yeah, days. In 20 minutes they had the complete address file of the county in their little 20-megabyte hard disk. They can now program that to selectively print address labels by any demographic set of criteria they choose. They are doing that to fight back on the Forest Issues Task Force front.

CI: Critics would say that the dangers in having

these technologies, used in the wrong hands outweigh the benefits used in the right hands.

GS: Well, I don't think that the answer is that simple. It's like drinking and smoking; it's like sex; it's like driving. You go into it with your eyes wide open. You know it's dangerous. But if you choose to do it, there's a way to do it. If you choose not to do it, fine. Actually I like living dangerously. And I like living in this century at this point right now.

CI: You said something once about how contradictions really don't bother you.

GS: Well, I really do think that this is part of what engaged Buddhism means, what the Bodhisattva spirit means. It means that you don't back off from taking things on, or getting your hands a little dirty, or quaffing a little poison, or running risks. And it's not the only way to go. I have great admiration for my peer Quaker and peer Amish and my peer monastic Buddhist friends, but I wouldn't say that the way that I and some of my comrades have chosen is necessarily inferior to that either. I'd say there are two paths that we shall allow to be equal and see what happens. We need both.

CI: You spoke at one time in "Buddhist Anarchism" about gentle violence being an acceptable response to stopping what is wrong. Then you modified that in a later interview to "You set yourself against something rather than flow with it," and you spoke at that time about having to "karmically dirty" our hands to live in this world. How might people today say no to a wrong in a contemporary issue? How would you "set yourself against it?"

GS: Well, it depends on the nature of the wrong and it also depends on how close it is to you. Things that are dumped in your lap, things that come up to your front door, you are really karmically obligated to deal with, I do believe. Poverty, oppression, rank injustice right in front of you is yours. It's been given to you to take care of. The old Quaker concept of bearing witness and putting yourself out in front by civil and disobedient means is probably the best you can do. Although, politically speaking, if you really want it to work, call the newspapers too. In other words, a civil disobedient or bearing witness move is personally and morally satisfying if you simply do it, and it may do some good. But to make it really effective, we involve the rest of the society and let them know what we're doing, what's happening, and make it into an issue. If we go farther than that, we're into terrorism.

On the other side of that, you move into all the many ways you can work within the system of a participatory democracy, some of which are pretty good. It involves being there fast and having the equipment, like getting 10,000 letters off instead of just 500. And sometimes some of those things work.

Underneath it all is the essential requirement to be constantly involved, at least for a few people, in under-

standing what the structural causes are.

The structural causes might be said to be of two sorts. This goes back to something I said earlier — the structural causes as they are in history and the structural causes as they are in the spirit. The structural causes as they are in history are class structure, institutions, the nature of civilization itself — the concerns that Western Marxists, the Frankfurt school, post-Glasnost theoreticians, enlightened post-capitalist theoreticians are still wrestling with. How do we understand history? How do we get control of our institutions? Is it possible to have sane governments? Is it possible to re-structure our society on a deep level and make it work? Those are what I mean by structural analyses.

As the Marxists say, if you only correct things on an electoral level, you are constantly applying band-aids, but you haven't stopped the disease. And so we are still engaged in trying to understand the nature of the illness on a social and historical level.

And then, on the other level, is that concern that we know from the world of spiritual philosophy and practice—the question of how we drop the ego, how we get out of our own way. How do we as individuals liberate ourselves from greed and hatred and ignorance, and is there any way that that can be done on a larger scale than just the individual? Is it possible that three or four of us might do it together? (Laughing)

So if you talk about amelioration to environmental or political questions, there's always going to be some uppity Marxist who says, "Well, it's really the fault of capitalism," or somebody else says, "It's really the fault of patriarchy." Well, yeah, those things are true, but we still have to take care of things in the here and now, and we still have to get at the deeper level of things.

CI: Do you see some progress on any fronts?

GS: Yes. Two of the greatest changes of heart that are under way right now in Western culture are the relationships of men and women to the natural world. The women's movement is profoundly unsettling to the institutions of the past, and the ecological movement is profoundly unsettling.

CI: Do you feel these two areas are connected?

GS: Oh, I've got baskets full of material that people are sending me from all over on women and feminism and the ecological issues, with arguments flying back and forth. It's a very hot set of interesting questions, like when Charlene Spretnak writes Murray Bookchin, or Ynestra King attacks George Sessions. It's fascinating. I think that there are real deep cultural issues involved there, spiritual issues.

CI: Do you think nonviolence is always the way?

GS: Yes. Nonviolence is always the way, but you can't always do it. That's what it comes down to. Nonviolence is always the way and if you can't always do it, you don't talk about it.❖

BUDDHISTS, BAPTISTS MAKE UNEASY START AS N.C. NEIGHBORS

BOLIVIA, N.C.—When members of Antioch Baptist Church learned Buddhists planned to build a temple next door, some envisioned devil worship and animal sacrifice.

Rumors spread faster than a forest fire on a dry summer day.

Now, the Baptists have met the Buddhists. They've heard lectures about the 2,500-year-old religion — there's no devil worship or animal sacrifice — and they've watched a slide show. Still, the thought of a strange Eastern religion moving next door is unsettling for some.

As Pastor Robert Bogart put it: "We're living in the Bible Belt. Our people, especially in southeastern North Carolina, we adapt to change slowly. Bolivia, N.C., had to become an international town overnight."

Bolivia, population 343, is 15 miles southwest of Wilmington through pinewoods and past occasional farmhouses.

Midway Road leads off to the left of U.S. 17 just past the bank, and it's about 4 miles down this stretch of country road that the Buddhists plan to build. A rough-hewn sign announcing their plans looms from the shoulder.

The white lettering on the tree trunks — WAT Carolina Buddha-jakra Vanaram — and the bright yellow flag with a picture of a sweet-smelling Thai flower are as out of place as a Charlotte banker in a three-piece suit.

Most residents in Brunswick County make their living off tourism along the county's 100 miles of beachfront. Others are farmers and fishermen.

When the two Buddhist monks, Phzakru Buddamontpricha and Phra Tongchai Dhammathacho, moved to Bolivia from Thailand in June, dressed in saffron robes and with names local residents still don't even try to pronounce, they created an uproar.

The monks didn't know it — and still don't.

They spend most of their days meditating in the carpeted front room of a small, gray bungalow that will serve as their temple until the \$2 million Buddhist retreat is built, with construction expected to begin next summer.

"They're just looking for a place to be quiet and meditate," said Joe Wilson, a religion professor and UNC-Wilmington who specializes in Buddhism. "If you're looking for the opposite of devil worship, that's where you'll find it. There's not anything less aggressive, less hateful, than meditation."

Buddhists follow the teachings of Buddha, born in

India in 623 B.C., who abandoned his family and riches and taught that the path to enlightenment is reached by shunning worldly things.

Phzakru Buddamontpricha, 48, chose 21 acres in Brunswick County to build a temple after visiting relatives in nearby Long Beach. "Because this land is a good place, a quiet place," he said in broken English.

The monks plan to build an 80-foot temple, retirement center, housing and dining hall for the estimated 1,000 Buddhists living in North Carolina. The temple could attract people like Thonglor McGuffin, who lives in Myrtle Beach with her husband, Michael, whom she met in her native Thailand.

"There are many people who feel lonely here, who want a place to have a rest, to enjoy, to worship, have meditation and the teaching of the word," McGuffin said.

The monks depend on McGuffin and other followers for food. They have taken vows of poverty, meditation and study.

Nowhere was the contrast between East and West more evident than when Pastor Bogart, 38, visited recently. He drove up in a blue and white Cadillac. He sat cross-legged on the floor, dressed in his navy blue suit, pink tie and socks — he'd taken off his shoes at the door, as is customary.

The monks sat with bare feet and dressed in long robes, which left their right shoulders exposed. The room was empty, except for a few bookcases and a lavishly gilded altar adorned with statues of two gold Buddhas.

"A lot of people ask, 'What do you believe?' 'Why have you come here?'" said Phra Tongchai Dhammathacho, 41. "I ask them to come in. If you sit and talk together, you feel good."

Initial "hysteria" over the Buddhists has passed, Bogart said.

Still there are people like Jerry Blackburn who don't want the Buddhists there. Blackburn, who runs the local motel, said simply: "As far as I'm concerned, they can go back where they came from — the same as any other foreigners."

Bogart admits some reservations himself.

"I feel concern certainly for the future of the young people," Bogart said. "I felt like it (the Buddhist faith) might be an attraction to them. A lot of new things are attractive...."

"I'm not going to embrace their beliefs. But I believe we can be friends and neighbors without compromise."

—Elizabeth Leland

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BPF Board Report by Stephanie Kaza

The Board met June 23-25 in Muir Beach, CA., to complete business for the interim year, and consider directions for the future. The major topics of discussion were program, budget, and Board structure. We focussed on activities best carried out at the national level, in contrast to the de-centralized activities of local chapters. The Newsletter is our top priority program right now. We want to strengthen our lobbying efforts on behalf of national and international issues relevant to BPF, and increase our representation and activities with the Fellowship of Reconciliation. We also want to continue to sponsor teaching tours, and have asked Thich Nhat Hanh to work with BPF again in 1991.

Budget expense to maintain minimal staff and office are running about \$3-4 thousand per month. We planned fund-raising letters and a membership drive to raise the remainder of this year's budget. BPF overall annual budget is currently about \$40,000 — enough to cover the Newsletter, one 3/4 time office staff person, and basic office overhead. We do not anticipate increasing this level of operations in the next year, but hope to stabilize income, expenses, and budget planning.

Board structure requires some revision. We all agreed that conference calls were unsatisfactory and sometimes frustrating as our main means of working together. We are much more effective face to face and enjoy the synergy of being physically present with each other. The current proposal under discussion is that the Board consist of an Executive Committee of 6 — 8 Bay Area members who can work effectively face to face, with an additional 4 — 6 national members who would meet with the Executive Committee by conference call three times a year, and once annually in person. We are soliciting comments and suggestions on this idea, especially from people who have experience with national organizations similar in structure to BPF.

As part of the weekend meeting, we were joined by a number of BPF Elders on Saturday. We considered a range of organizational structures, from extremely minimal (just publishing a journal) to expanded (more programmed activity at a national level). For now, we agreed to keep a simple membership-based organization operating at a financial level we can sustain, through membership dues and contributions.

In the evening the Board held a reception and dinner for Bay Area chapters and other engaged Buddhists. We acknowledged staff and Board members who had contributed enormous effort to BPF this year — Arnie Kotler, Terese Fitzgerald, Norma Burton, James Baraz, Andy Cooper, Paula Green and Jim Perkins. Arnie and Terese will continue to work with Parallax Press and Thich Nhat Hanh. Norma has accepted a full time position with Alameda County Social Services. James and

Andy have each served more three years on the Board. Paula and Jim will continue to provide BPF representation with FOR, and to offer advisory assistance. We are grateful for all their generous contributions of time, creativity and heart to BPF.

Margaret Howe is the new BPF National Coordinator. BPF has relocated in Berkeley, and is now sharing an office with the Gray Panthers. The Board expects to hold elections this fall, and to continue with income generating programs and fund-raising efforts. We want to see our membership grow over the next year, to reflect the increasing interest in the spirit and practices of engaged Buddhism.

This has been a challenging year. BPF is stronger as a result, from the inside out. We look forward to serving the organization in its efforts to encourage the way of peace and engaged practice. Please give us your support and suggestions, and join us in this wide circle of communication.

Council of Chapter Representatives Conference Phone Call - April, 1989

The call (our third) took place on April 1, 1989. The following people participated: Doug Codiga (Oahu), Norma Burton (Berkeley), Susan Baldwin (Seattle), Sam Rose (Denver), Bill Anderson (Rochester), Margaret Howe (East Bay), Sally Sheridan (Yuma), Kathy Shields (Australia). The free-form call lasted one and a half hours. We each gave a report on our chapter; most chapters seem to function on the "hub and spoke" model — a few people in the hub and other people connecting as they like. Many members of BPF chapters are also involved in other groups more directly active in peace/justice/ecology issues. A unique function of BPF chapters seems to be as a support or practice group to share with other like-minded people. If you want minutes of this or previous calls, please write: Samuel Rose, 1934 South University Blvd, Denver, CO, 80210.

Council of Chapter Representatives of the Buddhist Peace Fellowship

Purpose: to foster communication, provide help and mutual support between chapters.

Structure: Bill Anderson is Chairperson for Sept 1988 - 1989, and Sam Rose is secretary. All Chapters are members, anybody can represent a chapter. It would be a good idea for the same people to try to be on each call.

How: Bill gives name & telephone number to ATT Conference Operator, all calls are put on his (personal) bill, the call is split evenly. Chapters are asked to pay for their own bills, estimated at \$ 12 / hour. Poorer chapters can receive financial help. If several people from a chapter want to participate, it would make sense for them to gather at one place with several extensions.

When:Quarterly.

What People Talked About

1. Bill (Rochester) - Things are quiet here, the Zen Center is working hard on its own community and people don't have a lot of energy for other things. There is still a core group of 6 who meets every now & then.

2. Sally (Arizona) There are 5 — 6 people here trying to get a BPF Chapter started. We have been meeting and meditating together for years already. Now we are beginning to consider branching out our concerns into peace and social justice issues. There are about 20 other meditators in Yuma. Sally fears the reactions of fundamentalist Christians in her area because they protested a Guru brought by a local Kirpalu group a few years ago, and it wasn't pretty. Others in the group gave advice: not to go public yet, to continue networking on a one-to-one basis until the group feels strong. Local issues are: presence of military, the shockingly high cancer rate from agricultural pesticides and immigration issues.

3. Doug (Hawaii) We had another chapter meeting last week, Aitken Roshi spoke about his recent trip to Central and South America. He visited Joe Gorin (former BPF Board Member) in Guatemala, and spent time with labor leaders and other human rights activists in that country (which is facing severe repression under a facade of democracy). Also discussed at the meeting: how can local BPF help you, what is the most effective thing we can do? The result surprised Doug: to keep a loose knit confederacy of members, like an Affinity Group. People already work on projects of individual interest, so not forcing anything at present but meeting to give each other mutual support seems to be what people want.

4. Kathy (Australia) - I'm active in local peace groups more than with BPF. BPF is not too active, they're moving towards an affinity group structure. Many of us in Australia BPF are active in other groups and projects.

5. Susan (Seattle) - We're in a quiet time of year. Our educational series ended. Our Day of Mindfulness this past winter was successful. This summer we will participate in the Ground Zero (sponsored) demonstration at the railroad tracks (where shipping of nuclear materials takes place). We still have our core of 5 people, and many others who vocally appreciate the presence of BPF in Seattle, even if they don't participate a lot. My mother died recently, which has taken a lot of my personal energy (and also goes to explain why BPF is quiescent).

We have 90 people for the TNH retreat, which has been filled almost since it was announced. The public talk had to be cancelled.

6. Margaret (East Bay) - I just returned from seven months in Asia, and I'm very relaxed, not like I left. I'm going back to Berkeley soon. We have a core group of 8

dynamic active people. There is a lot of activity in our group, we are all involved in a lot of projects (such as the Sanctuary Movement). We take major responsibility for the Hungry Family Project (in Vietnam) and Vietnamese Writers and Buddhists petition projects. We also have a lot of personal business to unravel in relation to recent changes in BPF, and this is taking some time. We have a once a month sitting/protest at the Concord Naval Weapons Base for 2 1/2 hours. Many groups go there to protest, sitting is what makes BPF unique, and is felt as a powerful statement. (Susan asked for their schedule.) We open with a general prayer and invocation, we sit for 30 minutes, do walking meditation for 15 minutes, do a Metta (Loving Kindness meditation), do whatever moves us in the moment, then go around and share feelings (what the experience has been like), and traditionally end with muffins and tea to share with the live-in community on-site.

7. Sam (reporting for Gregg Krech from Washington, who couldn't be present on call): I (Gregg) just got back from Thailand, where I attended an International Conference on Buddhism and Social Justice as the BPF representative. There were 45 people at the Conference, 1/3 from Thailand, representatives from 10-12 Asian countries, 1 from British BPF, and a couple from Europe. We raised issues and discussed practical actions. There is a problem in Thailand whereby prostitution is a major source of support for many people. Prostitution is the main source of support for whole villages in outlying rural areas, who send daughter to the cities or foreign countries to earn cash. Many of these girls go to Japan. A Japanese Buddhist priest has set up a program to help these Thai girls to get back to Thailand and obtain work to keep them from going back to the streets when they return.

I also visited refugee camps on the Mekong River on the Laotian border. There are lots of organizations aiding refugees, mostly Christian. There is only one Buddhist group, sponsored by a Soto sect in Japan, helping these people. There are 4 main camps. There is an American photographer who is trying to set up an organization to help Hmong children in these camps who already have relatives living in America (and thus can legally emigrate) to cut through the bureaucracy so that these children can get here. This man has set up a tax-exempt organization (Minors in Need of Resettlement) in the US already, and is looking for sponsors, one to adopt a camp, who could send \$100/month to the camp.

8. Sam (Denver) Our group is quiet. The Denver Affinity Group meets regularly. We don't have a project, but we do enjoy each other's company. Several of our members are involved in other activist groups on a variety of issues. We are sponsoring the Thich Nhat Hanh retreat for Psychotherapists, which takes about 10-15 hours a week of my time, so I don't have time for much else. We do publish a small quarterly newsletter.

9. Norma (Berkeley) Community building is our focus. We are working on being who we are with integrity and having true relationships with each other. I am reading Peck's book on Community and finding it inspiring. He talks a lot about real versus false community. Our chapter is thinking of offering training programs in building community.

We have a group to provide personal support for about 10-12 people who are very active in other peace and social justice groups. We meet once a month for 5 hours, where we do intense sharing and getting to know each other.

10. Amy Krantz (New York) called in the next day with this report: I am a teacher in an alternative High School, teaching creative writing and poetry to potential drop-outs and learning disabled students. Many of these kids are using crack. I went to India with Thay this past Fall.

There are 6 people who want BPF to continue (Nora, former chapter contact, is leaving New York soon). We feel a sense of community is more important than a program of specific actions. At our recent meeting we spoke about the Tibetan-Chinese situation and decided to write a group letter to Bush & Baker. We discussed the Ozel Tenzin situation. On Oct 10 we participated in the March for the Tibetans, ending up at the Chinese Consulate. We decided to continue to meeting on the second Thursday of every month, for the time being at my house. I very much hope to participate on the next call.

11. Agenda for the next call: Where to go from here?

Initially there was a need to share Chapter news, and learning and mutual support derived from that sharing. There is still a need to tell each other what is happening in our Chapters, to judge by Sally Sheridan's contributions in this call, and by Amy Krantz in New York who missed the call by accident. We would like to retain this time of sharing, especially for newer Chapters, but decrease the amount of time it takes from the total length of the call.

Bill and I suggest that we consider where we (the Council of Chapter Representatives) want to go from here: what do we want from National BPF (i.e. National Office, Board of Directors), what do we want to offer to National, what do we want to offer to ourselves, on a chapter-to-chapter basis? What do we want Buddhist Peace Fellowship to be?

We are not interested in busy-work projects, although we may decide to do something simple together. For instance, Bill is interested in putting together a Guide for BPF Chapter Coordinators, encapsulating some of our shared experience and wisdom. Some resources are already available, although it would be nice to have something tailored to BPF experience.

Addresses for New Chapter Contacts or Chapters in Formation:

Sally Sheridan, 1423 Pebble Beach Lane, Yuma, AZ 85365

Amy Krantz, 115 West 86 St., New York, NY 10024 (212)- 873- 3142

Scott Morisson, Sangha of Friends/BPF, Hot Springs, North Carolina 28743 (704)- 622 - 3714

East Bay Chapter

The East Bay Chapter of BPF has been very active in recent months; attendance at our regular monthly meetings has increased, as has involvement in the many Chapter projects.

We were honored to have been asked by the BPF Board to assume full responsibility for oversight of the Sponsoring Hungry Families Project's U.S. operations; that Project is now sending one hundred parcels of medical supplies each quarter to destitute Buddhist families in Vietnam, and is also providing financial assistance to Sr. Phuong's work with those in refugee camps. We have had heart-warming responses from the Vietnamese recipients. Our chapter appreciates the growing support for this project from BPF members in all parts of the U.S.

Our monthly "sitting" vigil on the railroad tracks at the Concord Naval Weapons Station, protesting U.S. shipment of weapons to Central America, is attended by 10-12 persons on the third Sunday of each month. BPF members from the San Francisco, Marin and Sonoma chapters join us from time to time. Thus far none of us has been arrested since the trains don't run on Sundays — "never on Sunday"?

The Chapter has recently accepted financial and supervisory responsibility for the project to obtain release of Vietnamese prisoners of conscience which our Steve Denny has been spearheading for several years. Your letter-writing and cables and financial support for this project is also welcomed.

We continue our active membership in and support of the East Bay Sanctuary Covenant's work for Central American refugees. Persons who would like to assist refugees with housing, jobs, food or who are interested in bringing a compassionate understanding to the political situations causing the Central American oppression are urgently needed. Call our chapter.

We sponsored and organized Thich Nhat Hanh's evening lecture in Berkeley in April; more than a thousand people attended. We also cooperated with Parallax Press in its work on the retreat led by Thich Nhat Hanh at Mt. Madonna (near Watsonville, CA). Both events were very productive.

Recently we have become involved in co-sponsoring events (e.g. days of mindfulness) with some of the Vietnam veterans who attended Thay's 1989 retreat, in

an effort to heal some of the wounds created by the Vietnam war.

Most importantly, we are getting to know one another better and to become a more cohesive Sangha and to find increased meaning and happiness in our practice of engaged Buddhism.

by Gordon Tyndall

Boulder-Denver Chapter Report

We hosted two retreats this Spring: a weekend Metta (Loving-Kindness) retreat for 70 people led by Sharon Salzberg that touched many people on the heart level, and generated interest in having her return next year; a 5 day Buddhism and Psychotherapy meditation retreat for 150 people led by Thich Nhat Hanh. This was very valuable for the 110 therapists and 40 peace-workers, clergy and children who attended. Thich Nhat Hanh spoke about Buddhist Abhidharma psychology and answered lots of questions from therapists about how to bring meditation practice into psychotherapy. We are trying to arrange for selections from his talks to be published in *Common Boundary* and the *Journal of Contemplative Psychotherapy*. Parallax Press will distribute audio-tapes (in August, '89) and videotapes (in 1990) of the talks (write: Box 7355, Berkeley, CA, 94707). We were able to give \$5,000 to Thich Nhat Hanh and nearly \$1,000 to National BPF from the proceeds of the TNH retreat.

The retreats unleashed a lot of energy, which has led to monthly Days of Mindfulness outside the Rocky Flats Nuclear Weapons Plant, a weekly Breathing and Smiling group, and two monthly meditation and discussion groups for therapists (one in Denver, one in Boulder, call Sam at (303) 733-9914 for information).

The Denver Affinity Group continues to meet, and Pam Gang held a Day of Mindfulness for families and children. A Buddhism and Psychology Calendar listing sitting groups for meditators will be published in the Fall, please enclose \$5 made out to BPF for a subscription and send to: Samuel Rose, Department of Psychology, University of Denver, Denver, CO 80208-0204.

Classified Ads and Service Announcements

COUPLE WANTED to co-manage a small, eclectic meditation retreat center in the Smokey Mountains. Must be mature, responsible, without children, and committed to a spiritual practice. Open immediately. Write to: SOUTHERN DHARMA, Rt. 1, Box 34-H, Hot Springs, North Carolina 28743.

Pilgrimage December 17 1989—January 5 1990

Following a successful pilgrimage with the Venerable Thich Nhat Hanh in November 1988 to the places that the Buddha visited in his earthly existence, we are organizing another pilgrimage from December 17, 1989 to last for 19 days until January 5 1990. We

will go at a slower pace than tourists usually do so that we can practice meditation and cultivate an atmosphere of mindfulness.

We plan to limit the number of pilgrims to 20 (on a first come, first served basis) because it is our experience that too large a group can be counter-productive to the purpose of the pilgrimage.

For groups of people who would like a pilgrimage organized at any other time, we would be willing to coordinate the arrangements in India, subject to our own schedules.

In Peace

Aradhana Seth and Shantum Se

Seth Consultants Pvt. Ltd.

40-42 Janpath (First Floor).

Peareylal Building.

New Delhi-110 001.

Tel: 3015467.

Telex: 31-61919 REPI IN.

Fax: 3323676.

HEART TREK: An Odyssey through Central Asia

Writer and San Francisco native, Canyon Sam premieres a new vision of her slide show, HEART TREK. This edition includes images of greater Tibet, the Tibetan community in exile in India, teachings with the Dalai Lama, and a historic convening of women in Buddhism.

\$5 — 10 donation benefits the TIBETAN NUNS PROJECT, an organization funding education and development programs for Tibetan refugee nuns in India and Nepal.

Thursday, August 10, 8 PM, Berkeley:

Shared Visions, 2512 San Pablo Street near Dwight

Friday, August 18, 7:30 PM, San Francisco:

Noe Valley Ministry, 1021 Sanchez Street

Monday, August 28, 7:30 PM, Marin:

Community Congregational Church of Tiburon,

145 Rockhill Drive, Tiburon

Phone 647-2585 for info or bookings

This presentation produced with assistance from the Buddhist Peace Fellowship, Berkeley Zen Center, Callipeplon Society, and the U.S. Tibet Committee, S.F.

A Sangha for Educators Continuing in the spirit of Thich Nhat Hanh, we invite people who are involved in educating children, teenagers and adults to join us for a day of mindfulness. We will do sitting and walking meditation and share experiences and ideas of ways to cultivate peace into our work and everyday lives.

WHEN: Saturday, August 26, '89, 2:00 - 8:00 p.m.

WHERE: The home of Alice Waco in Santa Rosa.

HOW: For further information and directions call Alice at 707-545-1798 before June 15 or after August 15 or Jennifer Biehn at 415-530-0418 after August 15

BRING: Food for potluck supper, meditationpillow. We plan to gather every 6 — 8 weeks for a day of mindfulness to bring "being peace" into our lives. The second get-together will be in North Oakland in early October. Call the above numbers for more information.

The Moon Bamboo,

by Thich Nhat Hanh, Parallax Press, Berkeley, 1989
 reviewed by Wendy Johnson Rudnick

A haiku by Zen monk and poet, Basho, says:

*The temple bell stops
 But the sound keeps coming
 Out of the flowers*

Reading Thich Nhat Hanh's latest collection of stories, *The Moon Bamboo*, this haiku rose up for me. Harmonizing fiction and non-fiction, magic and actual events, the voice in these four stories keeps coming out of the flowers long after you set the book down.

The stories of *The Moon Bamboo* have their origin in the devastation of War, in exodus and the search for freedom: they are stories of people of Vietnam, a people who have endured, and who continue to endure enormous suffering. Fundamentally these are stories of transformation.

Often in Vietnamese stories the tears of suffering are transformed into clear streams of healing and reconnection to the garden of the homeland. For those of us who have studied and followed the dharma teaching of Thich Nhat Hanh contained in *The Miracle of Mindfulness* and its sequels, *The Sun, My Heart*, and *Being Peace*, the ability to awaken to our fullest capacity through mindful living is always primary. This waking up does not deny the reality of suffering in the world; instead, it is an awakening which transforms sorrow into awareness. "Many children have told me that they cannot show me anyone who does not have this capacity of waking up," says Thich Nhat Hanh. "This capacity of waking up, of being aware of what is going on in your feelings, in your body, in your perceptions, in the world, is called Buddha nature, the capacity of understanding love."

In the stories of *The Moon Bamboo* we are awakened to the life of understanding and love through the activity of children. In each story a child invites the bell of awakening to sound; in the lives of these children the sound keeps coming out of the flowers long after the bell has stopped.

In "The Stone Boy" two children move through the war-ravaged countryside of Vietnam looking for their mother. Little Jo has lost her sight in a napalm bombing of her village, yet she goes on, calling forth the world with her bamboo flute. She is accompanied by Stone Boy who has lived for eons deep in the wild highland mountains of Vietnam. Together they witness attacks on small villages, the conditions of prison camps, the continuous plight of lost children in search of their parents, and the efforts of individuals to ease this extreme suffering.

In "A Lone Pink Fish" a young, 19 year old woman, Dao, is rescued by a magical fish after being attacked by sea pirates while she and 42 others are fleeing Vietnam in a small boat. This fish imprints herself upon our heart and mind: she transforms immense sorrow while revealing the suffering of numerous boat people who have set out to sea in search of freedom. This is a story of determination, of liberation and hope, told in the moment of a lone pink bodhisattva fish, moving calmly and with utmost conviction.

"The Moon Bamboo" and "Peony Blossoms" are both stories of life in exile, in the separation from homeland, from family and from the basis of one's culture and way of life. Again, it is children who hold up the mirror, who blend the magical and the actual, and who invite the bell of awakening to sound. For Mia, Doan and Tanh in these stories even exile becomes the sound of the bell.

As we read *The Moon Bamboo* we are led into a new garden sown with seeds of magic and pain which ripen to awareness. Our guides are children who fearlessly reveal truth and transformation. This new garden is cultivated by a stone boy, a pink fish, and a young mother who divides herself in half rather than taking sides.

Listen to the sound of the interconnectedness of all being. It keeps coming out of the flowers.



The Life You Ordered Has Arrived

by Barbara Meier
 reviewed by David Schneider

This book is a nugget from where the mineshaft of poetry runs into the motherlode of meditation. Too much? Let's try this: poets, writers, artists, watch their minds, their inner and outer lives, for material. Meditators do the same thing. The difference is that meditators throw it all back, while artists fuss with it for a while and then try to sell it. As a piece of art, Ms. Meier's book is worth buying, if only for an unusual quality which pervades it: a sense that the poems — lovely though they may be — could just as easily disappear as stay inked on the page.

Barbara Meier's skill in composition frees her to say what she wants and makes us listen. The poems are accessible; they hit hard yet remain graceful and useful.

FULL TILT

Bright Eyes Toward Death
 Big No to Mommy's Fevers
 Stand Tall to Big Guns
 Proclaim Naked Facts
 Take Wheel
 Unconventional Acts Against Tide of Unfavorable Odds
 Mild Manners in Dark Alleys
 Listen to Fathomless Voices
 Risk Knowing Score
 Face Fleeting Shadow
 Persist in View of Complete Fear
 Let Stops Out, ALL Stops

Ms. Meier is a legitimate heiress to the Reed College school of poetry. In the late 1940s and early '50's, Philip Whalen, Gary Snyder, and Lew Welch attended Reed College, in Portland, Oregon. The roomed together, shared a love of literature, and showed their early works to Dr. William Carlos Williams when he came to town. They also showed an interest in Buddhism, specifically the practice of meditation in the Zen style. Their poetics and meditative practices therefore got tangled up early on. In this, Ms. Meier seems closer to them than to her more geographically immediate clan of, say, Allen Ginsberg, or Anne Waldman, both of whom seemed to have been already talking directly to the Muse for a while when the call from meditation clicked on the line.

When poetry and meditation blend you don't get floral epics too often. You get sharp, direct imagery that speaks exactly for itself. Doing that, it refers to everything else.

Another effect of mixing meditation and poetry is that however unintentional, the poems end up teaching.

When Barbara Meier titles her book *The Life You Ordered Has Arrived*, she's not just being cute. She's telling us a fact, something that's true every moment, like it or not. Reading her book, I like it.

*A Day of Mindfulness Meditation at Rocky Flats*

*Nuclear triggers could annihilate busy or empty minds.
 Vulnerable shelter of friends, I take refuge: dream
 of four grandmothers, between pageantry & magic & falling
 asleep in chairs. We have performed a delicate operation:
 stepping outside doubt, beyond fear of reprisals — boys in the limo
 their Plutonic windshields tinted w/ militant dread.
 We acknowledge you with bows, formidable Greed.
 No rage this August Colorado sky, sun, merciful turquoise breeze.
 The train snakes through the mountains west across the grasses.
 Cars whoosh by, horncalls downputting and thumbs up.
 No praise, no blame: simply quiet purpose in face of your
 threat, shady peddling weaponmaker.
 We set at your doorstep, 2500 years beneath our belts:
 Buddha honed to witness.*

Barbara Meier

BOARD ELECTIONS

The current Buddhist Peace Fellowship Board of Directors solicits nominations to the Board.



Nominations can come from three sources: the chapters, the current Board, and the membership at large. Ideal candidates will have some experience in working on boards of directors; (perfect candidates will have worked with non-profit, national peace organizations, have experience in fundraising and have access to endless and boundless energy.)

A term on the Board runs three years. The aim is to produce a Board of Directors that represents a variety of Buddhist traditions and is committed to furthering the aims of the Buddhist Peace Fellowship. We know you are out there.



The current projected election schedule is as follows:

- nominations due by October 1
- elections by mail carried out in November
- results tallied and members appointed in December
 - Board convenes in January 1990



Thank you for your effort.



A note from the Editor and National Coordinator

Some of the addresses and phone numbers listed on page 46 are suspect. They may be out of date or simply incorrect. The contact person may have changed.

We'd really like to have good information about the chapters; it would be great to have more chapter reports, but failing that, we need at least the current contact information.

Please take a minute and get in touch with us through the National Office. Thanks.

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(415) 525-8296

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Yuma, AZ 85364

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(415) 383-4960

Donald Rothberg
656 Arlington Avenue
Berkeley, CA 94707
(415) 525-4910

Advertising Rates

The Buddhist Peace Fellowship Newsletter is now offering advertisement space; sizes and rates are shown below.

Technical Information

The Newsletter is a tabloid, printed in black on #50 or #60 stock. Please supply camera-ready art at the correct size. Halftones should be made with an 85 to 133 line screen. Xerox and laser-printed artwork are not recommended.

Classified (Unclassified):

20 cents per word. Count your words (phone numbers count as one word; city-state-zip also counts as one word) and send with payment.

Terms:

All advertising must be paid prior to publication. There will be a 10% discount if payment is made by camera-ready deadline. Artwork not provided at the right size will be corrected at advertiser's expense. Artwork will be returned only if a self-addressed, stamped envelope is provided; however, BPF cannot be held responsible for artwork. If you are not a subscriber to the Newsletter, you will be sent a tearsheet within two weeks of publication.

For reservations and information, contact Melissa Moore, at (415)-548-1910

DEADLINES:

Publication	Space Reservation	Art Deadline
October 15	September 15	September 1
January 15	December 15	January 3

Full Page
41W X 56H Picas
6 13/16 X 9 5/16
\$210

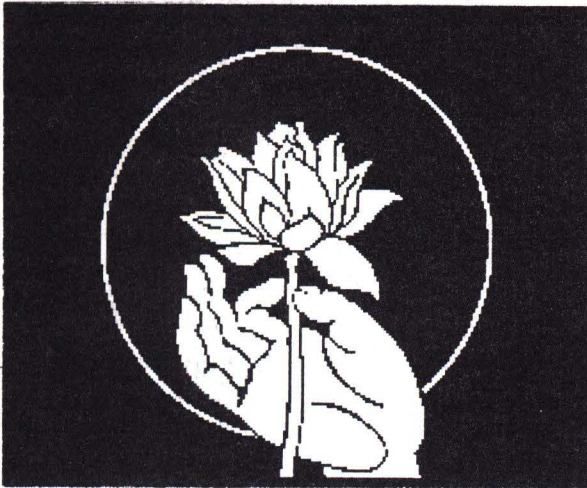
Half Page
41W X 27.5H Picas
6 13/16 X 4 9/16
\$110

One Half Page Vertical
20X56 Picas
3 5/16 X 9 5/16
\$110

One Eighth Page
20W X 13.5H Picas
3 5/16 X 2 1/4
\$35

One Quarter Page
20W X 27.5H Picas
3 5/16 X 4 9/16
\$60

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 the 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.

MEMBERSHIP FORM

BPF membership requires only a commitment to the general spirit of the Buddhist Peace Fellowship. Please see Statement of Purpose, above. BPF relies on members' support and suggests a minimum annual donation of \$25 for U.S. residents, \$30 overseas. Please make checks payable to "Buddhist Peace Fellowship." Contributions are tax deductible. Members receive a one year subscription to the *BPF Newsletter*. For contributions of \$50 or more, we will send you a copy of *The Path of Compassion*.

I am enclosing a contribution of \$ _____ to support the work of the Buddhist Peace Fellowship.

Name _____

Street _____

City, State _____

Country, Zip _____

Phone _____

BPF encourages members to join the BPF chapter in their area, and to join the Fellowship of Reconciliation in their home country.

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

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