

BOARD LOOKS TOWARD HIRING STAFF, 1981 BOARD ELECTIONS, ARMS BAZAAR

In June, at a first face-to-face meeting, the BPF board met to review programs, membership growth, and plans for the future. The board heard a spate of reports, the most important being Michael Roche's detailed and firsthand account of developments in the Chittagong Hill Tracts (published elsewhere in this Newsletter). Also, Robert Aitken and Nelson Foster assessed BPF prospects based on their spring visits with BPF members and Buddhist groups around the country.

With this background, the board took the following actions:

(1) Agreed in concept to create a part-time, paid STAFF POSITION. This first staffperson would coordinate BPF outreach efforts and assume much of the administrative burden now borne by board members. The intention is to expedite the correspondence and publications, boost membership, and free board members to represent BPF concerns before the American sangha, the public, and appropriate officials.

(2) Authorized a FUNDING SEARCH for the estimated \$5400 necessary to underwrite the new position. The board will look first to BPF members; since BPF does not demand dues and has never solicited for general funds, most members have given only upon joining. The board felt hopeful that many would feel this an appropriate moment to recommit themselves financially.

(3) Organized toward ELECTIONS of an additional two board members, as mandated by the principles of governance. A letter will go out this fall seeking nominations, as well as contributions toward the staff position budget.

(4) Approved preparation of a RECRUITMENT/MEMBERSHIP BROCHURE.

(5) Extended BPF support to the Sojourner Peace Ministry's "Campaign to Stop the Arms Bazaar". The arms bazaar in question is the 1981 Air Force Association exhibit of the latest in high technology weaponry, particularly weaponry of

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EDITOR'S NOTE: This issue brings a slight change of format which we hope will make the Newsletter more readable. From now on, articles will be broken into three groups--news, action, and insight. The first speaks for itself. The second will offer a variety of opportunities for readers to involve themselves in BPF or BPF-related concerns. The third is the now familiar "feature" section under a new and, we hope, more appropriate name. In lieu of a table of contents, these divisions may enable you to find what you are interested in with a minimum of confusion.

Let me take this opportunity also to encourage readers to criticize and contribute to the Newsletter. We have a lot to learn and we need your help. Especially we would appreciate receiving news, whether it be news of your own activities or other items of possible interest to our readers.

the nuclear variety. Held annually at the D.C. Sheraton, the arms bazaar is, in the words of the Washington Post, "the maintenance shop of the balance of terror. Yet it feels like the boat show at the New York Coliseum Nobody seems worried."

While arms buyers inside ogle slick displays, the Sojourner rally outside highlights the immorality of the bazaar and points up the need to change U.S. priorities--to deal with the poverty of inner-city Washington, among other problems. The protest is both symbolic and practical, for arms dealers have proven highly sensitive to public exposure of their profitable place in the business of mass death.

ROCHESTER BPF GETS DRAMATIC

The BPF affiliate in Rochester, NY, is developing a series of dramatic sketches that illuminate the root causes of war. Utilizing the skills of group member Eliot Fin-tushel, a professional mime and clown, the group began with a set of improvisations on its theme and now is refining them for street and school use.

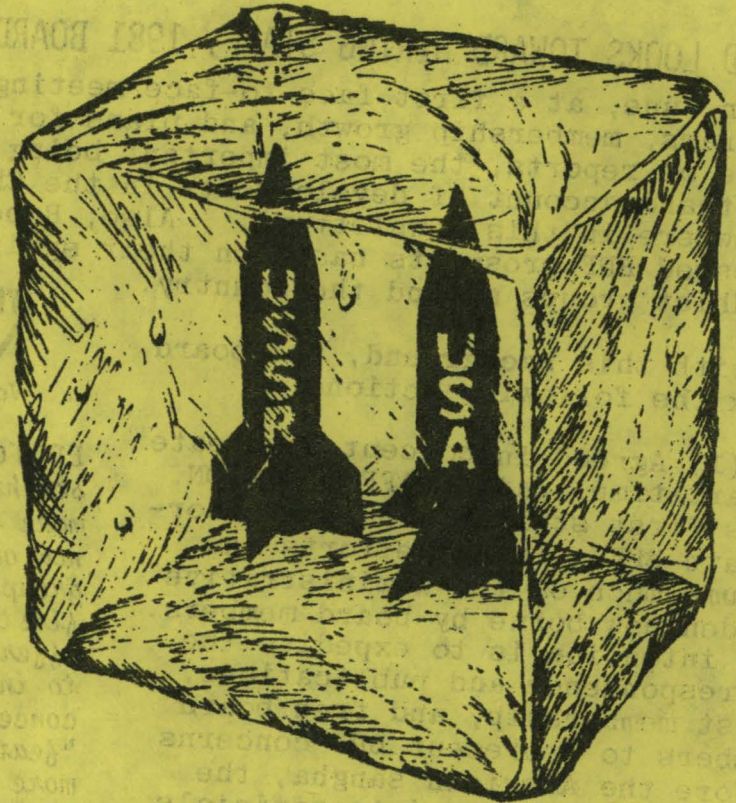
Through witty and trenchant presentation of the issues, the theater project aims to promote disarmament and to cool the fires of greed, hatred, and paranoia which the Reagan-Haig team is so busy fanning.

Several Rochester BPF members have also joined in local "Nuclear Freeze" efforts. Working with the Rochester Peace and Justice Center, they are engaged in a petition drive seeking 5000 signators in each New York district. The Freeze proposal, calling for a joint Soviet-American nuclear arms moratorium, has shown itself to be a potent organizing tool nationally and internationally. Endorsed by BPF, along with many other groups, the Freeze has won support from numerous municipalities, passed at least two state legislatures, and become the object of initiative drives in other states.

HAWAII BPF STILL AT THE GATES

Leafletting at Pearl Harbor's West Loch nuclear weapon depot is moving into its 90th week. Until now a cooperative effort of three or four groups, the leafletting project has recently fallen into HBPF's hands entirely.

Group members plan to continue indefinitely their monthly visits to the West Loch gates. While overt results are few, HBPF leaf-letters consider the project a form of practice and a vital means



to meet and recognize their unity with the men and women who handle our bombs for a living.

Other developments on West Loch: On October 13, the Supreme Court will hear arguments on a suit which contends that the Navy has violated a legal obligation to file an environmental impact statement of weapon storage at the new facility. The suit, complicated by the Navy's refusal to admit nuclear weapons' presence, may yet yield a landmark decision on Pentagon secrecy and the public's right to know what dangers it is subjected to.

Also, for the second year, civil disobedience in memory of the Hiroshima and Nagasaki bombings blocked traffic to and from West Loch for about an hour. The demonstration, joined by three HBPF members, ended without arrests as the base command chose temporary inconvenience over adverse publicity for West Loch's functions.

Since last report, HBPF also has conducted a study group on The Dark

Side of Paradise, a book on Hawaii's military role co-authored by member Nelson Foster. The group currently is evaluating means to increase its numbers and its impact, especially through outreach to the larger Buddhist community in Honolulu.

"Buddhistas para Justicio" as part of a citywide protest against U.S. intervention in El Salvador. Since then, attention has centered on identifying an appropriate longterm focus and on studying problems and potentials in Buddhist activism.

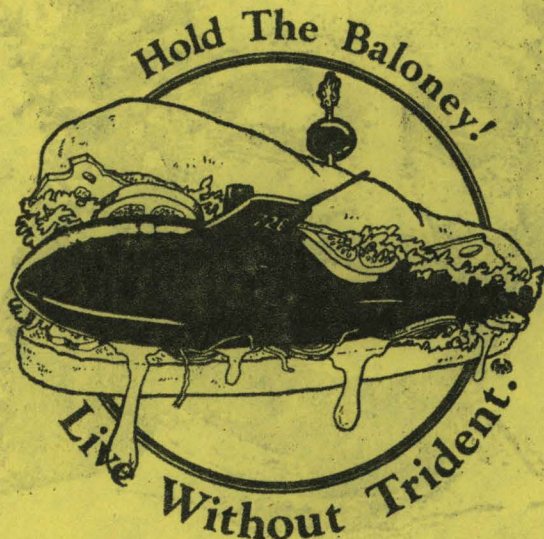
CALIFORNIA BUDDHISTS MOBILIZE

In recent months, Buddhists in three California cities have come together for discussion and action on peace issues. The developments:

Thirty members of San Francisco Zen Center are meeting regularly to study the nuclear power/nuclear weapons problem and Buddhism's resources for response to it. One outgrowth of their activity was an all-day sitting on August 6th, the anniversary of Hiroshima's destruction; in tandem with a rally called by the Bay Area's active Interfaith Council, the sitting took place in a eucalyptus grove at U.C. Berkeley and attracted some seventy participants at its peak. In addition, several study group members with medical training have organized first aid teams for the nonviolent action at Diablo Canyon this month.

Members of the Berkeley Zen Center have likewise formed a caucus on nuclear concerns, with a focus on the arms race. In association with the Interfaith Council, the disarmament committee is working to end the University of California's intimate involvement in the development of nuclear weapons as the operator of Lawrence Livermore Lab, probably the world's premier arms research facility. It is also assisting in the Nuclear Freeze campaign and considering approaches to other Buddhist organizations in the area.

People from the International Buddhist Meditation Center and the Zen Center of Los Angeles joined forces last spring to spur sangha social action in the LA region. On April 19th, members of the group took to the streets under the banner



BUDDHIST CRUISES TOWARD PEACE

The Pacific Peacemaker Collective of Australia is preparing a fifteen month "Voyage against Trident" to stimulate and symbolize Pacific opposition to the U.S. Trident ballistic missile submarine. The six-person crew, including Buddhist member Ian Gaillard, plans to sail its 54' ketch through the Pacific islands and up the West Coast to Seattle by early 1983.

The project is affiliated with the Nuclear-Free Pacific coalition in Australia, which arose after the 1980 conference of the same name held in Honolulu. At cruise's end, sale of the vessel will benefit the Pacific Concerns Resource Centers in Hawaii and Vanuatu, which coordinate peace, independence, and anti-nuclear work among Pacific peoples.

Pacific Peacemaker, a bi-monthly newsletter, will follow the entire voyage. Subscription is A\$15, which with foreign exchange and check cash charges comes to about US\$20. Other donations needed. Mail to Pacific Peacemaker, P.O. Box 311, Bondi Junction, NSW 2022, Australia.



BUDDHISTS CONTINUE SEARCH FOR A TRUE PEACE IN KAMPUCHEA

The gentle diplomacy of Phra Maha Ghosananda continues to offer a ray of hope for the future of Kampuchea (Cambodia) and its people, the Khmer. As political maneuvering intensifies toward the annual credential fight between claimants to Kampuchea's U.N. seat, Bhikkhu Ghosananda has pressed his "Call to Peace" and won its consideration by all major parties in the struggle to resolve the Kampuchea question (Newsletter, April 1981). Chances for a peaceful resolution have dimmed, however, in recent weeks.

In the first week of September, pressure from Thailand and other members of the Association of South-east Asian Nations (ASEAN) brought together the three Khmer factions squabbling to assert control of the resistance to Vietnam's three-year occupation. The show of unity, far from increasing the prospects of peace, portends a military build-up for the resistance forces and an attempt to eject Vietnam from the country by plunging the already shattered nation into another major war.

Though Maha Ghosananda has had positive responses from leaders of two of the three rival factions, their responses may be more acknowledgement of Buddhist and pacifist interest among displaced Khmer than genuine excitement about Ghosananda's proposal for a nonviolent, negotiated settlement. It is vital that his proposal be heard now, as all three factions scramble to obtain military equipment, which Peking supplies with Bangkok's and Washington's quiet complicity.

BPF board member Nelson Foster was able to meet the Ven. Ghosananda in May to hear of his progress and make him aware of BPF's support. For more information: Office for Buddhism and Peace in Kampuchea, 39 East 31st St., NY, NY 10016.

SOKA GAKKAI CHIEF: "NO NUKES!"

Daisaku Ikeda, president of Soka Gakkai International, called last month for an end to nuclear weapons and rejection of war as a means to resolve differences. In Honolulu for the sect's 1981 general assembly, Ikeda spoke of the Nichiren Shoshu as a way of "absolute pacifism" and urged revitalization of the U.N. to make it "an effective vehicle for perpetual peace on this planet."

On the subject of atomic arms, Ikeda specifically criticized the neutron bomb as a step to enhance the "usability" of nuclear weapons. He also noted the increasing talk of first-strike weaponry and doctrine and termed nuclear deterrence a foolish illusion.

The Honolulu assembly, convened on a "Peace and Culture" theme, attracted 7000 Soka Gakkai members from some 90 countries. According to Ikeda, finding expressions of human commonality in culture may be an important contribution to peace.

NICHIREN WALKERS PLAN NEW PROTEST MARCH

Nichihonzan Myohoji monks will take to the highways again next year in an effort to focus U.S. and world attention on the U.N. second Special Session on Disarmament (SSD II). The Nichiren monks, veterans of many cross-country protest walks, plan to set out in teams from Montreal, New Orleans, San Francisco, and Los Angeles. The four marches will converge on New York City by mid-May, when SSD II begins.

Among previous long-distance walks the monks have participated in are the 1976 Continental Walk for Disarmament and Social Justice and the Long Walk, centered on Native American issues. Native Americans will be deeply involved in planning and carrying out the simultaneous treks of next year, too.



SPECIAL NEWS FEATURE

Michael Roche: REPORT FROM BANGLADESH

This first of two articles stems from Mike's recent trip, jointly sponsored by BPF and the International FOR, to investigate the situation of the tribal people of the Chittagong Hill Tracts.

Entering Bangladesh, I was struck immediately by its ambience of social fragmentation and ultimately of fear. It is a fear born of Bangladesh's bloody history since independence, as consecutive governments have turned to violence and terror in efforts to obtain and consolidate power. The nation's Buddhists, as a small minority, are particularly divided by this fear, and nowhere I went did I feel I could comfortably assume where a new acquaintance's feelings and loyalties lay, especially in regard to the question of the Chittagong Hill Tracts.

Arriving in Dacca in mid-April, I learned that the Sangha itself has two branches, the more prominent of which has sought accommodation with the government of Bangladesh in the hopes of preserving a viable Buddhist community in a sea of Islam. In this sentiment, leading clergyman Vissudhananda Mahathero has toured the world as a representative of Buddhism in Bangladesh yet, in all his meetings with world leaders, has neglected to speak out for the Hill Tracts people.

This omission is not surprising, given the fact that the tribespeople are largely perceived, even by their fellow Buddhists in Bangladesh, as a people apart, ethnic separatists who value their own

cultural identity more than the general nationalist identity fostered by the government of Bangladesh. Members of Ven. Vissudhananda's circle tend to identify themselves with Bangladesh's nascent bourgeoisie and thus with the forces of modernization and centralization represented by the modern state.

In the course of my 23-day stay, Bengalis and even tribal Buddhists pointed to Buddhist temples in Dacca, Chittagong City and Rangamati (Hill Tracts) proudly and optimistically, as evidence of fruitful cooperation between Buddhists and the State. What these guides did not acknowledge were repression of Buddhist institutions in the Hill Tracts and beatings of Buddhist clergy both within and outside the Hill Tracts. Many such beatings

occurredduring the three weeks of my visit.

To Buddhists of this inclination, the plight of the tribals is the predictable fate of those who stubbornly cling to old ways in the face of modernization and nationalism, not the bitter suffering of Sangha kin. Clearly the dividing line for loyalties in the current situation is the acceptance of secular, primarily middle class values rather than the practice of Buddhism.

In fairness, I must add that, the aura of fear being what it is in Bangladesh, many acculturating Buddhists may have seen me as a spy or at least an idealistic eccentric. In any case, however, the anxiety elicited merely by mention of the Hill Tracts is a useful gauge of the government's repressive policy there.

Midway through my trip I succeeded in slipping--illegally--into the Hill Tracts itself and living for three days in a tribal village. It was in this village that the masks imposed by suspicion and terror were lowered for the first time in frank discussions and I got a clear picture of the situation in the Hill Tracts. These discussions, tempered by newspaper research and interviews elsewhere, provide the substance of what I relate in this article.

The fear in that village (whose name I advisedly omit) is qualitatively different from that I encountered in other parts of Bangladesh. Though I was in a relatively "safe" area of the Hill Tracts, only a few miles in, and though the tribespeople displayed an openness and warmth that I have experienced nowhere else in Asia, the possibility of a sudden Army raid weighed heavily and constantly on everyone.

Villagers refused to accept even the smallest gift of Western manufacture for fear that one of the Army's many searches would ferret it out as evidence of contact with the outside world --a "crime" under the extralegal rules now applied in the Hill Tracts. Indeed, such a search occurred in the middle of the night just two days after I left.

But the fear has other causes, too. Women are afraid to leave the village alone because rapes have been frequent, most perpetrated by the military. Rationing is kept extremely strict as an instrument of control--so strict that tribals must go to government centers

almost daily for such necessities as rice, salt and kerosene. A special permit is required to carry medicine.

Able-bodied young men face particular harrassment as suspected revolutionaries. Constantly interrogated and searched by the military, sometimes dragged off without cause or legal proceedings, young men tend to drop from sight. In the village I visited, most of them had fled to the jungle to live with the Shanti Bahini, the tribal guerilla force that has opposed government forces in the Hill Tracts since 1974. It is the presence of the Shanti Bahini that the administration cites as the rationale for its "counterinsurgency" programs.

From the villagers I learned also the exact mechanism the government employs in its land grabs in the Hill Tracts. The tribal people have traditionally drawn a distinction between land reserved for private use (relatively small plots) and that held in common by the tribe as a whole. The government has abolished the latter category, ingenuously reasoning that all land not held in strictly private hands is public property.

Thus, state logic continues, the government may distribute the land to whom it sees fit. Beneficiaries might justifiably be the thousands of tribespeople left landless by the government's construction of the Kaptai Dam, the majority of whom have never been compensated for their losses. Instead, the land is distributed in five-acre parcels to landless Bengali Muslims who are recruited from other districts and favored as members of the nation's ethnic and religious majority.

Needless to say, such distribution of common lands to an alien group makes social friction inevitable in a village structure. Rubbing salt in a wound, the government is also reported to provide a Bengali settler with a cash subsidy of 3,500 Taka (a hefty sum by local standards) and a month's supply of rations. An official of the U.S. Embassy in Dacca repeated these figures, though he would neither confirm nor deny their validity.

Settler immigration has been stepped up in the last year according to all sources and, with it, military conflict

between the government and the tribals. Holiday, an oddly titled opposition newspaper, estimated that three full brigades of infantry and nine battalions of paramilitary police are now stationed in the Hill Tracts, with the number of police outposts recently doubling from twelve to twenty-four.

"Life has become militarized in the entire district of Chittagong Hill Tracts," Holiday reports, "with the members of the armed forces controlling its civil administration and tribal insurgents frantically trying to perpetuate their influence in the dense forests of the interior."

Even the district capital of Rangamati, advertised in Bangladesh as a tourist attraction and supposedly secure, is crowded with fully armed soldiers and military vehicles. It is hard to imagine anyone vacationing comfortably there.

The popular support for the Shanti Bahini is widespread and quite evident among the tribespeople, who are proud of their unique identity and their warrior heritage. But mixed with this pride is a growing realization of the futility of the Shanti Bahini's armed resistance. Time and time again in my talks with tribal leaders, I was struck by their ambivalence towards

the use of force: on the one hand supporting it as a necessary means for self-defense and survival, on the other admitting the inevitability of government victory if armed struggle is protracted.

Buddhist leaders I talked to articulated a similar view. One bhikkhu told me: "Even as Buddhists we must admit the value of the Shanti Bahini. They saved our people from being wiped out by the Army when all the government would listen to was force. But violence cannot be the final answer to our problems. Now that the government knows it cannot destroy us so simply, we must find other ways to peace."

Though the Buddhist clergy tends to reject violent solutions for reasons of religious principle, increasingly it finds itself on common ground with tribal leaders inclined to nonviolence for pragmatic reasons. Cementing this bond, strengthening the commitment to nonviolence, and particularly communicating the decision for nonviolence to the government of Bangladesh are the next major tasks for would-be peacemakers.

(TO BE CONTINUED)

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CIRCULATE THE "PEACE PLEDGE"

BPF's parent organization, the FOR, is the prime mover behind the "World Peace Pledge", an initiative to rouse and unite disarmament sentiment in the world religious community. Readers are encouraged to join in circulating the pledge, both to lengthen the list of signators and to spur dialogue in home communities.

The pledge text, reproduced to the right above, is personal and direct, cutting through arguments about the "need" for nuclear arms. Also, unlike many religiously based peace efforts in the West, it avoids specifically Biblical terms and thus creates potential for people of many faiths to respond.

**In light of
my faith,
I am prepared
to live without
nuclear weapons
in my
country**

One hundred thousand pledge brochures were already in circulation by July 1, each with space for six signatures. Names are being taken in at least five European nations as well as in the United States, and the intention is to present them at the White House and the U.N, in mid-May, in time for the opening of the Special Session on Disarmament.

Peace pledge materials available from FOR, Box 271, Nyack, NY 10960.

SUPPORT INDOCHINESE RESETTLEMENT

Two California-based Buddhist organizations invite participation in their work to settle Indochinese refugees in the United States.

The Buddhist Churches of America seeks funds to expedite the establishment of Indochinese communities. Though BCA members have contributed in excess of \$30,000 plus truckloads of clothing, food, and toys, more donations are needed. Gifts are tax-deductible and should be sent to the BCA Cambodian relief fund c/o Rev. Ryo Imamura, 2325 Pacific Avenue, Alameda, CA 94501.

In addition, the Buddhist Refugee Rescue Council is asking Buddhist groups to consider sponsoring refugees. Sponsorship does not entail financial responsibilities. Write the BRRC at the City of Ten Thousand Buddhas, Talmadge, CA 95481.

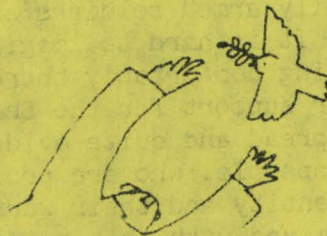
RESIST PAYMENT OF WAR TAXES

Pacifists have long reflected on the irony of resisting militarism and war while supporting the warfare state through taxation. Relatively few, however, take the logical step of finding means to stop payment of taxes or even register a protest.

In recent years, two related organizations have emerged to press the issue of conscientious objection to war taxes. The National Council for a World Peace Tax Fund (WPTF) formed in 1972 to lobby Congress for a legal alternative for "CO" taxpayers. A bill for this purpose has since been introduced every year and slowly gained converts. To support WPTF in its careful and good work, write 2111 Florida Avenue NW, Washington, DC 20008.

In 1979, the Conscience and Military Tax Campaign spun off from the WPTF to advance the cause by complementary means--by urging increased attention to tax resistance in peace circles. CMTC's hope is to build

resistance to such proportions that IRS and Congress will see the need for WPTF. To that end, it has asked pacifists to commit themselves to withholding the military portion of their taxes either now or on a date when CMTC informs them that 100,000 others have joined in that commitment. This tide of resistance presumably would swamp IRS and create tremendous pressure for WPTF. For information on this campaign, CMTC's tax escrow account, and other tax resistance matters, write 44 Bellhaven Road, Bellport, NY 11713.



SHARE YOUR INSIGHT--WITH BPF

The Newsletter's next "Insight" section will be devoted to the ancient Buddhist Precepts as guides to action in the violent milieu of 20th century life. Guest editor Ben Olson is now gathering reflections, short or long, on the Precepts' implications for peacemakers.

Perhaps the fundamental question to be explored is whether or not we take the Precepts seriously, living as we do thousands of years and thousands of miles from their point of articulation. If we do honor them, how shall we live them out in a society that tends to involve us, even unwittingly, in corporate and governmental exploitation or destruction of other beings? Do the Precepts require reinterpretation to take the modern situation into account?

Please share your thoughts with us. Send them to Ben (P.O. Box 231, Yamhill, OR 97148) no later than November 15th.

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EXEMPLARS OF ENGAGED BUDDHISM, PART 2

A Jesuit father active in the American peace movement recently wrote of Nichihonzan Myohoji founder Nichidatsu Fujii, "He is the first Buddhist leader to link social justice and peace to the practice of the Buddhist faith." No one alive has better claim to that accolade than Fujii Guruji (Newsletter, April 1981), but the statement overlooks the many others in the course of Buddhist history who realized and practiced the Buddha Way as a way of peace. Our Catholic friend's error underscores the importance of illuminating the tradition of engaged Buddhism. We return to that task in the following brief Insight section, with thanks to guest editor Fred Eppsteiner and his fellow contributors. — NF

KING ASHOKA

Ashoka (260 B.C.) was the third emperor of the Maurya Dynasty. According to his Thirteenth Rock Edict, eight years after his enthronement he conquered the neighbor kingdom of Kalinga. During the hostilities, one hundred thousand people were killed and nearly a hundred fifty thousand deported. After this carnage, he was filled with remorse and began the study of Dharma.

Going on a pilgrimage to Bodh Gaya, he embraced the Three Jewels and formally gave up the royal pastime of hunting, since it ran counter to the First Precept. Not only did he repent his former violent deeds, he also realized that all types of 'good and righteous' sentient beings suffer violence, murder and separation from loved ones. Thus he took it upon himself to alleviate the common suffering of his citizenry by promoting security, self-control, calmness of mind, and gentleness throughout his kingdom.

To this end, he developed a social welfare program that would outwardly create social conditions making it easier to practice morality and overcome strong attachments, while giving them the leisure time necessary for meditation and other religious practices. According to the Seventh Pillar Edict, King Ashoka accomplished the following:

- *Banyan trees were planted along all roadsides to shade people and beasts.
- *Mango groves were planted to provide food.
- *Along highways, ponds were dug and shelters erected.
- *Wells were dug for the benefit of all.
- *Laws against killing animals for food or sacrifice were promulgated. Ashoka declared that the greatest progress of righteousness comes from the exhortation to non-injury of life and abstention from

killing.

This devotion to nonviolence, together with the Ashokan concept of the Buddhist social leader or reformer as creator of conditions that enable humanity to devote its energies to self-development--these are Ashoka's legacy and a basis for the social and political tradition within Buddhism.

KUKAI

Also known as Kobo Daishi, Kukai is one of the preeminent figures in Japanese Buddhism. Living in the 9th century, he brought Esoteric (Tantric) teachings from China to Japan, where he founded the Shingon Sect.

Besides being a great spiritual figure, he was a cultural hero and renaissance man in the Western sense. His interests and writings extended through the realms of art, religion, philosophy, calligraphy, education, architecture, lexicology, civil engineering, and linguistics. Perhaps his most noteworthy contributions came in the field of education.

In 828, Kukai founded the School of Arts and Sciences, a private institution open to all students, irrespective of social class or financial resources. This was a radical departure--an important step toward universal education--for Japanese education at the time was restricted to children of the nobility.

In his Regulations for the new school, Kukai made plain his intention: "In the capital of our country, there is only one government college and no other institution of learning. As a result, the sons of the poor have no opportunity to seek knowledge. Would it not be well to establish a school which might give broad assistance to uneducated children?"

In pursuing his aim, Kukai demonstrated a clear eye for practicality. Among other things, he provided free meals both for his faculty and students, a necessary condition to attract poor students and humble teachers.

Exhorting his lay teachers against prejudicial feelings, Kukai explained, "If young, uneducated children wish to learn how to read and write, teachers . . . should instruct them in a spirit of deep compassion, emphasizing filial piety and loyalty. Whether students are high- or low-born, rich or poor, they should be given appropriate instruction and unremitting admonishment from their teachers. 'The beings in the triple world are my children,' announced the Buddha. And there is a beautiful saying of Confucius that 'all within the four seas are brothers.' Do honor these teachings."

Kukai believed in exposing students to a wide range of subjects, mixing the religious and the secular. To facilitate their learning, he compiled a dictionary, the oldest Japanese dictionary that has come down to the present day. As Kukai

scholar Y. Hakeda writes, Kukai's efforts in education arose from his "conviction of the oneness of humanity, his ideal of equal opportunity in education, and his belief in the intrinsic value of each individual."

--Cf. Hakeda, Kukai: Major Works (Columbia University Press)

CHANG PING-LIN

The lay Buddhist Chang Ping-lin figured prominently in the revolutionary reform movement which paved the way for establishment of the Chinese Republic. Both an active member of the Patriotic Society and a contributor to the anti-government newspaper Su-pao, Chang was one of several reform movement leaders who combined revolutionary fervor with ardent Buddhism.

When the Patriotic Society and Su-pao were suppressed in 1903, Chang was sentenced to three years in Shanghai prison. During his incarceration, it is said, he devoted himself singlemindedly to the works of the great Indian Yogacarists. Expounding Buddhist texts to his fellow prisoners, he said, "If you can understand these books, then you can spend three years in prison without any feelings of misery."

Thanks go to Andy Cooper, Robert Aitken, Gary Snyder, and Deborah Hopkinson for help in producing this Newsletter. And thanks to Hawaii BPF members for their aid in its assembly. —Nelson Foster

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PLEASE FORWARD