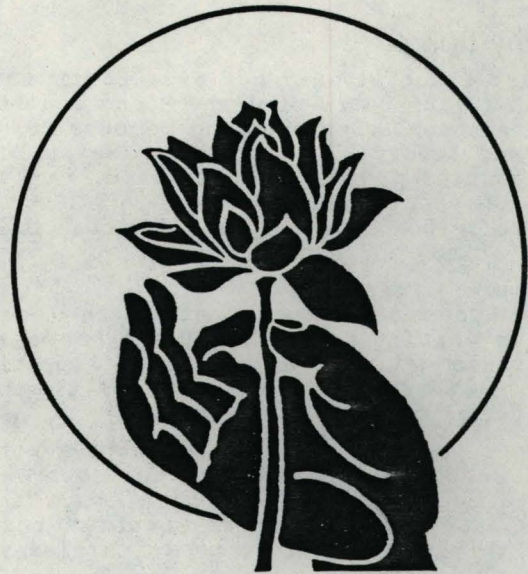


BUDDHIST PEACE FELLOWSHIP NEWSLETTER

Vol. 6 No. 2

April 1984



President's Column

Greetings! It is a great honor to serve in the capacity of BPF president for this year. I was just as surprised as you when I was elected to the presidency because I am not well-known outside of my family and am neither learned, disciplined nor good-looking. Nonetheless I am hopeful BPF will survive this year since I am very willing to delegate the more important responsibilities to the other highly capable Board and staff members.

As one of my first official actions, I went to Los Angeles to look over the possibility of reorganizing a BPF chapter in that area. With virtually every major Buddhist organization represented in the L.A. area, the absence of an active Los Angeles chapter of BPF was of special concern. We previously had an active though small chapter in L.A. which was tied to one Buddhist organization in particular and quietly disbanded a year or so ago. This time around it seemed essential that the chapter membership reflect a broader base in the general Buddhist community.

Thanks to the energetic and kind efforts of BPF Board member Jenny Hoang, I was able to meet with some leaders of the Buddhist community who were all very supportive and helpful. An evening of thoughtful discussion with local Buddhist peacemakers culminated in the initial steps in the formation of what promises to be a sizeable and enthusiastic L.A. chapter reflecting the diversity of Buddhist traditions and beliefs found in the area. Already they are talking about a BPF fundraiser featuring Gary Snyder later this year. And there is excitement building over the Dalai Lama's visit to Los Angeles in October. I personally have very high hopes for the success of the new LABPF chapter even before their official formation.

There are many other BPF matters which I would like to share with you but won't since they are discussed in the BPF Board report. One thought does come to mind which may or may not be helpful to you. It is clear that the words "Buddhist Peace Fellowship" do not describe the present state of our organization but rather state our common goal or

direction. We are walking together becoming the Buddhist Peace Fellowship with each step.

Many of our members are relatively new to Buddhism and still unsettled in their understanding and practice of the Dharma. Some pursue the utilitarian aspects of selected Buddhist practices (e.g. meditation, vegetarianism, cultural arts) and have no interest in Bodhi. Others run to Buddhist communities as temporary shelter from the demands and pressures of society and family. Many ethnic Buddhists are born into affiliations with Buddhist temples which they see as only mausoleums for the family ashes. As you can see, there are countless reasons for calling oneself a Buddhist. Are we all Buddhists in BPF?

Is there peace within our lives and in our relationships with family, friends and colleagues? Are all beings including Reagan, generals, fleas, and poison oak within our circles of peace? Peace is usually seen dualistically, as the opposite or absence of conflict. But in the Buddhist sense, peace and conflict are One. Are we all peaceful?

In a true Buddhist fellowship, the members have made an "agreement to disagree". Just as the many instruments of an orchestra

(continued on next page)

A Minute of Silence, A Moment of Sound

Throughout the U.S., throughout the world? On September 18, International Day of Peace, at 3 pm, the United Nations will open its next session with a minute of silence. At the same time, at noon, San Francisco will observe a minute of silence to be followed by the ringing of every bell in the city. First announced at an Interfaith Peace Festival last fall, the project has sparked interest in towns all over the country. As groups from all around (including the Soviet Union) have sparked to this idea of a silent, simultaneous prayer for peace, Peggy Reckow of San Francisco Zen Center is devoting herself to networking the Buddhist participation around the world. She'll be happy to hear from you at 300 Page St., San Francisco, CA 94102, (415) 863-4208.

Meet the Board

Last issue we just had time to note the election to the board of Jenny Hoang and Fred Eppsteiner, replacing outgoing members Nelson Foster and Robert Aitken Roshi. The following is a brief profile of the board, including their positions. Members of BPF may direct correspondence to the individual board members at the addresses listed.

Ryo Imamura: President

Since Ryo became president of the board he's been working to clarify BPF's scope and purpose. His call for a face-to-face meeting of the new board was a major step in that direction.

Ryo represents the 18th straight generation of Buddhist ministers of the Jodo Shin sect in his family. As a psychotherapist in private practice Ryo offers Buddhist-based therapy to the community. He is married and has two children.

Fred Eppsteiner: Secretary

As secretary Fred takes the minutes of the board meetings, distributes them to the chapters, and writes reports to the Newsletter. As his special project Fred has taken on the publication of a booklet on engaged Buddhism (see article this issue).

Fred is a practitioner of Vajrayana Buddhism under the Nyingma Lama, Zonar Rimpoche, from 1975 to present. He practiced Zen under Philip Kapleau Roshi from 1968-1975. He was ordained in the Tiep Hien Order by Thich Nhat Hanh in 1983. He is a therapist with families that abuse and neglect their children. He is married with two children.

Gary Snyder: Treasurer and Newsletter Liason

As a Buddhist, activist, and poet, Gary has been an inspiration and example to many of us for decades. Since his election to the board he has generously shared himself, at benefit poetry readings and meetings with chapters.

Gary refers to his current project as "the recovery of the commons," a project that brings into play Buddhism, environmental activism, rights of indigenous peoples, deep ecology, and bioregionalism.

Gary is the senior student and founder of the Ring of Bone Zendo, and is a student of Robert Aitken Roshi. He is married with two children and a number of chickens.

Joanna Macy: International Liason

Joanna can hardly be said to reside in any one place, having in the last year of her tenure with the board been everywhere from West Germany to Sri Lanka. In her travels she has done much to make BPF known outside the U.S., and helped bring the British BPF into existence.

Two of Joanna's main projects are her "Despair and Empowerment" workshops, and her work with the Sarvodaya Sramadana movement, begun in Sri Lanka. She has shared both projects with a number of BPF chapters.

Jenny Hoang: Outreach

One of Jenny's main concerns is to bridge the cultural gaps between immigrant groups and mainstream American society. She herself has a foot in both worlds, born in

Vietnam, and immigrated to the U.S. in 1969. She is the assistant to Thich Man Giac, President of the Congregation of Vietnamese Buddhists in the U.S.

Last year she was the attendant to Thich Nhat Hanh while he was visiting in Los Angeles, and she is presently working on his new book. She has been instrumental in the regrouping of the Los Angeles chapter.

Catherine Parker

Catherine has no position on the board as yet, having been just asked to join it, following the board's decision to expand its number to six. Catherine is a student of Katagiri-roshi at the Minnesota Zen Meditation Center, and has been a principal organizer of the Minnesota chapter. We look forward to getting to know her.

Patrick McMahon



President's Column (continued)

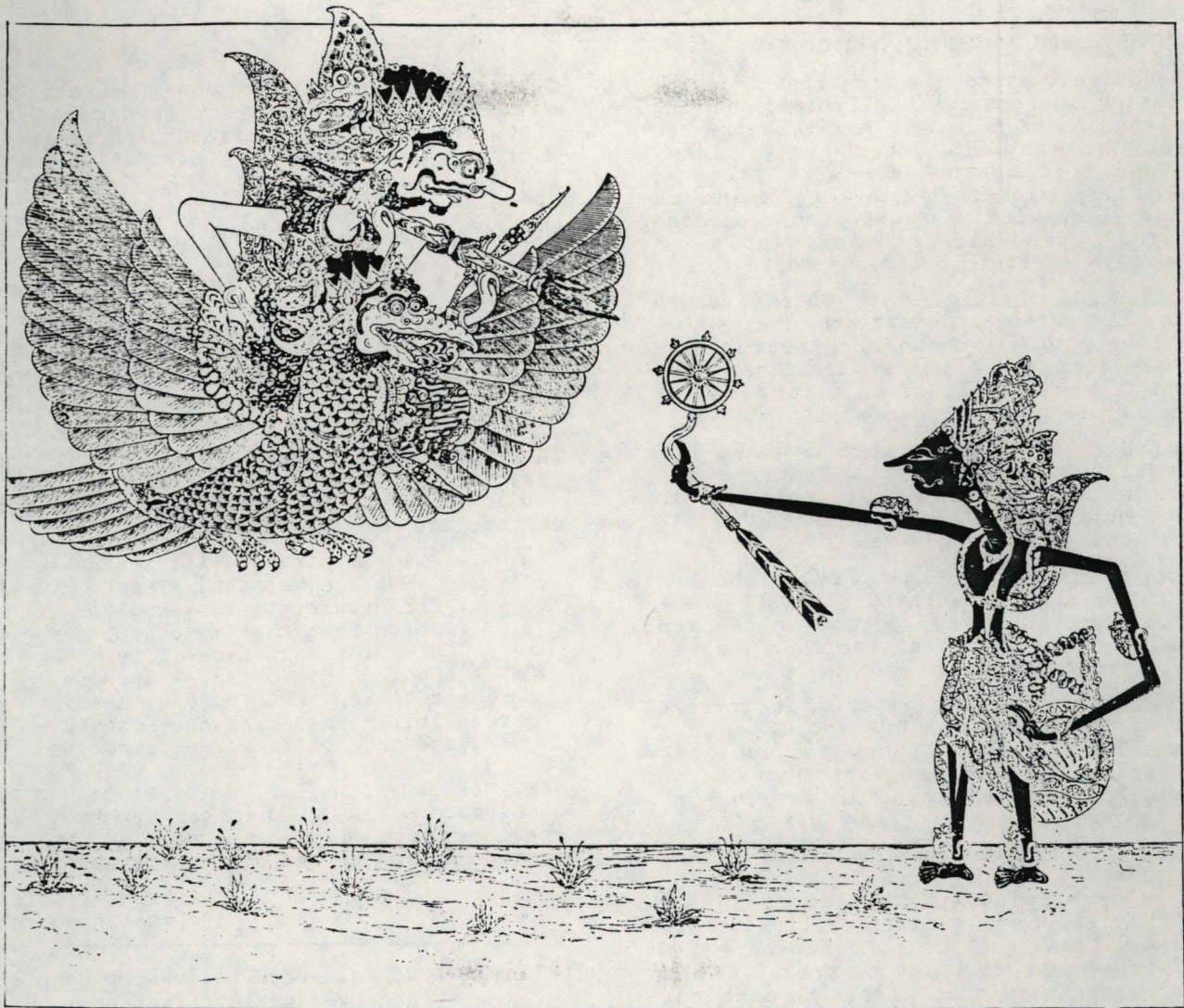
play different notes and still make beautiful music, diverse, even opposing, views are welcome and incorporated into true peacework. Yet I hear of many Buddhist groups, even BPF chapters, in which disagreements serve to weaken rather than strengthen the resolve and the work of the group members, where "sameness" has been mistaken for "harmony". Do we function as a fellowship or Sangha?

The answer to my questions is "no". Therefore the words "Buddhist Peace Fellowship" do not accurately describe our organization, not yet anyway. However I feel that all of us have the sincere wish to become a Buddhist Peace Fellowship. It is our common purpose or direction which binds us together in spirit.

My own experience within BPF has been warm and enlightening. Struggling with issues around practice, peacemaking and working with others in my own life, I have had the good fortune to meet many others through BPF who I find are "fellow travelers". And it is only through BPF that I have come to know and feel a real oneness with Buddhists from sects and ethnic backgrounds other than my own.

I look forward to an enjoyable and eventful year working with Fred Eppsteiner, Jenny Hoang, Joanna Macy and Gary Snyder at the Board level, and with staffperson Patrick McMahon and his assistants. And I hope to meet and/or hear from each of you sometime or other as we work together to realize our goal --the Buddhist Peace Fellowship.

Gassho,
Ryo Imamura



BPF Board Meeting, January

The meeting was conducted by conference call and lasted approximately four hours. Highlights of the meeting included:

Election of officers:

Ryo Imamura, President
 Gary Snyder, Treasurer
 Fred Eppsteiner, Secretary
 Joanna Macy & Jenny Hoang, Outreach
 (national and international)
 Ryo Imamura, Liason with staffperson.

Newsletter. The Board reconfirmed its desire to support a quality national newsletter. Gary was appointed Board liason with the Berkeley group presently producing the Newsletter and the Board will look at ways to finance an expanded Newsletter without producing undue financial strain on the Berkeley group.

International Advisory Board. The Board developed a nomination and selection process to establish the Advisory Board. Final selection of names will be completed by March 15, 1984.

British BPF. Joanna reported favorably on her visit with our new chapter.

Staffperson report. Patrick will be soliciting for a part-time volunteer to aid him in the BPF office in Berkeley.

Treasurer's report. Gary reported 1983 expenditures of \$3165, of which approximately \$2500 was support for the national office. Current balances are \$5135. Gary projected a 1984 budget of \$6300, which included \$2000 for the Newsletter. He felt that with current monies and future revenues, national BPF will remain solvent through 1984.

National Conference. Naropa Institute has offered their facilities to host a national BPF conference in 1985. The Board authorized Ryo to pursue this matter with Naropa and the Boulder BPF chapter.

Engaged Buddhism Resource Book. The Board asked Fred to submit several proposals outlining various formats and costs. The Board will make final decisions for supporting this project at its March meeting.

Ethnic Buddhist Outreach. The Board reaffirmed its intent to reach out to the American Ethnic Buddhist communities. Ryo and Jenny will be instrumental in this area.

Membership Brochure. The Board approved a new version and format for the membership brochure.

Chapter formation. The Board approved the application of the Providence, Rhode Island group to chapter status.

Fred Eppsteiner

BPF Spring Board Meeting, March

The current Board had its first face-to-face meeting in Berkeley, California, during the weekend of March 16-18. All members--Ryo Imamura, Gary Snyder, Joanna Macy, Jenny Hoang, and Fred Eppsteiner--were present. Approximately eleven hours were spent in formal session, with an equal amount devoted to informal discussion and fellowship. A brief summary of board decisions follows.

1985 National Conference. The Board decided to cancel the National Conference in favor of regional meetings/workshops/retreats. Regional meetings would better facilitate BPF growth and development at this time and be more accessible to local membership.

National BPF. The Board decided that BPF will remain an American organization with chapters in the U.S. only. BPF chapters in foreign countries will be considered "affiliates" at this time.

President's Role. The Board favors the BPF President meeting and working with BPF chapters and members. It also encourages Board members and ex-members to become involved with local chapters and members.

Treasurer's Report. Gary reports at current rate of expenditure, the BPF should remain solvent through 1984. If new projects are planned, extra fund raising needs to be undertaken. Gary is planning to do a poetry reading for BPF later this year.

Newsletter. There was much discussion concerning the Newsletter. The Board is committed to developing the Newsletter into a quality quarterly. Many practical ideas were developed. Gary will continue to serve as Board liaison to the Newsletter. Kent Johnson, current editor, wishes to continue with the Newsletter as a "managing editor," but wanted the Board to secure an editor to oversee content and design. A search committee consisting of Gary, Joanna, Ryo and Kent was established immediately.

Engaged Buddhist Book--see accompanying article.



Board Member Addresses

Ryo Imamura
1520 Oregon St.
Berkeley, CA. 94703

Fred Eppsteiner
114 Richland St.
Rochester, NY 14609

Gary Snyder
PO Box 510
North San Juan, CA 95960

Joanna Macy
152 Delmar St.
San Francisco, CA 94117

Jenny Hoang
706 S. Mariposa #206
Los Angeles, CA 90006

Catherine Parker
2629 Fremont Ave. S.
Minneapolis, Minnesota 55408

Central America. The Board endorsed the Witness For Peace project in Nicaragua and encouraged Buddhist participation in it. The Board welcomes further investigation into the possibility of sending a BPF delegation to join the WFP presence.

Board Composition. In order to provide greater continuity, the Board authorized immediate expansion of the National Board to six members. Thus, when the current second-year board members leave office this year, three experienced members will remain. [Catherine Parker, of Minneapolis, Minnesota, has since been asked to come onto the Board as the sixth member, and has accepted.]

International Advisory Board. The following persons were nominated for inclusion. Ryo and Joanna will solicit their participation on this new advisory board.

A.T. Ariyaratne--Sri Lankan
Sulak Sivaraksha--Thai
Christopher Titmus--English
Thich Nhat Hanh--Vietnamese
H.H. the Dali Lama--Tibetan
Abbot Koshin Ohtani--Japanese
Robert Aitken--BPF Founder, American
Venerable Maha Ghosananda--Cambodian
Venerable Dharmawara--Cambodian

NEXT MEETING--June 9th, 1984, at 5:30 PST, by conference call. (BPF members who have agenda items, please send to the appropriate board member, or to the BPF office--by May 15.)

Fred Eppsteiner
Board Secretary

Current Buddhist Peace Fellowship Chapters and Overseas Affiliates

Australia BPF
PO Box 368
Lismore 2480, New South Wales
Australia

Bay Area BPF
2490 Channing Way #503
Berkeley, California 94704

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

Colorado BPF
2838 4th St.
Boulder, Colorado 80302

Hawaii BPF
2119 Kaloa
Honolulu, Hawaii 96822

Minnesota BPF
2629 Fremont Ave. S.
Minneapolis, Minnesota 55408

Providence BPF
12 Inkerman St.
Providence, Rhode Island 02908

Rochester BPF
8 Averill Ct.
Rochester, New York 14607

Wasatch BPF
2592 McClelland
Salt Lake City, Utah 84106

Chapter News

Local chapters of BPF continue to emerge, change, and go dormant, all in all bringing much energy to BPF as a whole. Keeping pace with this growth, the National Board is re-newing its thinking about chapter guidelines (see Secretary's report on the March board meeting). Also, an information sheet specifically for prospective chapters is now available from the BPF office.

Boulder/Denver, Colorado

March 14 will be our third official meeting as a chapter. We are looking forward to being joined by Fred Eppsteiner, who is stopping in the Denver area on his way from New York to Berkeley, California, for a BPF Board of Directors meeting. This will be our first group contact with anyone on the board. We hope to learn more about the overall vision and goals of the BPF, both nationally and internationally.

Sunday, March 4th, several of us gathered together for a pot luck brunch and letter writing session. Mary Hey, a full-time employed activist with the Boulder Friends, joined us and distributed literature on how to most skillfully and effectively communicate with our elected representatives. Coincidentally a tape of a seminar on peace and aggression by Osel Tendzin, Vajra Regent to the Venerable Chogyam Trungpa, Rinpoche, was aired that afternoon on our local public radio station. Altogether it was a delightful and illuminating afternoon.

As of this writing we are still somewhat uncertain as to the course of our development. One definite project in the offing is a workshop with Joanna Macy. Meanwhile we have expanded our membership and now have members from two Zen centers, and two Nyingma groups --Karma Dzong (Kagyü) and Naropa Institute. Letters will be mailed soon informing 14 other local Buddhist groups of our existence, and inviting them to join us.

Barbara Meier

Rochester, New York

Since the last issue of the Newsletter the Rochester BPF has been engaged in the following activities:

--We are planning for two workshops with Joanna Macy this May. Joanna will give an all-day "Despair and Empowerment" workshop on Saturday, May 5th, co-sponsored by the Rochester BPF and the Association for Humanistic Psychology. The workshop will be held at a local church and we have more than a dozen local endorsers, mostly church peace groups. The following day Joanna will lead an all-day workshop on Buddhism and social involvement. We hope many persons will be interested in attending both workshops and are offering out-of-towners overnight accommodations. (Contact Deborah Lebeaux, 45 Rutgers St., Rochester, NY 14607, for further information.)

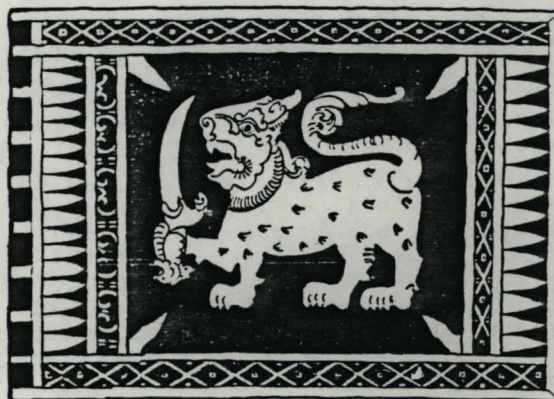
--Several members are active in a local production of the play "Alice in Blunderland," an anti-war musical. Members were inspired when the original cast from Ohio performed here last Fall.

--RBPF holds monthly letter-writing and desert get-togethers at members' homes to notify our Representatives and Senators of our views on current legislation.

--We have recently begun a dialogue around the goals and directions for RBPF. The dialogue goes on in monthly meetings and in our local monthly newsletter. The newsletter remains a major effort of RBPF to educate and inspire ourselves and others. (See RESOURCES this issue.)

Los Angeles, California

The visit to Los Angeles of Nelson Foster, co-founder of BPF, brought back together BPF members and friends at the Vietnamese Buddhist Temple. Present were members from the Los Angeles Zen Center, the International Buddhist Center, and Vietnamese and Caucasian Buddhists from all over the city. We were very happy to see each other, and were reminded of our place in BPF, after a dormant season for our chapter. Looking over the past we shared what we have learned, and made plans for the future. The meeting ended on a friendly and hopeful note. We all felt the necessity of working together as a chapter again.



The Royal Lion of the Kingdom of Kandy

Three weeks later Ryo Imamura, the new BPF president, came to Los Angeles to meet with leaders and representatives from different Asian Buddhist traditions. He gave a short talk after the Sunday service at the Vietnamese Buddhist Temple, which was very much appreciated. Later, in an evening with BPF members and friends, Ryo encouraged everyone to participate in accordance with Buddha's teachings on peace and compassion. He mentioned the possibility of a benefit poetry reading for BPF in Los Angeles, an idea warmly received by those present. The work of putting on the reading was quickly distributed among enthusiastic volunteers.

Although the structure of our revived chapter is still taking shape, we are encouraged by our last meetings, and by the spirit of our brothers and sisters. In Ryo's words, "We agree that we may disagree." And as another person said "I am not a BPF member but I like to come and talk with you and express myself and do things together with you. It makes me feel complete."

Jenny Hoang

Britain

The British BPF is still working on how our membership will be structured. Since British FOR is specifically Christian, it will take a while for them to revise their Statement of Purpose to include other faiths. The BBPF will have to draft our own Statement of Purpose to contain the FOR and BPF principles. We will be more specific than USBPF in welcoming "Buddhist sympathisers." Our statement will look rather different from yours, as will our membership forms. What makes most sense for the present is for British BPF members to join BBPF, and to send us their contributions. They can, of course, also become members of USBPF.

Please feed us European contacts (including British). We now have several contacts in Germany, which might coalesce into a group if expanded. Also, we're setting up a clearing house for Russians and Westerners who want pen-friends. This project will also provide contacts for when Westerners visit USSR, solving the problem of how to meet "ordinary Russians." If BPF members in the US know of such a scheme over there, or know interested people, please contact us.

David Arnott

Salt Lake City, Utah

We welcome the Wasatch BPF as our newest chapter. At present the chapter has some nine members, and is planning on engaging with local peace concerns, and on putting out a newsletter once or twice a year.

Berkeley/Oakland/San Francisco, California

We were privileged to host the members of the national board during their quarterly meeting held here in Berkeley March 17-19, for an afternoon of discussion about BPF, both levels--local and national. For many in the chapter it was the first contact with the board members as real, flesh and blood folks--a contact vivified as we sat all together holding hands in the closing circle.

It's early yet to assess the impact of the meeting, except to say that many of us felt a healing around issues of where to put our energy--whether, for instance, to function primarily as a fellowship, a space in which to share our diverse concerns and projects; or to take on projects as a group, and get with the work that so badly needs doing. Among the many helpful words spoken, Jenny Hoang's went straight to the heart: drop the images of who we are, what we're supposed to do, and relate to each other; and it's OK to have conflict--and then laugh.

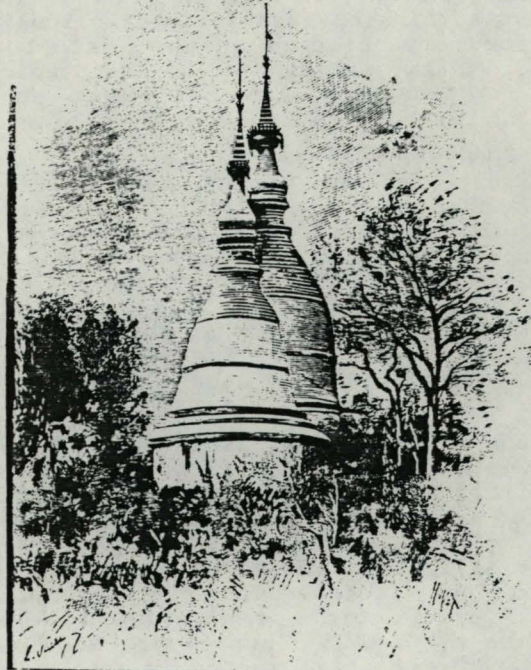
Patrick McMahon

Minnesota

The Minnesota BPF has ben having regular, lively meetings every other week.

We've sponsored a talk on Nicaragua and Central America by two people--aunt and uncle of a BPF member--who recently traveled there.

Several members are making segments for the Pentagon Ribbon, a giant fabric ribbon which will encircle the Pentagon in August 1985.



Religious Monuments at Panlian.

Woodstock/New York City (New York Area)

Over the past two months BPF members in the Woodstock, N.Y. area have been working with members of the Catskill Alliance for Peace in organizing the town's participation in the Ground Zero Pairing Project. Thus far the idea has been greeted with much support and enthusiasm, and it seems to be not only a good step in citizen diplomacy through opening communication with a "twin" community in the Soviet Union, but also a good way of bringing our own community closer together in a shared effort.

Also, through the efforts of Eddie Pacheco and with the support of many BPF members, members of the Mt. Tremper Zen Center are now visiting Greenhaven prison for a weekly period of sitting and discussion with the meditation group that has been established there, the Lotus Flower Sangha.

In early February several BPF members sent out a flyer to Buddhists in the tri-state area inviting them to a meeting on March 3 to discuss engaged Buddhism and the formation of a BPF chapter in the Big Apple. The meeting was attended by about 25 people from a variety of Dharma backgrounds. It was a most welcome opportunity to meet and share ideas with Buddhists of different streams, and to begin strengthening communication and community among the NYC sangha. For more information call Paul Kahn at (212) 796-8480.

Andy Cooper

[All chapters are encouraged to submit news to the Newsletter on a regular basis. Please send material to the BPF Office, PO Box 4650, Berkeley, California 94704--by the 15th of the month prior to the next issue (June 15th for the summer issue).]



Resources

Exemplars of Engaged Buddhism. Compiled by BPF Members. Anecdotes and stories, from ancient times to our day, of Buddhists demonstrating the way as one of peace and protection of all beings. 12 pgs., \$1.00

The Development of the American Buddhist Peace Movement, by Paul Jaffe. A history of engaged Buddhism, from India to China to Japan, with particular attention to the involvement of the various Buddhist schools and sects in America today in the peace movement. 30 pgs., \$2.00

A Talk by Thich Nhat Hanh at the Berkeley Zen Center. How to be at peace while working for peace. 7 pgs., \$.50

Mahasangha Meeting at the San Francisco Zen Center. Questions about Buddhism and peace activism, fielded by Robert Aitken Roshi and Gary Snyder. 12 pgs., \$1.00

Peace Conference with Thich Nhat Hanh at Tasajara Zen Mountain Center. Discussions between peace activists, Buddhists and "fellow travellers," on being peace. 11 pgs., \$1.00

Japanese Corporate Zen, by Daizen Victoria. A hard look at some highly questionable aspects of Zen's sociopolitical role in Japanese history. 11 pgs., \$1.00

* * *

Articles may be ordered a la carte, or a whole banquet (all of the above for \$5.00) from the BPF office.

All-Beings Mahasangha Resources

Deep Ecology Anthology, edited by John Seed. 179 pgs., \$10.00

World Rainforest Report. Write:
Rainforest Information Centre
Box 368
Lismore, N.S.W. 2480
Australia

Buddhists Concerned for Animals Newsletter
Write: 300 Page Street
San Francisco, California 94102

Resource Book On Engaged Buddhism

At the recent BPF Board meeting, the Engaged Buddhist resource book project was formally approved. The book will be approximately one hundred pages and contain a wide cross-section of articles dealing with Buddhism and social involvement. Since there is a great lack of printed material on this subject, the Board feels that this project deserves highest priority.

The plans are to print an initial run of 3,000 copies, which will be distributed through BPF and a national distributor. Approximately \$5,000. is needed to accomplish this project. Thus, the Board has authorized the solicitation of interest-free loans from BPF members and friends. Securing these loans in increments of \$500. will make payback easier. A project prospectus and tentative Table of Contents is available.

If any member is able to make a loan for this worthwhile endeavor, or knows of someone who could, please contact Fred Eppsteiner, the project coordinator at: 114 Richland St., Rochester, NY 14609 (716/482-0877).

Letter

Hi,

I want to relate some of my experiences with sitting zazen while in jail.

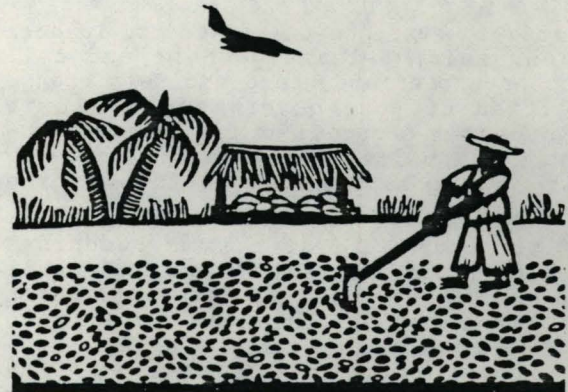
On January 15, Martin Luther King's birthday, myself and five other people peacefully blocked the main entrance to the Grand Forks Air Force Base in North Dakota by holding a banner that said STOP THE ARMS RACE and singing "We Shall Overcome." We got ten days each for trespassing against the peace and dignity of the State of North Dakota (which seems very ironical to me).

The first thirty-six hours were spent in a holding cell. It was five feet by twelve feet with two bunks, a stool, a sink and a glass block window. When I first was put in, there was another person who was in for DWI. He was sleeping so I hopped into the top bunk. The jailers had given me a woolen blanket which I rolled up and used for a cushion and I proceeded to sit. When the person in the lower bunk woke up we talked; hesitantly at first then more openly. He was very anxious to be in this small room and paced the floor. He apologized to me for being nervous and said he felt like a caged animal. He was able to post bond and get out in the morning. I sat quite a lot during those thirty-six hours and thought how much like sesshin it was; you sit all the time and every-once-in-a-while someone brings food around.

Going into the general population I had expectations that sitting might be reason for jokes but this was never the case. I sat two and three times a day in my cell. Sometimes I would hear a voice from the dayroom say, "He's meditating. I think it's like going to sleep only really relaxed." A couple times people asked me questions such as, "Where do you go?" or "How do you do that?"

All through the preparation for civil disobedience, the action, and the jail time I felt sustained by the teachings and felt deeply how practice can help in difficult circumstances.

In gassho,
Joseph Zavoral
Bemidji, MN



How BAGCA Came To Be and What It Does

What thoughts and images come to your mind when you think of Central America? When someone blurted out, "Central America turns me off!" at a meeting last May, I had a shudder of recognition. The news had only scratched the surface of the Central America of my mind, leaving few tracks in what I imagined to be a hot, fetid swamp from which noxious poisons rose which would overpower me if I got close. If we weren't doing it to them, they'd just be doing it to each other--wasn't that true?

Discomfort set in. On what, actually, was this mental state of Central America based? How was it that I, so informed and well-traveled (in my selfimage), in fact did not know anything at all very specific about the folks in "our backyard"? All I'd picked up was the unconscious imperialistic contempt that President Reagan captured so well in that expression "our backyard."

The next day, before this painful light had time to fade, I saw a slideshow on Central America. This sharing of personal experience created a chink in my preconceptions, through which curiosity and empathy began to flow. Three months later I was on a plane headed for the last place in the world I imagined myself spending my summer vacation: in Nicaragua and Honduras, as a member of a fact finding delegation sponsored by the Fellowship of Reconciliation.

Those two weeks in Central America, interviewing people from all sections of society in both countries and visiting the countryside and attacked areas, turned me from someone who has mostly sat on the sidelines to an involved participant. My big realization was that there was so much to learn from those I had unconsciously discounted. Like so many others who have gone to Nicaragua to see for themselves, I experienced renewed faith in the human potential. One opens to the contagious energy and excitement of a unifying creative explosion, and is moved by the spirit of generosity and compassion which predominates, despite the poverty and the hardships the United States is creating. One experiences the difference the Revolution has made in the life of the people and resolves that North American ignorance shall not put an end to it. One can't wait to go back, wanting to help and atone, but knowing well that one is going to receive much more than one could ever give.

Virtually everyone we talked to, in both countries, said, "Please go home and tell what you have seen and heard and help change the policies of your government." (It is amazing how they separate us from our government and still believe we have influence on it.) It is impossible not to take on the responsibility we were charged with.

On my return, I felt that if Buddhists were aware of the real situation in Central America and of the positive forms of action being taken by others, they would like to join in these efforts in their own way. Buddhist Action Group for Central America (BAGCA) began with a sign-up sheet passed at the slideshow presentation I gave to the Bay Area BPF about my trip. BAGCA has now been

meeting regularly for five months with a small but increasingly active group.

By now, most of those who have been attending meetings regularly have taken part in activities which have formed connections outside our group. One of us is now in Central America on a repeat of the Fellowship of Reconciliation Delegation I was on last summer. Another collected enormous amounts of warm clothing to send to Nicaragua with volunteer coffee harvesters, and organized a sale of handicrafts to help peasant cooperatives. Others are working with Christian groups planning Central America Week, March 18-25, and planning contacts with delegates to the Democratic Convention this summer. Another is collecting tools and supplies for a relief ship OxFam is planning to send to Nicaragua in May. Another is taking a course on Central America at U.C. Berkeley this semester, and keeping us updated on recent developments. Several come to meetings of the Bay Area Organizing Committee for Witness for Peace, which is sending a California team to the border in Nicaragua in May (of which I plan to be a member). (See below for further information about WFP.)

Several recent BAGCA meetings have included discussion on social action as an expression of Buddhist practice in general, and with respect to Central America in particular. Unfortunately not all views within the Buddhist Community were represented in these discussions, since only the more "activist" showed up. I feel there is a widespread feeling among others that political activity is not exactly proper practice--that it hits at inessential targets, knocks you off your equanimity and traps you in dualism. Many seem to feel that Buddhists should engage in the individual direct compassionate act, or something like a silent vigil or moment of silence, but should not express themselves out loud in public groups or take on organizational or institutional targets. Perhaps readers of the Newsletter would like to engage in this discussion via Letters to the Editor or directly with us. We ask such questions as "What would you do if contras were attacking your village and killing your family?" Do you find the answer easy?

We hope that more Buddhists will see their connection to Central America and join the growing network in the religious communities who are taking a public stand. We are connected to Central America through the actions of our government, whether we want to be or not. Not to take a stand is to cast a vote for the status quo, using your tax money to harm and kill and repress. Is it really possible not to be involved? What is the Central America of your mind? Do you need to find out more?

Dorothy Marschak
138 The Uplands, Berkeley, CA 94705



Witness for Peace Information and Support

For further information about Witness for Peace or to participate in supporting it in your own community write to Mary Kurt-Mason, Coordinator of U.S. Witness for Peace, 515 Broadway, Santa Cruz, CA 95060. Participation in Nicaragua is of two kinds: long-term for at least six months, and short-term for two weeks. Every two weeks a short-term team goes down from a different part of the United States. The first California team scheduled for this year is going down the first two weeks in May. Two members of the Bay Area Buddhist community will be included in the delegation--Marco Lacerda (SFZC) and Dorothy Marschak (BZC). We welcome help with the costs, which we must raise ourselves. Donations (tax-deductible) may be made out to Eschaton Foundation/Witness for Peace, and mailed to BAGCA Treasurer: Bill Weprin, 1731 10th St., Berkeley, CA 94710.

Tools for Peace

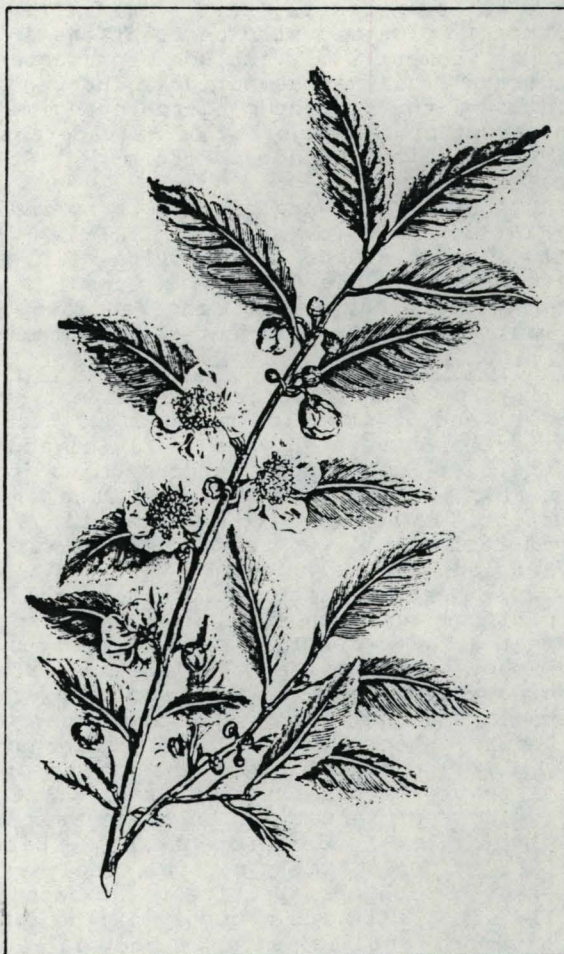
OxFam America is seeking support for a Tools for Peace in Nicaragua Campaign. Because of the war and the shortage of foreign exchange, the people of Nicaragua are critically short of the tools, spare parts and medicines they need to sustain economic development. OxFam America is raising funds to buy these much-needed supplies and send them by boat in containers to Nicaragua. The shipment will leave the United States on May 21, 1984 from San Francisco.

Buddhists who would like to share in this fund-raising event, please contact Daniel Hewins in Berkeley at 655-7082. In other areas, contact the local OxFam America coordinator through (617) 482-1211 (Boston).

Is there a necessity to become involved with the world? And if so what is the understanding from which we shall act? I believe the place from which we may act in the world is deep and inseparable from our own nature. It springs from the place within us that reached out to pull a child out of the path of danger. Without thinking or evaluating we act. With no hesitation and often no regard for our own safety.

The situation that society presents to us however is often not so clear cut. Events and conditions of our fellow human beings are learned of "second hand," through the media. There is an enormous amount of suffering and one is easily overwhelmed and rendered impotent. How then can we find a channel for our underlying capacities of compassion. To go it alone is most difficult. But if there are those who can share their concerns, fears and love for those who suffer, with each other, then together they may be able to break through the chains of inaction. The newly formed "Buddhist Action Group on Central America" is a vehicle through which concerned Buddhists can express themselves and work to change the consciousness of their society. It is hoped that in such a sangha many will find a refuge.

Bill Weprin
Berkeley, CA



Branche du thé.

Stop Diablo Canyon

Despite the protests of thousands of Californians, PG&E seems determined to risk our health and safety for their profits by opening Diablo Canyon, a nuclear power plant located on an earthquake fault. The plant may go radioactive as soon as January, 1984. Across the state affinity groups are organizing to prevent this ominous development through creative civil disobedience. We at home can let PG&E know that we too oppose the operation of the plant, and insist on its conversion to safe energy use:

1. Hold payment on your current PG&E bill until you get your second notice. (PG&E will threaten to disconnect service, but they must give 15 days warning.)
2. When you finally pay your bill, wrap your check in a slip of paper upon which you have expressed your feelings. This could be as simple as "Stop Diablo."
3. Send bill with note in legal-sized envelope to assure human (not machine) handling.
4. Repeat until desired effect is achieved.

Legislative Action

PEACE-PROPOSAL FROM EL SALVADOR: The FMLN/FDR recently proposed negotiations and a platform for the Provisional Government of Broad Participation as concrete alternatives to intensified militarization. Steps in the proces would include direct dialogue without preconditions (among representatives from the FMLN/FDR, the Salvadoran government and armed forces, and the U.S. government), plus mediated negotiations in the presence of international witnesses. The provisional government would include representatives from new social sectors. Its platform is intended to: (1) Rescue national independence and sovereignty; (2) Dismantle the repressive apparatus of the present oligarchic regime's security forces and death squads; (3) Meet the urgent needs of the majority of Salvadorans through 20 immediate measures, followed by comprehensive social and economic reform; (4) Solve the actual state of war; (5) Prepare for and hold general elections.

ACTION: Statements of support by individuals and organizations should be sent to the FMLN/FDR (Box 2739, N.Y.C., N.Y., 10163), with copies to Pres. Reagan, Presidente Alvaro Magana, (Presidente de la Republica de El Salvador, Casa Presidencial, San Salvador, El Salvador), and to the Salvadoran Consul General (Byron Fernando Larios Lopez, Consul General, 870 Market St., Suite 721, San Francisco, Ca., 94107; urge him to endorse the FDR's proposals). Also write to your government representatives.

INTERNATIONAL LAW AND U.S. "PEACE-MAKING": The U.S. is primed for invasion to bring peace and stability to Central America. President Reagan wants \$93 million more in military aid for El Salvador, and \$24 million to fund the Contras against the Nicaraguan government. 2000 U.S. combat troops have been sent to El Salvador's border. Our army pilots are flying surveillance missions over El Salvador, and upcoming joint military exercises in the area will include troops from El Salvador, Honduras, Panama, and, for the first time, Guatemala. These maneuvers will coincide with massive sea operations involving 40,000 troops in the Caribbean. The Reagan administration believes these are necessary measures to crush the Communist weeds in our backyard, but are they legal?

Two experts on international law maintain that U.S. foreign policy routinely violates international agreements. Lawyer Ann Fagan Ginger believes that since Americans regard themselves as a law-respecting people, their support for government policies and actions would change once they realized that a) there are specific rules (to which the U.S. has agreed), governing the preparation for, and carry-ing on of war; b) international treaties actually become part of the laws of this land when they are ratified by Congress.

Karin Parker, a specialist in international human rights law who has worked with the U.N. and O.A.S., also maintains the necessity of exposing American policies in this larger context. Congresspeople are as ignorant as the rest of us on this. She holds that educating and questioning our representatives on the status of other countries, and our own, under international law, is critical to decision-making -- particularly for swing votes on Central American issues. Since it is ideologically neutral, analyses based on its clear provisions avoid the tug-of-war between left-right perspectives, and becoming mired in "data wars" in which the administration ususally wins, with its monopoly of the media.

International Law is not a body of laws per se, but is comprised of custom and conventions or treaties, which codify customs. These fall under Humanitarian Law, concerning the conduct of parties in armed conflict (e.g. the Geneva Conventions, the primary document of this type), and Human Rights Law, primarily meant for times of peace, but also in force during armed conflict, allowing for some suspension of human rights; e.g., Nicaragua can legally censor the newspaper, "La Prensa" under war conditions.

Two important documents of human rights laws are the O.A.S. Charter and the U.N. Charter (ratified by the Senate), which prohibit the threat of force in international relations--including economic sabotage--as well as armed aggression, for any reason, and uphold the principle of self-determination. (Under the latter, status is granted to insurgents, and they are not categorized as terrorists or subversives. Thus, the conflict in El Salvador is considered a civil war, and outside intervention is outlawed.) Altogether 30-40 enumerated rights protect persons within countries; certification of human rights improvements by Congress should mean scrutiny under strict international law standards.

Geneva Convention (humanitarian law) provisions regarding conditions of war are the key context in which to place U.S. policy in Central America. The government of El Salvador enacts "gross breaches" (more commonly known as "war crimes") when they attack civilians, refuse to treat wounded combatants, impede humanitarian aid efforts, and execute POW's; absence of POW's is a war crime: wounded combatants must be taken prisoner, not shot, or left in the field. Under international law, the U.S. is guilty of these same war crimes by arming and funding the Salvadoran government. Provisions for the protection of refugees are also violated when Salvadorans are deported from the U.S. back to their country, where a high percent are executed. In the case of Nicaragua, we are guilty by hiring a mercenary army, the Contras, to overthrow the government; the conflict between the Sandanistas and the Contras is legally not a civil war; the latter has no status, since they are not an internal dissident force based in the country but agents of the U.S. government. Our country is accountable to the Geneva Conventions by its support for war criminals. Appropriations to fund unlawful governments and U.S. programs are now in Congress. Parker firmly suggests that we challenge this military escalation by calling on the standards of international law, which the U.S. upholds in theory and on paper. (Particularly ask Congress for data on POW's in El Salvador).

ALL BEINGS PROTECT ALL BEINGS PROTECT ALL



Mahasangha of All Beings

Shakyamuni Buddha's practice was like continuous rain, day after day, but his enlightenment was like a beautiful clear day. Even the bullfrogs and the worms were singing.

--Dogen Zenji, "Ganzei," from Shobogenzo

Shakyamuni Buddha's story cannot be recounted without frequent and tender reference to worms, lions, serpents, carp, elephants, quail, seals, deer . . . Many lives the Bodhisattva spent as an animal, developing virtues which came to full flower in the human incarnation. He was conceived in human form through the dream visitation of an elephant. As a young man his awareness of the truth of suffering was expanded beyond the human realm when, passing a field being plowed, he grieved for the disruption of the lives of worms and moles. The site of his enlightenment experience was, of course, under the Bodhi tree--"Ficus religiosa." During the long meditation leading up to that experience he was at one point protected by a giant cobra, which coiled itself about his body and spread its hood over his head, protecting him from a fierce storm. His words upon gaining enlightenment: "O how wonderful! I together with all beings attain the way. Everything--trees, grasses, mountains, rivers--all attain Buddhahood."

Perfectly natural then, for the Dharma to have been first transmitted through a flower--Buddha's sermon, a flower held in the hand; Ananda's understanding, a smile.

In the train of the Buddha's example of oneness with all beings, the history of Buddhism is one of human beings finding their place in the natural order. As a world religion Buddhism is distinctive in placing humankind in the circle of beings, rather than at the top of a hierarchy. Buddhist thought refines Buddha's vision of wholeness until all distinctions--such as sentient and insentient--are cleared away. As venerable Zen Master Eihei Dogen says, even stones and tiles proclaim the Dharma.

Given Buddhism's inherent egalitarianism in respect to all beings (and so-called non-beings), this issue of the BPF Newsletter, with its focus on the "Mahasangha of All Beings," or "The Buddha Way as a Way of Peace and Protection of All Beings," might be merely bringing out the obvious. It seems, however, from the enthusiastic response of readers to our invitation in the winter newsletter to contribute, that to bring out the obvious is an irresistible exercise. As humans we are prone to the common human bias which places our species at the center of the circle. Anthropocentrism is an error not spared Buddhists. Our planetary predicament, in large part the karmic result of this error, calls on us to examine our attitudes and experience in the light of the Dharma.

The following contributions reflect us as humans and Buddhists, as individuals and as a species, thinking and feeling our way to our proper position in the natural order. It seems we've all been sitting quietly, and moving deliberately, with this question for a season, or many seasons. This spring, rain and sun are calling so many seeds to the open air. The essays, poems, and artwork in these pages are so many plants, inhabited by so many insects, birds, reptiles and rodents. To express the image more accurately, though, it must be said that the growth here is a garden, in which some thinning and pruning has been done. Our plot has been too small to permit us to include here all the material we have received. The next issue of "No Need To Kill" will be taking many of the thinnings and transplants. (If you're not a subscriber of NNtK, you can obtain the May issue by requesting it of the BPF office--please include \$1.00.)

Like all gardens this one will not stop at its borders. Runners will creep in all directions, seeds will blow, bees pollinate. Please share with us whatever you find popping up in your garden as a consequence of this issue.

--Guest editors Patrick McMahon, Peter Gradjansky

ALL BEINGS PROTECT ALL BEINGS PROTECT

A Mahasangha, A Great Sangha, A Bodhisattva Sangha

It's just about a year ago that Gary Snyder and Reed Hamilton, of the Ring of Bone Zendo, and I from the Berkeley Zen Center, got together at Gary's home in the foothills of the Sierra Madres of Northern California, for a conversation about "The Buddha Way as a way of peace and protection of all beings." As it turned out we roamed all over the hills, touching on everything from apocalypse to the Prairie Home Companion (down-home radio entertainment known to many of us from Minneapolis to Hawaii). The following represents the stretch of our rambling which bore directly on the topic.

Patrick McMahon

PM I've been thinking about what the phrase "protect all beings" means. I first heard it in BPF's Statement of Purpose, as the first of its seven purposes: "to make clear public witness to the Buddha Way as a way of peace and protection of all beings." So . . . what is meant here by "protect all beings?"

GS I don't remember where the phrase "protect all beings" came from. It's satisfactory, but we should remember that saying "save this, save that, protect this, protect that" is a little inaccurate, and carries a sense of simply clinging. I think it was Thich Nhat Hanh who said that it's not a matter of saving, but of awakening to the world, and that in that act the "saving and protecting" is accomplished. So "awakening to all beings" is perhaps the better phrase, but not so instantaneously useful to the uninitiated reader, for whom the word "protect" is immediately clear.

PM Who, specifically, are these beings, and what does "protect" mean here?

GS "All beings" is a literal translation of shujo, the shujo of the Four Bodhisattva vows: "Shujo mu hen sei gan do." Shujo means "all beings," or "the crowd of beings." "The crowd of beings is numberless, I vow to carry them across"--or perhaps, "I vow to cross over with them"--usually translated as "save" or "enlighten." The beings referred to here are commonly taken to mean all sentient beings, which comes to be first and foremost those that you notice--people, dogs and cats and cows, and other things that enter your ken. But then it extends to those that aren't a part of the fabric of daily life in any perceived way, including those that are troublesome--moths that eat wool, lice that get into your hair, snails that get into your garden.

In earlier times people directly experienced the diversity of life forms and took great pleasure in knowing and addressing them, as well as disliking some of them for sure. Part of our modern problem is that we are insulated from the living presence of other creatures. Awareness of our interaction with and dependence on other life forms is something that people in urban societies, alienated as they are from the way food is produced, have got to make a special effort to gain. This awareness would include ecological understandings--that creatures which you might think of as troublesome also have a

place, that coyotes play a role even though they eat your chickens. You can even come to terms with mosquitoes if you get a sense of their life cycle and where they fit into things. The more intimate the experience of nature the more forgiving and tolerant you will be, even while making a decision about management or control. That tolerance was achieved by primitive people through experience, and by modern people it can be partially achieved by the field study of biology and ecology. The experience of ancient people was absorbed into the Hindu-Buddhist world and comes back to us as the first precept: that one should do as little harm as possible to the organic system of nature. All beings is a Mahasangha, a great sangha, a Bodhisattva sangha.

Later Buddhist thought explored the dualism of sentience and non-sentience and at least in China and Japan concluded that this distinction was false. All entities have intrinsic worth. Recognition of interconnectedness is presented in early Buddhism as the Twelvefold Chain of Interdependent Causation.

Now "protect" has to be understood. For people who live in and close to nature "protect" means to protect the whole fabric--to recognize interdependence is to be aware of the importance of habitat. Some ecological activists may set out to protect, say, baby seals, but the greater priority is a whole system, a habitat.

PM Or laboratory animals. As it happens there's a demonstration this afternoon at UC Davis to protest the use of primates in scientific experimentation.

GS That's a very important and special case. What I'm talking about right now is the targeting of a wild species for special attention, separate from habitat or companion species. That's unecological, even though appealing--baby seals are cuter than some other things. As it happens those seals are far from being an endangered species.

RH The effort to protect them is more of a publicity thing?

GS It's a projection of human values and it makes good copy. The people protesting are certainly most sincere--it surely is a horrendous sight to watch. Furthermore the use of pelts for clothes in the civilized world has no practical justification. From a Buddhist standpoint the seal-clubbing is clearly wrong. But such exercises still fall short of addressing the question of the whole habitat, or of all the relationships between creatures that are involved.

Take the condor question. There are 15 condors remaining. There are two schools of thought about how to protect them: that of the captive breeding program as against the development of a wild habitat program. Friends of the Earth has taken one side and the Audubon Society has taken the other. They're both honorable groups trying to think the best way they can out of the problem. Friends of the Earth say that zoos will not save the condors ultimately, that we've got

to secure the habitat, which is that big area back of Santa Barbara. It's a difficult undertaking because that territory has ranches and various other interests. Most of it's national forest, but still it means closing certain areas to hikers at the very minimum, and maybe closing down some ranches. The argument is that condors are part of that habitat--that particular life system with all its other creatures, that specific little Buddha realm--and that they can't flourish anywhere else.

The species view, on the other hand, is that if we get a few eggs and hatch them in zoos, at least we'll have some live condors. But with a nine-foot wingspread what can they do in a zoo? And perhaps the condors are the Bodhisattvas of their realm.

RH A condor isn't a condor when it's not in its habitat.

GS Right! So protecting all beings means more than just narrowly good wishes. It means becoming acquainted with not only who they are but how they fit together, which means becoming acquainted with the world we live in.

PM Which means studying biology or ecology?

GS It means ecological and biological information should be part of what we grow up with, part of the fundamental lore that we imbibe. If we imbibe human history we should also absorb natural history as a key part of learning our own responsibilities and interconnectedness to the totality of Buddha realms we are, with amazing grace, members of. It would be a good thing if people lived a little closer to food production. In other words, more real gardens--in the cities too. Because that's a profound education. As soon as you start gardening you also become an entomologist, a chemist, an earthworm a sowbug, a raincloud.

PM Zen centers I've been around, even in the city, do make some effort to connect with the natural world, through their gardens and compost heaps.

GS That's an old Ch'an Buddhist tradition, at least. Yogis and the practitioners of meditation sought the forest. It's part of the Hindu-Buddhist tradition to move into the woods, pick your own fruit, grow your own food. In early Christianity, also, there's the tradition of going into the desert. Hermits went into the desert or the mountains of Europe. Perhaps the Christians did so because they were bad places, places to do austerities. But throughout the whole Far Eastern and Indian traditions the temples and cathedrals were often just groves of trees, or a little hut in a clearing. The Buddhist community itself, though it was not agricultural for a long time, was closely connected with village culture. In China Buddhist communities became self-sufficient agrarian communities. That connection with the farming world has been kept ever since.

I remember that at the Daitoku-ji monastery educated people--college professors, professionals--would come through the front gate to the monastery, have informal chats with the head monks, drink tea, and listen to the Roshi's lectures. But they always seemed stiff, ill at ease, coming through the front

gate--the "laypeople." They never really had the opportunity to chat with the monks. They came as visitors. But the back gate opened onto the gardens, where we had our vegetables, pickle sheds, firewood sheds. Through the back gate the farmers came, all the time. They were completely at home--they didn't knock, didn't ask if it were alright, they'd just come in and look around and talk about what you were growing. They knew all the monks by name and would laugh and joke, sit down and light up a cigarette. A lot of information was exchanged there all the time about gardening and growing. They would comment on or criticize what we were doing, or sometimes we would be doing something that excited them--because the monks were really good farmers. The tradition in the monastery is as highly refined an agricultural tradition as that of the farmers that were farming outside the gate--they were equally good at it, and if anything the monks experimented more. We were always trying uncommon plants, like brocolli, or okra.



PM That makes me think of the gardens at the Berkeley Zen Center. Some people have their main contact, and their most free contact, with the resident community, analogous to the monks, through the gardens--a free give and take about what plants do well where, and so forth. And when Mel [Sojun Mel Weitsman, the head priest] had a big vegetable garden it was the place where he was most accessible. You could just walk in through the gate and talk to him while he was at work, or work with him. A different experience than meeting him in the dokusan room.

GS Oda Roshi would be out there working in the garden, and the farmers all knew he was the Roshi and would come over and chat with him just as they would with the monks. Everything in the garden is equalized. Some of those farmers may have had more talks with him and known him better than did his lay disciples, who would only come to dokusan. And there were ceremonies and events at the monastery when the farmers all came and we had a little sake and a big maigre feast. Or the farmers would invite the monks over for a meal at their houses. That goes back to the self-sufficient life that Ch'an had in China. It's an old interconnection.

PM That kind of interconnection, between monks and farmers and the teacher, suggests to me a model of the Sangha's work of providing a space for the protection of all beings.

GS What we as Buddhists have to offer is our willingness to bring energy and joy and mindfulness to the work of the world. This explains the high quality of Japanese arts and crafts. And then, our emphasis on Sangha, on community. There are some small stable religious groups that settle themselves in, close their gates, and forget about what's outside. But it's part of the encoded instructions of Mahayana Buddhism that you don't shut your gates, ever--that you work together will all the people and other beings around you. "Protect all beings" implies protect "everything." What it starts with is this and this and this--these are in my front yard, these are part of our community.

PM I'm reminded of a talk that Thich Nhat Hanh gave at the Berkeley Zendo, in which at one point a rooster crows. Now there are two roosters living next door which are the plague of my practice. There I am, sitting, trying to concentrate or listen to a talk, and the roosters come in and completely destroy my samadhi. Well, Nhat Hanh was in the midst of his talk when the two roosters began crowing. He just stopped talking and let the roosters talk. Ever since my attitude to our rooster neighbors has been completely turned around. Nhat Hanh instructed us to listen to the roosters. "Very important," he said, "just listen to what the roosters say."

GS That makes me think of a teisho in May a couple of years ago. We were having a sessin in the barn and Aitken Roshi was talking. There were a number of orioles passing through that week, and it was ten in the morning and the trees were full of orioles singing. Roshi could hear them, so he stopped and said, "Let's listen to them. I can't improve on that." So we all sat and listened to the orioles singing. That was his teisho. . . that was his teisho. (Laughs)

Dear BPF Newsletter,

The article in the last BPF Newsletter, calling for a forum on the topic of an "All-Beings Fellowship" spoke the problem precisely: it is human-centered and presumptuous for us to "protect all beings." And backwards, too. If we learn and then live our kinship with all beings (including the rocks and the waters), protection becomes unnecessary.

So let's just strike "and protection of" from our Statement of Purpose. Then it would read, "To make clear public witness of (we're not witnessing to) the Buddha Way as a way of peace for all beings." Not even peace with, because that word still sets us as humans somehow apart from all others. In a way this seems like niggling over little words, but it's more than that; it goes to the heart of things, doesn't it?

Best wishes,
Eric Kolvig
Amherst, Massachusetts

Messenger

A faint blur of wings
and you stand in my palm--

One of those white
male human hands,
so often weapons
and so dangerous.

But to you just now
it's just another
place to eat
in a lean time.

And so we stand,
two warm bodies
on a cold winter's day,
getting ready to share a meal.

But before you take seed
you have something to say.
"Dee-dee!" it is,
your black eyes looking
forthrightly in mine.

Dee-dee?
Is there something large here,
more than just two bits of life
meeting for an instant
in the backyard snow?

"Dee-dee" again.
The thin press of your claws
tells how you bounce
with the effort of sound.

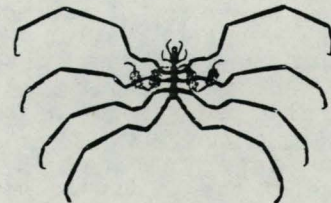
Maybe you have waited
ten million million lives
to say these words,
and I as many to hear.

"Dee-dee!" My eyes fill with tears.
Two ounces at most,
with these small cheeps
you thrust this heart
wider than pain,
as wide as sunlight
and the blue winter sky.

Three times is enough,
little messenger--
take your prize now and go.
Time to resume our separate ways,
you to fly and I to sit.

But dee-dee.
We have forgotten
everything for this.

Eric Kolvig



Treading a path over boulders
through thorned shrubs and cactus plants,
My way passes through spider's webs,
putting an end to their daily task.
Their webs, a veil over my hair,
with spiders dangling along,
I press forward and ask forgiveness
for breaking up a home.

Miriam Queen
Berkeley, CA

Enlightening All Beings

While the first vow is commonly translated as "Beings are innumerable, I vow to save them," I feel that "save" is not the best way to translate the vow. The Buddhist, however, saves beings from ignorance which creates suffering (dukkha), and thus enlightens beings. So I prefer the translation, "Beings without numbering, I vow to enlighten." To enlighten all beings means we must first enlighten (bring to the light) the notion of beings itself.

From what are we saving beings? Not from the disincorporation of their physical (body) and psychological (identity) forms, not from pain, not from sadness. We save beings from ignorance which causes life-out-of-balance. Dukkha literally means an ill-make axle, and so, the suffering it implies is not that due to the pains and sorrows of life but that which arises from something amiss at the core of our being. The belief in beings as (save-able) egos or separate entities is our illusion. This is subconsciously what horror films (like The Entity) are all about: the greatest horror and cause of horror in our world is the belief in entity, in the heroic ego.

If we want to save beings, our vow must be to save them from our own ignorant belief in ego. This is why Hui Neng said "we vow to save the beings of our own mind." The Diamond Sutra states clearly, "You should not

say the Tathagata has the thought 'I vow to liberate living beings' because there are really no living beings whom the Tathagata can liberate." If this affronts you, then recognize you are caught in ignorance and save yourself first. The Vimalakirti Sutra states, that the Bodhisattva should "look into the absence of the ego while continuing to teach all living beings indefatigably."

Modern ecology has approached the Buddhist perspective, with its understanding of fields, by recognizing that everything exists within a field and has no individual existence without an environment. Buddhism shatters all forms of separation: nationalism, racism, tribalism, sexism, anthropocentrism, etc. We are not just one more species in the whole planetary system; we are the planetary system itself. There are no "thems" we can crap on, pollute, or exploit without doing it to ourselves, and there is no "ourselves" separate from Buddha, Dharma, and Sangha. The essence of this world is Buddha, the expression of this world is the Dharma, the beings of this world are the Sangha. If we pollute then we are polluting our own true nature which is Buddha.

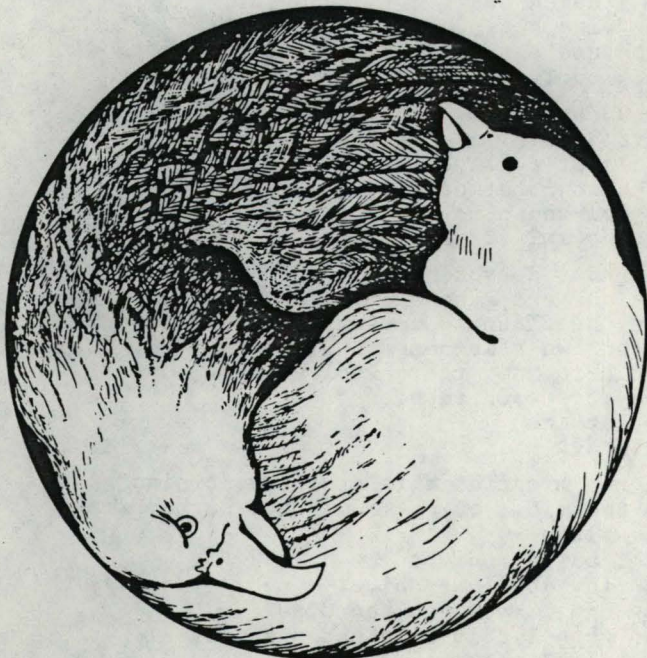
The Buddhist in the peace-ecology movement cannot afford the indulgence in self as separate individuality, ego or entity. We don't protect all beings on that basis. We cannot demand that a species be saved from extinction on that basis, because we know that all beings (and species) in the realm of birth and death will eventually become extinct. All "things" change because there is no-thing.

Our protection of beings is on the basis of our experience as Buddhists--that "beings" is a nominalization of beinglessness. Since our liberation movement comes from experience, it is non-rational as well as rational, and therefore difficult to make comprehensible to those who rely exclusively on words, letters, and intellectualism.

When we protect our family and loved ones we don't concern ourselves with reasons. The Buddhist experience is that all beings are our family and loved ones. This great love (mahakaruna) is the motivating factor for Buddhists. It needn't and can't fully be explained, though we try, because explaining is a part of our nature.

As Buddhists we may experience sorrow if a species becomes extinct and try to prevent that just as we would prevent our own children's deaths. We may experience sadness if we blow up the planet, as we would if we burned down our house. But we do not experience the suffering of life out-of-balance (dukkha), because we don't expect things to live forever. We do not save all beings so they can live forever in the realms of heaven; rather, we save beings from the delusion that they are entities which could live forever, by enlightening them to their own true nature (Buddha) which is no-nature and, therefore, forever living. This paradox is hard to swallow and we Buddhists must be aware of whether we have swallowed it or are merely nibbling.

Gregory Vulture Wonderwheel
Cotati, California



My Sun Rose

After meditation, i boiled some water and poured it in a cup to let the water cool off. Then very slowly and mindfully i put on my robe and went down the staircase for my morning walking meditation.

The young sun rays that rested on the top of the pine tree at the Temple gate made me feel so good. I noticed a sensation of physical well-being inside and continued to maintain that awareness with what happened around me as well; in the meanwhile my steps were flowing regularly with my breath.

After a while, i stopped in front of a rose: attentively and respectfully i looked at the rose, maintaining awareness of my breathing, practicing concentration under the gentle sunshine. Suddenly, i saw the sun inside the rose, and the rose was the sun of awareness shining within me.

Should i say that "seeing" is the direct manifestation of mindfulness? or are "seeing" and being mindful one and the same? Seeing the wonder in human compassion that would erase all division and discrimination; seeing the wonder when the sun appears to bring aliveness and warmth to all living things; seeing the wonder of a rose giving itself to make the beauty of life like the sage who meditates on the respect for life and like the natural smile of an innocent child to whom i once bowed with my palms joined.

I felt the sun everywhere, inside and outside of me: for if the sun did not exist, then neither would the rose; nor the child's smile, nor my breath. If the sun did not exist, nothing else would. Therefore, we all breathe with life, with those clouds, with those we know and don't, with the people who have once come into my life and have left.

Then in a flash, meditation and experiences appeared to me as one; i came back to the breath with a firm and positive conviction about life.

On my way back to the Temple, i stopped at the steps near the pine tree and found a little bird on the top of the gate roof, busy with its cheerful song of greeting to the new day. From the lower roof of the gate, a cat tip-toed, its eyes did not leave sight of the little bird; it was ready to jump. When a similar situation had happened in the past, i would have thrown a small rock at the cat to scare it away. In a second i recalled what i had felt then, and i could see now that in doing so, i had lost hold of myself; i had lost my peace. And to me losing one's peace is a form of violence to the body and mind. Now that the same situation was unfolding itself in front of me again, i felt calm and peaceful. At the same time, a feeling of compassion arose somewhere within for the cat as well as the bird. The cat suddenly turned around and looked straight into my eyes as if it knew exactly what i was feeling. It gently jumped down to the lawn, and slowly walked away as if nothing had happened. I looked up: my little bird had flown away.

The bird has returned to nowhere. My cat was seemingly practicing some kind of walking meditation. What were you doing at

this time? The pine tree and i were standing here in stillness, watching the Temple gate with love and respect. In silence we both understood and shared with each other our deep wishes to be like the little bird who could bring joy to life with its songs, and to be like the cat who had given up hunting and entertaining itself with others' sufferings.

I walked slowly upstairs, fully relaxed, not forgetting to turn around to say good-bye to my pine tree. The space we were in was clean and pure. On the table, the cup of water i had left before was awaiting patiently like an old friend, a loyal companion on the path. It did not matter to me who you were or what you were doing any more; i have once more found you in my heart, in the peace of my mind. I took the cup between both hands, with as much care as i possibly could; in total mindfulness of the moment, you and i we were present and i sipped the cool water as if practicing our tea meditation ritual, drinking it for all of us.

Thich Tanh-Thien
Los Angeles, California
Translated from the Vietnamese
by Jenny Hoang

I don't know about saving all beings.
In my kitchen, horns and trumpets playing Bach
and the chambers of my known self burst open
words fly up and disappear
there is nothing, there is everything-
I feel the heartbeat of a frog.

Save all beings? I don't know.
I sat with a dying seagull once
on a beach south of Santa Cruz.
One wing blazed out, broken
each useless feather propped open
body oddly tilted, beak in sand.

A sudden spasm, you lurch forward
lurch again, are still.
I almost feel you reaching
then an utter ceasing.
Do you sense me here?
Feel pain? Or fear?

I wonder do you hear
the shrieks, the screams around us
see the flashing bodies of your friends?
Withdrawn somewhere now, surely
not here, not there wholly
you recede... recede
you attend
attend...

In the midst of this ordinary morning
in the midst of these minutes of haphazard
life--

if I saw no quiver
no tiny absolute shiver--
how did I know you had died?
And when I told a friend next day--
why did I sob?

Save all beings?
Daily
we die
with frogs
with gulls.

Lenore Friedman
Berkeley, CA

To Hear the Cry of the Earth

At the center of the wall in my room hangs a big eagle feather. Around the tail of the feather colorful red and yellow beadwork is attached. It was given to me by one of the chiefs of the Wampanoag Indian people during the "World Peace March of 1981-82."

Whenever I look at the feather I visualize a huge eagle with keen eyes flying in the vast blue sky. It is a beautiful scene. And I can understand why the eagle feather is so sacred to Indian people. The eagle feather in my small room carries my thoughts into the wide sky. The feather also brings back whole memories of my meetings with different Indian people who inspired me.

It was six years ago that I first came to the United States from Japan and met the Indian people in this country. At the end of the year I visited the Hopi land in Arizona and stayed for about a week at the home of Thomas Banyakya, the interpreter of the Hopi traditional elders.

Every night after supper, Thomas spent a couple of hours weaving. I sat next to him, watched his weaving, and listened to stories which he told me. He talked about many things: about Hopi corns, how to plant them, why they are sacred; about Mt. San Francisco; the history of the Hopi and the Hopi Prophecy.

All his stories were simple but backed by his long life experience and by the belief of Hopi traditional people. While listening to him with both my ears, I felt as if I were listening to songs which were woven into the colorful belt that he was weaving.

Among all that he talked about, there was a brief sentence which was deeply inscribed in my mind. He said, "We human beings carry the responsibility to take care of Mother Earth and all living things to which she gave birth." They were such simple words, but affected me strongly. I have never heard or read about a human "raison d'etre" so simple but filled with truth.

Human beings are here to serve other creatures. We have been given special gifts to serve and take care of nature, not to conquer it or destroy it. If all human beings in the world had this humble philosophy, we would never have reached the disastrous world situation of today.

Thomas opened my eyes to the spirituality of the original people in this land.

During the summer of 1980 I was at Black Hills International Survival Gathering in South Dakota. The Black Hills is the sacred homeland of the Lakota people. One hundred years ago these mountains were taken from the Indians after many bloody battles because gold had been found there. Now the area is being devastated again, this time because of uranium mining.

Several thousand people gathered from many countries. One evening I was invited to a ceremonial circle at the top of a hill. After passing around the sacred pipe, each person prayed. When one old Navajo woman prayed, I could not help crying.



She prayed, "Every time the shovel of a crane digs up the ground to mine uranium I feel pain as if I were torn by the shovel. Uranium is the spine of our Mother Earth. They should not dig her spine out. Having her spine scooped out she is crying with terrible pain. Our Mother is crying. My heart is rent with grief. I can hear her crying voice. I can hear it clearly."

"Can I hear it?" I asked myself. No, I can't. I felt sad and ashamed of not having ears to hear it. I have accumulated much knowledge on religion, spirituality and philosophy. But probably because of that, I can not hear the voice of Mother Earth. The Navajo woman was a truly spiritual person who lives in and with her belief. I bowed to her with the posture of Gassho (holding both hands together in front of one's chest).

Now, sitting on a chair in my room, I am looking at the eagle feather on the wall. And spontaneously I bow to it with Gassho.

Meeting with American Indian spiritual people over the last six years has reminded me of what I have forgotten, awakened me to what I have ignored: that is the simple posture of Gassho. When I hold my hands together and bow sincerely, I feel so humble, closer to nature.

I was taught as a small child: "One hand is your heart. The other hand is the heart of Buddha. When you do Gassho, folding them together in this way, your heart and the heart of the Buddha come together." I remember it. My heart and the heart of Buddha, the Universe, are in oneness and I become a whole being.

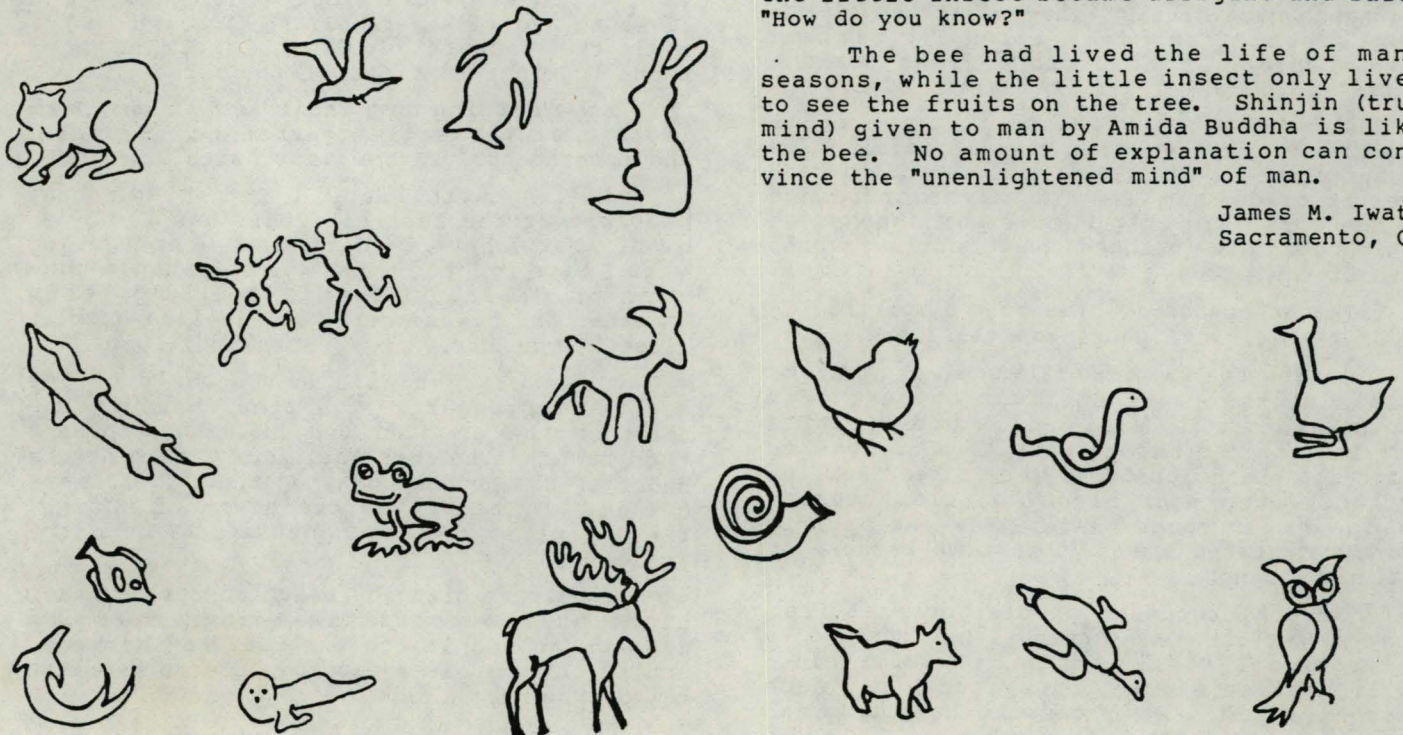
I believe bringing peace in reality will start with such simple things as doing Gassho--to people, to the sun, to the moon, and to all beings--and being able to hear the cry of the earth.

Yuri Morita
Oakland, CA

UNTIL
 MANKIND CAN
 EXTEND THE CIRCLE
 OF HIS COMPASSION TO
 INCLUDE ALL LIVING
 THINGS, HE WILL NEVER,
 HIMSELF, KNOW
 PEACE.

ALBERT SCHWEITZER

Long-time BPF member Janith Hatch, the creator of this "circle of compassion," has kindly offered to calligraph original copies for BPF members and friends, as a benefit for BPF. Copies are \$10.00 each from the BPF office (PO Box 4650, Berkeley, CA 94704). Please make checks payable to BPF, earmarked "Circle of Compassion."



How Do You Know?

It is customary between friends to exchange views on business, sports, vacations, and church activities. Usually, such conversation ends with mutual understanding. How often in our lifetimes have we said "How do you know?"

When a discussion involves religion, even the best explanation of one's "awakening" does not make enough sense to be convincing. So the subject may be dropped, or one may retort by saying "How do you know?" How often in our lifetimes have we said "How do you know?"

Let me give you an example of the story of the bee and the insect: in the insect world, there are some bees that may live from three to five years, while other common insects may live only one day to three weeks. One summer day, a short-lived insect climbed the fruit tree and wondered why some fruits were small, while others were large, growing on the same branch of the tree. Not being aware of the workings of nature, the little insect asked the bee why it was so. The bee replied: "There are four seasons in this world. In the winter this place will cover with snow and ice. Then in the spring the snow and ice will melt with the warmth of the sun and the buds will form on the branch of the tree. As it gets warmer, the buds will become flowers; this is the time I work hard to pollinate the flowers. Then in summer all the flowers which I have pollinated become fruits. Some of the fruits are small because I may not have pollinated them well. But that is not all. After the fruits are gone, autumn comes and the leaves on the tree turn to yellow and brown. Then the winter comes with frost, knocking all the leaves onto the ground. This cycle of four seasons goes on and on."

To the kindly words of the bee's reply, the little insect became arrogant and said, "How do you know?"

The bee had lived the life of many seasons, while the little insect only lived to see the fruits on the tree. Shinjin (true mind) given to man by Amida Buddha is like the bee. No amount of explanation can convince the "unenlightened mind" of man.

James M. Iwata
 Sacramento, CA

Anthropocentrism

John Seed speaks for a species very recently to on the planet, a hybrid between Deep Ecology and Buddhism. "Deep ecology" is a term coined by the Norwegian professor of philosophy and eco-activist Arne Naess: "The essence of deep ecology is to ask deeper questions. We ask which society, which education, which form of religion is beneficial for all life on the planet as a whole."

Some of us here in Berkeley had the good fortune to explore these kinds of questions with John of a spring afternoon in between his engagements in the Bay Area. He was a long way from his Australian home, travelling with the roadshow of the environmental activist organization Earth First!, and showing films about the world's vanishing rainforests (with BPF member Ian Gaillard he staffs the Rainforest Information Centre--see RESOURCES) John related to us the history of Bodhi Farm, the Buddhist community which is his home in New South Wales. Several years ago the rainforest in which Bodhi is located was being threatened by plans of corporate development, challenging the community to protect the beings in its own back yard-forest. In rising to be challenge, the Bodhi seems also to have been exploring one of those deep questions posed by Arne Naess: as a religion, how is Buddhism beneficial for all life on the whole planet?

Later in the day we were walking around a long, narrow, human-made lake, bordered on one side by the freeway and on the other by factories. Every few steps he would dive into a bush to taste its fruit (Australian bush cherry!), or squat down to examine the eucalyptus buttons strewing the asphalt, or parting a lush stand of weeds to reveal the root of wild radish. Bearing, all the while in human speech, the good news of a change in consciousness that's occurring around the planet, replacing the "anthropocentrism" of the human species with the comradeship of all beings.

The following is an essay by John Seed which for some time BPF has made available to members through its RESOURCES list.

PM

* * *

"Anthropocentrism" or "homocentrism" means human chauvinism. Similar to sexism, but substitute "human race" for "man" and "all other species" for "woman." Human chauvinism, the idea that humans are the crown of creation, the source of all value, the measure of all things, is deeply embedded in our culture and consciousness:

And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, and upon all that moveth on the earth, and upon all the fishes of the sea; into your hands they are delivered.

(Genesis 9:2)

When humans investigate and see through their layers of anthropocentric self cherishing, a most profound change in consciousness begins to take place. Alienation subsides. The human is no longer an outsider, apart. Your humanness is then recognised as being merely the most recent stage of your existence, and as you stop identifying exclusive-

ly with this chapter, you start to get in touch with your self as mammal, as vertebrate, as a species only recently emerged from the rainforest. As the fog of amnesia disperses, there is a transformation in your relationship to other species, and in your commitment to them.

What is described here should not be seen as merely intellectual. The intellect is one entry point to the process outlined, and the easiest one to communicate. For some people however, this change of perspective follows from actions on behalf of Mother Earth. "I am protecting the rainforest" develops to "I am part of the rainforest protecting myself. I am that part of the rainforest recently emerged into thinking." What a relief then! The thousands of years of imagined separation are over and we begin to recall our true nature. That is, the change is a spiritual one, "thinking like a mountain," sometimes referred to as "deep ecology."

As your memory improves, as the implications of evolution and ecology are internalised and replace the outmoded anthropocentric structures in your mind, there is an identification with all life. Then follows the realisation that the distinction between "life" and "lifeless" is a human construct. Every atom in this body existed before organic life emerged 4,000 million years ago. Remember our childhood as minerals, as lava, as rocks? Rocks contain the potentiality to weave themselves into such stuff as this. We are the rocks dancing. Why do we look down on them with such a condescending air? It is they that are the immortal part of us.

If we embark upon such an inner voyage, we may find, upon returning to 1983 consensus reality, that our actions on behalf of the environment are purified and strengthened by the experience. We have found here a level of our being that moth, rust, nuclear holocaust or destruction of the rainforest gene-pool do not corrupt. The commitment to save the world is not decreased by the new perspective, although the fear and anxiety which were part of our motivation start to dissipate and are replaced by a certain disinterestedness. We act because life is the only game in town, but actions from a disinterested, less attached consciousness may be more effective.

Of all the species that have ever existed less than one in a hundred exist today. As environment changes, any species that is unable to adapt is extinguished. All evolution takes place in this fashion. In this way an oxygen-starved fish, ancestor of yours and mine, commenced to colonise the land. Threat of extinction is the potter's hand that moulds all forms of life. The human species is one of millions threatened by imminent extinction through nuclear war and other environmental changes. And while it is true that the "human nature" revealed by 12,000 years of written history does not offer much hope that we can change our warlike, greedy, ignorant ways, the vastly longer fossil history assures us that we can change. We are that fish, and the myriad other death-defying feats of flexibility which a study of evolution reveals, are possible. A certain confidence is warranted.

From this point of view, the threat of extinction appears as the invitation to change, to evolve. After a brief respite from the potter's hand, here we are back on the wheel again. The change that is required of us is not some new resistance to radiation, but a change in consciousness. Deep ecology is the search for a viable consciousness. Surely consciousness emerged and evolved according to the same laws as everything else--moulded by environmental pressures. In the recent past, when faced with intolerable environmental pressures, the mind of our ancestors must time and again have been forced to transcend itself. To survive our current environmental pressures, we must consciously remember our evolutionary and ecological inheritance. We must learn to think like a mountain.

If we are to be open to evolving a new consciousness, we must fully face up to our impending extinction, the ultimate environmental pressure. This means acknowledging that part of us which shies away from the truth, which hides in intoxication or busyness from the despair of the human whose 4,000 million year race is run. A biocentric perspective, the realisation that rocks will dance, and that roots go deeper than 4,000 million years, may give us the courage to face despair and break through to a more viable consciousness, one that is sustainable and in harmony with life again.

* * *

John has edited an anthology of essays and poems, ranging from Robinson Jeffers' "Messenger Pigeons" to Aldo Leopold's "Land Ethic," and including Robert Aitken Roshi's "Ghandi, Dogen, and Deep Ecology," and Gary Snyder's "Mother Earth--Her Whales." Copies of the anthology are available through the BPF office (see RESOURCES this issue).

Yes, we vow to "protect all beings." It is a shame to see how far away from that our people have been in this country since we took it from the native Americans. Is it really so hard to see who these beings are? Dig into the earth and see the tiny beings that make it soil to put bread on our tables. Look up at the sky and see the numberless birds that sing us through winter and eat bugs all summer. If there are no fish in your stream, who killed them by using the living water as an open sewer? If the strip miners tear the mountains apart for oil shale and coal, whose house does this warm? When oil drillers ruin fishing grounds, who goes hungry? The native Americans lived here for countless generations and never endangered one species or polluted one stream. They lived with nature as a lover not a rapist.

The only way to "protect all beings" is to stop our greed and see clearly what we are allowing to happen by our silence and blindness. We must see that plants are living beings and cherish them. That the earth is a living organism upon which we live. As either a malignant growth or as children respectful and caring, we are interdependent upon the earth and it's creatures for our very lives.

Judy Harris
Great Barrington, MA

To Be or Not Too Bee

Busy as a bee I am working away in a nearby garden pruning and planting. Looking for a spot to urinate I squat down on the damp earth, amidst stacks of expiring pieces of trees and shrubs just pruned. I am recycling liquid and all the tiny (to me) life forms, flowing out from between my legs. All of this is soaked in by the receiver of used forms, the huge (to me) life form, Earth. So, I wonder, right now how many zillion-dillion of us are here together passing in and out and through each other.

This musing is interrupted by an intense buzzing. There she goes, the wind from her wings cooling the sweat on my brow. It's a furry, energetic, purposeful, winged, flying dynamo, guided by the sweetness chart of the universe to seek the nearby flower. Sometimes when I meet a bee I imagine (experience) that we actually "know" each other. I become a bee in dreaming state, touching feelers with others, flying alone and together, in swarm with our queen. Looking deeply into flowers can bring on attacks of ecstasy, visual orgasm, purpose and deep thankfulness. Why it even leads me to want to "cover my earth mother four times with many flowers" (Zuni proverb).

Then, in flower dream state (awake) I pulsate, make pollen, exude nectar, waiting for my other half--bees, butterflies and birds by day, and moths by night.

"I am the bee, you are the flower," (or) "I am the flower you are the bee." Right now it's easy to see how the old Zen proverb began and keeps flowering.

Loie Rosenkrantz

We Make Our Vows Together With All Beings

Eating a sandwich
At work in the woods
As a doe nibbles buckbrush in snow
Watching each other, chewing together.
A bomber from Beale over the clouds,
Fills the sky with a roar.
She lifts head, listens,
Waits 'til the sound has gone by.
So do I.

Gary Snyder

all beings protect all beings protect all beings protect

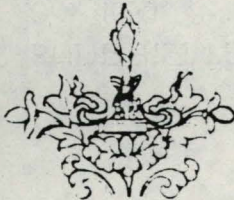
Endangered: The Nation of Big Mountain Dineh

10-14,000 Navajo people in northeastern Arizona (who, in 1979, declared themselves the Sovereign Nation of Big Mountain Dineh) are calling for help as they face forced eviction from their homes and land. Public Law 93-531, ostensibly a land dispute settlement act, provides for the complete removal ("relocation") of these people by July, 1986, and drastic livestock reduction now. Native resistance to the implementation of this law by rangers of the Bureau of Indian Affairs has resulted in armed encounters and endless court cases.

Needed are 1. people willing to go to the reservation; 2. financial support for materials and legal defense; 3. letters of protest to the law and its implementation.

For details, both on the situation and on how help can be provided, please write or call:

Big Mountain Support Group, 1412 Cypress, Berkeley, CA 94703 (415) 841-6500.
Larry Anderson, P.O. Box 948, Fort Defiance, AZ 86504 (602) 729-5104.



**** IMPORTANT MEMBERSHIP INFORMATION ****

If you did not receive the BPF election mailing last November, or if you did receive the mailing but did not return the membership form enclosed, you are not currently registered as a member of Buddhist Peace Fellowship. (This does not include people who have joined since January 1.) If you wish to be a member (and continue to receive the Newsletter), please complete the form below and send it to BPF, P.O. Box 4650, Berkeley, CA 94704. If you aren't sure whether you're a member and you want to be one, please send in the form. Thank you.

MEMBERSHIP FORM

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

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

Signed: _____ **Date:** _____

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

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

I don't wish to be a member, but I would like to receive the Newsletter. I'm enclosing \$10.00 for a one-year subscription.

Name _____ Phone () _____

Street or P.O. Box _____

City, State, Country, Zip _____

Buddhist Affiliation (if any) _____

BPF urges its members to join the BPF chapters in their area, and to join the Fellowship of Reconciliation in their home country.

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

I would like more information on the Fellowship of Reconciliation

I would like more information on local BPF chapters.

Workshops with Joanna Macy

May 5, Sat.: "Despair & Empowerment"

May 6, Sun.: "Buddhism & Social Involvement"

Two all-day workshops with Joanna Macy, member of the BPF Board, dharma teacher and co-founder of Interhelp (a network dealing with psychological responses to the planetary crisis). Co-sponsored by the Rochester BPF. Contact RBPF at 45 Rutgers St., Rochester, NY 14607. (See also the RBPF report in "Chapter News" of this issue.)

The Buddhist Peace Fellowship Newsletter is published quarterly and sent free of charge to all BPF members. Address the Buddhist Peace Fellowship at P.O. Box 4650, Berkeley, CA, 94704.

Contributors this issue: Andrea Moyer, Connie Worthen, Patrick McMahon, Peter Gradjansky, Gary Snyder, Reed Hamilton, Eric Kolvig, Miriam Queen, Gregory Vulture Wonderwheel, Yuri Morita, Thich Tanh-Thien, Jenny Hoang, Lenore Friedman, Janith Hatch, James M. Iwata, John Seed, Loie Rosenkrantz, Anne-Marie Hansen, Ryo Imamura, Fred Eppsteiner, Joseph Zavoral, Dorothy Marschak, Bill Weprin.

Produced by Patrick McMahon, Peter Gradjansky, David Simon, Sara Oechsli, Kent Johnson, Violet Ray, Sonda Beal, Nina Sprecher, Mal Coffino, Leslie Schnieder, Stephanie Potter and others yet unknown.

The next issue of the BPF newsletter will be published in July. Deadline is June 1. Send material to BPF Newsletter, P.O. Box 4650, Berkeley, CA, 94704.

For more information or to assist call Kent Johnson at (415) 845-3411.

