

BPF Members Meeting
In Western Mass. May 29th
See Page 22



BUDDHIST PEACE FELLOWSHIP NEWSLETTER

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Techniques of Reconciliation By Thich Nhat Hanh

We have to look deeply at things in order to see. When a swimmer enjoys the clear water of the river, he or she should also be able to *be* the river. One day I was having lunch at Boston University with some friends, and I looked down at the Charles River. I had been away from home for quite a long time, and seeing the river, I found it very beautiful. So I left my friends and went down to wash my face and dip my feet in the water, as we used to do in our country. When I returned, a professor said, "That's very dangerous. Did you rinse your mouth in the river?" When I told him, "Yes," he said, "You should see a doctor and get a shot."

I was shocked. I didn't know the rivers here are so polluted. You may call them dead rivers. In our country the rivers get very muddy sometimes, but not that kind of dirt. Someone told me that there are so many chemicals in the Rhine River in Germany that it is possible to develop photographs in it. We can be good swimmers, but can we be a river and experience the fears and hopes of a river? If we cannot, then we do not have the chance for peace. If all the rivers are dead, then the joy of swimming in the river will no longer exist.

If you are a mountain climber or someone who enjoys the countryside, or the green forest, you know that the forests are our lungs outside of our bodies. Yet we have been acting in a way that has allowed two million square miles of forest land to be destroyed by acid rain. We are imprisoned in our small selves, thinking only of the comfortable conditions for this small self, while we destroy our large self. One day I suddenly saw that the sun is my heart, my heart outside of this body. If my body's heart ceases to function I cannot survive; but if the sun, my other heart, ceases to function, I will also die immediately. We should be able to be our true self. That means we should be able to be the river, we should be able to be the forest, we should be able to be a Soviet citizen. We must do this to understand, and to have hope for the future. That is the non-dualistic way of seeing things.

During the war in Vietnam we young Buddhists organized ourselves to help victims of the war rebuild villages that had



Photo by Michele Hill

been destroyed by the bombs. Many of us died during service, not only because of the bombs and the bullets, but because of the people who suspected us of being on the other side. We were able to understand the suffering of both sides, the Communists and the anti-Communists. We tried to be open to both, to understand this side and to understand that side, to be one with them. That is why we did not take a side, even

(Continued on page 3)

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From the Editor

Thank you all very much for responding so generously to Ruth Klein's fund raising letter. Nearly half of you made a contribution (averaging nearly \$25) beyond the usual membership fee. For the first time in many years, BPF is not in dire straits. In addition to financial support, we received many heartwarming notes. I thought you might like to see a few excerpts:

"Dear Ruth, I enjoyed your letter to members, and the list of dreams and plans. I hope you will also include some program and goal for deepening understanding and application of nonviolent alternatives to national policies."

"The newsletter is very inspiring. Keep up the good work."

"The last newsletter actually shamed me for having had, at points in these last two years or so, doubts about the vitality of the peacemaking spirit among the people who identify themselves with BPF. My feeling had more to do with my own isolation, it seems. Because of that distance, I'm all the more moved by the communications I receive through the newsletter. Suddenly my own conflicts and resolutions take on another dimension."

"I am always happy to be able to help support the Buddhist Peace Fellowship."

"Blessings on your work. I appreciate it deeply."

Thank you all again. I hope we can continue to support one another and help each others' lives and work flourish.

* * *

In this issue, we present lectures by Thich Nhat Hanh and Christina Feldman, reports from two BPF members who just returned from Nicaragua; the beginnings of a campaign to publicize the massacres of indigenous Buddhists in Bangladesh, an interview with Kalu Rinpoche, bodhisattva drawings by Mayumi Oda, extensive chapter reports, and more. Beginning this issue, BPF Newsletter will be published every fourth month, i.e. 3 times a year, in February, June, and October. During the past several years, although we have been called a quarterly, we have published 3 issues a year. Given the financial and human energy limitations of a small and essentially volunteer organization, it is very difficult to produce newsletters more frequently. We hope you find this satisfactory. We will begin publishing four issues a year as soon as we can.

* * *

Reverend Kenryu Tsuji, Jodo Shin minister from Arlington, Virginia who helped begin a new Washington D.C.-area chapter last year, completed his term as a Board member in December. We thank him very much for dedicated service to American Buddhism and to peace.

Thich Nhat Hanh *(continued from page 1)*

though the whole world took sides. We tried to tell people our perception of the situation: that we wanted to stop the fighting, but the bombs were so loud. Sometimes we had to burn ourselves alive to get the message across, but even then you did not hear us. You thought we were supporting a kind of political act. You didn't know that it was a purely human action to be heard, to be understood. We wanted reconciliation, we did not want a victory. Working to help people in a circumstance like that is very dangerous, and many of us got killed. The Communists killed us because they suspected that we were working with the Americans, and the anti-Communists killed us because they thought that we were with the Communists. But we did not want to give up and take just one side.

The situation of the world is still this way. People completely identify with one side, one ideology. To understand the suffering and the fear of a citizen of the Soviet Union, we have to become one with him or her. To do so is dangerous—we will be suspected by both sides. But if we don't do it, if we align ourselves with one side or the other, we will lose our chance to



Jizo Bodhisattva, who is said to care for children and travellers.

Drawing by Mayumi Oda

work for peace. Reconciliation is to understand both sides, to go to one side and describe the suffering being endured by the other side, and then to go to the other side and describe the suffering being endured by the first side. Doing only that will be a great help for peace.

During a retreat at the Providence Zen Center, I asked someone to express himself as a swimmer in a river, and then after 15 minutes of breathing, to express himself as the river. He had to become the river to be able to express himself in the language and feelings of the river. After that a woman who had been in the Soviet Union was asked to express herself as an American, and after some breathing and meditation, as a Soviet citizen, with all her fears and her hope for peace. She did it wonderfully. These are exercises of meditation related to non-duality. The young Buddhist workers in Vietnam tried to do this kind of meditation. I wrote a poem for my young brothers and sisters on how to die nonviolently, without hatred. (*See page 4.*)

The foreign policy of a government is largely dictated by its people and their way of life. We have a large responsibility as citizens. We think that the government is free to make policy, but that freedom depends on our daily life. If we make it possible for them to change policies, they will do it. Now it is not possible yet. Maybe you think that if you get into government and obtain power, you can do anything you want, but that is not true. If you become President, you will be confronted by this hard fact. You will probably do just the same thing, a little better or a little worse.

We have to see the real truth, the real situation. Our daily lives, the way we drink, what we eat, has to do with the world's political situation. Meditation is to see deeply into things, to see how we can change, how we can transform our situation. To transform our situation is also to transform our minds. To transform our minds is also to transform our situation, because the situation is mind, and mind is situation. Awakening is important. The nature of the bombs, the nature of injustice, the nature of the weapons, and the nature of our own beings are the same. This is the real meaning of engaged Buddhism.

* * *

During the last 2,500 years in Buddhist monasteries, a system of seven practices of reconciliation has evolved. Although these techniques were formulated to settle disputes within the circle of monks, I think they might also be of use in our families and in our society.

The first practice is **Face-to-Face Sitting**. In a convocation of the whole sangha, everyone sits together, mindfully, breathing and smiling, with the willingness to help, and not with the willingness to fight. This is basic. The two feuding monks are present, and they know that everyone in the community expects them to make peace. Even before anything is said, the atmosphere of peace is already present. People refrain from listening to stories outside of the assembly, spreading news about this monk or other monks, commenting on their behavior. That would not help. Everything must be said in public, in the community. So the two monks are sitting facing

Recommendation
by Thich Nhat Hanh

Promise me,
promise me this day
while the sun is just overhead
even as they strike you down
with a mountain of hate and
violence, remember, brother,
man is not our enemy.

Just your pity,
just your hate,
invincible, limitless,
hatred will never let you face
the beast in man.
And one day, when you face this
beast alone, your courage intact,
your eyes kind,
out of your smile will bloom
a flower and those who love
you will behold you across ten
thousand worlds of dying and birth.
Alone again,
I'll go on
with bent head but knowing
the immortality of love,
and on the long, rough road
both sun and moon will shine
lighting my way.

each other, breathing, and, how hard, smiling.

The second practice is **Remembrance**. Both monks try to remember the whole history of the conflict, every detail of the life having to do with the conflict, while the whole assembly just sits patiently and listens: "I remember that that day it was rainy, and I went to the kitchen and you were there. . . ." telling as much he can recall. This is quite important, because the monks are trying to mend the things of the past. The principle of sangha life is to be aware of what is going on every day. If you are not aware of what is going on, one day things will explode, and it will be too late. If the community is sitting in assembly and there are two monks confronting each other, already the conflict has exploded into the open. To sit there and try to recall details from the past is the only thing to do now, as far as the past is concerned.

Suppose a woman and a man get married and then live a neglectful life, not knowing what is really going on subconsciously. Their feelings and their perceptions are creating a dangerous situation. Sometimes things occur beneath the surface which will eventually explode, and by then it is too late to deal with, so the only recourse is divorce or fighting or even killing each other. To meditate is to be aware of what is going on in yourself, your feelings, your body, your perceptions, your family. This is very important for any kind of life. The second technique is to recall, and the more details which the community has, the easier it is to help.

The third principle is **Non-stubbornness**. Everyone in the community expects the two monks not to be stubborn, to try their best for reconciliation. The outcome is not important. The fact that each monk is doing his best to show his willingness for reconciliation and understanding is most important. When you do your best, trying to be your best in understanding and accepting, you don't have to worry about the outcome. You do your best, and that is enough. The other person will do his or her best. The atmosphere of the assembly is crucial. Because everyone has high expectations for the two monks, they know they must act well or they will not be recognized as brothers.

The fourth practice is **Covering Mud with Straw**. You know when you walk in the countryside after a rain, it is very muddy. If you have straw to spread over the mud, you can walk safely. One respected senior monk is appointed to represent each side of the conflict. These two monks then address the assembly, trying to say something to de-escalate the feeling in the concerned people. In a Buddhist sangha, people respect the high monks. We call them ancestral teachers. They don't have to say very much; whatever they say is taken very seriously by the rest of the community. One says something concerning this monk, and what he says will cause the other monk to understand better and de-escalate his feeling, his anger or his resistance. Then the other high monk says something to protect the other monk, saying it in a way that the first monk feels better. By doing so, they dissipate the hard feelings in the hearts of the two monks and help them to accept the verdict proposed by the community. Putting straw on mud—the mud is the dispute, and the straw is the lovingkindness of the Dharma.

The next stage is **Voluntary Confession**. Each monk reveals his own shortcomings, without waiting for others to say them. If the others say them, you feel differently. If you

yourself say them, it is wonderful. First you reveal a minor weakness. You may have a big weakness, but you tell only of some minor transgression. (There is an art in all that.) As you make a confession, you might say, "On that day, I was not very mindful. I said such and such a thing. That is horrible. I am sorry." Even though it is a very minor confession, it helps the other person feel better. It encourages him to confess something of the same magnitude. (Imagine the Soviet Union and the United States of America trying slowly to de-escalate the small things.)

This atmosphere is encouraging. Everyone is supportive, expecting that de-escalation will be realized. The Buddha nature in each monk has the opportunity to come out, and the pressure on each monk from his anger or resentment will lighten. In this kind of atmosphere, the capacity of mutual understanding and acceptance will be born. Then the senior monks remind the feuding monks, "First of all you are part of the community. The well-being of the community is most important. Don't think only of your own feeling. Think of the well-being of the community." And then each monk will be ready to make a sacrifice, and get ready to accept the verdict or decision made by the community.

The sixth and seventh practices are **Decision by Consensus** and **Accepting the Verdict**. It is agreed in advance that the two monks will accept whatever verdict is pronounced by the whole assembly, or they will have to leave the community. So, after exploring every detail of the conflict, after realizing the maximum of reconciliation, a committee presents a verdict. It is announced three times. The head of the community reads the decision in this way: "After meditation, after exploration, after discussion, after all efforts have been made, it is suggested that this monk will do so and so, that monk will do so and so, this should be repaired in this way, that should be repaired in that way. Does the assembly of monks accept this verdict?" If the community remains silent, that means, "Okay." Then he repeats exactly the same words, "Does the noble assembly accept this verdict?" And then, silence. And a third time, "Does the community accept this verdict?" After a third time of silence, he pronounces, "The noble community of monks and nuns has accepted the verdict. Please, both sides carry out the decision." This is the end of the session. There may be many sessions to solve one case. If one of the two monks rebels against the verdict, his voice is of no weight, because he has already agreed to obey any verdict made by the assembly.

These seven methods of settling disputes have been adopted by Buddhist monks and nuns in India, China, Vietnam, Japan, Korea, and many other countries for more than 2,500 years. I think we can learn something from this to apply in our own family and society.



Thich Nhat Hanh is a Vietnamese Buddhist monk and peace worker. He was nominated by Dr. Martin Luther King, Jr. in 1967 for the Nobel Peace Prize. This article is an excerpt from Being Peace (Parallax Press, Box 7355, Berkeley, CA). BPF will sponsor Thich Nhat Hanh's visit to North America this Spring. For a schedule of public lectures, please see page 22.

Nurturing Compassion

By Christina Feldman

The Buddha was once asked by a leading disciple, "Would it be true to say that a part of our training is for the development of love and compassion?" The Buddha replied, "No, it would not be true to say this. It would be true to say that the whole of our training is for the development of love and compassion."

All the various expressions of religion and spirituality join in stressing the importance of nurturing love and compassion in the development of spirituality. Our own human experience supports the urgency and necessity for developing and actualizing love and compassion. The mind which is disconnected from the heart lacks a vision of interconnectedness and lacks the power of inner transformation. How often do we need to see our resolutions fail, our glorious progress corrupt our society and rape our planet before we hear the message that our minds need to be attuned to our hearts and grounded in a vision of connectedness if the power of our minds is to be used in a life-enhancing rather than a life-negating way? Thought alone cannot end the clinging, greed, prejudices, and self-centeredness that undermine the balance of our planet and the fundamental structures of human relationship. A vision of connectedness is not one that disregards the power and application of the mind, nor is it one that glorifies the heart to the exclusion of all else. It is a vision that appreciates the interconnectedness of our own hearts and minds and recognizes that we have the potential to actualize that rapport in a sensitive and intelligent relationship to life.

A spiritual mystic said, "Of what avail is an open eye, if the heart is blind?" What are the roles of our hearts, our feelings in our spiritual journey? Do they open as an effect of insight or are they qualities that need conscious nurturing, or both? Are they inferior or a secondary tool in spiritual growth or are they an integral and essential facet of mystical vision? We can agree that entering on a spiritual path does not mean that we place our feelings and hearts in storage. Self-understanding is an undeniable foundation of spiritual growth and this inner journey involves an intimate encounter with every aspect of our being. The impact of feeling and emotion is intensified, both the joy and the pain of our feelings are magnified in this encounter. There is rejoicing and there is anguish, heights of elation and depths of despair. Our hearts dance with lightness as we discover dimensions of peace and understanding within, they also grieve with sorrow as we discover the prisons we create for ourselves unknowingly through a lack of self-understanding and disharmony. This inner journey is marked by an enhanced and growing inner sensitivity, one that can listen to, accept, and grow through both the joy and the sorrow. We find ourselves forsaking the pursuit of personal perfection and also the denial of imperfection. To become someone different, to pursue a model of personal perfection is no longer the goal; nurturing our capacity to listen inwardly, to grow through the challenges of each moment, cherishing the freedom to be who we truly are without the distortions of our conditioning, brings spiritual



Photo by Anna Douglas

richness. In that development of inner sensitivity, we discover that our capacity to feel and to respond is enhanced as our hearts open.

Sensitive inwardly, we can be sensitive in every moment of our lives, in every pore of our being. Learning to listen inwardly, we learn to listen to our world and to each other. We hear the pain of the alienated, the sick, the lonely, the angry, and we rejoice in the happiness, the fulfillment, the peace of others. We are touched deeply by the pain of our planet, equally touched by the perfection of a bud unfolding. With our thoughts, our actions, our lives, we treasure freedom and nurture it. We look to conflict and suffering without fear, and nurture the ways to bring about its end. Sensitivity brings an inner connection with the total range of our dynamics and resources, our bodies, feelings, and mind. Respect for the power and fertility of our heart is born, and we truly appreciate the healing power of love, sensitivity, and compassion. We learn to respect the heart for its power to connect us on a fundamental level with each other, with nature and with all life. We learn to respect the power of love and compassion to heal division, alienation, anger, and greed. We come to understand that our spirituality is made whole through founding itself upon the heart, upon love and compassion. We cannot afford a spirituality devoid of consciously nurturing love and compassion, a spirituality divorced from the heart. The price we pay is imbalance within, a world of brutality. Our mind articulates and celebrates our heart, our connection with love and compassion, our inner rapport is reflected in sensitivity and respect for all life.

Detachment without wisdom deteriorates into passivity and irresponsibility. Responsiveness is equated with reaction and held with contempt. Spiritual invincibility is sought for and

equated not solely with outer withdrawal, but also with a distancing from the responses of our own hearts. In this deterioration we learn to measure the progress of our detachment by the paralysis of our own responses. "We are in this world but not of it" is a statement taken to extremes by absolving ourselves of responsible action and intervention in conflict in the name of detachment. If we witness an injustice, do we, in the name of detachment, simply walk past it? If we are exploited, harmed, or undermined, is it a sign of spiritual development or holiness to dissolve into meekness and humility, telling ourselves that surely we are going to learn from this pain? How much pain are we willing to accept in our lives in the name of being enriched by it, justifying our passivity in the name of developing humility and selflessness? How many times must we be injured unnecessarily, undermined and dismissed before we can listen to our hearts and truly understand that we have learned all that is going to be learned and that our selflessness is only the disguise of fear, and perpetuates exploitation?

Once, in a monastery in the East, temporarily relegated the role of rice cleaner and dust chaser, I had the virtues of my part praised by a visiting monk. He spoke of his envy for me in having this marvelous opportunity to develop humility and selflessness through serving him. My questioning of his unwillingness to exchange roles became only evidence in his eyes of my failure to benefit from this "marvelous opportunity." Discriminating wisdom is the capacity and willingness to refuse to perpetuate or participate in any form or expression of exploitation, oppression, or action that perpetuates suffering, division, and conflict. It is the wisdom that is equally dedicated to supporting and nurturing ways of being that are life enhancing.

There is a tendency in spiritual teaching and in the practice of spirituality to focus upon and emphasize the unwholesome, the imperfections within that deny liberation. Seeing the apparently bottomless depths of personal imperfection, the path to liberation seems to call for concerted efforts to transcend, overcome, and renounce these endless imperfections. It can seem almost sacrilegious to seek for joy, lightness, and celebration in the midst of so much misery. Self-punishment, asceticism, and denial appear to be the appropriate responses to our impure state of being. No one would deny that renunciation and transcendence are essential ingredients of spiritual growth, but, whether the path of growth inherently needs to be a path of misery is an assumption we need to question. If our spiritual goal is personal perfection, then inherent in the path we adopt is the striving for self-improvement and betterment. We hold models and ideals, adopted or created, of personal perfection, and measure our progress and improvement by our capacity to equal our models. The presence of anything within ourselves that we deem an imperfection becomes a sign of failure, and the absence, no matter how temporary, of those imperfections, is greeted as a sign of success and progress. Lost within our measuring and judging of ourselves, we fail to appreciate the degree to which our adopted path has become a path of rejection and pursuit, lacking in the qualities of love and compassion. Our liberation and spiritual wholeness becomes endlessly postponed, sacrificed

on the altar of impossible personal perfection. Our humanness is distinguished not only by its potential for realization and change, but also by its fallibility. Ignoring the latter, we attempt to reduce spiritual insight to psychological triumph.

Joy, love, and compassion are essential ingredients in spiritual growth. We are enriched by their nurturing, and our world is enriched by their actualization. Profound joy is a celebration of our vision of connectedness, a vision that dissolves division and the myth of separation. We must let our hearts dance and rejoice with love and compassion and yearn wholeheartedly for oneness and for wholeness. Opening our hearts, we celebrate a love that can embrace our pain, the pain of our world. Attuning ourselves to sensitivity and gentleness, we can listen to the song of a bird, feel the touch of the wind on our cheek, touch the heart of another person and connect with the fundamental rhythm of our universe. Still within, the divisions and the conflicts are healed, and we appreciate the uniqueness and preciousness of all life. Insight is born of this stillness, a transforming vision of connectedness and oneness.

Christina Feldman is a teacher of Vipassana meditation based at Gaia House in Devon, England, and a member of BPF's International Advisory Board.



Nicaraguan Children

Anjelica

By Denis Rodriguez

Ed. Note: Denis Rodriguez has been a student at the San Francisco Zen Center for many years. He is a graphic artist, calligrapher, and auto mechanic. In 1984-85, he spent 6 months in Nicaragua, working and observing. He wrote this account to try to communicate his experience to fellow practitioners. Following Denis's account is a brief essay by Gloria Coffey, another Zen student who just returned from Nicaragua, visiting a school in the village of San Martin. Gloria is a member of the Diamond Sangha and a bilingual elementary school teacher in Salinas, California.

In December of 1984, I decided to go to Nicaragua. Like many, I wanted to see for myself what was happening there, work if I could, but most important for me was my desire to know the Nicaraguan people and share in something of their daily activities. Then too, as a Buddhist, I wanted to explore just how this sort of activity fits into Buddhist practice.

I left for Nicaragua in February of 1985, alone—it seemed that all the groups were either full or not going at that particular time. After only two weeks in Managua, an acquaintance I had made there suggested I visit a school of agricultural mechanization, that they could use someone with automotive skills. This school was set up by the Ministry of Agricultural Reform to give training and experience to campesinos so that they could return to their communities with skills which could better help meet the needs of production. There were about 30 people working there: cooks, students, administrators, and a few North Americans left over from a construction brigade.

Nicaraguans are very friendly, and anyone who shows some interest in them is readily included in their activities. There was always a fiesta on the weekend, fishing in the lake off in the hills after work. It was always "¿Vamos?", a question meaning, "You'll go with us?" This inclusiveness and my willingness to join them extended the bonds between us beyond that of co-workers.

There was a small house that stood separate from the main building of the school, where meals were cooked and where the three women cooks, Ernestina, Socorro, and Coco, lived. It was a gathering place for the students and faculty in our off-time, particularly in the evenings. The boys flirted with the cooks, told stories and jokes, and we tutored each other in Spanish and English, while radio music played continuously. Just outside the house, the wood stove blazed continuously. This little house was the center where we came together, around food, warmth, and friends, a family away from home.

I became very close to Anjelica, Coco's two-year-old daughter. I love children, and each morning when I went out to get coffee and study Spanish at the cook-house, Anjelica would come over and sit on my lap, watching me write. When I gave her a pen to draw with (she'd never used a pen or a pencil



Children in San Martin, Nicaragua
Photo by Gloria Coffey

before), she became very excited. I wondered if this exposure to writing and drawing might help her development, since campesino children get only a very basic education at best. At first, Coco thought Anjelica might be annoying me, but I assured her that was not the case, and after a short while, she appreciated my attention to her daughter. Coco would change Anjelica's diaper and wash her hands and face before letting her join me. During the day, at various times, I took Anjelica with me to the garden to pick vegetables for dinner, for walks in the surrounding fields, or simply to take care of her and give her mother a break. Anjelica was very independent for a two-year-old by North American standards. She would wander around alone in a way that parents here would be afraid to allow of their children. She seemed to have a problem with the muscles in her eyes in that they did not seem to focus simultaneously on an object. I experimented by attracting her attention with an interesting object, holding it just out of her reach and moving it from side to side to see if this might strengthen her eye muscles, and after a couple of months, there did seem to be some improvement.

It wasn't long before I began to be treated as more than just a visitor. I could tell by the way Coco or one of the other cooks might ask me to do something that before they would have asked one of the others, or the way people would joke with me, with a certain trust and understanding. Gradually, I felt my life mixing with theirs, their life situation becoming mine, personal day to day concerns shared in conversations. So it was that when I was invited to the home of Coco's family, I didn't hesitate to accept.



Drawing by 9-year old girl in Managua

Coco's family lives in a town an hour away from the school—the same town that eight of the students I worked with also came from. Her family's house had only two rooms for six people, and it occurred to me that my presence would be an inconvenience, but to not go or to stay somewhere else would communicate that their offer was not good enough. When I got up in the mornings, which was when the women were washing clothes, I immediately went for a walk so they wouldn't have to treat me as a guest. I explored the town, every day going for a cup of coffee at a small restaurant, which I drank while reading in the morning newspaper about events that my country played such an important role in.

On the third morning of my stay, while sitting in the patio of this small restaurant three blocks from where I was staying, I heard gunfire. It barely impinged on my consciousness, as I had become used to the sounds of shots in the distance. Everyone had guns in Nicaragua—the government policy was to arm the people, not just soldiers, so they could defend themselves against the ever-present threat of contra attacks. People practiced shooting, and they hunted in the hills nearby. Certainly I noticed the gunfire, but I had become accustomed to continuing what I was doing while in the background of my thoughts noting whether it continued or not. Suddenly, an explosion sent pieces of the house across the street raining down on the roof that covered the patio where I sat. I turned and listened. Then other explosions further away, and more gunfire. I felt alone, the same feeling I had had in Managua some months earlier when I was awakened in the night by an explosion there, and later, in September 1985, when an earthquake shook Mexico City, the feeling of being alone that intensifies the realization of being a long way from home with all the familiarity that somehow makes you feel safer, secure there.

I went toward a window to the street, and Doña Luisa, the owner of the restaurant, motioned with her head to the street and said, "Somocistas, no te vayas, mi amor." ("They are Somocistas, don't go my love.") But I went out. I wanted to get back to Coco's family's house. Outside, the house where the explosion had occurred was burning, and people ran for shelter, women carrying babies, children crying, people speaking so rapidly I couldn't understand them. There were covered trenches that had been dug as part of a civil defense project anticipating a day like today. As I went to the end of the street, a truck filled with soldiers turned the corner, and I

(Continued on Page 10)

San Martin Children *By Gloria Coffey*

The memory of Nicaragua is still vivid in my mind's eye. They are all the children I met, and their teachers, mothers and fathers, all people like you and me, but people who must live in a land at war. They are Katia, the round-eyed five-year-old who sang "El Pollito Intelectual" over and over for me and who insisted on fanning me in the mid-day heat. They are Daniel Carmona, the 17-year-old boy in soldier's fatigues who told me, "I have to defend my country," when I protested that he was too young to be a soldier. They are Modesta Ochoa Perez, the dedicated teacher who makes \$22 a month and still manages to arrive at her dusty schoolroom dressed immaculately.

I went to Nicaragua on a journey of goodwill, hoping to create an avenue to cultural exchange between the children of our two countries. I took with me an album of pictures of Alisal Elementary School, where I teach, a tape of my second graders singing in Spanish, and drawings and messages of friendship from my students. Being a teacher, I fell in love with the children of San Martin, as, it seemed, they did with me. They were interested in me from the start, and when they found that I was a "Norteamericana" who could communicate with them in their own language and liked to sing songs and play frisbee, they followed me everywhere.

The tiny three-room cement school I visited was called Escuela Ruben Dario, named for the famous Nicaraguan poet, and noise from one classroom spilled into the next. Materials consisted of one reading text and one math text per child, chalk, a scarred blackboard, and nothing more. I had an instant rapport with the second grade teacher, Modesta Ochoa Perez. I liked her immediately for her alertness, warmth, and kindness towards her students. According to Ms. Ochoa, all of the teachers had to hold second jobs as they were unable to survive on what they made. She told me her class ranged in number from 50 to 60 students, that there was a severe teacher shortage in Nicaragua due to the poor salaries, and that in fact, none of the teachers at their school had yet finished college, or had direct experience working with children in a school setting before they began teaching. She said that this was because of the war.

Nicaragua must spend so much of its meager national budget on defense that there is no money to pay teachers. I reflected on the cruelty of a war that not only destroys the lives of those fighting it, but slowly kills the whole country through the drain of financial and human resources. People like Ms. Ochoa teach despite the pay, because they know it is their true life's work. Near the Honduran border, teachers must also live the the fear of attack from the Contras. Teachers and health care workers are singled out as targets of Contra assault. Children are among the innocent victims who are blown up by Contra mines.

It is difficult for me to believe that a tiny impoverished country of 3 million people is a threat to a superpower like the United States. And if Nicaragua is not a threat to our security, then why do we intervene in their internal affairs? Are the lives

(Continued on Page 10)

Anjelica *(Continued from Page 9)*

hesitated, not knowing which soldiers they were. They looked at me as they past, and one yelled to get back inside, but I continued. Turning the corner, I could see more soldiers at the far end of the street shooting towards the hills behind the town. I stood in a doorway. I heard something inside, the door was open, and as I looked into the darkness trying to see, I noticed a group of people standing at the rear of the room, arms around one another, watching me. I turned my attention back to the street. There was someone lying in the rubble of a house further up and across the street, and as I considered the possibilities of getting over to them, a jeep came up behind me. "Get in the house," they yelled. At the same moment, one of the women inside waved to me to come in, and I did. I stood against the wall, near a window to the street so I could see out. There were three older women, one perhaps in her 40's, the other two in their early 20's, and five children of various ages. Standing there with tears in their eyes, silent, we stood on opposite sides of the room, while I looked at them looking at me, the foreigner. I felt conspicuous—few foreigners come to this small town, fewer live with families here. Soldiers and militia ran by, and another explosion up the street—a dog was screaming as if hit by a car. Then there was silence. I looked out and then moved towards the door. The older woman said not to go, but I stepped out onto the now empty street. "It's okay," I said, and left, making my way back to Coco's family's house, hugging close to the buildings, stumbling on bricks and making more noise trying to be quiet than when casually walking.

Turning the corner again, I saw that half of Coco's family's house had been destroyed along with the house next to it—there were three houses on that block all belonging to members of the same family, they stood next to one another and shared a common yard. I worked my way to the rear of the house, looking here and there for someone, but everyone seemed to have left. In the yard I finally found Coco, she was on her knees, groping as if blinded, and when I went closer I realized she had no sign of a wound. I asked about the others, about Anjelica, but she seemed to be in shock and unable to hear me, crying the way people do when they are trying to speak while crying, the words stretched and contorted, crippled by anguish and pain. "My baby, my baby, my baby," her whole person one huge spasm. My eyes darted about the yard, but I couldn't see anyone, so I went back into the house to see if her daughter was in there somewhere. The front room had suffered the most damage—the roof had come down where the wall was blown away. I was searching through the rubble of bricks and tiles, and as I struggled to pull the pieces aside, I found Anjelica. I stood there looking at her. I can't say I was aware of anything, I just stood there. I heard a helicopter overhead, there was still gunfire off in the distance, some parrots screeching as they flew by, voices outside, and then I just yelled, "Here!"

I knew Coco's baby so well. We had spent many hours playing together, drawing pictures together. I had danced and sung with her at the big fiesta in Sebaco. Now I reached out to lift her again, but her body did not respond, her arms did not

reach to take hold, her familiar face distorted by a piece of something that mortar-fire or a grenade had sent flying through the air. Her blood pooled, seeping into the soil of the earthen floor. I held my hand over her wound, as if it could change the fact that she was now gone.

Standing there with this little person in my arms, I felt a weight far greater than her body and a tiredness that sleep and rest cannot remedy. As I looked up at those now gathered, at Coco's sisters holding Coco, family members, neighbors, the desire to live elsewhere, not in the U.S., not to return to the U.S. ran through my mind. Anjelica's father had died a year before while working on a cooperative in the mountains near Honduras that was attacked by Contras. I thought that even though I am in the middle of this and that I could just as easily be killed as anyone, there is still a difference—I had made a choice to come here and at some point I can leave. These people cannot. I am not a Nicaraguan, but just a visitor, a gringo from the country that supports the "efforts" for this loss. I thought of the argument I'd had with my father before coming down here—how I had said that I was not going to argue the politics of this country nor whether Nicaragua was communist, that fundamentally I just wanted to be with these people, work with them, and share in their lives, that if I could not do anything else, I wanted to know some of the people and their lives.

San Martin Children *(continued from Page 9)*

of the Nicaraguan people a fair price to pay for the installation of a government favorable to U.S. interests? We are even defying the ruling of the World Court. What actions must a person of conscience take?

We must not forget the plight of the Nicaraguan people. We must continue to call and write to Congress to convey our continued opposition to Contra support. We must continue public protests and form or join organizations that promote peace in Central America. Perhaps we must sit en masse in front of the live fire on the Honduran border, as blacks and whites did at lunch counters in the South during the '60's. Professionals must meet with their counterparts in Nicaragua and promote cultural dialogue and positive exchange. We teachers can develop "Sister School" projects, our students can correspond with one another, and we can send desperately needed school supplies to the children there. I would very much like to hear from other teachers interested in working on such a project. Let's work together to create a world where children and peace are our prime priorities.



Veterans Fast for Life: Phase Two

by Duncan Murphy, Brian Wilson, Charlie Liteky, and George Mizo

Such a groundswell of activity has convinced us that by living we will do more to stop the war than by our deaths. We choose to join with you in unrelenting nonviolent resistance to the war in Nicaragua. Our fast continues—we are merely changing the mode. Rather than deny ourselves nutrients, we will deny ourselves "life as usual" in our efforts to stop the killing in our name.

The emergency in Nicaragua grows more severe every day. Revelations about the financing of Contra arms may eventually stem the flow of lethal aid, but Nicaragua will continue to feel pressure from the arms already in the pipeline. Nicaragua must also be concerned about the possibility of a U.S. invasion. The 101st Airborne Division has recently concluded maneuvers which simulated a landing in an unnamed Central American country, and the U.S. is actively supporting Honduran attacks on Nicaragua.

While the military situation is perilous, the more serious problem in many ways is the economy. The cost of defending the country is very great. It is creating severe shortages and is contributing to a high rate of inflation and the depletion of foreign exchange reserves. Compounding the problem are the U.S. trade embargo and the necessity of withdrawing internationals from areas of the country subject to Contra attack. This latter development will reduce the size of the coffee and cotton harvests, and has already resulted in the suspension of construction of schools and other public facilities. Despite the military threat and economic deprivations, the Nicaraguan people are united in their resistance to the aggression which the U.S. has organized against them.

We will remain centered in and guided by the Spirit which was released by our water-only fast on the steps of the Capitol.

Our commitment to a life of prayer and sacrifice will not lessen. This commitment will find expression through the continuation of the vigil on the Capitol steps. The vigil will remain the spiritual center of our efforts. We will speak to the American people to broaden the scope of the dialogue on Nicaragua—to say that Nicaragua is evolving its own form of democracy, reflected in its new constitution. We will support the Contadora peace process which acknowledges Nicaragua's right to self-determination and offers a political solution to the Nicaraguan conflict and which is supported by all of the nations of the region.

We will engage in and support nonviolent direct action, including civil disobedience and war tax resistance. We will support the efforts of the Nicaraguan people to overcome the adverse effects of the war on their economy. In cooperation with the Nicaragua Exchange and the Nicaragua Network, we are recruiting veterans and other citizens to become part of harvest and construction brigades, some of which will work in areas from which internationals have been withdrawn.

We will continue to pressure Congress to reverse its support for the Contras and to make a thorough investigation of Contragate. We will also seek to educate Congress about what we learned in Nicaragua. We will reach out to veterans to join the struggle for peace and justice in Nicaragua. They—especially those who served in the Vietnam war—bear special witness to the heavy costs of U.S. military intervention in third world countries undergoing political and social revolution.

We are committed, individually and collectively, to continue our efforts on behalf of Nicaragua until the killing stops. Together we will stop the killing and end the suffering our country has brought on the Nicaraguan people.

BPF TRIP TO NICARAGUA, AUGUST 1987

The Buddhist Peace Fellowship is co-sponsoring, with the Fellowship of Reconciliation and Witness for Peace, a fact-finding delegation to Honduras and Nicaragua from August 4 to 22, 1987. The trip will offer up to 20 delegates an unusual overview of the crisis in Central America, combining interviews with a wide variety of contacts, first-hand examination of the quality of life of the poor majority in both countries, and assessment of the impact of the counter-revolutionary war being waged against Nicaragua. Honduras and Nicaragua offer a sharp contrast in social structure, political organization, and public policy. The delegation will assess the impact in political, military and human terms of US policy vis-à-vis both countries. While in Nicaragua, the delegation will join the 4-year-old presence of Witness for Peace in the war zones. Delegates should be able to adjust to sometimes difficult living conditions.

The cost will be \$1,039 from Mexico City, including all air and ground transportation, meals, and housing. Applications and a \$100 deposit are due by June 1. Applicants are urged to seek support in their communities through grants, personal pledges, etc. Some scholarship assistance is available for minority applicants. For information or application, contact Sandy Sweitzer, FOR Task Force on Latin America and the Caribbean, 515 Broadway, Santa Cruz, CA 95060, (408) 423-1626; or Joe Gorin, 106 Jackson Hill Road, Leverett, MA 01054, (413) 367-2096.

A Campaign to Halt the Killings in Bangladesh *By Johnson Thomas*

Since 1980 a Buddhist Peace Fellowship member has served as coordinator for BPF's efforts to help the tribal Buddhists of the Chittagong Hill Tracts in Bangladesh. Recently, Johnson Thomas, of Washington, D.C., succeeded Nelson Foster with this responsibility. This is his first report to the BPF membership.

Recent reports from the Chittagong Hill Tracts—the site of the murders of tens of thousands of innocent tribal Buddhists over the last 15 years—clearly show that the Bangladesh military and newly-imported Bengali Moslem settlers are continuing the abuse, torture, rape, and murder of the Chakma Buddhists and of other hill tribes. These reports include documentation of 280 cases of gross human rights violations in just the first seven months of 1986, including massacres, burning entire villages, destroying Buddhist temples, gang rapes of young girls, torture and mutilation of Buddhist monks, forced conversions to Islam of kidnapped women, and the theft of tribal farmlands.

The Washington, D.C. Chapter of the BPF has begun the first of a series of media, letter-writing, and public outreach campaigns to bring the plight of the Hill Tract peoples to the attention of the world. Although as many as 200,000 of these forest people have been killed since Bangladesh gained independence in 1971, the story is yet to reach the international press.

The people of the Chittagong Hill Tracts are made up of 13 tribes, of which five are Buddhist, three Christian, four animist, and one Hindu. The largest by far are the Chakmas, who have been Buddhists since the 15th century. The Hill Tracts, comprising approximately 5,000 square miles of high ridges suitable for timber and small fertile valleys, have been targeted by the Bangladesh government for heavy settlement by landless Bengalis. Formerly comprising 98% of the hill region's population, the remaining 500,000 Hill Tract tribals now comprise 50%.

*Buddhist Priests after the
Kalampati Massacre
at the Chittagong Hill
Tracts in Bangladesh
Photo by Wolfgang Mey*



How We Can Help

BPF members who wish to assist in halting the killing and land theft can help by writing directly to the President of Bangladesh, the Bangladesh Ambassador to the U.S., their own representatives in Congress, and the Prime Minister of India. In January of 1986, some 4,000 Chakma people who had fled into India to escape a massacre were forced back into Bangladesh and handed over to the Bangla Desh Rifles. It is reported that the refugees were divided into groups and attacked. Their fate is unknown. Another 30,000 fled into India following new attacks on Chakma villages in July. Please write to:

General Hossain Mohammad Ershad
President, Republic of Bangladesh
Banga Bhawan
Dacca, Bangladesh

The Rt. Hon. Rajiv Gandhi
Prime Minister
The PM Secretariat
South Block
New Delhi, India 110011

His Excellency A.Z.M. Obaidullah Khan
Embassy of Bangladesh
2201 Wisconsin Avenue N.W.
Washington, DC 20007

Letters to Asia Development Bank, Roxas Boulevard, Manila, Philippines, urging the cut off of financial assistance to Bangladesh until the halting of human rights violations, would also be helpful. Bangladesh now gets 70% of its aid from western nations, much of it via the Asia Development Bank, and 50% of its annual sources of revenue are from aid.

The Value of Retreat

An Interview with H. E. Kalu Rinpoche

His Eminence Kalu Rinpoche, now 83, is one of the most respected masters in the Kagyu Lineage of Tibetan Buddhism. Rinpoche, was in U.S. recently and agreed to be interviewed for the BPF Newsletter. Jack Kornfield, a Vipassana teacher, co-founder of the Insight Meditation Society, and a member of BPF since its inception, conducted this interview in San Francisco, and Lama Lodö, the head of the Kagyu Drodren Kunchab Center there, served as translator.

Jack: Rinpoche, I would like to ask you a few questions for the Buddhist Peace Fellowship, which is a group of people who are Buddhists in America—Zen, Tibetan, Pure Land, and Theravadin—who are working for world peace. The first question is, "How does the work of yogis in caves or monasteries far away affect world peace?" Rinpoche, I know you practiced in a cave for a long time.

Rinpoche: Yogis practicing meditation in caves can be of great benefit to people in the world. Ordinary people, who haven't had much experience meditating, while trying to help others, may in fact end up doing harm both to themselves and others. Because of the strong, conflicting emotions in the world today, we must first destroy our own afflictions before we can try to help others. The yogis who go on retreat in caves for a long period of time are less likely to create destruction. They overcome their afflictions, after which they can communicate in the world and not be affected by the afflictions of others. With the compassion and lovingkindness they have developed on retreat, they can help others with their teaching and their presence. To develop these conditions, it is very important to be alone and practice in a retreat setting. For example, Milarepa practiced alone in a cave for 12 years. After this effort, he realized full and complete enlightenment, which he manifested in many different ways, and helped many beings. Even today, centuries after his passing, many people know him and benefit by hearing his name and reading his biographies. This is an example of how it is beneficial to practice alone in this way.

After you have had full realization, full awakening from ignorance, it doesn't matter if you are a Theravadin or Mahayana practitioner. You aren't affected by things in the same way as before, so you can be helpful to others no matter where you are.

Jack: The second question, which many Americans struggle with is, "Is there a place for direct political action in response to oppression or war? Is there some place in Buddhist practice, in addition to sitting meditation, where we can act to help stop war or difficulties on this earth?"

Rinpoche: Yes. It can be extremely valuable to help reconcile conflicts. What is most important is that you develop love and compassion. Love and compassion are the only implements that will put an end to political struggles. You don't have to become a Buddhist, be in Buddhism, to develop compassion. If you are devoted to the Three Jewels, Buddha, Dharma, and Sangha, it doesn't matter if you call yourself a Buddhist or not.

What your view is inside is what is important. If someone says, "I am a Buddhist," and he does not believe it from the depth of his heart, he may call himself a Buddhist, maybe other people will call him a Buddhist, too, but he is really not a Buddhist.

Jack: One more question, if I may. Of the six realms of existence, in the human realm, is it possible to have peace in the world? This is a realm with some happiness and some suffering. Is it even possible to have world peace in the realm of human beings?

Lama Lodö: What do you mean by world peace?

Jack: Not having warfare and fighting between nations.

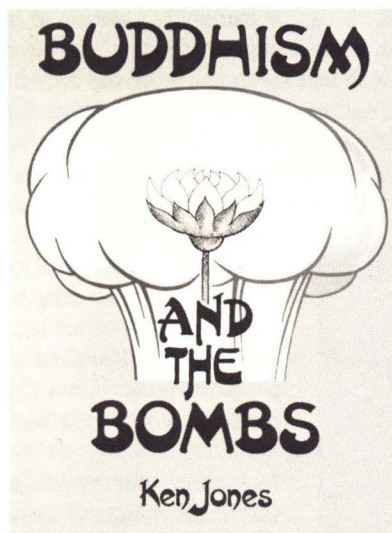
Rinpoche: The most hopeful way to attain world peace is by developing compassion and lovingkindness. This is to make yourself peaceful. It is important to practice the compassion of Avalokitesvara, which brings you more in the direction of peace and will then enable you to bring your lovingkindness and compassion toward others.

The suffering that we experience in the world, is caused by the six afflictions—ignorance, desire, pride, anger, jealousy, and greed. These are the main causes which bring suffering to ourselves and others. In Buddhism, the specific antidote for this is meditation. Through meditation, you can overcome these afflictions until there is nothing more to be than peace.



Ed. Note: The Writings of Kalu Rinpoche and his other book, The Gem Ornament of Manifold Oral Instruction which Benefits Each and Everyone Appropriately, as well as his biography, The Chariot for Traveling the Path to Freedom, are available from KDK, 1892 Fell Street, San Francisco, CA 94117. A book of Jack Kornfield's and Joseph Goldstein's lectures will be published by Shambhala later this year.

Book Review



Buddhism and the Bombs

Buddhism and the Bombs, by Ken Jones

A 26-page pamphlet, published by the Buddhist Peace Fellowship, UK, 1985. Available from BPF, P.O. Box 4650, Berkeley, CA 94704, \$3.00 postpaid.

Review by Samuel P. Rose

"These [the peaceful and just society] are not only fine ideals, they are necessary ideals. But understandably, they have left a lot of disillusion, frustration and bitterness in their wake. How can they become real?" Or, perhaps more succinctly: "There is an unhappy religious tradition of covering dog shit with rose petals."

So says Ken Jones in his recent pamphlet *Buddhism and the Bombs*. The bombs are not only the external nuclear ones, but all of the various ticking devices ready to explode within us by which we maintain our personal pain and confusion and contribute to the problems that face our world. Ken Jones contrasts the realities of inner and outer conflict with the intention of co-creating a world of peace and beauty. We want the real world, the world of rose petals and dog shit, not rose petals obscuring dog shit. We see ourselves going through various personal crises as we find out that dreaming glorious ideas is far easier than simply and unpretentiously living their truth. We have the ideal of "being peace" and the reality of accepting "honest collision . . . better than dishonest collusion." There are no easy answers, nor is it clear that it ever does all become clear.

Buddhism and the Bombs is a closely reasoned, well written summary of the application of spiritual practice (using Buddhist teachings, though not limited to Buddhist dogma) to the ques-

tions of social change. The pamphlet is well worth reading, not so much for new arguments or new revelations, but because it is a good review of things we all have grappled with. Indeed, reading the pamphlet may be a conversation between you the reader and Ken the author, as one amplifies upon or takes exception to the things Ken says here or there, until a few sentences or paragraphs later Ken balances out what appeared to be a one-sided truth with its complementary opposite truth, or challenges your own conclusion with another facet of the picture. In any case, your understanding of this spiritual and social path we are on will be affirmed and challenged, and, hopefully, your vision sharpened during the exercise.

Jones discusses many things in his survey: how Buddhism originally developed through centuries in which the idea of structural social change was unimaginable, but how the "social engineering" mentality of the past few hundred years has lacked the heart and wisdom to achieve its goals. How do we live the teachings within the new possibilities without succumbing to new forms of self-delusion? The root of effective social change can only be in personal(ity) change: "let us be clear: it is not that Buddhism or any other spiritual path needs to be somehow 'updated' with some radical social activism. . . . We need an imaginative effort to flip our inherited secular understanding right side up and to see that where we really have to start is with our root awareness of ourselves and our world." And yet "there is much in social action that can pull Buddhists off-centre. . . . There is the danger of being carried off by a Cause. . . ." The effort towards social action is well worth it: for "if the ground is well cultivated, [in the inevitable difficulties] unsought truths and appropriate responses appear." His key point, perhaps, is that the unpretentious personal transformation that makes for true social change will allow us to see the social and political problems for what they are: expressions of the human condition, and to work with them as gently, creatively, and whole-istically as we try to work with the conflicts and fears that we find in ourselves. How to *do* this is perhaps what personal and social change is all about.

Surely, Ken Jones is struggling with the rest of us to open ourselves and help the world in one graceful unselfconscious act of generosity. He may not have "the" answer (as if there is one!), but he has pretty well surveyed the questions. And as every scientist knows, a well formulated question brings us halfway towards creating a constructive answer. As a single short guide to the issues of unifying personal and social change, Ken Jones' monograph is an excellent introduction for the neophyte and a challenging summary for the perhaps too experienced.

Samuel P. Rose is a graduate student in Developmental Psychology, and a member of the Boulder/Denver BPF, Colorado Psychologists for Social Responsibility, and the Kwan Um Zen School.

BPF NEWS

Board Minutes

Summary of
Buddhist Peace Fellowship
Board of Directors Meeting
January 10, 1987 Conference Call

Attended by: Jamie Baraz, Andrew Cooper, Joe Gorin, Ruth Klein, Barbara Meier, Donna Thomson, Therese Fitzgerald, and Arnold Kotler.

Office Director's Report: Membership is currently 800, 80 of whom are outside the U.S. This includes 120 new members since September. There is a growing need for office space. New brochures and membership cards are available. Non-profit bulk rate status at the post office is confirmed.

Treasurer's Report: The fund raising effort was very successful. Ruth's letter brought in donations totalling \$5,000. This is sufficient to bring us out of debt. Jamie will prepare a detailed income and expense statement, as well as a 1987 budget.

Fund Raising: A membership drive is underway. We will send BPF brochures to as many retreat and meditation centers as possible. Joe will be responsible for the Eastern US; Barbara for the Vajradhatu centers; Donna for the midlands, and Jamie, Therese, Andy, and Arnie will work together in the West.

Chapters: Applications from Halifax, Washington DC, San Francisco, and Cotati, California, have been approved. Potential chapters in Minnesota, Montreal, Los Angeles, Seattle, and Wisconsin are starting to develop. Barbara will contact each chapter three times a year, a month before newsletter deadlines. She will also put together a literature packet for new chapters, which will be available for \$25.

Newsletter: Arnie was asked to continue as editor, and given a budget of \$1,000 per issue, above printing and mailing costs, so that he can farm out some of the work and receive payment for his efforts. It was resolved to switch from four issues per year to three issues per year, at least for 1987. Andy will produce an ad rate sheet, and each board member will be asked to solicit 2 ads per newsletter. If we are able to generate enough ad income, we can increase the size of the newsletter and/or the frequency.

Thich Nhat Hanh's Visit: IMS and Seattle Retreats are already filled, and the others filling quickly. We will try to schedule a public lecture in each city so that people who cannot attend retreats will be able to attend a lecture by Thây. Otherwise, Arnie reports all is going well.

Sulak Sivaraksa's Visit: Sulak, an International Advisor to BPF and wonderful and effective activist in Thailand, has agreed to lead a workshop and give a lecture in Berkeley in August. Details will be arranged and will appear in the next newsletter.

Organizational Development: Paul Rosenblum, a small business and non-profit consultant, has offered to help BPF. Jamie, Andy, Therese, and Arnie will meet with him.

International Meeting: The Second Annual BPF Members Meeting will take place at the Peace Pagoda in Leverett, Mass., on May 29, from 9 am to 5 pm. (Details on page 22.)

International Activity: Johnson Thomas and the Washington, D.C. Chapter have been doing a lot concerning the situation of indigenous Buddhists in the Chittagong Hill Tracts of Bangladesh. The board strongly supports this effort. Johnson will be asked to be BPF's project head for this CHT work, as suggested by Nelson Foster. This will allow him our organizational backing, letterhead, etc. It was resolved to send him \$150 to support this work.

Resolved to subscribe to *Asian Action*, Sulak Sivaraksa's newsletter, for one year.

Resolved to send a representative to the International Fellowship of Reconciliation's meeting in Assisi, Italy, this summer.

In the Sangha,
Joe Gorin, Secretary

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President's Column

Over the past several months, the BPF office has received many donations in response to our fund raising effort. Several members, myself included, have been fortunate to enjoy the words of encouragement, the drawings and New Year's cards, which accompanied many of the contributions: a warm-hearted outpouring of support from ourselves to ourselves. On behalf of *all* of us who are BPF: Thanks! I'm sure I speak for many, if not all, of us in acknowledging how helpful and inspiring it is to know there is a sangha supporting each of us in our daily endeavors to walk in balance on our Mother Earth.

For starters, we are now out of debt, in a position to offer modest financial support to the Chittagong Hills Project, and able to afford the production costs of this newsletter. An unexpected benefit is that by being able to afford to lighten the editor's responsibilities by paying others to do the typing and layout, our expert and hard-working editor, Arnie Kotler, has agreed to stay on. Thank you, Arnie!

* * *

Have you ever sat with the dying? I sit now with Joseph, my uncle, as I sat a year ago with my father, and as I sat six months ago with a friend. How often, in this time of not-knowing, I look to see if there is still breathing, still a beating pulse. Sadness, joy, the intimacy of stroking a brow, holding a hand. It's many days now since Joseph last spoke, or moved with other than erratic fitfulness, and my sister says, "You know, Ruth, Uncle Joe isn't really Uncle Joe any more." "Then," I ask, "who is he?"

I recall sitting with Thich Nhat Hanh before going to join my father for what proved to be the last weeks of his life. Not knowing the extent of his illness, filled with a sense of desperation and fear, I was asking for help. "You must," Thây advised, "remember to touch him."

A single rose
This quiet room
My father's body lying still.

Breath
The fragile thread
Weaving the delicate fabric of our lives
Broken.

—Ruth Klein

In Memorium: Rev. Kanmo Imamura, 1904-1986

By Kenneth O'Neill

The Reverend Kanmo Imamura passed away on August 10, 1986. He was a 17th generation Jodo Shinshu Hongwanji-ha minister, who began his formal career at the age of four, when he was sent to his family's temple in Japan to be resident priest on behalf of his father, the Bishop in Hawaii. Like his father, Rev. Imamura's universal sense of Buddhism extended beyond his faithful service to the Japanese Buddhist community, and he worked continuously to realize his goal of establishing centers of Buddhist learning for all who were interested.

While we all know of that act of national disgrace resulting in the imprisonment of Japanese-Americans in World War II, we may not be aware of the legislatively enforced bigotry which was directed against Asians and their institutions throughout the early decades of this century. Undaunted, perhaps inspired by such epiphanies of ignorance, Imamura worked to awaken a sense of the universal in the human condition as represented in Buddhist wisdom/compassion through education. Where others were crushed by the challenges of life, Imamura rose above his time, bringing a dispensation of learning to the West as a cure to the very sufferings that had marked the lives of his family and friends.

In 1949, he established the Berkeley Buddhist Study Center, which later became the Institute of Buddhist Studies, the first Buddhist graduate institution on western soil, and later he established the Buddhist Study Center of Hawaii. Imamura Sensei is best known to Westerners for the students who frequented his Berkeley programs, including Alan Watts, Claude Dalenberg, Gary Snyder, Allen Ginsberg, Jack Kerouac, and Alex Wayman. He not only provided a formal institution for Buddhist studies, but he often opened his home to these seekers, an activity difficult for his peers to understand. Rev. Imamura's son Ryo (who was President of the Buddhist Peace Fellowship in 1983) met Gary and others when they drank coffee and stayed up late into the night discussing Buddhism with his dad.

Kanmo Imamura was a truly inspiring American Buddhist who was barely noticed in our midst. His style was quietly inward, powerful and effective per force of who he internally was as a ripened Buddhist, inspiring others who joined him not by imposition of his authority, but by allowing them to discover what was true for them. The passing of Kanmo Imamura is a reminder of the everydayness of Buddhadharma, manifested in simple terms masking a profundity difficult to realize. His attitude and his vision contributed greatly to the planting of Buddhism in America. In his own quiet way, Rev. Imamura was one of the first 20th century pioneers of engaged Buddhism.

Hoken Kenneth O'Neill graduated from the Institute of Buddhist Studies in 1972, and received ordination and a teaching certificate from Nishi Honganji in Japan. He is a member of BPF living in San Jose, California, and working in the computer industry.

Chapter News

For this newsletter, all chapters were encouraged to submit a frank report on their activities, so that we can learn from one another's successes, and difficulties. Their reports follow.

East Bay BPF

The Bay Area BPF was recently renamed East Bay BPF, since there are now three chapters in the San Francisco bay area. Our chapter was formed in 1982, around the Mahasangha meeting hosted by Robert Aitken, Roshi, and Gary Snyder at the San Francisco Zen Center. We've had several incarnations since then, the most recent is about a year old now. We meet the third Tuesday of every month at the Harwood Vipassana House in Oakland.

About six months ago, we decided that what was important for us was strengthening our connections with each other and our understanding of engaged Buddhism. We decided to discuss one precept from the Tiep Hien Order at each meeting. These led to rich and sometimes difficult discussions that brought us back to the recognition of the inseparability of process and content, and the importance of attention to relationship (engaged Buddhism in action!) More recently, we have viewed and discussed videotapes on current social/political/peace issues. Our last two meetings have been both informative and inspiring, as we saw a video on star wars and one called *The Global Brain* by Peter Russell that is wonderful and puts the work we are doing into a larger context. As we reviewed our activities and our purpose at the last meeting, we came to a new formulation of our direction. To take some action on the issues we are discussing, we will do letter writing at meetings, to voice our concerns to the people who need to hear them. There will be sub-groups forming around particular issues—the first one concerning the forced relocation of Native Americans from their Big Mountain homeland. Last year we held four successful "Days of Mindfulness," and we will continue these every two or three months. Now we are preparing for Thich Nhat Hanh's visit to the Bay Area in April.

On a personal note, the last meeting was important for me. I was beginning to doubt the future of our chapter; to wonder if it had a focus important enough to keep going. I was concerned about what I saw as a lack of continuity and cohesion in the chapter because there was a different group of people at each meeting. What became very clear to me was that this chapter does fill a need, that although people may not attend every meeting and the group fluctuates, there are always people at meetings and most do return at some point, if not consistently, that it is important to Buddhists to have a place to discuss political/peace concerns with others who share a basis of understanding, who are also struggling to make sense and meaning out of their lives and this world, and find a way to live accordingly.

During our discussion, someone raised the concern that we were not receiving clear direction from the National BPF, and this underlined another aspect of this group that I haven't heard

much discussion of. The direction of each chapter comes from the individuals in the chapter, not from any central authority. This is unusual, I think, especially for Buddhists. We are used to being together in a very specific context that is hierarchical in nature. BPF has a different kind of order in which the organization is co-created by the individuals in it. I came away with a renewed understanding of the process of creating an alternative Buddhist group like the Buddhist Peace Fellowship. I also came away with a renewed faith in that process. We are traveling down a road that we are not used to, and that will take some adjustment. We are exploring new ways of being with each other as Buddhists, in a non-hierarchical way. We are making meeting together as Buddhists with social/political concerns a meaningful and important thing to do. We are empowering ourselves as a group that can effect change by the simple act of coming together and finding our singular voices—together. It seems to me that this is essential to social action and peace work, that in fact this is social action—people meeting on equal ground to question and explore our relationships, assumptions, experience, and values, and to learn from each other about creating harmonious, enlivening, passionate lives and environments. It is peace work, for each of us to take our lives and shake them to see where the gaps in our vitality are, where we sever ourselves from our life energy and power. This is one of the most exciting aspects of BPF for me, and possibly the most difficult.

For me, I want to create a Buddhism that is alive in my life, that speaks to all of it, from the most intimate aspects to the very far reaching ones, from my relationship to my sexuality to my relationship to the Contras in Nicaragua. I want to explore ways to live passionately and creatively with respect for all life, and I want to explore ways that that appreciation opens doors to new possibilities. Mostly, I want to build community where we can celebrate and create life together and where all feel empowered and effective. I see the BPF as a context in which to explore these and other avenues and for learning what "engaged Buddhism" is really all about.

—Margaret Howe

San Francisco BPF

The San Francisco Chapter of the Buddhist Peace Fellowship was formed in late 1986. We meet once a month at the S.F. Zen Center. Mostly we're senior members of the ZC community, and as a new group, we're very energetic, fulfilling a long-felt need. Already we've done several projects, including arranging for used toys to be given away at Christmas, and sponsoring early morning meditation in conjunction with the worldwide peace meditation December 31. At meetings we discuss actions and what we want to do. We especially appreciate having Andy Cooper, a national BPF Board Member, at our meetings.

—Jo Hunt

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Rochester BPF

The Rochester BPF was formed in 1983. Since then we've vacillated between about to grow and about to fold. For now, we are limping along. In September, we held an organizational meeting and many new people came. We had a lively discussion about the kinds of activities we could sponsor. But the energy generated by that meeting was not sustained, and most of the people there who wanted to meet again in two weeks, did not come to the next meeting. That was discouraging, a reminder that scheduling too many meetings is not always fruitful.

In October, a couple of people arrived in town to help with the elections, and many people from the Zen Center who had been at the BPF organizational meeting spent their time on elections work. There were some schedule conflicts between BPF meetings and other events, and unfortunately there was no coordinated effort to include BPF in these activities.

Since last Spring, I have been Secretary, Treasurer, and newsletter editor, and sometimes the only one who seems interested in BPF. Not to be a martyr, but I have felt alone at times. There are at least half-dozen folks here in Rochester who are interested in BPF activities, and although I've been discouraged, various people keep encouraging me to hang in. So I keep the newsletter going when I can. We try to meet once a month, usually on a Sunday evening. On Wednesday, March 25, we will have an evening workshop with Joanna Macy.

I'll definitely attend the BPF meeting in Mass. this Spring. The one in Boulder was very helpful. Getting together with a large number of BPF members really helps me understand that the BPF has something different to offer the peace movement. It seems to be the only place political and social issues can be discussed in a framework that stresses compassion and tolerance. I guess slow and steady is the watchword these days.

—Bill Anderson

New York City BPF

The NYC-BPF was formed on Shambhala Day in February 1984. We meet monthly, with about 10 or 12 people attending. At our meetings we sit for 20 minutes, and then have a discussion organized around a specific topic. We're presently discussing the history and philosophy of nonviolent social action. Beyond announcements, we don't discuss business very much at meetings. We try to leave business points for our monthly newsletter. We're too small to sponsor actions, so we just participate in ones sponsored by other groups.

We still are very young as a group, but we're getting to know each other and gradually finding a format for being together that feels comfortable. One basic problem is a low level of commitment to the group—it is not a very important vehicle for people yet. We're all so busy with other things, but many of us find BPF the main social activist organization we're interested in for the long run. The potential of BPF National and our chapter are largely unrealized; we can be much more energetic over time, doing more to help others.

—Lyndon Comstock

Denver BPF Affinity Group

At the first national BPF meeting in Boulder last June, a Quaker woman named Gene Hoffman presented a paper on the need for small affinity groups in the American peace movement to supplement the larger more visible organizational efforts. (See G. Hoffman, "Toward Greater Commitment," in *Fellowship*, October 1986, available from FOR, Box 271, Nyack, NY 10960.) The idea behind these groups was for a small number of people to make a personal commitment to explore ways of engaging in personal and social change with each other. Joanna Macy spoke about being part of such a group organized along Movement for a New Society guidelines. She said that although they were all *very* busy people with families and jobs and volunteer commitments, every Tuesday evening they found and made the space to meet together. These groups must satisfy some deep need for community and communication—otherwise people simply won't come regularly. The importance of such groups to the larger peace work is the challenge to be more personal and open; to touch each other right now as we are living our too hurried lives; to put the engagement in our world's problems on a local and personal level with our friends and neighbors.

Gene's vision of thousands of such groups, criss-crossing through the worldwide peace community to deepen the quality of our work, did not touch me at first. My reaction was "It's a nice idea, but I really don't have time." However, in the days after her talk, the feeling of community kept reverberating in me until I decided to speak about it to another Denver BPF'er, Sheryl Stalcup. Sheryl seemed to have gone through her own journey with the idea, drawing a similar conclusion about the group being something worth trying.

So, with two others, Que Tran and Tung Ming Lai, we decided to form a little group of our own, meeting every two weeks for self-education and community service. Actually, after that June national meeting, the Denver/Boulder chapter decided to split its monolithic mass into these small affinity groups. Due to the geography, it was obvious for the Denverites to form one such group, but I think we were the only group to form. I'm not sure there are other affinity groups in BPF elsewhere in the nation. This, then, is a progress report on our first three months of existence. I hope that others will be inspired to form affinity groups, or to report on their experiences of what it means to try to "engage."

We decided to meet twice a month, once for self-education and meditation, and once for social action of some kind. Together these three activities have helped to balance the inner and outer dimensions of our efforts. We first met for dinner at Sheryl's house just to talk and get to know each other. Another time we saw a slide show from American Friends Service Committee on the Middle East as a part of our self-education. We have tried fasting on the same day in the weeks we don't meet and sending the money to Oxfam America.

Gene Hoffman spoke of the value of working together as a way of contributing and a way of getting to know each other. So, despite BPF's preference for staying away from electoral politics, we met once to volunteer a few hours of work at the campaign headquarters for the Democratic candidate (Tim Wirth)

in a very close Senate race. (There was a marked difference between the two platforms on peace, justice, and humanitarian issues.) Once we spent a while discussing the kinds of volunteering we could do together, finally settling on working with the homeless, of which there are a large number in Denver. We then met at the orientation meeting for Volunteers of America, which runs an emergency shelter in Denver for 140 people. The meeting after that we went to the shelter to meet the Director, to get a tour and discuss ways we could help. Recently, we went to the Shelter to sort the large amount of clothing they receive into sizes and genders and discard clothing that isn't any good. We plan to do this once a month (Saturday morning for two hours), while looking for other things we can do at the Shelter. In addition, Sheryl and her husband help cook dinner once a month at a smaller shelter run by Catholic nuns. Tung Ming has been in contact with an intentional community of about 40 people who work on pioneering agricultural techniques (which is also close to the work of his job) and we are thinking about visiting as a group one weekend.

So, this is what we've done. But, where are we? We are exploring, without a set idea of what we are doing. We are in a process: working together and getting to know each other, and thereby holding off on making a "product." Maybe we are doing the best we can for peace and justice by getting to know each other and volunteering some of our time. There has been a certain reluctance to go to Boulder chapter meetings for a third BPF activity of each month, whereas in previous years, Denver people were among the most faithful attendees of these meetings. After previous efforts to make the chapter large and busy, we are now trying to be with ourselves and each other without set "organizational" goals and agendas. Perhaps it is more important for us just to do this and see what emerges. Whatever it is, we want to continue it! If you have any questions or want more information, please write or call Sheryl (*address, page 19*).

—Samuel P. Rose

Sonoma County BPF

Last July, before we realized we had to formally apply to become a BPF chapter, we began sitting every Tuesday evening, with the fourth Tuesday designated for BPF business. At first there were two of us; we now have a core of about five, with 10 or more who attend at least once a month. We sit for 40 minutes, and then spend at least 45 minutes, and then discuss engaged Buddhism or listen to a tape. Subjects have included Nicaragua, Thich Nhat Hanh's precepts, Bernadette Roberts, World Instant of Cooperation, and differences in our traditions, and we are planning to discuss in depth some of the latter chapters of *Buddhism and the Bombs*, by Ken Jones. One frustration: it is difficult for everyone to come regularly, so continuity in discussions has been nonexistent. We have explored connecting with a National Peace Network of Resonating Core Groups. When we get more information, we will share it with you.

Om Shanti, Shanti, Shanti. Hare Om Shanti. (May absolute peace prevail the entire universe).

—Mary Porter-Chase, with Shirley Masser

Western Massachusetts BPF

Our chapter was formed three years ago. At our meetings, we first meditate for 20 minutes and then have a "go-round" where people share what is going on for them. This sometimes leads to an in-depth discussion. There is a high level of trust among the "regulars," and this is quickly picked up by the newcomers. We discuss recent and upcoming events—many of us are involved in nuclear issues, sanctuary, Central America, and other issues, and we bring this to the meetings, both for discussion of underlying issues from a Buddhist perspective, and sometimes to solicit support and co-sponsorship of the chapter. At our last meeting, we discussed our participation in the protest and civil disobedience at the launching ceremony in Groton, Connecticut, of the first trident submarine to carry a D-5 missile, a highly lethal nuclear weapon which significantly expands the U.S. first strike capability. This action was brought to our attention by one member at the previous meeting and several of us decided to participate. At chapter meetings we have the opportunity to delve into the issues and feelings brought up by such actions. In this case, they ranged from deep pain at seeing the strength of the military and the folks going to the inauguration ignoring 500 of us, and knowing 26,000 people's livelihood seems to be dependent on producing the subs, in lieu of any conversion program; and incredible joy to see us all braving the severest winter weather and kneeling at the gates in prayer while chanting. The atmosphere didn't seem to evoke violence or anger, but our presence surely lent an air of US-THEM, and this we discussed at length at the meeting. I feel it is the solidarity and love existing in our community that inspires us to go forth anew, in hope, into thoughtful action. I feel fortunate to know such love.

Our group recently switched from meeting twice a month to monthly, and decided not to attempt a separate campaign. (We were researching rainforest destruction.) Although this was disappointing to some, it has clearly been a realistic assessment of the group's energy. Other things we do: Discuss and update on the Cambodian refugee family we sponsor. At a recent military parade in Amherst, we made our presence known and our objection to the glorification of the military. One child carried a sign, "Not all kids want to grow up to be soldiers," and we took our huge banner with the BPF insignia and the words, "May all beings be peaceful." In early December, a few of us met with Sulak Sivaraksa, a Buddhist political activist from Thailand, when he visited Smith College. On December 31, a group of ten participated in the meditation for world peace from 7-8 am and then shared breakfast together. On Martin Luther King Day, we co-sponsored a move, "Montgomery to Memphis." With the Coalition for Responsible Media, we are petitioning the local ABC officials to allow a panel of county leaders to appear after each segment of *Amerika*, to challenge the assumptions being made. And, we are delighted to be hosting Thich Nhat Hanh again this spring in this area.

BPF emerges from our desire for peace and spiritual understanding, which too often has been relegated to separate concerns and organizations. It is a forum for life, not a burn-out, because the balance of serving our personal needs and the



Samantabhadra, the bodhisattva of great action.

Drawing by Mayumi Oda

urgent needs of the earth is sought for, and ultimately not viewed as contradictory in purpose. Important issues for us: being in the world in a peaceful way, finding the means to create internal peace and within our families, and understanding and learning how to act in the world to further our sense of unity with all beings. Being able to explore the paradox and confusions of trying to live truthfully in the world. Everything from addressing our children's attraction to Rambo, to nuclear war, to Central America. Finding a balance of action and receptivity that is life giving. The Western Mass BPF fills an important need in that it provides the backbone of spiritual and emotional support for people to continue to bring awareness to activities that don't provide for this type of discussion. We are a strong network of friends. Our monthly newsletter goes out to 50 people, many of whom contribute although they are unable to attend the meetings.

—Margie Kolchin

Washington, DC BPF

The Washington DC BPF was formed in the Spring of 1986 and only recently became an "official" chapter. We meet every 4-6 weeks, with 4-6 people in attendance. Mostly we discuss key issues and report on what each of us is doing. Our main project centers around the Chittagong Hill Tracts in Bangladesh (see article, this issue) and we are also working with Southeast Asian Refugee children in our area.

—Gregg Krech

Announcements

Annual BPF Members Meeting in May

The second annual BPF International meeting will take place at the Peace Pagoda in Western Massachusetts, on Friday, May 29, from 9 am to 5 pm. It is hoped that as many BPF members and chapter representatives as possible will come.

We will discuss BPF's activities and direction, share ideas, and *be* together. Members attending the Peace Pagoda Meeting might also want to attend Thich Nhat Hanh's public lecture in Northampton the evening before, and/or the retreat with Nhat Hanh at the Insight Meditation Society in Barre beginning Friday evening. Although the IMS retreat is already filled, there may be a few openings for BPF members attending the Annual Meeting. Please write to BPF, PO Box 4650, Berkeley, CA 94704, to inquire about that.

There will be no charge for the Annual Meeting. If you are planning to attend, please let Joe Gorin know. He can help with housing, transportation, and other needs you may have. Joe Gorin, 106 Jackson Hill Road, Leverett, MA 01054. (413) 367-2096. The Peace Pagoda is located at 100 Cave Hill Road, Leverett, MA. (413) 367-2202. A free lunch will be provided by the Peace Pagoda.

Peace Retreat with Christopher Titmuss

From April 17-19, 1987, BPF International Advisory Board member Christopher Titmuss will lead a weekend retreat at the Insight Meditation Society, to explore the sources of conflict and peace through silent sitting, walking, and standing meditation, discussions and Dharma talks. For further information, contact IMS, Pleasant Street, Barre, MA 01005, 617 355-4378.

World Buddhism in North America

July 10-17

A conference will be held in Ann Arbor, Michigan, to explore a range of religious and social issues prominent in North American Buddhism. Presenters include Robert Aitken, Roshi, Robert Thurman, Joanna Macy, Luis Gomez, Samu Sunim, Rina Sircar, and Mary Farkas. For further information, contact Zen Buddhist Temple, 1214 Packard Road, Ann Arbor 48104.

Buddhism and Christianity

A conference will be held August 10-15 in Berkeley, California to discuss many topics, including how the 2 traditions address world peace, hunger, and ecological disaster, and how they might join together to address these issues. Speakers include Daboom Rinpoche, Huston Smith, Masao Abe, Rita Gross, Hsuan Hua, Tetsuo Unno, Sulak Sivaraksa, Joanna Macy, Sister Ayya Khema, Achaan Sumedho, and Brother David Steindl-Rast. Fee is \$75 (\$100 after June 30) to Graduate Theological Union, 2400 Ridge Road, Berkeley, CA 94709.



Photo of Peace Pagoda by Paula Green

Thich Nhat Hanh's Schedule

BPF will sponsor a visit by the Ven. Thich Nhat Hanh and Sr. Cao Ngoc Phuong to N. America in April through June 1987. Thich Nhat Hanh will give the following public lectures:

Monday April 20, 7:30 pm, Berkeley, California
First Congregational Church, 2345 Channing Way

Sunday, April 26, 7:30 pm, Seattle, Washington
Contact Jahna Rae (206) 547-0813

Sunday, May 10, Ojai, California
Contact Ojai Foundation, (805) 646-8343

Monday, May 25, 7:00 pm, Boulder, Colorado
Dorje Dzong, 1345 Spruce Street

Thursday, May 28, 7:00 pm, Northampton, Massachusetts
Unitarian Society of Northampton, 220 Main Street

Friday, June 5, 8:00 pm, New York, New York
Contact Open Center, (212) 219-2527

Stone Carvings

Ellen Sidor, a sculptor and the founder of the Providence Zen Group, has recently completed a series of stone carvings about the suffering and strength of the Third World. These carvings which will be sold as a benefit for Oxfam. For more information, please write to Ellen Sidor, Providence Zen Group, 168 4th St., Providence, RI 02906.

Classifieds

Publications

KARUNA: A JOURNAL OF BUDDHIST MEDITATION: Articles on spiritual practice, social responsibility, and women's issues, and information on Buddhist books and retreat centers. For sample copy, pls send \$1.00 to: Vipassana Meditation Society, P.O. Box 24468 Station C, Vancouver, BC Canada V5T 4M5.

THE ACORN, A GANDHIAN REVIEW: Deals with present problems of humanity from the spiritual perspective of the solidarity of life, including articles by Nhat Hanh, Fujii Nichidatsu, and Ham Sok Hon. Biannual; \$5 per year, to: *The Acorn*, Philosophy Department, Eastern Illinois University, Charleston, IL 61920.

BOOKS BY THICH NHAT HANH: Being Peace (\$8.50), Miracle of Mindfulness (\$8), Guide to Walking Meditation (\$6), Zen Poems (\$6). Plus \$2 per order for postage and handling. Parallax Press, P.O. Box 7355, Berkeley, CA 94707.

BPF NEWSLETTER BACK ISSUES:

Summer 1985- HH Dalai Lama, Maha Ghosananda, Brother Chon Le, etc.

Fall 1985- Thich Nhat Hanh's

commentaries on the Tiep Hien Precepts

Winter 1985-86- Mass. Peace Pagoda,

Jim Perkins' Civil Disobedience, Right

Speech, Travels with Thich Nhat Hanh

Spring 1986- Aitken Roshi & Kenneth

Kraft, Rochester Conference on Nonvio-

lence, Chittagong Hill Tracts, Big Mtn

Fall 1986- Joanna Macy on Civil War

in Sri Lanka, Andrew Cooper on Changing

Buddhism, Veterans Fast for Life,

Interview with Christopher Titmuss

Down by the Riverside- British BPF

Newsletter, packed with lively articles:

1984- Thinking Like a Mountain:

Interview with Arne Naess (Deep Ecology),

William LaFleur on Enlightenment for

Plants & Trees, Ken Jones on Buddhism

and the Peace Movement, and much more.

1985- Women's Issue: Alia Johnson,

Susan Griffin, Christina Feldman, & others

1986- Lumbini Project, Robert Fuller, Sri

Lanka, Bangladesh, Indochina, Thailand,

Tibet, Tiep Hien Precepts

Buddhism & the Bombs - by Ken Jones,

26 pg pamphlet, see review this issue.

ALL AVAILABLE FOR \$3 POSTPAID from

BPF, PO Box 4650, Berkeley, CA 94704.

ALTRUISM: Contemplations for the Scientific Age by Karma Sonam Senge. Rooted in the Buddhist tradition, masterful exposition and worthy advice. \$6.95 + \$1.50 postage and packaging from Open Path, 703 N. 18th St., Boise, ID 83702.

VOICES OF SURVIVAL IN THE NUCLEAR AGE. Contributors include Hugh Downs, Joan Baez, HH Dalai Lama, Gene Hoffman, Martin Sheen. \$8.95 from Capra Press, Box 2068, Santa Barbara, CA 93120.

BUDDHISTS CONCERNED FOR ANIMALS NEWSLETTER: Updates on factory farming and animals in lab research. \$10 membership from BCA, 300 Page St., San Francisco, CA 94102. (415) 485-1495.

SEEDS OF PEACE: Articles on Buddhism and nonviolence by Sualk Sivaraksa, Buddhadasa Bhikkhu, Thich Nhat Hanh, and others. \$15/year, Thai Inter-religious Commission for Development, 4753/5 Soi Wat, Thongnophakun Somdejchaophya Road, Bangkok 10600, Thailand.

Tapes

DHARMA LECTURES DEDICATED TO PEACE: Tapes include: Joseph Goldstein, *Relationship of Practice and World Peace*; Susan Augenstein, *Coming to the End of Violence*; Christopher Titmuss, *Peacemaking*; Jack Kornfield, *Compassion and Social Responsibility*; & Colorado Pensa, *On Peace*. Send SASE for free Catalog: Dharma Seed Tape Library, 1041 Federal Street, Belchertown, MA 01007.

Events

JOANNA MACY will speak on "Buddhist Service in the Nuclear Age." Friday, March 6, 7:00 pm. Calif. Inst. of Integral Studies, 765 Ashbury, San Francisco. \$7.

EVENING OF MINDFUL CLOWNING to benefit BPF and IMW. Delightful evening with Ann Wilford, performing Relationship Road, Annie Learns to Meditate, and more. Feb. 27 & 28, 8 pm. \$10 donation. 8th Street Studio, 2547 8th St, Berkeley. Limited seating, reservations encouraged: (415) 654-5739.

Livelihood

NEW SOCIETY PUBLISHERS is a worker-controlled publishing house, producing books and other resources that promote fundamental social change through nonviolent action. 3 jobs are available in production, marketing, and financial management. Contact: NSP, 4722 Baltimore Ave., Philadelphia, PA 19143.

Other Items

BPF T-SHIRTS: "Visualize World Peace" calligraphed by Barbara Bash, with BPF Logo. White on royal blue, 100% cotton, crew neck. \$11 postpaid, specify small, medium, large, extra-large, or children's small medium, or large. Boulder/Denver BPF, P.O. Box 448, Boulder, CO 80306.

BPF NOTE CARDS: "Visualize World Peace" calligraphed in white on royal blue, by Barbara Bash, with BPF logo. Blank. Pkg of 10, \$4 postpaid. Boulder/Denver BPF, PO Box 448, Boulder, CO 80306.

BPF NEWSLETTER ADVERTISING RATES

BPF Newsletter is published 3 times a year, in February, June, and October. Ad copy deadlines are January 10, May 10, and September 10.

Starting next issue, we will take ads, up to 1/4 page. Rates: 1/4 page (3 1/2" width X 4 3/4" height): \$75; 1/8 page (3 1/2" X 2 3/8"): \$40; 1/16 page (3 1/2" X 1 3/16"): \$30.

CLASSIFIEDS: Free for members (may be edited for length).

Please send payment with ad, to BPF Newsletter, Box 4650, Berkeley, CA 94704. For further information, contact Andrew Cooper: (415) 661-7065.



BUDDHIST PEACE FELLOWSHIP STATEMENT OF PURPOSE

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

MEMBERSHIP FORM

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