

TO SAVE ALL BEINGS: BUDDHIST ENVIRONMENTAL ACTIVISM

Stephanie Kaza

MEDITATORS FORM A CIRCLE at the base camp of the Headwaters Forest. All are invited to join the Buddhists sitting still in the flurry of activity. While others drum, talk, dance, and discuss strategy, the small group of ecosattvas—Buddhist environmental activists—focus on their breathing and intention amidst the towering trees. They chant the *Metta Sutta* to generate a field of loving-kindness. Here in volatile timber country they renew their pledges to the most challenging task of Buddhist practice—to save all beings.

In this action, old-growth redwoods are the beings at risk, slated for harvest on the Maxxam company property in northern California. Until recently the sixty-thousand-acre ecosystem was logged slowly and sustainably by a small family company. Then in 1985 logging accelerated dramatically following a hostile corporate buyout. Alarmed by the loss of irreplaceable giants, forest defenders have fought tirelessly to halt clear-cutting and preserve these ancient stands of redwoods. They have been joined by Hollywood stars, rock singers, and Jewish rabbis, many willing to practice civil disobedience in protest. How is it that Buddhists have become involved with this effort?

Motivated by ecological concerns, the ecosattvas formed as an affinity group at Green Gulch Zen Center in Marin County, California. As part of their practice they began exploring the relationship between Zen training and environmental activism. They wanted to know: What does it mean to take the bodhisattva vow as a call to save endangered species, decimated forests, and polluted rivers? What does it mean to engage in environmental activism from a Buddhist perspective?¹ The ecosattvas are part of an emerging movement of ecospiritual activism, backed by a parallel academic development which has become the field of Religion and Ecology.² Christian scholars, Jewish social justice groups, Hindu tree-planting projects, and

Islamic resistance to usurious capitalism are all part of this movement. Buddhist efforts in the United States like those of the ecosattvas are matched by monks in Thailand protesting the oil pipeline from Burma and Tibetans teaching environmental education in Dharamsala.³

Activist scholar Joanna Macy suggests these actions are all part of the “third turning of the wheel [of Dharma],” her sense that Buddhism is undergoing a major evolutionary shift at the turn of the millennium.⁴ In today’s context, one of the oldest teachings of the Buddha—*paticca samuppada* or dependent co-arising—is finding new form in the ecology movement. If ecosystem relationships are the manifestation of interdependence, then protecting ecosystems is a way to protect the Dharma: “with the Third Turning of the Wheel, we see that everything we do impinges on all beings.”⁵ Acting with compassion in response to the rapidly accelerating environmental crisis can be seen as a natural fruit of Buddhist practice.

Is there a Buddhist ecospiritual movement in North America? Not in any obvious sense, at least not yet. No organizations have been formed to promote Buddhist environmentalism; no clearly defined environmental agenda has been agreed upon by a group of self-identified American Buddhists. However, teachers are emerging, and Buddhist students of all ages are drawn to their writings and ideas. Writers Joanna Macy and Gary Snyder have made ecological concerns the center of their Buddhist practice. Teachers Thich Nhat Hanh and His Holiness the Dalai Lama have frequently urged mindful action on behalf of the environment. Activists John Seed, Nanao Sakaki, and others are beginning to define a Buddhist approach to environmental activism. There is a strong conversation developing among Western and Eastern Buddhists, asking both practical and philosophical questions from this emerging perspective. With environmental issues a mounting global concern, Buddhists of many traditions are creatively adapting their religious heritage to confront these difficult issues.

In this chapter I begin the preliminary work of documenting the scope of Buddhist environmentalism in the late 1990s, gathering together the historical and philosophical dimensions of what has been called “green Buddhism.” This study will be necessarily limited to Western Buddhism, in keeping with the focus of this volume. However, it is important to note the strong relationship with other global initiatives. Buddhist tree-ordaining in Thailand, for example, has inspired similar ceremonies in California.⁶ Environmental destruction by logging and uranium mining in Tibet has prompted the formation of the U.S.-based Eco-Tibet group.⁷ Environmental issues in Buddhist countries have been a natural magnet for Buddhist activists in the West. But Western Buddhists have taken other initiatives locally, bring-

ing their Buddhist and environmental sensibilities to bear on nuclear waste, consumerism, animal rights, and forest defense.⁸ Out of these impulses Buddhist environmental activism is taking shape, based on distinct principles and practices.

One of the most challenging aspects of documenting these developments is finding the hidden stories. In the United States today, environmentalism has grown so strong as a political and cultural force that it is suffering the impact of "brownlash," as biologists Paul and Anne Ehrlich call it. Christian fundamentalism is often allied with the wing of the conservative right that promulgates anti-environmental views. Taking a strong environmental position as a self-proclaimed Buddhist can be doubly threatening. My personal experience is that the environmental arena is a place to act as a small "b" Buddhist. This means concentrating on the message of the Buddha by cultivating awareness, tolerance, and understanding, and acting from a loving presence. "In Buddhism, we say that the presence of one mindful person can have great influence on society and is thus very important."⁹ Mindful Buddhist practitioners engaging difficult environmental issues may not proclaim their Buddhism to help solve the problem at hand. Yet they can bring inner strength and moral courage to the task at hand, drawing on the teachings of the Buddha as a basic framework for effective action.

LOOKING BACK

When Buddhism arrived in the West in the mid-1800s, there was little that could be called an environmental movement. Although Henry David Thoreau had written *Walden* in 1854, it was not until the end of the century that a serious land conservation movement coalesced. Advocates recognizing the unique heritage of such landforms as Yellowstone, Yosemite, and the Grand Canyon pressed for the establishment of the National Park system. Conservationists alert to the ravaging of eastern forests and the rush to cut the West spurred the formation of the National Forest Service. But serious concern about overpopulation, air and water pollution, and endangered species did not ignite until the 1960s. Since then the list of dangerous threats has only increased—toxic wastes, ozone depletion, global climate change, genetic engineering, endocrine disrupters—fires are burning on all fronts.

The most recent Western wave of interest in Buddhism coincides almost exactly with the expansion of the environmental movement.¹⁰ Young people breaking out of the constrictions of the 1950s took their curiosity and spiritual seeking to India, Southeast Asia, and Japan; some discovered Buddhist meditation and brought it back to the United States.¹¹ During this period,

Gary Snyder was probably the most vocal in spelling out the links between Buddhist practice and ecological activism. His books of poetry, *Turtle Island* (1974) and *Axe Handles* (1983), expressed a strong feeling for the land, influenced by his seven years of Zen training in Japan. His 1974 essay "Four Changes" laid out the current conditions of the world in terms of population, pollution, consumption, and the need for social transformation. Core to his analysis was the Buddhist perspective "that we are interdependent energy fields of great potential wisdom and compassion."¹² Snyder's ideas were adopted by the counterculture through his affiliation with beat writers Jack Kerouac and Allen Ginsberg and then further refined in his landmark collection of essays, *The Practice of the Wild*.¹³

Interest in Buddhism increased steadily through the 1970s along with the swelling environmental, civil rights, and women's movements. While Congress passed such landmark environmental laws as the Marine Mammal Protection Act, the Endangered Species Act, and the National Environmental Protection Act, Buddhist centers and teachers were becoming established on both coasts. San Francisco Zen Center, for example, expanded to two additional sites—a wilderness monastery at Tassajara, Big Sur, and a rural farm and garden temple in Marin County. By the 1980s the Buddhist Peace Fellowship was well along in its activist agenda and a number of Buddhist teachers were beginning to address the environmental crisis in their talks. In his 1989 Nobel Peace Prize acceptance speech His Holiness the Dalai Lama proposed making Tibet an international ecological reserve.¹⁴ Thich Nhat Hanh, the influential Buddhist peace activist and Vietnamese Zen monk, referred often to ecological principles in his writings and talks on "interbeing," the Buddhist teaching of interdependence.¹⁵

The theme was picked up by Buddhist publications, conferences, and retreat centers. Buddhist Peace Fellowship featured the environment in *Turning Wheel* and produced a substantial packet and poster for Earth Day 1990.¹⁶ The first popular anthology of Buddhism and ecology writings, *Dharma Gaia*, was published by Parallax Press that same year, following the more scholarly collection, *Nature in Asian Traditions of Thought*.¹⁷ World Wide Fund for Nature brought out a series of books on five world religions, including *Buddhism and Ecology*.¹⁸ *Tricycle* magazine examined green Buddhism and vegetarianism in 1994;¹⁹ *Shambhala Sun* interviewed Gary Snyder and Japanese anti-nuclear poet-activist Nanao Sakaki.²⁰ The Vipassana newsletter *Inquiring Mind* produced an issue on "coming home"; *Ten Directions* of Zen Center Los Angeles, *Mountain Record* of Zen

Mountain Monastery, and *Blind Donkey* of Honolulu Diamond Sangha also took up the question of environmental practice.

Some retreat centers confronted ecological issues head on. Green Gulch Zen Center in northern California had to work out water use agreements with its farming neighbors and the Golden Gate National Recreation Area. Zen Mountain Monastery in New York faced off with the Department of Environmental Conservation over a beaver dam and forestry issues. In earlier days when vegetarianism was not such a popular and commercially viable choice, most Buddhist centers went against the social grain by refraining from meat-eating, often with an awareness of the associated environmental problems. Several Buddhist centers made some effort to grow their own organic food.²¹ Outdoor walking meditation gained new stature through backpacking and canoeing retreats on both coasts.

By the 1990s, spirituality and the environment had become a hot topic. The first "Earth and Spirit" Conference was held in Seattle in 1990, and Buddhist workshops were part of the program. Middlebury College in Vermont hosted a "Spirit and Nature" conference that same year with the Dalai Lama as keynote speaker, sharing his Buddhist message for protection of the environment.²² More interfaith conferences followed and Buddhism was always represented at the table. By 1993, human rights, social justice, and the environment were top agenda items at the Parliament of the World's Religions in Chicago. Buddhists from all over the world gathered with Christians, Hindus, pagans, Jews, Jains, and Muslims to consider the role of religion in responding to the environmental crisis.

Parallel sparks of interest were ignited in the academic community. Though both environmental studies and religious studies programs were well established in the academy, very few addressed the overlap between the two fields. In 1992 religion and ecology scholars formed a new group in the American Academy of Religion and began soliciting papers on environmental philosophy, animal rights, Gaian cosmology, and other environmental topics. Out of this initiative, colleagues generated campus interreligious dialogues and new religion and ecology courses. In the spring of 1997, Mary Evelyn Tucker and John Grimm of Bucknell University convened the first of a series of academic conferences with the aim of defining the field of religion and ecology.²³ The first of these addressed Buddhism and Ecology; the volume of collected papers was the first publication in the series.²⁴ The spring 1998 meeting of the International Buddhist-Christian Theological Encounter also focused on the environment, looking deeply at the impacts of consumerism.²⁵

For the most part, the academic community did not address the *practice* of Buddhist environmentalism. This was explored more by socially engaged Buddhist teachers such as Thich Nhat Hanh, Bernie Glassman, the Dalai Lama, Sulak Sivaraksa, Christopher Titmuss, John Daido Looi, and Philip Kapleau.²⁶ One leader in developing a Buddhist ecological perspective for activists was Joanna Macy. Her doctoral research explored the significant parallels and distinctions between Western general systems theory and Buddhist philosophy.²⁷ In her sought-after classes and workshops, Macy developed a transformative model of experiential teaching designed to cultivate motivation, presence, and authenticity.²⁸ Her methods were strongly based in Buddhist meditation techniques and the Buddhist law of dependent co-arising. She called this “deep ecology work,” challenging participants to take their insights into direct action. Working with John Seed, a Buddhist Australian rainforest activist, she developed a ritual “Council of All Beings” and other guided meditations to engage the attention and imagination on behalf of all beings.²⁹ Thousands of councils have now taken place in Australia, New Zealand, the United States, Germany, Russia, and other parts of the Western world.

Following in the footsteps of these visionary thinkers, a number of Buddhist activists organized groups to address specific issues—nuclear guardianship, factory farming, and forest protection. Each initiative has had its own history of start-up, strategizing, attracting interest, and, in some cases, fading enthusiasm. When these groups work with well-established environmental groups, they seem to be more successful in accomplishing their goals. Some Buddhist environmental activists have been effective in helping shape the orientation of an existing environmental group. The Institute for Deep Ecology, for example, which offers summer training for activists, has had many Buddhists among its faculty, especially on the West Coast.

Though the history of Buddhist environmentalism is short, it has substance: bright minds suggesting new ways to look at things, teachers and writers inspiring others to address the challenges, and fledgling attempts to practice ecospiritual activism based in Buddhist principles. As Western interest in Buddhism grows, it affects wider social and political circles. As other Buddhist activists take up the task of defining the principles and practices of socially engaged Buddhism, environmental Buddhism can play a vital role. As Buddhist teachers come to see the “ecosattva” possibilities in the bodhisattva vows, they can encourage such practice-based engagement. The seeds for all this are well planted; the next ten years of environmental disasters and activist responses will indicate whether

Buddhist environmental activism will take its place among other parallel initiatives.

PHILOSOPHICAL GROUND

During its two-thousand-year-old history, Buddhism has evolved across a wide range of physical and cultural geographies. From the Theravada traditions in tropical South and Southeast Asia, to the Mahayana Schools in temperate and climatically diverse China and Japan, to the Vajrayana lineages in mountainous Tibet—Buddhist teachings have been received, modified, and elaborated in many ecological contexts. Across this history the range of Buddhist understandings about nature and human-nature relations has been based on different teachings, texts, and cultural views. These have not been consistent by any means; in fact, some views directly contradict each other.

Malcolm David Eckel, for example, contrasts the Indian view with the Japanese view of nature.³⁰ Indian Buddhist literature shows relatively little respect for wild nature, preferring tamed nature instead; Japanese Buddhism reveres the wild but engages it symbolically through highly developed art forms. Tellenbach and Kimura take this up in their investigation of the Japanese concept of nature, “what-is-so-of-itself”; Ian Harris discusses the difficulties in comparing the meaning of the word “nature” in different Asian languages.³¹ When Harris reviews traditional Buddhist texts, he does not find any consistent philosophical orientation toward environmental ethics. He also challenges claims that Buddhist philosophies of nature led to any recognizable ecological awareness among early Buddhist societies, citing some evidence to the contrary. Lambert Schmithausen points out that according to early Buddhist sources, most members of Buddhist societies, including many monks, preferred the comforts of village life over the threats of the wild.³² Images of Buddhist paradises are generally quite tame, not at all untrammelled wilderness. Only forest ascetics chose the hermitage path with its immersion in wild nature.

Even with these distinctions, Buddhist texts do contain many references to the natural world, both as inspiration for teachings and as source for ethical behavior. For Westerners tasting the Dharma in the context of the environmental crisis, all the Buddhist traditions are potential sources for philosophical and behavioral guidelines toward nature. The newest cultural form of Buddhism in the West will be different from what evolved in India, Thailand, China, and Japan. In seeking wisdom to address the world as it is now, Westerners are eagerly, if sometimes clumsily, looking for whatever may be helpful. From the earliest guidelines for forest monks to the hermitage songs of Milarepa, from the Jataka tales of compassion to Zen teachings on

mountains and rivers, the inheritance is rich and diverse.³³ In this section, I lay out the principal teachings identified by leading Buddhist environmental thinkers in the late twentieth century as most relevant to addressing the current environmental situation.

Interdependence

In the canonical story of the Buddha's enlightenment, the culminating insight comes in the last hours of his long night of deep meditation. According to the story, he first perceived his previous lives in a continuous cycle of birth and death, then saw the vast universe of birth and death for all beings, gaining understanding of the workings of karma. Finally he realized the driving force behind birth and death, and the path to release from it. Each piece of the Buddha's experience added to a progressive unfolding of a single truth about existence—the law of mutual causality or dependent origination (in Sanskrit *pratityasamutpada*, in Pali *paticca samuppada*). According to this law, all phenomena, that is, all of nature, arise from complex sets of causes and conditions, each set unique to the specific situations. Thus, the simple but penetrating Pali verse:

This being, that becomes;
 from the arising of this, that arises;
 this not being, that becomes not;
 from the ceasing of this, that ceases.³⁴

Ecological understanding of natural systems fits very well within the Buddhist description of interdependence. This law has been the subject of much attention in the Buddhism and Ecology literature because of its overlapping with ecological principles.³⁵ Throughout all cultural forms of Buddhism, nature is perceived as relational, each phenomenon dependent on a multitude of causes and conditions. From a Buddhist perspective these causes include not only physical and biological factors but also historical and cultural factors, that is, human thought forms and values.

The Hua-Yen School of Buddhism, developed in seventh-century China, placed particular emphasis on this principle, using the jewel net of Indra as a teaching metaphor. This cosmic net contains a multifaceted jewel at each of its nodes. "Because the jewels are clear, they reflect each other's images, appearing in each other's reflections upon reflections, ad infinitum, all appearing at once in one jewel."³⁶ To extend the metaphor, if you tug on any one of the lines of the net—for example, through loss of species or habitat—it affects all the other lines. Or, if any of the jewels become cloudy (toxic or polluted), they reflect the others less clearly. Likewise, if clouded jewels are

clear
 Bec
 beir
 fact
 exp

patl
 ty c
 cut
 eat
 of
 loo
 poj
 ron
 mc

no
 int
 sel
 ly
 Al
 eg
 or
 a :
 th
 id
 ac
 Ir
 rr
 g
 e
 h
 c
 n

;

cleared up (rivers cleaned, wetlands restored), life across the web is enhanced. Because the web of interdependence includes not only the actions of all beings but also their thoughts, the intention of the actor becomes a critical factor in determining what happens. This, then, provides a principle of both explanation for the way things are, and a path for positive action.

Modern eco-Buddhists working with this principle have taken various paths. Using the term “interbeing,” Thich Nhat Hanh emphasizes nonduality of view, encouraging students to “look at reality as a whole rather than to cut it into separate entities.”³⁷ Gary Snyder takes up the interdependence of eater and eaten, acknowledging the “simultaneous path of pain and beauty of this complexly interrelated world.”³⁸ Feminist theologian Rita Gross looks at the darker implications of cause and effect in the growing human population crisis.³⁹ Activist Joanna Macy leads people through their environmental despair by steadily reinforcing ways to work together and build more functional and healing relationships with the natural world.⁴⁰

The law of interdependence suggests a powerful corollary, sometimes noted as “emptiness of separate self.” If all phenomena are dependent on interacting causes and conditions, nothing exists by itself, autonomous and self-supporting. This Buddhist understanding (and experience) of self directly contradicts the traditional Western sense of self as a discrete individual. Alan Watts called this assumption of separateness the “skin-encapsulated ego”—the very delusion that Buddhist practices seek to cut through. Based on the work of Gregory Bateson and other systems theorists, Macy describes a more ecological view of the self as part of a larger flow-through.⁴¹ She ties this to Arne Naess’s deep ecology philosophy, derived from a felt shift of identification to a wider, more inclusive view of self. Buddhist rainforest activist John Seed described his experience of no-self in an interview with *Inquiring Mind*: “All of a sudden, the forest was inside me and was calling to me, and it was the most powerful thing I have ever felt.”⁴² Gary Snyder suggests this emptiness of self provides a link to “wild mind,” or access to the energetic forces that determine wilderness. These forces act outside of human influence, setting the historical, ecological, and even cosmological context for all life. Thus “emptiness” is dynamic, shape-shifting, energy in motion—“wild” and beyond human imagination.⁴³

The Path of Liberation

The Buddhist image of the Wheel of Life contains various realms of beings; at the center are three figures representing greed, hate, and delusion. They chase each other around, generating endless suffering, perpetrating a false sense of self or ego. Liberation from attachment to this false self is the cen-

tral goal in Buddhist practice. The first and second of the four noble truths describe the very nature of existence as suffering, due to our instincts to protect our own individual lives and views. The third and fourth noble truths lay out a path to liberation from this suffering of self-attachment, the eight-fold path of morality, awareness, and wisdom.

Buddhist scholar Alan Sponberg argues that green Buddhism has overemphasized interdependence or the relational dimension almost to the exclusion of the developmental aspect of practice.⁴⁴ By working to overcome ego-based attachments and socially conditioned desires, students cultivate the capacity for insight and compassion. This effort, he says, is crucial to displacing the hierarchy of oppression that undermines the vision of an ecologically healthy world. Sponberg suggests that a Buddhist environmental ethic is a virtue ethic, based fundamentally on development of consciousness and a sense of responsibility to act compassionately for the benefit of all forms of life. This is the basis for the Mahayana archetype of the bodhisattva, committed to serving others until suffering is extinguished. Macy argues that this responsibility need not be some morally imposed self-righteous action (often characteristic of environmentalists) but rather an action that “springs naturally from the ground of being.”⁴⁵

The path of liberation includes the practice of physical, emotional, and mental awareness. Such practice can increase one’s appreciation for the natural world; it can also reveal hidden cultural assumptions about privilege, comfort, consumption, and the abuse of nature. When one sees one’s self as part of a mutually causal web, it becomes obvious that there is no such thing as an action without effect. Through the practice of green virtue ethics, students are encouraged to be accountable for all of their actions, from eating food to using a car to buying new clothes. Likewise, they can investigate the reigning economic paradigm and see how deeply it determines their choices. Through following the fundamental precepts, environmentally oriented Buddhists can practice moderation and restraint, simplifying needs and desires to reduce suffering for others. For Westerners this may mean withdrawal from consumer addictions to products with large ecological impacts, such as coffee, cotton, computers, and cars.

Practice in Action

Buddhist environmental teachers and writers point to three primary arenas of practice that can serve the environment: compassion, mindfulness, and nonharming. In the Theravada tradition, one practices loving-kindness, wishing that all beings be free from harm and blessed by physical and mental well-being. In the Mahayana tradition one takes up the bodhisattva path, vowing

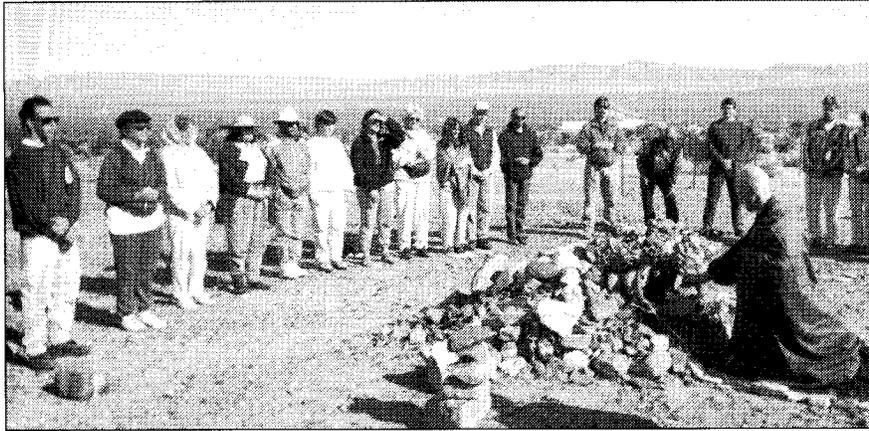


Bud

to r
life
inte
can
dat
gle
fact
spe

car
the
bo
grc
edi
of
tio
Th
wc

ex
ly
pr
p



Buddhist Peace Fellowship members make offerings prior to an anti-nuclear demonstration and civil disobedience, Easter Sunday, 1993, U.S. Government test site, Nevada.
Courtesy Buddhist Peace Fellowship.

to return again and again to relieve the suffering of all sentient beings—the life work of an environmentalist! Both practices are impossible challenges if interpreted literally; the environmental implications of these prayers or vows can be overwhelming. Yet the strength of intention offers a substantial foundation for Buddhist environmental activism. Budding eco-Buddhists struggle with the application of these spiritual vows in the very real contexts of factory farms, pesticide abuse, genetic engineering, and loss of endangered species habitat.

Mindfulness practice, a natural support to Buddhist environmentalism, can take a range of forms. Thich Nhat Hanh teaches the basic principles of the *Satipatthana Sutta* or the mindfulness text, practicing awareness of breath, body, feelings, and mind. Walking and sitting meditation generate a sense of grounded presence and alertness to where one actually is. Environmental educators stress mindfulness through nature appreciation exercises and rules of respect toward the natural world. Environmental strategists use promotional campaigns to generate awareness of threatened species and places. These efforts take mindfulness practice off the cushion and out into the world where alarming situations of great suffering require strong attention.

The practice of *ahimsa* or non-harming derives naturally from a true experience of compassion. All the Buddhist precepts are based fundamentally on non-harming or reducing the suffering of others. Practicing the first precept, not killing, raises ethical dilemmas around food, land use, pesticides, pollution, and cultural economic invasion. The second precept, not stealing,

suggests considering the implications of global trade and corporate exploitation of resources. Not lying brings up issues in advertising and consumerism. Not engaging in abusive relations covers a broad realm of cruelty and disrespect for nonhuman others. As Gary Snyder says, "The whole planet groans under the massive disregard of ahimsa by the highly organized societies and corporate economies of the world."⁴⁶ Thich Nhat Hanh interprets the precept prohibiting drugs and alcohol to include the toxic addictions of television, video games, and junk magazines.⁴⁷ Practicing restraint and non-harming is a way to make Buddhist philosophy manifest in the context of rapidly deteriorating global ecosystems. Zen teacher Robert Aitken offers this vow:

With resources scarcer and scarcer, I vow with all beings—
To reduce my gear in proportion even to candles and carts.⁴⁸

BUDDHIST ENVIRONMENTAL ACTIVISM

How is green Buddhism being practiced? What is the evidence of green Buddhism on the front lines? Macy suggests three types of activism that characterize environmentalism today: 1) holding-actions of resistance, 2) analysis of social structures and creation of new alternatives, and 3) cultural transformation.⁴⁹ Some of the best examples of Buddhist environmentalism come from outside the West, but here I report only on local efforts in North America.

Holding-actions aim primarily to stop or reduce destructive activity, buying time for more effective long-term strategies. The small group of ecosattvas protesting the logging of old growth redwood groves is part of the holding-actions in northern California. They draw on local support from Buddhist deep ecologist Bill Devall and his eco-sangha in Humboldt County as well as support from the Green Gulch Zen community and the Buddhist Peace Fellowship. For the big 1997 demonstration, the ecosattvas invited others to join them in creating a large prayer flag covered with human handprints of mud. This then served as visual testimony of solidarity for all those participating in Headwaters actions. Six months after the protest, several ecosattvas made a special pilgrimage deep into the heart of the Headwaters, carrying a Tibetan treasure vase. Activists used the vase to bring attention to the threatened trees at various Bay Area sangha meetings. People were invited to offer their gifts and prayers on behalf of the redwoods. On a rainy winter's day, the vase was ceremonially buried beneath one of the giants to strengthen spiritual protection for the trees.⁵⁰

Resistance actions by Buddhists Concerned for Animals were initiated by Brad Miller and Vanya Palmers, two Zen students in the San Francisco

area.
expo
Budd
Vany
the c
'
unde
unde
They
it co
guar
time
in F
Oda
to s
por:
awa
poli

ing
Buc
D.C
the
tair
cip
Re
ing
gui
Bu
to
of
"T
Cc
hel
mc
Da
log
an

sh

area. Moved by the suffering of animals in cages, on factory farms, and in export houses, they joined the animal rights movement, educating other Buddhists about the plight of monkeys, beef cattle, and endangered parrots. Vanya has continued this work in Europe, where he now lives, focusing on the cruelty in large-scale hog farming.⁵¹

When the federal government proposed burial of nuclear waste deep under Yucca Mountain, a group of Buddhists and others gathered together under Joanna Macy's leadership and met as a study group for several years. They took the position that nuclear waste was safer above ground where it could be monitored, and they developed an alternate vision of nuclear guardianship based in Buddhist spiritual practices.⁵² At about the same time, Japan arranged for several shipments of plutonium to be reprocessed in France and then shipped back to Japan. Zen student and artist Mayumi Oda helped to organize Plutonium-Free Future and the Rainbow Serpents to stop these shipments of deadly nuclear material. One ship was temporarily stopped, and although shipments resumed, the actions raised awareness in Japan and the United States, affecting Japanese government policies.⁵³

The second type of activism, undertaking structural analysis and creating alternative green visions, has also engaged twentieth-century Buddhists. Small "b" Buddhist Rick Klugston directs the Washington, D.C.-based Center for Respect of Life and the Environment, an affiliate of the Humane Society of the United States. He and his staff work on sustainability criteria for humane farming, basing their work in religious principles of nonharming. In 1997 the Soka Gakkai-affiliated group, Boston Research Center for the 21st Century, held a series of workshops addressing the people's earth charter, an internationally negotiated list of ethical guidelines for human-earth relations. The center published a booklet of Buddhist views on the charter's principles for us in discussions leading up to United Nations adoption.⁵⁴ A subgroup of the International Network of Engaged Buddhists and the Buddhist Peace Fellowship, called the "Think Sangha," is engaged in structural analysis of global consumerism. Collaborating between the United States and Southeast Asia, they have held conferences in Thailand on alternatives to consumerism, pressing for moderation and lifestyle simplification.⁵⁵ One of the boldest visions is the Dalai Lama's proposal that the entire province of Tibet be declared an ecological reserve. Sadly, this vision, put forth in his Nobel Peace Prize acceptance speech, is nowhere close to actualization.⁵⁶

Scholars have offered structural analyses using Buddhist principles to shed light on environmental problems. Rita Gross, Buddhist feminist schol-

ar, has laid out a Buddhist framework for considering global population issues.⁵⁷ I have compared eco-feminist principles of activism with Buddhist philosophy, showing a strong compatibility between the two.⁵⁸ Through Buddhist-Christian dialogue, process theologian and meditator Jay McDaniel has developed spiritual arguments for compassionate treatment of animals as a serious human responsibility.⁵⁹ Sociologist Bill Devall integrated Buddhist principles into his elaboration of Arne Naess's Deep Ecology philosophy urging simplification of needs and wants.⁶⁰ Joanna Macy likewise draws on Buddhist philosophy and practices to analyze the paralyzing states of grief, despair, and fear that prevent people from acting on behalf of the environment.

As for the third type of activism, transforming culture, these projects are very much in progress and sometimes met with resistance. Two Buddhist centers in rural northern California, Green Gulch Zen Center and Spirit Rock, already demonstrate a serious commitment to the environment through vegetarian dining, land and water stewardship efforts, an organic farm and garden at Green Gulch, and ceremonies that include the natural world.⁶¹ On Earth Day 1990, the abbot led a tree-ordaining precepts ceremony and an animal memorial service. Other environmental rituals include special dedications at the solstices and equinoxes, a Buddha's birthday celebration of local wildflowers, Thanksgiving altars from the farm harvest, and participation in the United Nations Environmental Sabbath in June. The ecosattvas meet regularly to plan restoration projects that are now part of daily work practice. When people visit Green Gulch, they can see ecological action as part of a Buddhist way of life. Similar initiatives have been undertaken at Spirit Rock Meditation Center, also in the San Francisco Bay area.

In the Sierra foothills, Gary Snyder has been a leader in establishing the Yuba River Institute, a bioregional watershed organization working in cooperation with the Bureau of Land Management. They have done ground survey work, controlled burns, and creek restoration projects, engaging the local community in the process. "To restore the land one must live and work in a place. To work in a place is to work with others. People who work together in a place become a community, and a community, in time, grows a culture."⁶² Snyder models the level of commitment necessary to reinhabit a place and build community that might eventually span generations. Zen Mountain Center in Southern California is beginning similar work, carrying out resource management practices such as thinning for fire breaks, restoring degraded forest, and limiting human access to some preserve areas.⁶³ Applying Buddhist principles in an urban setting, Zen

teache
busine
respor
A
center
ronm
offers
to et
natur
Bone
packi
Zen
Woo
of th
Reec
deni
minc
in B
ests.
catic
Inde
step
tice
pro:
Buc
con
to e
and
der
alcc
is e
of
Bu
for
sup
and
We
ga
cl

teacher Bernard Glassman has developed environmentally oriented small businesses that employ local street people, sending products to socially responsible companies such as Ben and Jerry's.⁶⁴

As the educational element of cultural transformation, several Buddhist centers have developed lecture series, classes, and retreats based on environmental themes. Zen Mountain Monastery in the Catskills of New York offers "Mountains and Rivers" retreats based on the center's commitment to environmental conservation. These feature backpacking, canoeing, nature photography, and haiku as gateways to Buddhist insight. Ring of Bone Zendo at Kitkitdizze, Gary Snyder's community, has offered backpacking *sesshins* in the Sierra Mountains since its inception. Green Gulch Zen Center co-hosts a "Voice of the Watershed" series each year with Muir Woods National Monument, including talks and walks across the landscape of the two valleys. At Manzanita Village in southern California, Caitriona Reed and Michele Benzamin-Masuda include deep ecology practices, gardening, and nature observation as part of their Thich Nhat Hanh-style mindfulness retreats.

Most of these examples represent social change agents working within Buddhist or non-Buddhist institutions to promote environmental interests. But what about isolated practitioners, struggling to consider the implications of their lifestyles in consumer America and other parts of the West? Independent of established groups, a number of Buddhists are taking small steps of activism as they try to align their actions with their Buddhist practice. One growing area of interest is ethical choices in food consumption, prompted both by health and environmental concerns. Many people, Buddhists included, are turning to vegetarianism and veganism as more compassionate choices for animals and ecosystems. Others are committing to eat only organically grown food, in order to support pesticide-free soil and healthy farming. Thich Nhat Hanh has strongly encouraged his students to examine their consumption habits, not only around food and alcohol, but also television, music, books, and magazines. His radical stance is echoed by Sulak Sivaraksa in Thailand, who insists the Western standard of consumption is untenable if extended throughout the world. Some Buddhists have participated in "International Buy Nothing" Day, targeted for the busiest shopping day right after Thanksgiving. Others have joined support groups for reducing credit card debt, giving up car dependence, and creating work cooperatives. Because Buddhism is still so new in the Western world, the extent of Buddhist lifestyle activism is very hard to gauge. But for many students, environmental awareness and personal change flow naturally from a Buddhist practice commitment.

ELEMENTS OF GREEN BUDDHIST ACTIVISM

What makes Buddhist environmentalism different from other environmental activism or from other eco-religious activism? The answer in both cases lies in the distinctive orientation of Buddhist philosophy and practice. Buddhist environmentalists turn to principles of nonharming, compassion, and interdependence as core ethics in choosing activism strategies. They aim to serve all beings through equanimity and loving-kindness. Though activists may not fulfill the highest ideals of their Buddhist training, they at least struggle to place their actions in a spiritual context. This reflects an underlying premise that good environmental work should also be good spiritual work, restoring both place and person to wholeness.

To be sure, there are significant challenges. Engaged Buddhist scholar Kenneth Kraft outlines four dilemmas a generic American Buddhist environmentalist ("Gabe") might encounter.⁶⁵ First, he or she would likely encounter some gaps between the traditional teachings and current political realities. Most of the Buddha's advice to students deals with individual morality and action; but today's environmental problems require *collective* action and a conscious sense of group responsibility. It is not so easy to find guidelines for global structural change within these ancient teachings. Second, Gabe must make some tough decisions about how to use his or her time. Meditate or organize a protest? When political decisions are moving at a rapid rate, activists must respond very quickly for effective holding action. Yet cultivating equanimity, patience, and loving-kindness requires regular hours of practice on the cushion. The yearning for time dedicated to Buddhist retreats can compete with time needed for soul-renewing wilderness. Third, Gabe may question the effectiveness of identifying his or her efforts as specifically Buddhist. It may be easier just to "blend in" with others working on the same issue. Fourth, Gabe may also begin to wonder about the effectiveness of some forms of practice forms in combatting environmental destruction. How can meditation or ceremony stop clear-cut logging? Can spiritually oriented activists make a difference in the high pressure political world? Given these and other challenges, green Buddhists nonetheless try to carry out their work in a manner consistent with Buddhist practice and philosophy.

Characteristic ideals for green Buddhism can be described in terms of the Three Jewels: the Buddha, Dharma, and Sangha. The Buddha exemplified a way of life based on spiritual practice, including meditation, study, questioning and debate, ceremony and ritual. Each Buddhist lineage has its own highly evolved traditional practice forms that encourage the student to "act like Buddha." At the heart of the Buddha's path is reflective inquiry into the nature of reality. Applying this practice in today's environmental context, eco-activists

unde
rega
tion
thin
racis

grou
the
reci
Sutt
den
retr
unc
Bu
for
em
Bu
sor
coi

to
of
rel
his
ac
tic
sie
sa.
Bi
ck
pl
th
V
h
sc
e:
o
e
l

undertake rigorous examination of conditioned beliefs and thought patterns regarding the natural world. This may include deconstructing the objectification of plants and animals, the stereotyping of environmentalists, dualistic thinking of enemy-ism, the impacts of materialism, and environmental racism.

In addition, the green Buddhist would keep his or her activist work grounded in regular engagement with practice forms—for example, saying the precepts with other activists, as Thich Nhat Hanh has encouraged, or reciting sutras that inspire courage and loving-kindness (that is, the *Metta Sutta* for example, or the Zen chant to Kanzeon). Ring of Bone Zen students chant Dogen's "Mountains and Rivers" treatise on their backpacking retreats. Mindfulness practice with the breath can help sustain an activist under pressure, during direct political action or in the workplace. Green Buddhist ceremonies are evolving, often as variations on standard rituals—for example, the Earth Day precepts at Green Gulch, and the earth relief ceremony at Rochester Zen Center.⁶⁶ If the Buddha's path is foundational to Buddhist environmental activism, it means each engaged person undertakes some form of spiritual journey toward insight and awakening. Activism is the context in which this happens, but the Buddha's way serves as the model.

Of the Buddha's teachings, or Dharma, several core principles contribute to a green Buddhist approach. First, it is based on a relational understanding of interdependence and no-self. This may mean, for example, assessing the relationships of the players in an environmental conflict from a context of historical and geographical causes and conditions. It may also mean acknowledging the distribution of power across the human political relationships, as well as learning about the ecological relationships that are under siege. Second, green Buddhist activism could reflect the teachings of ahimsa, nonharming, with compassion for the suffering of others. For the Buddhist environmentalist this may extend to oppression based on race, class, or gender discrimination as well as to environmental oppression of plants, animals, rivers, rocks, and mountains. This recognition of suffering in the non-human world is rarely acknowledged by the capitalist economy. Voicing it as a religious point of view may open some doors to more humane policies. This green Buddhist teaching is congruent with many schools of ecophilosophy that respect the intrinsic value and capacity for experience of each being.

A third Buddhist teaching applicable to activism is the *nondualistic* view of reality. Most political battles play out as confrontations between sworn enemies: loggers vs. spotted owl defenders, housewives vs. toxic polluters, birdlovers vs. pesticide producers. From a Buddhist perspective, this kind of

hatred destroys spiritual equanimity; thus, it is much better to work from an inclusive perspective, offering kindness to all parties involved, even while setting firm moral boundaries against harmful actions. This approach is quite rare among struggling, discouraged, battle-weary environmentalists who, in fact, are being attacked by government officials, sheriffs, or the media. A Buddhist commitment to nondualism can help to stabilize a volatile situation and establish new grounds for negotiation.

A fourth Buddhist teaching reinforces the role of *intention*. Buddhist texts emphasize a strong relationship between intention, action, and karmic effects of an action. If a campaign is undertaken out of spite, revenge, or rage, that emotional tone will carry forth into all the ripening of the fruits of that action (and likely cause a similar reaction in response). However, if an action is grounded in understanding that the other party is also part of Indra's jewel net, then things unfold with a little less shoving and pushing.

Perhaps the most significant teaching of the Dharma relevant to Buddhist activism is the practice of detachment from the ego-generating self. Thus, a green Buddhist approach is not motivated primarily by the need for ego identity or satisfaction. Strong intention with less orientation to the self relieves the activist from focusing so strongly on results.⁶⁷ One does what is necessary in the situation, not bound by the need for it to reinforce one's ideas or to turn out a certain way. By leaning into the creative energies moving through the wider web but holding to a strong intention, surprising collaborative actions take place. Small 'b' Buddhists have been able to act as bridge-builders in hostile or reactive situations by toning down the need for personal recognition.

Sangha, the third of the Three Jewels, is often the least recognized or appreciated by American Buddhists. As newcomers to the practice in a speedy, product-driven society, most students are drawn to the calming effects of meditation practice and the personal depth of student-teacher relationships. Practicing with community can be difficult for students living away from Buddhist centers. Building community among environmental Buddhists is even harder, since they are even more isolated geographically from each other and sometimes marginalized even by their own peers in Buddhist centers. From a green Buddhist perspective, sangha work presents not only the challenges of personal and institutional relations, but also ecological relations. Some of the leading green Buddhist thinkers have suggested ways to move toward this work in an integrated way.

Gary Snyder brings his sangha work home through the framework of bioregional thinking and organizing. His foundation for this is more than ecological; it is aesthetic, economic, and practice-based. He suggests that "by

being in
munity "
certain t
thing."⁶⁸

habitat
standing
ber of g
young c

Oth
for ecol
ple wh
Center,
tion, re
greater
cast. Th
they ca
als suc
to edu

Jo
work.
Macy
Learn
her w
helps
toget
this v

How
mov
Budd
Budd
time
fledg
or in
of st
The
flatt

gre

being in place, we get the largest sense of community."The bioregional community "does not end at the human boundaries; we are in a community with certain trees, plants, birds, animals. The conversation is with the whole thing."⁶⁸ He models and encourages others to take up the practice of *re-inhabitation*, learning to live on the land with the same respect and understanding as the original indigenous people. He expects this will take a number of generations, so the wisdom gathered now must be passed along to the young ones. Spiritual community on the land offers one place to do this.

Others can participate in eco-sangha through supporting and lobbying for ecological practices at their local Buddhist centers. The hundreds of people who come to Green Gulch Zen Center or Spirit Rock Meditation Center, for example, follow the centers' customs regarding water conservation, recycling, vegetarianism, and land protection. With each step toward greater ecological sustainability, local community culture takes on a greener cast. These actions need not be only a painful commitment to restraint, rather they can become a celebration of environmental awareness. Printed materials such as the booklet on environmental practices at Green Gulch can help to educate visitors about institutional commitments.

Joanna Macy recommends sangha-building as central to deep ecology work. Through trust-building exercises, brainstorming, and contract-making, Macy helps people find ways to support each other in their activist efforts. Learning networks of Buddhists and non-Buddhists often stay together after her workshops for mutual support and prevention of activist burnout. Macy helps people taste the power of *kalyana mitta*, or spiritual friendship—acting together in the web to help others practice the Dharma and take care of this world.

CONCLUSION

How might Buddhist environmentalism affect the larger environmental movement and how might it influence Western Buddhism in general? Will Buddhist environmentalism turn out to be more environmental than Buddhist?⁶⁹ The answers to these questions must be largely speculative at this time, since green Buddhism is just finding its voice. It is possible that this fledgling voice will be drowned in the brownlash against environmentalists, or in the Western resistance to engaged Buddhism. Environmental disasters of survival proportions may overwhelm anyone's capacity to act effectively. The synergistic combination of millennialism and economic collapse may flatten green Buddhism as well as many other constructive social forces.

But if one takes a more hopeful view, it seems possible to imagine that green Buddhism will grow and take hold in the minds and hearts of young

people who are creating the future. Perhaps some day there will be ecosattva chapters across the world affiliated with various practice centers. Perhaps Buddhist eco-activists will be sought out for their spiritual stability and compassion in the face of extremely destructive forces. Buddhist centers might become models of ecological sustainability, showing other religious institutions ways to encourage ecological culture. More Buddhist teachers may become informed about environmental issues and raise these concerns in their teachings, calling for moderation and restraint. Perhaps the next century will see Buddhist practice centers forming around specific ecological commitments.

Making an educated guess from the perspective of the late 1990s, I predict that the influence of green Buddhism may be small in numbers, but great in impact. Gary Snyder, for example, is now widely read by college students in both literature and environmental studies classes. Joanna Macy has led workshops for staff at the White House and the Hanford nuclear reactor in Washington State. Thich Nhat Hanh has shared his commentaries on the interbeing of paper, clouds, trees, and farmers with thousands of listeners on lecture tours throughout the West. Some practicing Buddhists already hold influential positions in major environmental groups such as the Natural Resources Defense Council, Rainforest Action Network, and Greenpeace. Perhaps in the near future they will also hold cabinet positions or Congressional committee chairs or serve as staff for environmental think tanks.

Buddhist centers and thinkers will not drive the religious conversation in the West for quite some time, if ever. The Judeo-Christian heritage of the West is still a prominent force in Western thinking, laws, and religious customs. However, Buddhists are already significant participants in interfaith dialogue regarding the environment. This could have an increasing impact on public conversations by raising ethical questions in a serious way. Right now, decisions that affect the health and well-being of the environment are often made behind closed doors. To challenge these in a public way from a religious perspective could shed some much needed light on ecologically unethical ways of doing business.

What happens next lies in the hands of those who are nurturing this wave of enthusiasm for green Buddhism and those who will follow. It may be religious leaders, writers, teachers, or elders; it may be the younger generations, full of energy and passion for protecting the home they love. Because the rate of destruction is so great now, with major life systems threatened, any and all green activism is sorely needed. Buddhists have much to offer the assaulted world. It is my hope that many more step forward boldly into the melee of environmental conflict. Side by side with other bodhisattvas, may

they joyful and

1. For
- For
2. Sec
- Elc
- Be
- an
- Ea
- Co
- Co
- H
- B
- E
3. P
- P
4. Jo
- 1
5. I
6. V
- 1
7. S
8. S
- i
9. S
- 10.
- 11.
- 12.
- 13.
- 14

they join the global effort to stop the cruelty and help create a more respectful and compassionate future for all beings.

NOTES

1. For information on ecosattva activity, see "Universal Chainsaw, Universal Forest," *Turning Wheel* (winter 1998): 31–33.
2. See, for example, such recent volumes as Steven C. Rockefeller and John C. Elder, *Spirit and Nature: Why the Environment Is a Religious Issue* (Boston: Beacon Press, 1992); Mary Evelyn Tucker and John A. Grim, eds., *Worldviews and Ecology* (Lewisburg, PA: Bucknell University Press, 1993); Fritz Hull, ed., *Earth and Spirit: The Spiritual Dimensions of the Environmental Crisis* (New York: Continuum, 1993); David Kinsley, *Ecology and Religion: Ecological Spirituality in Cross-Cultural Perspective* (Englewood Cliffs, NJ: Prentice Hall, 1995); Dieter T. Hessel, ed., *Theology for Earth Community: A Field Guide* (Maryknoll, NY: Orbis Books, 1996); Roger Gottlieb, ed., *This Sacred Earth: Religion, Nature, and Environment* (New York: Routledge, 1996).
3. Parvel Gmuzdek, "Kalayanamitra's Action on the Yadana Pipeline," *Seeds of Peace* 13.3 (September–December 1997): 23–26.
4. Joanna Macy, "The Third Turning of the Wheel," *Inquiring Mind* 5.2 (winter 1989): 10–12.
5. *Ibid.*, p.11.
6. Wendy Johnson and Stephanie Kaza, "Earth Day at Green Gulch," *Journal of the Buddhist Peace Fellowship* (summer 1990): 30–33.
7. See reports on their activities in Bay Area Friends of Tibet newsletters.
8. Stephanie Kaza and Kenneth Kraft, eds., *Dharma Rain: Sources of Buddhist Environmentalism* (Boston: Shambhala Publications, 1999).
9. Sulak Sivaraksa, "Buddhism with a Small 'b,'" *Seeds of Peace* (Berkeley, CA: Parallax Press, 1992), p. 69.
10. Peter Timmerman, "It Is Dark Outside: Western Buddhism from the Enlightenment to the Global Crisis," in Martine Batchelor and Kerry Brown, eds., *Buddhism and Ecology* (London: Cassell, 1992), pp. 65–76.
11. See Rick Fields, *How the Swans Came to the Lake: A Narrative History of Buddhism in America* (Boston: Shambhala Publications, 1986), for a thorough history of these and earlier forays to the East by Westerners.
12. Gary Snyder, *A Place in Space* (Washington, D.C.: Counterpoint Press, 1995), p. 41.
13. Gary Snyder, *The Practice of the Wild* (San Francisco: North Point Press, 1990).
14. "The Nobel Peace Prize Lecture," in Sidney Piburn, ed., *The Dalai Lama: A Policy of Kindness* (Ithaca, New York: Snow Lion Publications, 1990), pp. 15–27.

15. Thich Nhat Hanh, *Love in Action* (Berkeley, CA: Parallax Press, 1993).
16. Issues on the theme of environmental activism were published in spring 1990, spring 1994, and spring 1997.
17. Alan Hunt-Badiner, ed., *Dharma Gaia* (Berkeley, CA: Parallax Press, 1990); J. Baird Callicott and Roger T. Ames, eds., *Nature in Asian Traditions of Thought* (Albany: State University of New York Press, 1989).
18. The other four books in the series address Christianity, Hinduism, Islam, Judaism, and Ecology.
19. See *Tricycle* 4.2 (winter 1994): 2, 49–63.
20. For Gary Snyder interviews, see “Not Here Yet” 2.4 (March 1994): 19–25; “The Mind of Gary Snyder” 4.5 (May 1996): 19–26; for Nanao Sakaki, see “Somewhere on the Water Planet” 4.2 (November 1995): 45–47.
21. For a detailed study of two Buddhist centers see Stephanie Kaza, “American Buddhist Response to the Land: Ecological Practice at Two West Coast Retreat Centers,” in Mary Evelyn Tucker and Duncan Ryuken Williams, eds., *Buddhism and Ecology: The Interconnectedness of Dharma and Deeds* (Cambridge: Harvard University Press, 1997), pp. 219–48.
22. See conference talks in Rockefeller and Elder, eds., *Spirit and Nature*.
23. Mary Evelyn Tucker, “The Emerging Alliance of Ecology and Religion,” *Worldviews: Environment, Culture, and Religion* 1.1 (1997): 3–24.
24. Tucker and Williams, eds., *Buddhism and Ecology*.
25. See one of the lead papers from the meeting: Stephanie Kaza, “Overcoming the Grip of Consumerism,” forthcoming in *Journal of Buddhist-Christian Studies*.
26. See, for example, such works as Thich Nhat Hanh, “The Individual, Society, and Nature,” in Fred Eppsteiner, ed., *The Path of Compassion* (Berkeley, CA: Parallax Press, 1988), pp. 40–46; Dalai Lama, “The Ethical Approach to Environmental Protection,” in Piburn, ed., *The Dalai Lama: A Policy of Kindness* (Ithaca, NY: Snow Lion Publications, 1990), pp. 118–28; Sulak Sivaraksa, *Seeds of Peace* (Berkeley, CA: Parallax Press, 1992); Christopher Titmuss, “A Passion for the Dharma,” *Turning Wheel* (fall 1991): 19–20; John Daido Looi, “River Seeing River,” in *Mountain Record* 14.3 (spring 1996): 2–10; and Philip Kapleau, *To Cherish All Life: A Buddhist Case for Becoming Vegetarian* (San Francisco: Harper and Row, 1982).
27. Joanna Macy, *Mutual Causality in Buddhism and General Systems Theory: The Dharma of Natural Systems* (Albany: State University of New York Press, 1991).
28. Joanna Macy, *Despair and Personal Power in the Nuclear Age* (Philadelphia: New Society Publishers, 1983).
29. John Seed, Joanna Macy, Pat Fleming, and Arne Naess, *Thinking Like a Mountain: Towards a Council of All Beings* (Philadelphia: New Society Publishers, 1988).
30. Malcolm ...
31. Ian ...
Met ...
and ...
Japa ...
Bair ...
Pre:
32. Lan ...
Eth
33. Re:
34. Sar
35. See ...
An ...
“E ...
In: ...
6 ...
A
36. Tu ...
Yi
37. T ...
T
38. S
39. F ...
t ...
2
40. J ...
(...
I
41. J
42. ...
- 43.
- 44.
- 45.
- 46.
- 47

- 0,
J.
ht
1,
e
e
1
t
:
30. Malcolm David Eckel, "Is There a Buddhist Philosophy of Nature?" in Tucker and Williams, eds., *Buddhism and Ecology*, pp. 327–50.
 31. Ian Harris, "Buddhism and the Discourse of Environmental Concern: Some Methodological Problems Considered," in Tucker and Williams, eds., *Buddhism and Ecology*, pp. 377–402; and Hubertus Tellenbach and Bin Kimura, "The Japanese Concept of 'Nature,'" in *Nature in Asian Traditions of Thought*, ed. J. Baird Callicott and Roger T. Ames (Albany: State University of New York Press, 1989).
 32. Lambert Schmidhausen, "The Early Buddhist Tradition and Ecological Ethics," *Journal of Buddhist Ethics* 4 (1997): 1–42.
 33. Represented in Stephanie Kaza and Kenneth Kraft, eds., *Dharma Rain*.
 34. *Samyutta Nikaya* II.28,65; *Majjhima Nikaya* II.32.
 35. See, for example, Francis H. Cook, "The Jewel Net of Indra," in Callicott and Ames, eds., *Nature in Asian Traditions of Thought*, pp. 213–30; Bill Devall, "Ecocentric Sangha," in Hunt-Badiner, ed., *Dharma Gaia*, pp. 155–64; Paul O. Ingram, "Nature's Jeweled Net: Kukai's Ecological Buddhism," *The Pacific World* 6 (1990): 50–64; Joanna Macy, *Mutual Causality in Buddhism*; and Gary Snyder, *A Place in Space*.
 36. Tu Shun, in Thomas Cleary, *Entry into the Inconceivable: An Introduction to Hua-Yen Buddhism* (Honolulu: University of Hawaii Press, 1983) p. 66.
 37. Thich Nhat Hanh, "The Individual, Society, and Nature," in Eppsteiner, ed., *The Path of Compassion*, p. 40.
 38. Snyder, *A Place in Space*, p. 70.
 39. Rita Gross, "Buddhist Resources for Issues of Population, Consumption, and the Environment," in Tucker and Williams, eds., *Buddhism and Ecology*, pp. 291–312.
 40. Joanna Macy and Molly Young Brown, *Coming Back to Life: Practices to Reconnect Our Lives, Our World* (Gabriola Island, British Columbia: New Society Publishers, 1998).
 41. Macy, *Mutual Causality in Buddhism*.
 42. Interview with John Seed, "The Rain Forest as Teacher," *Inquiring Mind* 8.2 (spring 1992): 1.
 43. Gary Snyder, "The Etiquette of Freedom," in *The Practice of the Wild*, p. 10.
 44. Alan Sponberg, "Green Buddhism and the Hierarchy of Compassion," in Tucker and Williams, eds., *Buddhism and Ecology*, pp. 351–76.
 45. Joanna Macy, "Third Turning of the Wheel," *Inquiring Mind* 5.2 (winter 1989): 10–12.
 46. Snyder, *A Place in Space*, p. 73.
 47. See his discussion of the fifth precept in Thich Nhat Hanh, *For a Future to Be Possible* (Berkeley, CA: Parallax Press, 1993).

ENGAGING THE ISSUES

48. Robert Aitken, *The Dragon Who Never Sleeps* (Berkeley, CA: Parallax Press, 1992), p. 62. 68. I
C
49. Macy and Brown, *Coming Back to Life*. 69. A
50. Wendy Johnson, "A Prayer for the Forest," *Tricycle* 8.1 (fall 1998): 84–85. C
51. Vanya Palmers, "What Can I Do," *Turning Wheel* (winter 1993): 15–17. V
52. Joanna Macy, "Guarding the Earth," *Inquiring Mind* 7.2 (spring 1991): 1, 4–5, 12.
53. Kenneth Kraft, "Nuclear Ecology and Engaged Buddhism," in Tucker and Williams, eds., *Buddhism and Ecology*, pp. 269–90.
54. Amy Morgante, ed., *Buddhist Perspectives on the Earth Charter* (Cambridge, MA: Buddhist Research Center for the 21st Century, November 1997).
55. See 1998–1999 issues of *Seeds of Peace* for reports and announcements of these events.
56. Tenzin Gyatso, "The Nobel Peace Prize Lecture," in Piburn, ed., *The Dalai Lama: A Policy of Kindness*, pp. 15–27.
57. Gross, "Buddhist Resources for Issues of Population, Consumption, and the Environment," in Tucker and Williams, eds., *Buddhism and Ecology*, pp. 291–312.
58. Stephanie Kaza, "Acting with Compassion: Buddhism, Feminism, and the Environmental Crisis," in Carol Adams, ed., *Ecofeminism and the Sacred* (New York: Continuum, 1993).
59. Jay B. McDaniel, *Earth, Sky, Gods, and Mortals: Developing an Ecological Spirituality* (Mystic, CT: Twenty-Third Publications, 1990).
60. Bill Devall, *Simple in Means, Rich in Ends: Practicing Deep Ecology* (Salt Lake City: Peregrine Smith Books, 1988).
61. Stephanie Kaza, "American Buddhist Response to the Land: Ecological Practice at Two West Coast Retreat Centers," in Tucker and Williams, eds., *Buddhism and Ecology*, pp. 219–48.
62. Snyder, *A Place in Space*, p. 250. See also David Barnhill, "Great Earth Sangha: Gary Snyder's View of Nature as Community," in Tucker and Williams, *Buddhism and Ecology*, pp. 187–217.
63. Jeff Yamauchi, "The Greening of Zen Mountain Center: A Case Study," in Tucker and Williams, eds., *Buddhism and Ecology*, pp. 249–65.
64. Interviewed by Alan Senauke and Sue Moon, "Monastery in the Streets: A Talk with Tetsugen Glassman," *Turning Wheel* (fall 1996): 22–25.
65. Kenneth Kraft, "Nuclear Ecology and Engaged Buddhism," in Tucker and Williams, eds., *Buddhism and Ecology*, pp. 280–83.
66. A selection of such evolving practice forms are presented in the forthcoming anthology by Kaza and Kraft, *Dharma Rain*.
67. See Christopher Titmuss, "A Passion for the Dharma," *Turning Wheel* (fall 1991): 19–20; also Chogyam Trungpa, *Shambhala: The Sacred Path of the Warrior* (Boston: Shambhala Publications, 1988).

TO SAVE ALL BEINGS

68. David Barnhill, "Great Earth Sangha: Gary Snyder's View of Nature as Community," in Tucker and Williams, *Buddhism and Ecology*, p. 192.
69. As Ian Harris suggests in "Buddhism and the Discourse of Environmental Concern: Some Methodological Problems Considered," in Tucker and Williams, eds., *Buddhism and Ecology*, pp. 377-402.