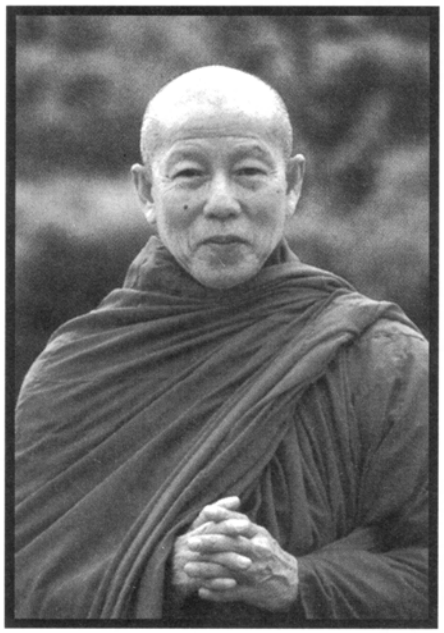
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Gateway Journal

The Magazine of The Engaged Zen Foundation





Anger

by Ven. Maha Ghosananda

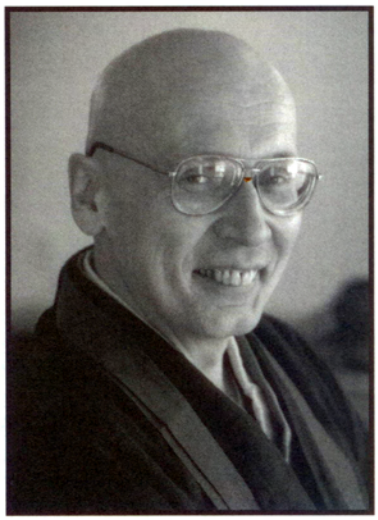
The Supreme Patriarch of Cambodian Buddhism , Spiritual head of the International Network of Engaged Buddhists.

When anger controls us, we harm ourselves and the people around us. Anger burns the mind and the body. The face becomes flushed, the heart weakens, and the hands tremble. Our first duty is to protect ourselves, so we say, "May I be free from harming myself, may I be free from anger. Then we say, "May I be free from harming others, may I be free from anger." When we analyze anger, we find that it has no substance of its own. It is always conditioned by something else. There is no "I" to be angry. There is only the Dharma. When we are angry, our face becomes ugly. Anger is fire, and it burns hundreds of cells in our brain and in our blood. If we have loving kindness, our faces become brilliant, radiant, and beautiful. Loving kindness is like water. If we leave boiling water sitting for some time, it naturally becomes cool again. Sometimes we may boil with anger, but we can cool down gracefully by contemplating loving kindness, anger 's opposite. The nature of water is to cleanse. When the mind is angry, it becomes soiled. Using the water of loving kindness, we can cleanse our mind. Like water, loving kindness flows everywhere. "Bodhi" means to wake up, to see things as they are. When we wake up to our anger, it loses all of its force. Then anger gives birth to its opposite-compassion, the compassionate heart of the Buddha. ◆

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Karma

by Rev. Nonin Chowaney, Abbot: Nebraska Zen Center

In Sanskrit, "*karma*" literally means "action," and there are three kinds: actions of body, speech, and mind. So, whenever we move, speak, or think, we have acted, or created karma.

"*Karma*" in Buddhism, however, has a broader and deeper meaning. It is the cornerstone of the law of cause and effect. Simply stated, this is: actions produce results. Positive, or wholesome, actions produce positive results, negative actions produce negative results, and neutral actions, neutral results.

So, whenever we act, we produce results. When we throw a stone into a pool of water, a disturbance is created, and this disturbance creates ripples that extend all the way to the edges of the pool in all directions. So it is when we act. We create something, call it energy if you will, that extends into the universe in all directions. If we speak kindly to someone, quietly and with respect, we are acting positively, and this has positive effects on all around us. If we speak harshly, out of anger, or if we scream and holler, we are acting negatively, and this has negative effects. The most affected are those closest to the action, including ourselves; we are affected in the same way the water near where the stone entered was affected.

We also need to be aware, however, that the ripples from the disturbed water affect the whole pool and that the ripples from negative speech extend outward also. Not only is the person spoken to directly affected but also all those near where the action took place, and this extends indefinitely. Those affected may carry the negative energy with them into their next encounter and that can be affected also. Perhaps the person hollered at picks up the anger, takes it home, and responds to their spouse or children negatively. Then, the children pick it up and take it to the playground, and a child there picks it up and carries it to her home, and so on. Eventually, or perhaps quickly, it comes back to us. Quickly, if someone smacks us in the mouth after we've spoken harshly to them! Eventually, when the person we hollered at is asked six months later if we'd make a good supervisor for the department.

This eventual coming back is called "karmic retribution." Zen Master Dogen said, "this can happen over three stages of time: this life, the next life, and the life after." We never know when we're going to experience the effects of what we've done, so we need to be careful. We never know when it'll come back to us or how, but it will.

Hitler's example is a good one to consider here. His actions had enormous negative effects, and his violent death can be looked at as "karmic retribution." The effects of his actions have also continued into the present day, over fifty years after he died. The poisonous energy of Nazism and white supremacy is still being picked up and manifested by people all over the world, and it will be until, finally, no one picks it up.

Our actions, then, not only affect what we are but also shape the conditions in which we live. Ultimately, the law of cause and effect means that any given thing, (including the world we live in) is the result of all the actions of all beings since the beginning of the universe.

So we better be careful how we act! When we were kids and were insulted, we'd say "Take it back; you take it back!" But truthfully, once something is done, it can't be taken back. It has a life of its own; the energy continues and continues, and there's nothing we can do about it. All we can do is act positively and constructively now, in *this* moment, and create positive conditions at this time and for the future.

We can, however, acknowledge what we've done. It won't affect the results of past action but will affect us from here on. This is called repentance. Zen Master Dogen said that "although karmic retribution for negative actions must come in one of the three

stages of time, repentance lessons the effects, bringing release and purity." This can be done at any time. We do it formally every morning by reciting the Formless Repentance verse at the start of morning service. It's called "formless" because we don't direct it toward specific actions but toward everything we've done. This is the verse:

All the karma ever created by me From beginningless greed, anger, and delusion Born through body, speech, and thought I now fully avow.

In other words, "I acknowledge all that I've done." Here, we focus on negative actions, actions motivated by the three poisons: greed, anger, and delusion. We "avow" them, acknowledge them. We don't deny them or try to escape responsibility for what we've done, but we acknowledge our actions and their consequences. This acceptance is an opening process. We "own" what we've done and no longer blame others for the conditions of our lives. My teacher, Zen Master Dainin Katagiri, said that repentance is "the perfect openness of our hearts that allows us to hear the voice of the universe beyond the irritation of our consciousness." This is the first step towards turning things around and trying to act positively from this moment on. After Formless Repentance, we recite the verse of the Triple Treasure and the Four Vows. We take refuge in Buddha, Dharma, and Sangha, and focus our lives in the Buddha Way. Then, we dedicate our lives to liberating all beings from suffering by reciting the Four Bodhisattva Vows:

Beings are numberless; I vow to free them.
Delusions are inexhaustible; I vow to end them.
Dharma gates are boundless; I vow to enter them.
Buddha's way is unsurpassable; I vow to realize it.

It's important for us to say these things over and over, so we chant these verses every day so that it works on us on a deep level, and we are eventually transformed by it.

Human life is incredibly deep and spacious. Through the practice of zazen, we come to know this depth intimately. We also come to know, however, that even though we live deeply, intimately, with all beings, this depth is manifested through our "karmic lives," our day-to-day lives, which are shaped not only by actions moment-by-moment but also by all past actions.

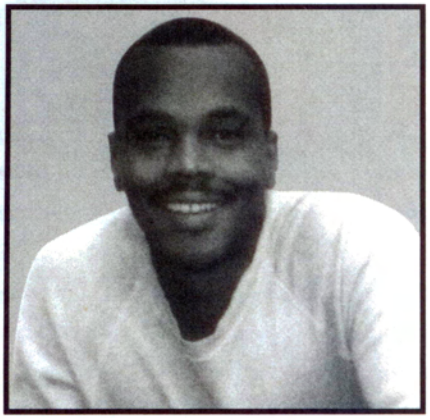
In *The Zen Teaching of Bodhidharma,* the Zen Master who brought Zen to China writes about living out this "karmic life" at its most difficult times, when adversity strikes:

When those who search for the Path encounter adversity, they should think to themselves, 'In countless ages gone by, I've turned from the essential to the trivial and wandered through all manner of existence, often angry without cause and guilty of numberless transgressions. Now, though I do no wrong, I'm punished by my past. Neither gods nor men can foresee when an evil deed will bear its fruit. I accept it with an open heart and without complaint of injustice.'

How many of us can accept adversity in this way? We moan and groan, or blame others for our problems, frequenting striking out in anger and compounding our problems in the process! Bodhidharma's method, however, cuts off adversity at the root, by accepting it and not acting negatively. Bodhidharma then goes on to approach the matter from the other side: As mortals, we're ruled by conditions, not by ourselves. All the suffering and joy we experience depend on conditions. if we should be blessed by some great reward, such as fame or fortune, it's the fruit of a seed planted by us in the past. When conditions change, it ends. Why delight in its existence? But while success and failure depend on conditions, the mind neither waxes nor wanes. Those who remain unmoved by the wind of joy silently follow the path.

How we handle present conditions determines subsequent conditions. What we are now determines what we will be. If something negative happens to us, for example, an accident or contract a serious illness, we need first to accept things and bear them with equanimity. This does not mean passivity. however. Some think that Buddhist practice is nothing but apathetic acceptance and withdrawal, but this is a misunderstanding. We need to accept and bear the circumstances of our lives with equanimity, but we strive for that because negative responses - blaming, anger, or depression - only compound our problems. They do not help. This doesn't mean we have to like our circumstances or not take any steps to ease or cure them.

When dealing with our circumstances or when facing injustice, violence, or social and economic imbalance. We need to act and encourage others to act in ways that alleviate our own suffering and that of all beings. We need to remember the ancient law of karma: positive actions produce positive results; negative actions produce negative results. This truth we cannot escape. ◆



Sanctuary

by Jarvis Masters, Death Row, San Quentin

I first entered the gates of San Quentin in the winter of 1981, and as I walked across the upper yard holding my prison-issued belongings, called a "fish kit," I saw hundreds of prisoners who had already made the prison their home. Their rugged faces and beards were of all different shades. Dressed in prison blue jeans and worn coats-some with cigarettes hanging Irom their lips, others with black glasses covering their eyes-they leaned against the chain fences and stared at me.

I will never forget when the loud steel cell door slammed shut behind me. I stood in the middle of this darkness trying to fix my eyes, trying to readjust my thoughts that were telling me that this was *not home.* That this tiny space would not, could not be where I would spend more than a decade of my life. My mind kept saying, "No! Hell no!" I thought again of all those prisoners on tIle yard who appeared to be accustomed to their fate.

I dropped my fish kit and opened my arms out to either side of me. The palms of my hands touched the opposite walls with ease. I tried to push them iurther apart with all my might, as if these thick concrete walls were somehow going to budge.I found the light switch on the back wall, a few feet above the narrow steel bed. The bed was bolted into the wall like a shelf, several feet above the concrete floor.

My eyes had adjusted to the darkness when I turned the light on. But what I hadn't seen until then were the hundreds upon hundreds of cockroaches clustered all about, especially around the combined toilet and sink appliance on the back wall. All the roaches suddenly scattered. They dashed into tiny holes and cracks behind the sink and in the walls. They disappeared, leaving only the very fat and the very young roaches still running scared. I was beyond shock to see so many of these nasty creatures. And although it was not true, I felt roaches climbing all over me. I even imagined them mounting a counter-attack on me when I was asleep.This was home. I couldn't bear the thought. The hundreds of roaches, the top-to-bottom filth covering the walls, the balls of dirt on the floor, and the awtul smell of urine that had been left in the toilet-for God knows how long-sickened me so much that I nearly passed out.

To find home in San Quentin I had to first find an unbelievable will to survive. The first domestic action in this direction was to flush the toilet. Surprisingly, all the necessities to clean the cell were in the fish kit, which contained a towel, a face cloth, one bar of state soap, a toothbrush, a comb, a small can of powdered toothpaste, a box of state detergent, and a small plastic cup. There were also two *National Geographic Magazines* thaL were 20 years old, one of them from the exact month and year of my birth.

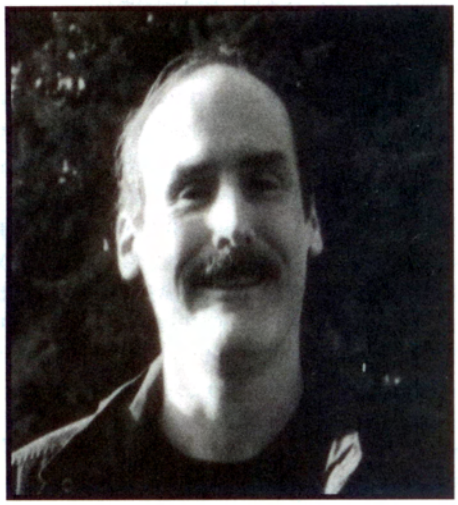
It seemed that time was now on my side. I took to cleaning vigorously. I started with one wall, scrubbing it from top to bottom, as hard as I could, to remove all the markings and filth. Then on to the next. The cell bars, sink, toilet, and floor all got the same treatment. I figured that if I had to sleep in here, this was the least I could do. For hours, I washed down every inch of my cell. I didn't stop scrubbing until the whole cell was spotless. When I was done, I could have eaten a dropped piece of candy from the floor. The roaches had all drowned or been killed. I solved the problem of their hiding places by stuffing balls of wet toilet paper Lightly into all the cracks and holes.

The toilet was another real concern to me. 1 had heard about prisoners being compelled to wash their faces in these very holes. This happens whenever tear gas is shot into the units to break up mass disruptions, and the water is purposely shut off by the authorities. I imagined my face going inside this toilet and I cleaned it to the highest military standards.

After the first days had passed, I decided to decorate my walls with photographs from the *National Geographic.* The landscape of Malaysia and other parts of the world brought enormous beauty to my cell. I gladly plastered them about-small tokens that helped me imagine life beyond the walls of prison.

After a while, the idea of home seemed to be whatever I could make of it. Over the years I collected books and even got a television and radio - a window to the outside world. And I pasted many thousands of photographs on the walls throughout these past thirteen years. The one that has most of all made my prison home a sanctuary is a small photograph of a Buddha statue sent to me by a very dear fliend on the outside. It has been in the center of my wall for a number of years now.

I always begin my prison day with the practice ofmeditation. I sit on the cold morning floor, cushioned only on my neatly folded blanket. There I welcome the morning light and realize, like seeing through clouds, that home is genuinely wherever the heart can be found. ◆



Prison Zazen

by Doug Ray, Former prisoner.

How do I begin to talk about what Zen Buddhist practice in prison was like? How does anyone, anywhere talk about practice? Life-changing, transforming, we all know the words and we all know they utterly fail to describe the actual process of waking up to what our lives really are. If there were any one thing which could be said to have been the most important for me, it would be that practice does not depend on circumstances.

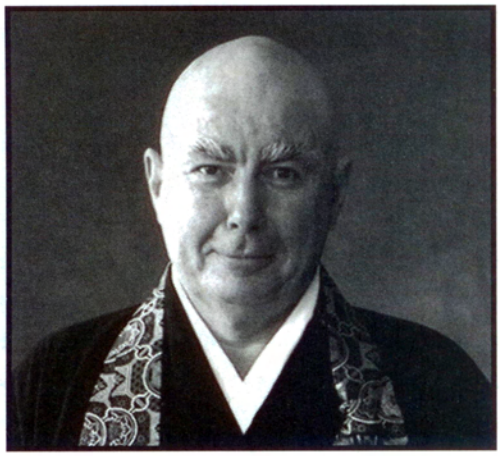
Buddha-Nature isn't something that we have and can discover It's what we are. When "we" aren't blocking our awareness of life, awareness is our life. What is really difficult to see when we begin practice is how, what we can call our conditioning, blocks that awareness. A small, contracted ego-self constantly at odds with the universe, lost in a daydream of memories, fantasies, opinions and ideas about how things should be, as opposed to how they really are, our lives seem to us to be filled with suffering. This can be as mild as a vague discontent up to an absolute refusal to be the circumstances that are our life. Human culture in general tends to support this illusion of "Self-Promotion".

Pain is a great teacher-motivator. Without this teacher, it is difficult to find the motivation to begin a serious practice. At some point in our lives, if we are fortunate, something happens to us that seriously threatens our long held belief in our way of life. Something isn't right. We intuitively know this. What keeps that intuitive awareness at bay is most often the very thing we cherish the most, our comfort. So anything that happens in our life to challenge our ideas about how life should be, anything that causes us to experience severe discomfort, is the skillful means of liberation. Whether this comes about from something like a physical injury or illness or an experience such as the loss of freedom from going to prison, isn't important.

What is important is the *willingness* to experience what ever the circumstances of our life are, to *be* our lives, whatever that might entail. One of the strong points about prison practice is that the whole prison system is set up to eliminate as much as possible, any idea of individuality or self-importance. Essentially, you are a number. That number is entitled to receive a certain allotment of life sustaining resources, food, clothing, toiletries, the basics. From the very beginning upon arrival, the tone is set. "Inmate #925275, STRIP! All right, lift your nutsack, turn around, bend over, spread your cheeks". This initial treatment pretty much sets the tone for the rest of the prison experience. Very little effort is expended towards giving the prisoner any feeling of dignity or self-worth.

While from what we can call the ordinary point of view, this does not sound like a very liberating experience. From a practice point of view it can be the opportunity of a lifetime.
What is the core of the Buddha's teaching? What is it that we practice so diligently to realize? No-self. so, who is it that, "spreads its cheeks"? What is it that "takes offense at this"? What is it that stands in the way of experiencing life, all of it, regardless of the circumstances encountered.

This can be our constant Koan, the skillful means of realization, the full and joyful life of no-self. It would seem prudent to mention at this point that by no means should what I have just said be construed as an endorsement of what is essentially ,a brutal and de-humanizing system. The current mode of what is deemed "Corrections", is as unrealistic in its approach towards re-habilitation, as it is inhumane to the men and women who live inside these refuse sights of humanity. Having lived first-hand in that world, I would be the first to advocate reform. The bottom line for a prisoner, however, is that prison life is what it is. How ever a prisoner feels about that, it remains unchanged. This is where Buddhist practice begins.? Life is suffering. The cause of suffering is desire. Desire for what? That life be something other than what is. This is where the trouble and our practice begin, whoever and wherever we are. ◆



From the Editor

by Rev. Kobutsu Malone, Executive Director, EZF

We are here again! This issue of Gateway Journal has been delayed for quite some time. Our last issue was published in the Spring of 1998. This year has been a tumultuous one for The Engaged Zen Foundation and for me personally. As many of you know, I have been ill for some time and keeping up with the EZF activities is at times a strain. Last year I experienced great personal loss in my life, E-Kun Liz Potter, my partner and the love of my life left me and resigned as EZF President. This was an incredible blow to myself and my two sons. We dearly love Lizzy and miss her terribly. For me personally this has been a time of tremendous grief.

Lizzy and I were blessed last year with a private audience with His Holiness Tenzin Gyatso The Fourteenth Dalai Lama during his visit to New York City in May 1998. Lizzy and I spent 20 minutes with His Holiness and were able to give him two gifts from Jusan Frankie Parker that he entrusted to me for His Holiness. Jusan was executed in the State of Arkansas on August 8th 1996. His Holiness wrote a letter pleading for his life to the Governor. Jusan gave us a Khata (silk scarf) and a small photograph which he wore as he was executed. His Holiness was touched by these gifts. As an outcome of our audience, His Holiness wrote a two page message calling for a moratorium on the death penalty.

On Friday evening, April 9th, 1999, in front of an audience of about 500 at Trinity University in San Antonio Texas, I delivered His Holiness' message. I was joined Arun Ghandhi, the grandson of Mahatma Ghandhi and Sister Helen Prejean as speakers at the gathering. The event was a highlight of a 3 day conference entitled "Living Our Faith: Organizing the Religious Community Against the Death Penalty."

A few months ago I received a letter from a prisoner who told me of his grief at the loss of his spouse and child to divorce. His letter was touching and I felt his pain to the depths of my heart. I had no answers for him other than to offer him my grief in empathy. Loosing Lizzy has given me a sense of the loss of loved ones that many prisoners experience while being incarcerated. There does not seem to be any "magic" formula or method of dealing with such loss, there is no way to "just forget." The loss of one we love dearly hurts and at times that pain can be overwhelming. I certainly have no method to offer that can relieve such suffering instantly. My experience is that we have to go through a process, a time of grief, which may take many months even years to unfold. There can never be "closure" for such loss, we all know that "closure" is just as much a myth as "deterrence." There are no simple solutions.

The best we can do is to fully experience our grief, fully recognize our anger, that sense of betrayal and all the other conflicting emotions as they arise in the mind. We learn through our sitting practice to watch our feelings arise in the mind and in time abate. Each rising brings pain and sadness. Only in time does the pain become familiar, only after becoming familiar with our loss does it have the potential for transformation. It is not an appealing process. Our attachment to our loved ones is strong and deep. Being forced to abandon them are incredibly painful, almost unbearably painful at times. Yet, somehow with our sitting practice we can manage to transform our personal loss into a feeling of compassion for those who experience such loss in their lives

This past year EZF has been financially strapped. We have received no major grants and have relied on donations from individuals to keep going. For a number of months we were faced with such a huge amount of mail that we were unable to answer letters promptly. In July we had a stack of over 400 letters waiting to be answered. At times we were unable to send our books and materials due to lack of funds for postage.

EZF was fortunate to receive a small grant from our dear friends at the Human Kindness Foundation in August that has helped us remain in business. We are grateful to Bo and Sita Lozoff for their support and kindness. EZF has filed almost thirty grant applications with foundations this year and has received rejections from twenty-six foundations thus far. I am the sole paid staff member and I have not received a pay check in over 5 months. I work between eight and fourteen hours a day on EZF activities seven days a week. This has been a great hardship for my sons and me. We are still hopeful that we will receive funding this year. In fact, this Journal will not be printed and distributed without it! So since you are reading this it is good news! Our last press run of Gateway Journal was 3,500 copies. It cost $2,200 for printing and $850 for distribution. We are hoping to print the same quantity of this issue.

This June thanks to the generosity of Kiken Stacey Leveque, I was able to visit prisons in Illinois and Arkansas. At the Tamms. Super-Max Facility Kiken and I conducted a Refuge Ceremony for Mr. Victor Ganus, a death row prisoner. We spent a fair amount of time arranging the visit and ceremony. It was the first

Buddhist Refuge Ceremony conducted in an Illinois prison. Victor was overjoyed that we were able to give him refuge. He is getting close to the end of his appeals and may face execution in the next two years. From Illinois we drove to the Tucker Maximum Security Unit in Tucker Arkansas. We visited with a number of general population prisoners including Mr. Bobby Fretwell who, the week before his execution date, received clemency from the Governor and his sentence was commuted to life without parole. At Tucker we conducted a Refuge Ceremony for Mr. Jack Jones, a death row prisoner who is coming close. Jack's ceremony was witnessed by Mr. Damien Echols, another a death row prisoner. An outcome of Damien's presence at Jack's ceremony has been that Damien has asked me to serve as his spiritual advisor. Damien has requested to receive Refuge in the Triple Gem, Buddha, Dharma and Sangha, on my next visit to Tucker.

From Arkansas, Kiken and I drove to Oklahoma City and were met by Mr. Bud Welsh, who lost his daughter in the Oklahoma City bombing. Bud is an outspoken critic of the death penalty and has campaigned tirelessly for abolition and clemency for those accused in the bombing. Bud toured the site of the bombing with us and showed us the progress being made on the Memorial being constructed at the blast site. Bud showed us the section of the memorial fence that commemorated his daughter. We left a small token, a Buddhist hand mala (prayer beads) attached to the fence in her memory. I conducted a brief memorial in her honor and for all those who were killed by the explosion.

We journeyed to Boulder, Colorado where we met with potential funders and attended a lecture by Fleet Maul, a Tibetan Buddhist practitioner who has recently been released from Federal prison. Fleet is responsible for founding the prison hospice program in the federal medical facility at Springfield Missouri.

We drove to San Francisco and had a brief visit with Rev. Zenki Blanche Hartman the Abbess of the San Francisco Zen center. We were given a tour of the Center and were quite impressed with their facility. I was unable to spend much time in San Francisco as I had to return to New Jersey to attend the graduations of my sons.

This past year we have done considerable work on our web site which is at http://www.engaged-zen.org We have received offers from a professional web designer who has volunteered to further improve the EZF site.

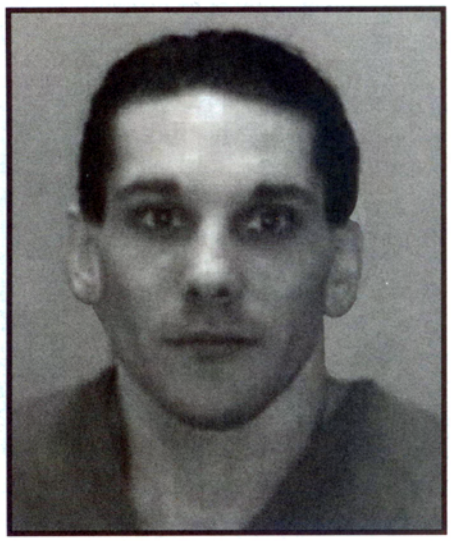
This issue of Gateway contains an article by Michael Moskowitz.about conditions in a Florida prison. It is a departure from our normal content of religious and meditative topics. I chose to print this piece primarily for our free world readers, those of you "inside" know enough of this sort of thing and the conditions in our nation's prisons.

Here at EZF we receive mail from time to time about the situations that Michael addresses. I have seen and heard of situations of brutality very similar to those he describes. On the outside we sometimes forget that in prison brutality, torture and rape is often a day-to-day occurrence. Life under such oppression is not conducive to contemplative practice. Prison conditions affect our ability to practice and threaten our very lives at times. It is important that these things are discussed in spite of any efforts taken by the prison industry to surpres the truth.

Increasingly EZF has served as advocate on behalf of incarcerated Buddhists. We have received numerous requests from prisoners to assist them in obtaining Buddhist literature and vegetarian diets. Typically we receive a letter from a prisoner stating that the Chaplain of their facility has barred them from receiving Buddhist literature and publications because "Buddhism is a cult...." In Cooper v. Pate 378 U.S. 546 this issue was clearly decided by the US Court of Appeals for the Seventh Circuit and in Cruz v. Beto, 405 U.S. 319 at the US Supreme Court. In this sort of situation EZF sends letters to the facility warden or superintendent, the head of chaplaincy for the state, the head of the state department of corrections, the state ACLU chapter and media in the capitol city. Invariably we are successful in enabling a prisoner to receive publications.

Many facilities require a letter of adherence from a religious body or leader in order for a prisoner to be registered as a member of a faith. We have provided such letters numerous times. We are also asked to provide information to substantiate prisoner's requests for vegetarian diets. We are happy to do this and refer the facility to Ven. Philip Kapleau's book *To Cherish All Life: A Buddhist View on Animal Slaughter and Meat Eating.* We also request that prisoners receive a balanced diet and request that a department dietitian provide a recommended dietary plan. Some facilities have told vegetarian prisoners to simply "discard the meat" of line-food trays, needless to say this is not and adequate response from a nutritional perspective.

Now, a few words about book requests: EZF is not able to maintain a stock of selected titles at this time. We are totally dependent on donations of books, so we can not generally respond to requests for specific titles. EZF provides only religious books, so please, no more requests for "mysteries" and "westerns." Requests for the entire 84,000 volume set of the Pali Canon are likewise pointless. On occasion we may be able to provide a copy of a particular sutra if it available in text form on the internet. EZF does not sell books, we have no stock facilities or funding for purchasing stock. We are not wealthy, requests from folks saying, "My cellie has a copy of such-and-such, please send me one too..." are senseless. If your cellie or a friend has a book, borrow it and read it, you don't need your own copy. Please respect our resources, recognize that there are people making sacrifices in their own standards of living to send you those books. Realize that many prisoners eat better than this editor and his family, most have better medical and dental care than we do. If you receive a book from EZF please consider sending us a donation..... even if it is a few stamps to cover postage. ◆



Silence My Tears

by Michael Moskowitz,
Florida State Prison X-Wing -Starke, FL

X-wing, I believe, is the most God-forsaken spot on the map in the USA "Trouble Makers" in the Florida prison system are sent hereto be tortured, brutalized and murdered. Murdered not only by the state's electric chair, but by the hands of sadistic prison guards. Frank Valdez tried to warn us, but what happened to his cries for help? They were ignored by the public. Frank Valdez was beat into eternity by a gang of "Good Old boys," a term commonly used for enforcer prison guards.

My name is Michael Moskowitz, and I want the public to realize that the truth it has been given is not the truth at hand. Things involving Frank Valdez will be shifted and down played, while other conditions at Florida State Prison (FSP) will be swept under the rugby the powers that be. Everything will look good, the department will put on a show of casting out its demons to pacify the public— "we have things under control." But certain things will continue beyond the public eye, and at some point another broken and dead body will fall down the hallway. Maybe next time it will look like suicide. Maybe next time a person will be tormented into suicide...it's been done before.

In the past 10 years that I've been here, I have been cowardly. I've stayed my hand from writing, and I've held my mouth from speaking. Perhaps this is due more to good judgment than to cowardice; As I pointed out to two prison investigators from Tallahassee last week, if I was not careful with the information I have, they would be investigating my death. I don't want for the spark of Frank's death to just ebb away, I want it to catch fire. The public must know that the death of Frank Valdez is but a bone in a closet full of skeletons! Beatings and deaths are not the only problems at FSP, they are just the only ones come to light.

Let me tell you of the "arenas." Altogether there are seven close management C.C.M.D. and disciplinary confinement (D.C.) wings at F.S.P. Inmates on these wings are locked in their cells and are not to have contact with each other. But each wing has an "arena" out of sight of cameras (showers, closets, etc.) where guards pit prisoner against prisoner for amusement or other reasons. The stipulation of the fights depends on what the guards want. Never will they risk a favored prisoner in a fight against a more powerful opponent. Rather, it will be one of their "hit men" against a homosexual, snitch or other undesirables. I've watched several of these events and was the victim of one. The wing sergeant pitted me against a very large black man known as "Missing Link." They took us to the bottom floor of H-wing and told him to "beat this fag's ass." Afterwards, I needed medical treatment. The same wing sergeant escorted me to medical and remained present the whole time I was told to say I fell off my sink or I would not make it back to my wing. I received eight stitches along my mouth and a sprained ankle. A few weeks ago, this hit man, "Missing Link," was put onto another homosexual. My incident occurred May of 1999.

This is not my first taste of physical violence at FSP. In 1996 I was placed on G.M.III status (the lesser restrictive status) so I could live and work in general population. During that six-month period, I had the orbit in my left eye fractured and was assaulted by another prisoner with a knife, among other altercations. This was all due to my refusal for sex. My mother has been a prison guard for over twenty years in Florida, and the other prisoners wanted to "turn me out" to homosexuality to get back at her.

After six months of this treatment, I requested to be placed in protective management (P.M.), and was taken before the special review board where I presented several letters written by other prisoners who were threatening me with violence if I would not "be with them" sexually. The board placed me on special review with the guy who assaulted me with the knife, but refused to put me on PM. "Your life is not in danger, Mr. Moskowitz." I was then placed back on administrative confinement, waiting on an open cell in population. It was then that I realized the violence would not stop. The officials seemed to want me raped and dead. There were hundreds of men out in population waiting for me, knowing what I told the board. At the end of my mental and emotional endurance, I tried to kill myself with a razor. Forty stitches and eleven days later I was in GM-II where I wouldn't need "protection" because I was locked in a cell 24 hours a day.

Six months later I was returned to population where I promptly requested PM. Once more I was given the distinct impression that if I tried to pursue the issue I would be put back on CM. I couldn't stand the thought of being locked away in another cell in my life, so I did the only thing I could do—I found someone to "be with." I determined I'd be better off to willingly have sex with one person than I would be to face violence and rape by multiple people for my non-conformity. The most tragic part to this is that the person I chose to "be with" has AIDS.

Since I've become a known homosexual, and being the son of a guard, the officers are not content with their pound of flesh! They hound me endlessly. Although no officer has done more than push me around(I assume because of AIDS), they have sexually abused me and put me in the "arena." They also plague me with official reprisal. I've been forced to stick my fingers and objects in my anus. I've been forced to pull down my pants and bend over while singing "Happy Birthday" to a guard. I've been forced to put bikini briefs over my face in front of the wing, forced to mop the wing rows naked in front of other prisoners. I've been forced to give oral and anal sex to other prisoners.

Official reprisal is the most common form of abuse used at FSP. An officer can frame a prisoner with a disciplinary report. And, with the use of the prison kangaroo court, can easily get away with it every time. But it's not just a matter of being in confinement for thirty days. It's facing being in a CM cell for years! CM is like total deprivation of living. You have a bed, toilet, sink, toiletries, writing material, limited, censored books/publications, and nothing else. You shower only three times per week for five minutes, you get an hour outside in a dog cage per week. You receive non-contact visits from your family every few months for two hours ...even if your family must drive six hours just to see you! And you get a very limited medical/psychological care.

I've been on CM for fourteen months this time, being reviewed for status change every 6 months. My last review was in June and I was told to stay out of trouble and they would progress me at my next review. A few days later, an officer framed me with a disciplinary report (DR). That DR not only put me in confinement for sixty days, it also ruined my chance of status change in six months. A whole year of my life has been ruined and wasted due to the sadistic intent of a vindictive guard. This same officer wrote the DR which got me put on CM fourteen months ago, made me mop the rows with no clothes on. He is from my hometown. He was in the juvenile detention (center) the same time I was for stealing people's cars. He had a fight with me once in a parking lot back home.

These officers would have you believe we are far worse than we are. They promote public disinformation based on miles of falsified DR's. An investigation should be conducted of the DR infractions for the past ten years. Not just the infraction, but the actual reports. Infraction titles are misleading. Take a DR for possession of contraband and what do you picture? Drugs, weapons, etc.? In reality, one too many bars of soap or a single cigarette for a CM prisoner is deemed" contraband." That is what each and every contraband DR is about. What about "unauthorized area?" Makes you picture a prisoner up on the roof, right? Wrong. Let's try something no more drastic than being at the door of another prisoner's cell while you talk to him.

I am in prison for a serious crime and I've come to terms with the consequences of what I've done. Well, what have I done in 10 years? Made a lot of mistakes, I'm sure. But I turned from my destructive lifestyle and I've grown a lot inwardly. I've educated myself. Improved my family situation. But other than that, my life has stagnated. I'll climb no mountains or sail any seas. Most likely I'll be beat to death or die of AIDS in a CM cell at FSP. I'll gladly give my life today in exchange for a life that has been lost for such foolishness.

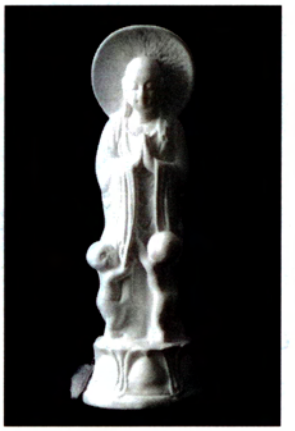
The biggest problem in corrections is the officers' inability to discern what his job/priorities really are. My punishment for my crime is my imprisonment. The job of the officer is to ensure I do my imprisonment in a safe environment...the job of the officer is not to punish me, yet so many of them believe that is their only purpose in life. However, there are officers who know how to perform their duties, and I've learned my appreciation of them through my mother.

I have a taped interview to the investigators dispatched from Tallahassee a week ago, and I was cut short. The interview was terminated even though I had stated on tape that I had a lot more to say and that I'd consent to a polygraph. They don't want these problems. They want to sweep things under the rug. If I don't have a cracked scull, or caved in rib cage, or have boot prints all over my body, the investigators from Tallahassee just don't want to know about it. "Your life is not in danger, Mr. Moskowitz. Things will change here."

As I'm being escorted back to my cell, it is 4PM shift change. The hallway is filled with officers going home and coming to work. "Where'd he just come from?" one of them asks the officer with me. "From talking with the boys from Tallahassee," was the reply. I see the knowing looks and pure hatred in many faces. I glimpse the officer from my hometown, see the fire in his eyes that promise me pain, and I quickly avert my eyes to the ground."...

Your life is not in danger.. things will change here," and I wonder for how long? As fear grips me, I try in vain to swallow it down. How long will I be allowed to breathe? How long will my mother still have her son? My life is in danger at FSP, and I want the public to know this. A place like FSP could not exist, could not do such things without the public's support. Here, the opposite of compassion is not hatred, it's indifference. ◆

Jizo Bodhisattva



Photograph by: Hozo Jack Van Allen

THE HEART SUTRA

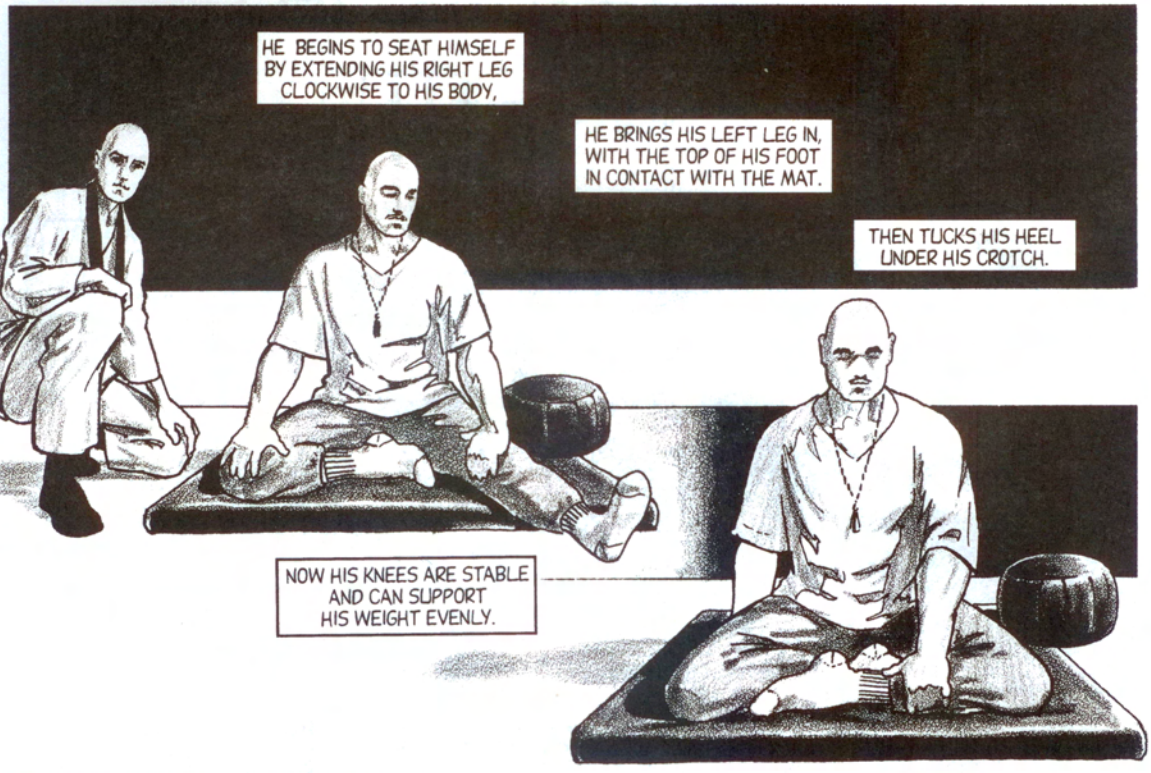
An English translation for daily chanting recitation.
(Han Nya Shin Gyo)

MAHA PRAJNA PARAMITA HRIDAYA SUTRA

A-VA-LO-KI-TES-VA-RA THE BO-DHI-SATT-VA OF COM-PASS-ION, DO-ING DEEP PRAJ-NA PA-RA-MI TA, CLEAR-LY SAW THAT THE FIVE SKAN-DHAS ARE SUN-YA-TA, THUS TRANSCEND-ING MIS-FOR-TUNE AND SUF-FER-ING. O SA-RI-PU-TRA, FORM IS NO OTHER THAN SUN-YA-TA, SUN-YA-TA IS NO O-THER THAN FORM. FORM IS EX-ACT-LY SUN-YA-TA, SUN-YA-TA EX-ACT-LY FORM. FEEL-ING, THOUGHT, VO-LI-TION, AND CON-SCIOUS-NESS ARE LIKE-WISE LIKE THIS. O SA-RI-PUTRA, RE-MEM-BER, DHAR-MA IS FUN-DA-MENTAL-LY SUN-YA-TA. NO BIRTH, NO DEATH. NO-THING IS DE-FILED, NO-THING IS PURE. NO-THING CAN IN-CREASE, NO-THING CAN DE-CREASE. HENCE: IN SUN-YA-TA, NO FORM, NO FEEL-ING, NO THOUGHT, NO VO-LI-TION, NO CON-SCIOUS-NESS; NO EYES, NO EARS, NO NOSE, NO TONGUE, NO BO-DY, NO MIND; NO SEE-ING, NO HEAR-ING, NO SMELL-ING, NO TAST-ING, NO TOUCH-ING, NO THINKING; NO WORLD OF SIGHT, NO WORLD OF CON-SCIOUS-NESS; NO IG-NOR-ANCE AND NO END TO IG-NOR-ANCE; NO OLD AGE AND DEATH AND NO END TO OLD AGE AND DEATH. NO SUF-FER-ING, NO CRA-VING, NO EX-TINC-TION, NO PATH; NO WIS-DOM, NO AT-TAIN-MENT. IN DEED, THERE IS NO-THING TO BE AT-TAINED; THE BO-DHI-SATT VA RE LIES ON PRAJ-NA PA-RA-MI-TA WITH NO HIN-DRANCE IN THE MIND. NO HIN-DRANCE, THERE-FORE NO FEAR. FAR BE-YOND UP-SIDE-DOWN VIEWS, AT LAST NIR VA-NA. PAST, PRES-ENT, AND FU-TURE, ALL BUD-DHAS, BO-DHI-SATT-VAS, RE-LY ON PRAJ-NA PA-RA-MI-TA AND THERE-FORE REACH THE MOST SU-PREME EN-LIGHT-EN-MENT. THERE-FORE KNOW: PRAJ-NA PA-RA-MI-TA IS THE GREAT-EST DHA-RA-NI, THE BRIGHT-EST DHA-RA-NI, THE HIGH-EST DHA-RA-NI, THE IN-COM-PARA-BLE DHA-RA-NI. IT COM-PLETE-LY CLEARS ALL SUF-FER-ING. THIS IS THE TRUTH, NOT A LIE. SO SET-FORTH THE PRAJ-NA PA-RA-MI-TA DHA-RA-NI. SET-FORTH THIS DHA-RA-NI AND SAY: GA-TE GA-TE PA-RA GA-TE PARA SAM GA-TE, BO-DHI SVA-HA. HEART SU TRA.


WEEKS, MONTHS.. Y'ALL KNOW HOW THAT GOES IN HERE...
BEEN WATCHIN' MY DIET, EATIN' VEGETARIAN, MAKIN' CHANGES.
NEXT THING I KNOW, I BEEN AT THIS ALMOST A YEAR....
AN' THE PRACTICE, IT'S BECOME LIKE PART OF MY LIFE...
AN I'M ALSO LEARNIN' SOME OF YOUR FINER POINTS ABOUT SITTING POSTURE, AND HOW IMPORTANT IT IS.
ZEN KARMICS
IN THE ZENDO PART 3: POSTURE
by Eoghan & Kobotsu
I'VE SEEN A LOT OF GUYS COME DOWN FROM THE BLOCKS FOR THIS PROGRAM
I NOTICE HOW IF THEY STICK WITH IT, THEY TRAIN THEIR BODY TO SIT IN PERFECT POSTURE.
SITTING ZAZEN (MEDITATION) IS A YOGIC PRACTICE.... POSTURE AND STILLNESS ARE THE GUTS OF ZEN...
THE MONITOR OR TEACHER MAY SOMETIMES ADJUST YOUR POSTURE
LIKE SOMEONE SPOTTING FOR A LIFTER.

ESTABLISHING A **SOLID BASE,** WHAT WE CALL A ***THREE POINT SUSPENSION,*** JACK IS GETTING INTO WHAT WE CALL THE ***BURMESE POSTURE.*** THIS IS AN EASY POSTURE BUT CAN BE QUITE ADEQUATE.



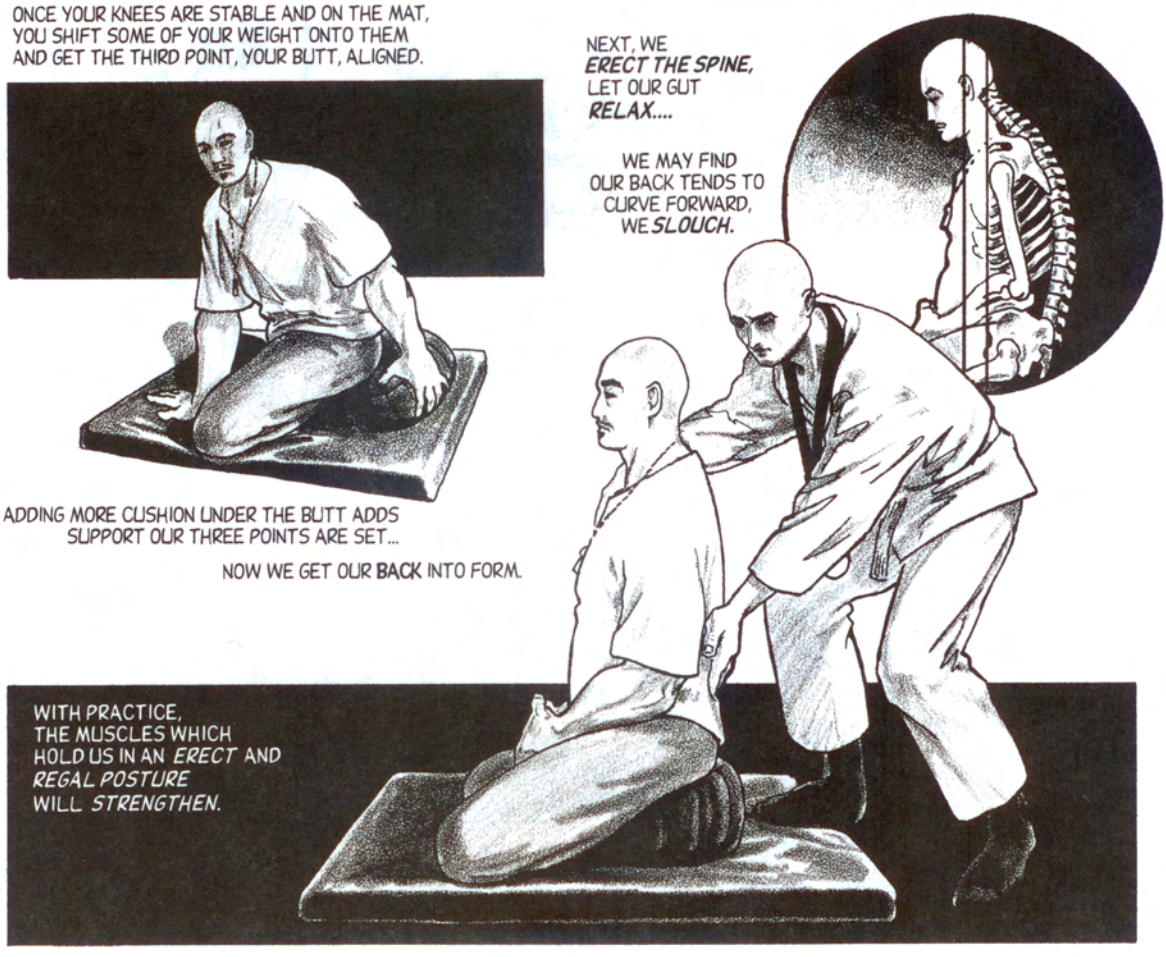
ONCE YOUR KNEES ARE STABLE AND ON THE MAT, YOU SHIFT SOME OF YOUR WEIGHT ONTO THEM AND GET THE THIRD POINT, YOUR BUTT, ALIGNED.

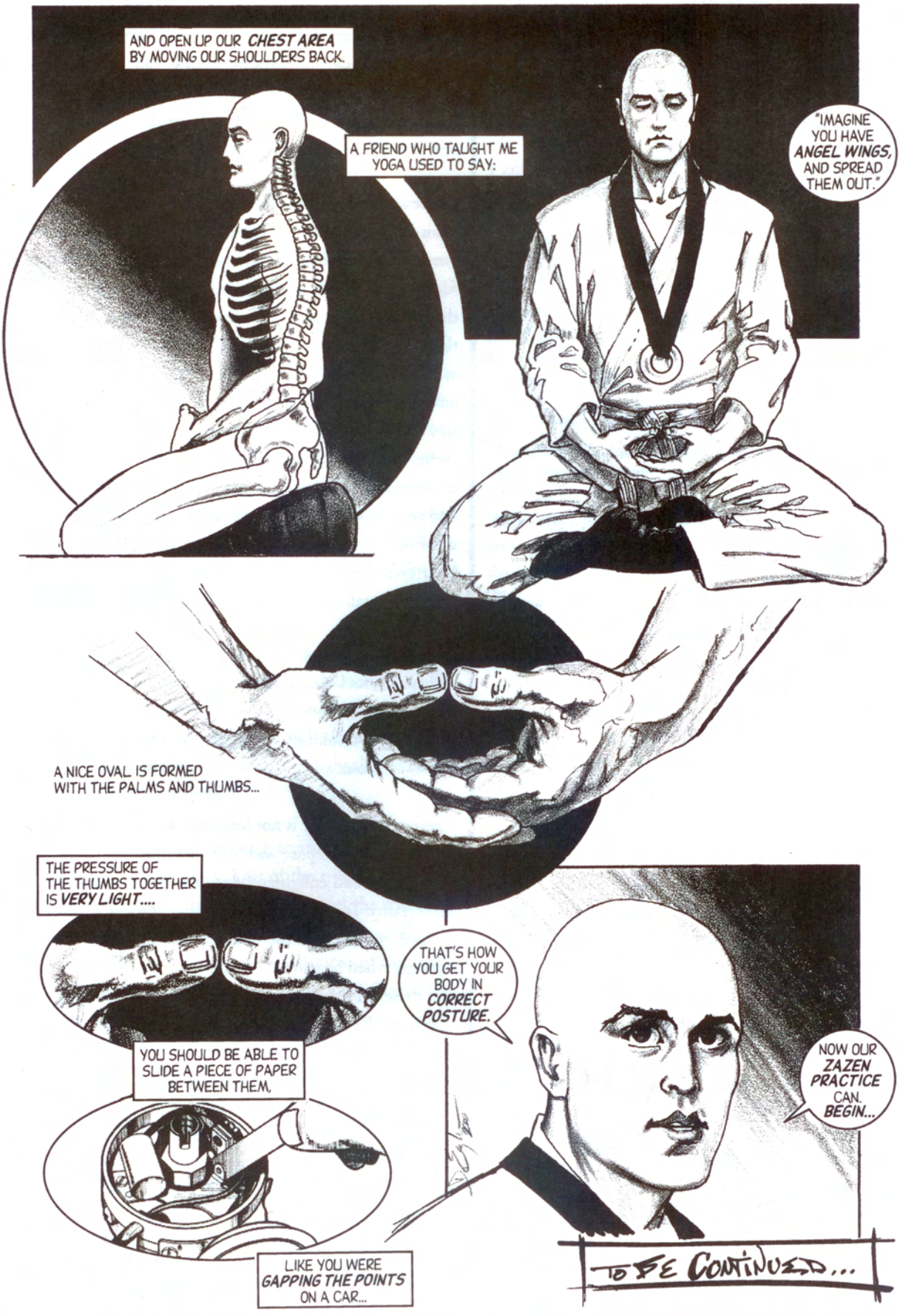
ADDING MORE CUSHION UNDER THE BUTT ADDS SUPPORT OUR THREE POINTS ARE SET...

NOW WE GET OUR **BACK** INTO FORM.

NEXT, WE ***ERECT THE SPINE,*** LET OUR GUT ***RELAX....***

WE MAY FIND OUR BACK TENDS TO CURVE FORWARD, WE ***SLOUCH.***





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Fukanzazengi

The Universal Promotion of the Principles of Zazen

by Dogen Kigen Zenji - Patriarch of Soto Zen 1200-1253 CE

The Way is basically perfect and all-pervading. How could it be contingent upon practice and realization? The Dharma vehicle is free and untrammeled. What need is there for man's concentrated effort? Indeed, the Whole Body is far beyond the world's dust. Who could believe in a means to brush it clean? It is never apart from one right where one is. What is the use of going off here and there to practice?

And yet, if there is the slightest discrepancy, the Way is as distant as heaven from earth. If the least like or dislike arises, the Mind is lost in confusion. Suppose one gains pride of understanding and inflates one's own enlightenment, glimpsing the wisdom that runs through all things, attaining the Way and clarifying the Mind, resolving to pierce heaven. One is making the initial, partial excursions about the frontiers but is still somewhat deficient in the vital Way of total emancipation.

Need I mention the Buddha, who was possessed of inborn knowledge? - the influence of his six years of upright sitting is noticeable still. Or Bodhidharma's transmission of the mind-seal? — the fame of his nine years of wall-sitting is celebrated to this day. Since this was the case with the saints of old, how can men of today dispense with negotiation of the Way? You should therefore cease from practice based on intellectual understanding, pursuing words and following after speech, and learn the backward step that turns your light inwardly to illuminate your self. Body and mind of themselves will drop away, and your original face will be manifest. If you want to attain suchness, you should practice suchness without delay.

For *sanzen* a quiet room is suitable. Eat and drink moderately. Cast aside all involvements and cease all affairs. Do not think good or bad. Do not administer pros and cons. Cease all the movements of the conscious mind, the gauging of all thoughts and views. Have no designs on becoming a Buddha. *Sanzen* has nothing whatever to do with sitting or lying down.

At the site of your regular sitting, spread out thick matting and place a cushion above it. Sit either in the full-lotus or the half-lotus position. In the full-lotus position, you first place your right foot on your left thigh and your left foot on your right thigh. In the halflotus, you simply press your left foot against your right thigh. You should have your robes and belt loosely bound and arranged in order. Then place your right hand on your left leg and your left palm (facing upward) on your right palm, thumb-tips touching. Thus sit upright in correct bodily posture, neither inclining to the left nor to the right, neither leaning forward nor backward. Be sure your ears are on a plane with your shoulders and your nose in line with your navel. Place your tongue against the front roof of your mouth, with teeth and lips both shut. Your eyes should always remain open, and you should breathe gently through your nose.

Once you have adjusted your posture, take a deep breath, inhale and exhale, rock your body right and left and settle into a steady, immobile sitting posture. Think of not-thin king. How do you think of not-thinking? Non-thinking. This in itself is the essential art of zazen.

The zazen I speak of is not learning meditation. It is simply the Dharma-gate of repose and bliss, the practice-realization of totally culminated enlightenment. It is the manifestation of ultimate reality. Traps and snares can never reach it. Once its heart is grasped, you are like the dragon when he gains the water, like the tiger when he enters the mountain. For you must know that just these (in zazen) the right Dharma is manifesting itself and that from the first, dullness and distraction are struck aside.

When you arise from sitting, move slowly and quietly, calmly and deliberately. Do not rise suddenly or abruptly. In surveying the past, we find that transcendence of both unenlightenment and enlightenment, and dying while either sitting or standing have all depended entirely on the strength of zazen.

In addition, the bringing about of enlightenment by the opportunity provided by a finger, a banner, a needle or mallet, and the effecting of realization with the aid of a fist, a staff or a shout,

cannot be fully understood by man's discriminative thinking. Indeed, it cannot be fully known by the practicing or realizing of supernatural powers either. It must be deportment beyond man's hearing and seeing-it is not a principle that is prior to his knowledge and perceptions.

This being the case, intelligence or lack of it does not matter: between the dull and the sharp-witted there is no distinction. If you concentrate your effort single-mindedly, that in itself is negotiating the Way. Practice-realization is naturally undefiled. Going forward (in practice) is a matter of everydayness.

In general, this world and other worlds as well, both in India and China, equally hold the Buddha-seal, and over all prevails the character of this school, which is simply devotion to sitting, total engagement in immobile sitting. Although it is said that there are as many minds as there are men, still they (all) negotiate the Way solely in zazen. Why leave behind the seat that exists in your home and go aimlessly off to the dusty realms of other lands? If you make one misstep you go astray from the Way directly before you.

You have gained the pivotal opportunity of human form. Do not use your time in vain. You are maintaining the essential working of the Buddha Way. Who would take wasteful delight in the spark from the flintstone? Besides, form and substance are like the dew on the grass, destiny like the dart of lightning emptied in an instant, vanished in a flash.

Please, honored followers of Zen. Long accustomed to groping for the elephant, do not be suspicious of the true dragon. Devote your energies to a way that directly indicates the absolute. Revere the man of complete attainment who is beyond all human agency. Gain accord with the enlightenment of the Buddhas, succeed to the legitimate lineage of the patriarchs' samadhi. Constantly perform in such a manner and you are assured of being a person such as they. Your treasure-store will open of itself, and you will use it at will. ◆

(Fukanzazengi was written in 1227 when Dogen Zenji was at the age of 28, the very same year he arrived back in Kyoto, Japan, after his five years of study in China with Zen Master Ju-Ching.)

Letters:

Dear Dharma Friends:

I am more than happy to send you a contribution to further your efforts in spreading Zen practice to prison inmates. I have been a police officer for 13 years, in both Nashville, Tennessee and suburban Louisville, Kentucky. I have also been a Zen practitioner for over two years.

For most of my career, I saw law enforcement as an "us versus them" proposition regarding criminal offenders. It was not until I studied Buddhism that I was able to see people as fundamentally good, regardless of their deluded actions. I am now firmly convinced that no matter how heinous and reprehensible their actions, all persons have the capability to awaken to their Buddha nature. That is why I am opposed to the death penalty.

Jusan Frankie Parker is an excellent case in point. Here was an individual who committed murder, but after being exposed to and studying the Dharma, realized his natural goodness. When the state executes a prisoner, it deprives that person not only of their life, but their humanity as well, and it ultimately dehumanizes us all. While those who commit serious crimes must pay the consequences for their actions, executing inmates only makes our society more violent by nature.

I know that Zen practice has made me a more compassionate and open-minded police officer. It removed psychological suffering that I had needlessly endured for years and in so doing, helped me see the suffering of others more clearly.

I wish the Engaged Zen Foundation all success possible in alleviating the suffering of imprisoned sentient beings.

In Gassho, Greg Mitchell
Louisville, KY

Hello,

I wanted to thank you for sending me a copy of your newsletter and the book, *To Cherish All Life*. After almost five years of begging, whining and complaining, I was finally able to get a meatless diet approved with your help. I can't thank you enough:

THANK YOU, THANK YOU, THANK YOU!

Randy L. Wilson
South Dakota State Penitentiary

Dear Kobutsu,

I want to thank you for your interest in the inmate population in this country. Your publication was just given to me by another inmate here at FCC Coleman, and I was very pleased to read it.

I have spent the last three months trying to obtain Buddhist material here and I finally achieved this last week. We held our first meditation on Sunday afternoon, wiht a total of three in attendance. We hope that as time goes on, we will be able to attract more participation in our meditation. The whole time I was trying to put together the books for study and the altar for wosrhip, I had no idea how many people would be in attendance. I was so happy to find out that there are other Buddhists here.

The senior chaplain here has been helpful in getting what we need, and I was surprised that he made no attempts to convert me to Christianity. Our first steps have been successful. Now we are in need of help from the outside. What we need is a volunteer from a Buddhist Sangha to come in to assist us in Buddhist studies and/or formal service. We are located in Coleman, Florida—about 45 miles from Orlando. If you have any knowledge of Buddhist Sanghas in this area that we could contact for assistance, we would appreciate their address and/or phone number. We are a group of novices, and we are in need of direction and guidance from themore enlightened of the Buddhist community. We are grateful for your assistance to prisoners seeking enlightenment, and would like to be put on your mailing list.

We seek refuge in the Buddha, We seek refuge in the Dharma, We seek refuge in the Sangha.

Joe, Mike and Bob FCC-Coleman, FL

Dear EZF:

An inmate here at the prison just recently let me read a book entitled *The Three Pillars of Zen.* I fell in love with the honesty and simplicity of Zen. After I finished the book, he let me read your EZF newsletter. I was so moved by the compassion that the Buddhist community showed to the now deceased Jusan Frankie Parker that it totally reaffirmed my faith in the human race. Your religious organization truly is a spiritual inspiration to all sentient beings. I was at a point in my life where I honestly felt that there was no longer anyone on earth who cared for the prisoners. The Buddhist tradition has given me a different spiritual perspective. I want to thank you from the bottom of my heart for being such a magnanimous example to the human race.

I now practice zazen, and it has truly transformed my life. Please keep up the good work.

In the Darhma, Danny M. Gallegos

Dear E.Z.F.:

My name is Charles E. Cooper II. I am a Zen Buddhist practitioner, presently doing time in Indiana. I have been a Buddhist for a little over two years, but the funny thing is that I didn't actually know I was a Zen Buddhist until about six months ago, when a friend gave me a book. I practiced martial arts for many years, and came to a lot of Buddhist attitudes on my own. When I read the book, I was able to put into words the things I had already begun to believe and practice.

Not that it's easy. The past two years have been very hard for me, until I found the Three Jewels (Buddha, Dharma, Sangha). Even now, things are still very hard. Life in prison is hard for anyone, but being a Buddhist in prison is hard on top of that. Here in Indiana, there are no programs for practitioners of Buddhism. That makes it difficult to learn correctly. But I always try my best. I keep going and going, always doing my best to face each new day with the right attitude.

I get up at 5:00 AM to meditate, and stretch to keep up my martial arts skills. I try to help where I can, and I'm especially careful not do do anything wrong, because that would make my Sangha Brothers look bad. I stick to the Eight-Fold Path, which is:

1) Right understanding
2) Right thought
3) Right speech
4) Right action
5) Right livelihood
6) Right effort
7) Right mindfulness
8) Right concentration

Of course, it's very difficult to stick to the Eight-Fold Path in prison, because people take it for weakness instead of strength. So most of the Buddhists in Indiana prisons hide who they are. Some Buddhists come right out into the open and tell people they're Buddhists, but don't act right. I don't let people's opinions get me down. I stick to my practice and the Eight-Fold Path, even though there isn't much support for it here.

There also isn't much stuff available to help me in my practice. I don't have an inkin, or prayer beads. I don't even have a Dharma wheel. I don't have a Buddhist name yet, although one day I will. What I *do* have is a good heart, and a strong mind. These are the most important things, and because of them, I will become a Zen monk some day. In fact, I am starting to work on getting a zendo (meditation room) here at the prison, and on getting zabutons and zafus (mats and cushions) for sitting practice. It just takes time—but of course, time is something I have a lot of! Besides, I have always heart that where there's a will, there's a way. Since this is something I really want, there will be a way to make it happen.

Why do I want this so much? Because Buddhism is so important to me. I was lost until I found Buddha. Now I have something real in my life, something that I was missing for so long.

Once I had a taste of the great truth (Englightenment), I wanted more. Other people noticed the change in me. Everyone started asking me what I was on, and I would smile and say, "Truth, my brother, Truth."

I hope that one day I will be as graceful as the great olden-times teachers I've read about. Meanwhile, I try to do what I can. I practice, and I try to reach out to other people, especially other prisoners. I wish I could teach everyone who wanted to learn, and I wish I could from all who want to teach.

To all you prisoners who are reading these words: keep your head up. Keep meditating and you, too, will see the truth. As long as we keep going forward, we won't go back. So please follow the Noble Path, and keep the ten precepts close to your heart.

I would like to say Gassho (palms together in thanks) to the Engaged Zen Foundation for all the great work they are doing on the streets as well as in prison.

May you never have the five hindrances to worry about.

Peace and love, Chuck

Dear Rev. Kobutsu,

My name is Kenneth "Tap" Burnham. I've been imprisoned for eighteen years. It has been time very well spent on the path, and like all time it is relative. After all one thought is infinity. This path hasn't been all peace and joy. I have known and caused suffering and pain, but that's relative too, here and now my path is in Folsom Prison. Great Dharmic refuge that it is. They say I'll never leave here, but I got news for them; I do al1 the time.

We are able to do practice here. We have a small Buddhist community But we are allocated time in the chapel weekly. Also there is an nondenominational contemplative meditation group that is very active. On top of that I have the pleasure of being able to do service through a youth diversion program and the Alternatives to Violence Program. But that is just where it starts, for in here there is more need.

I cant express how good feels to know there is more outside these walls than what this culture projects into this space.

Yours in lovingkindness. -TAP.

Dear Rev. Malone:

Today I received your letter, the books, and Gateway Journal. I was so happy to get them I almost broke down and cried! Even as I write this, I have to hold back the tears, I'm so grateful. I'm sending a small donation to help you with your costs. I hope to be able to send more in the future, but for right now I'm sending what I can.

Thank you for the information on Zazen. I shall start putting it into practice this evening and continue the practice until I pass on into the next life. I am amazed at the simplicity and elegance of Zazen. I know that it won't be easy to quiet my over-active mind, but this will be a good place to start.

I don't know what the future will bring me. Maybe coming to prison was a good thing for me, for here I began to learn about Buddhism. My suffering was intense at first. I was taken away from all that I loved. Now the only ones I hear from are my mom and dad; the rest of my family and my friends have abandoned me. Not that I blame them, I might have done the same thing before I learned what I know now about compassion. Despite my loneliness, I'm actually more free with my body in a cage than I was out on the streets. I think sometimes that it was my Karma to be imprisoned so I could be free.

I have 94 months left to go before mandatory release. hope to use the time wisely, to develop spiritually and to learn to serve society, not victimize it. I think that my Karma is getting better, even with the little practice that I've put in. What else would explain the miracle of you and the EZF reaching out to me when I didn't even know that you existed.

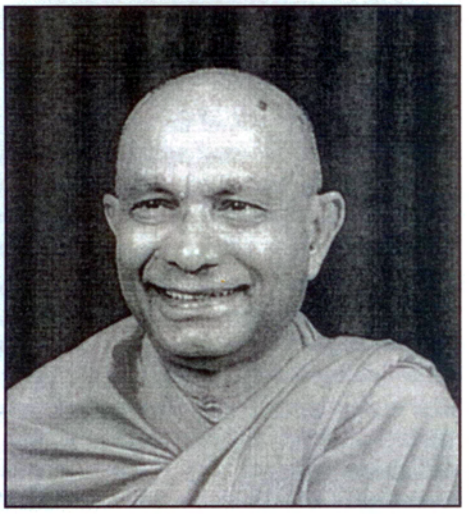
Thank you again for everything. I hope that your health improves. I was really distressed reading about you illness. I know that every moment happens exactly as it's supposed to happen, but I wish you and the rest of the people at EZF good health. I will write to Ven Eido Shimano to thank him for sending my letter to you.

I will read and re-read all that you've sent me and do my practice as often as I can. I will be thinking about you and your generosity as I do so. Please take care of yourself. My best wishes to you and EZF staff.

Yours in the Dharma, Ken



Photograph by: Hozo Jack Van Allen



Justice in Buddhism

by Ven. Dr. M. Vajiragnana

The word 'Justice' is wrongly interpreted and improperly understood today. The powerful man is regarded as just, and the weak as unjust; the the winner is just, and the defeated is unjust. After a war, war criminals are all on the defeated side; those who are on the victorious side have not committed any crime. This is how justice and injustice are interpreted today. The winners decide what is right and what is wrong. Therefore, the defeated are said to be unjust and criminals. This is a fact.

The concept of justice can be considered on two levels - that of the individual and that of society.

On the individual level Buddhism teaches us that we are entirely responsible for the consequences of our own actions and indeed, that our present circumstances are the just consequences of actions which we have performed in the past. "If one speaks or acts with a defiled mind, then suffering follows on even as the wheel follows the hoof of the draught ox..... If one speaks or acts with a pure mind, happiness follows one as one's shadow that does not leave one." (Dhp. 1/2) This is the concept of Kamma, which is a Pali term more widely known by its Sanskrit equivalent - Karma. This means literally "action" and refers primarily to volition, which is then translated into acts of mind, speech and body.

Not everything that happens is the result of Kamma, but Kamma is one of the five Laws of Cosmic Order (Niyama Dhamma). It is a natural law like the force of gravity, the changing of the seasons or the growth of a tree from a seed. These take place whether we want them to or not. Kamma operates without the intervention of any external, independent, ruling agency. Wholesome actions produce wholesome effects, unwholesome actions produce unwholesome effects. It is a natural law of justice, which has nothing to do with the idea of punishment or reward meted out by an omniscient and omnipotent law-giver, or even an all-compassionate Buddha. The cause produces the effect, the effect explains the cause. Action causes reaction. Kamma is always just, never unjust, it neither loves nor hates, is never angry or pleased. Kamma knows nothing about us; it is like fire - just burns.

Thus, we ourselves are entirely responsible for the state we are in. "By oneself the evil is not done, and by oneself one becomes pure. The pure and the impure come from oneself; no man can purify another." (Dhp. 16). We are free to mould our present and our future. This is neither fatalism, nor predestination. The past influences the present, but does not determine it. We build our own heavens and we build our own hells, but justice does prevail.

Turning now to the concept of justice in its broader, social context, Buddhism gives the term an unusually wide and deep meaning when it comes to settling world issues. Buddhism never admits any means which justifies violence in any form or bloody revolution to bring about a just social order. It clearly defines as just those deeds that are free from violence and conducive to the welfare and happiness of the individual and society.

Man is responsible for society. It is he who makes it good or bad through his own actions. Buddhism, therefore, advocates a five-fold disciplinary code for man's training in order to maintain justice in society. This code is to be observed on a voluntary basis by individuals as the minimum moral obligations of lay Buddhists.

These are complete abstention from all acts of violence, from destruction of any life; abstention from all forms of breach of trust, bribery, corruption, cheating and misappropiation; abstention from sexual offences; abstention from falsehood, slander, defamation, gossip, false information; and abstention from intoxicants. These five are known as precepts are extremely important fundamental principles for promoting and perpetuating human welfare, peace and justice.

Buddhism advocates that one should always take into consideration the example to be learned from the experience of others, "Here am I, fond of my life, not wanting to die, fond of pleasure and averse to pain. Suppose someone should rob me of my life (fond of life as I am and not wanting to die, fond of pleasure and averse to pain), it would not be a thing pleasing or delightful not wanting to die, one fond of pleasure and averse from pain, it would not be a thing pleasing or delightful to him. For a state that is not pleasant or delightful to me must be so to him also: and a state that is not pleasing or delightful to me, how could I inflict that upon another? As a result of such reflection he himself abstains from taking the life of creatures and he encourages others so to abstain, and speaks in praise of so abstaining. Thus, as regards bodily conduct he is utterly pure." (Kindred Saying v, P. 308) So as regards conduct in speech and mental attitude he

makes himself pure and encourages others to do so. Thus, Buddhist five precepts alone, if practised consciously, are capable of establishing justice and fair-play in society.

We must all abide by the rules of social obligations to maintain a just society. Each one of us has a role to play in sustaining and promoting social justice and orderliness. The Buddha explained very clearly these roles as reciprocal duties existing between parents and children; teachers and pupils; husband and wife; friends, relatives and neighbours; employer and employee; clergy and laity. (Sigala-sutta, Digha Nikaya, No. 31). No one has been left out. The duties explained here are reciprocal and are considered as sacred duties, for - if observed - they can create a just, peaceful and harmonious society. The Buddha was very clear on political matters concerning a just government. According to him, if a country is to have peace and justice, the ruler requires a high standard of moral virtue.

There are ten qualities explained in Buddhism which make a ruler of a government just. They are called the tenfold governing-qualities (dasarajadhamma) for they make a ruler or a government just. Generosity (dana) is the first. The ruler should not crave for wealth and property, but should give it away for the welfare of his subjects. It is this quality which makes him work for the wellbeing of the people, introducing tax relief for the needy and subsidised schemes where necessary. A high moral integrity (sila) is the second quality, which means that he should not destroy life, steal and exploit others, commit adultery, utter falsehood and take intoxicants. This keeps him free from corruption. The pure moral character of a leader gives him a position of high authority and his subjects maintain full confidence in him. A sense of commitment (paaiccaga) is the third one, which makes him sacrifice his personal comfort, name and fame, even his life, in the interest of the people. Honesty and integrity (ajjava) is the fourth one. All his dealings must be carried out without any trace of fear of favour. He must be sincere in his intentions, and he must not deceive the public. Kindness and gentleness (maddava) is the fifth quality, which makes him refined in his manners and free from arrogance, so that people can approach him. The sixth quality is self-control (tapa) which makes him lead a simple life and be considerate in making decisions. Not being easily moved by anger (akkodha) is the seventh quality. He should bear no grudge against anybody. Non-violence (avihimsa) is the eighth quality which helps him take a harmless attitude in settling all issues. Also, this quality induces him to promote peace by avoiding and preventing war, and anything which involves violence and destruction of life. Forbearance (kanti) is the ninth quality, which makes the person understanding and tolerant. He must be able to bear hardship, difficulties and insults without losing his temper. The tenth quality is non-vindictiveness (avirodhata), which makes him free from taking revenge on those who criticise him or oppose him. He should rule in harmony with his people. These are the qualities which make a ruler or a government just. ◆

This essay is reprinted from the VESAK SIRISARA, 1992 International edition. The Vesak Sirisara is published annually in Sri Lanka. It is not published for profit and is published with the objective of disseminating Buddhist ideas and ideals. This article is distributed as is, as a service to the Buddhist community and to those interested in Buddhism. The author, Ven. Dr. M. Vajiragnana is the head of the London Buddhist Vihara and Sangha Nayaka of Great Britain.

Some Basic Buddhist Principles:

THE THREE MARKS OF EXISTENCE:

1. *Anicca* - Impermanence
2. *Dukkha* - Suffering (Dissatisfactoriness)
3. *Anatta* - Non-Self

THE FOUR NOBLE TRUTHS:

1. Life is Suffering (Dissatisfactoriness).
2. Suffering is caused by attachment (desire) and ignorance.
3. It is possible to awaken and detach.
4. The way of awakening is The Eight Fold Noble Path.

THE EIGHT FOLD NOBLE PATH:

1. Right understanding
2. Right thought
3. Right speech
4. Right action
5. Right livelihood
6. Right effort
7. Right mindfulness
8. Right concentration

THE SIX PARAMITAS: (TRANSCENDING WISDOMS)

1. Charity
2. Morality (Precepts)
3. Patience
4. Perseverance
5. *Samadi (Zazen / meditation)*
6. *Prajna (Wisdom)*

THE TEN PRECEPTS:

I am reverential and mindful with <u>all</u> life; I am not violent I do not kill.

I respect the property of others; I do not steal.

I am conscious and loving in my relationships; I do not abuse sexuality.

I honor honesty and truth; I do not deceive.

I exercise proper care of my body/mind;I am not gluttonous,
I do not abuse drugs.

I recognize that silence is precious;
I do not gossip or engage in frivolous conversation.

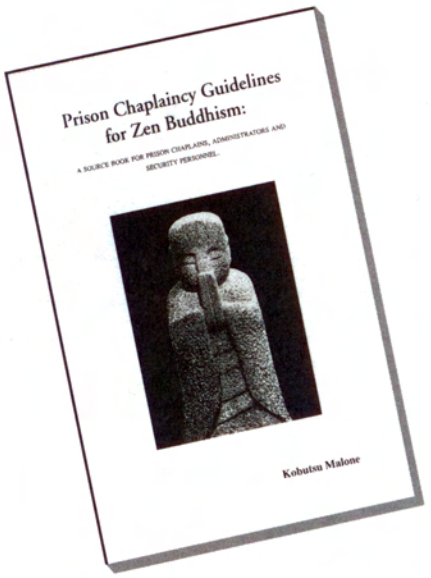
I am humble; I do not praise myself and judge others.

I am satisfied with myself; I do not covet or indulge in envy or jealousy.

I keep my mind calm and at peace; I do not indulge in anger.

I esteem the Three Treasures; Buddha, Dharma and Sangha;
I do not defame them.

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From "Guidelines:"

"The round sitting cushion used for minimum support to the back is called a *zafu*. It is approximately fourteen inches in diameter and about seven inches thick. The *zafu* is a stuffed cloth cover with pleated sides. A carrying handle/strap is provided and incorporated into the pleating. An opening is also provided within the folds of the pleats. The opening enables the practitioner to adjust the filling content of the cushion. In this manner the thickness, density, resiliency and, to a certain extent, the shape of the cushion may be adjusted. The most common filling material used is a natural resilient fiber *kapok*, cultivated extensively in Thailand. An alternate filling material, favored by many practitioners, is barley husk, which offers a somewhat more malleable sitting base. Several versions of smaller cushions can be used by individuals to provide additional support. Often barley husks are used to fill special cushions for hand rests or knee supports."



Photograph from the book, courtesy of: Dharma Crafts www.dharmacrafts.com

"Zen is an open tradition in that anyone is welcome to practice it. No declaration of faith or statement of conversion is required to practice Zen. No modification of one's beliefs or religious affiliations is required, since there is no dogma or belief involved in Zen. The only requirement for Zen practice is that the individual agrees to conduct himself in accordance with the training rules during formal *zazen* practice."

"Buddhism is unlike any other religious tradition that many western chaplains may have encountered. These profound differences in one's approach to life cannot be conveyed through words or written laws. In a correctional and judicial environment we need to be sensitive of and have some understanding of the existence of these differences."

"Buddhism is not a dogmatic tradition; coercion and threat are not used to modify behavior. Buddhism is not an exclusive tradition. From a Buddhist perspective, there really are no non-Buddhists. This means that Zen requires no adherence to a specific belief structure. All people are welcome."

◆ The book includes the "Guidlines for Faith Communities Dietary Standards" for vegetarian and vegan diets developed by the Correctional Service of Canada.

Correctional Service Canada | Service correctionnel Canada

Simplicity, Grenerosity and Compassion
by Kobutsu

To speak about Simplicity, Generosity and Compassion from a Buddhist perspective requires a base line of knowledge of some fundamental principles of Buddhist doctrine. In the Zen traditions, particularly today in the west, we often neglect our studies of fundamental principles in our rush to enlightenment. For this reason in my talk today I am going to cover some very fundamental material in preparation for the kernel message of our title.

The first principle is the realization of the impermanent characteristic of existence. This is known as the first mark of existence. Nothing lasts and everything is subject to change, growth and ultimate decay. The second mark of existence teaches us that life is fundamentally dissatisfactory in nature. This is also known as the first of the four noble truths. Suffering and sorrow permeate our experiences throughout our lives. Finally, the third mark of existence states that all phenomena, all beings, are intrinsically without substance. That is, there is no soul, no self, no separate individuality.... only mind and the temporary structures created by and within mind. We can easily see that mind is the source for all confusion, resistance to change, passions, aggressive behavior and ignorance of truth.

The four noble truths are of great import to the under-pinnings of our practice. They are briefly: suffering; the cause of suffering; the cessation of suffering and the eight fold noble path. We have brushed on suffering as the first mark of existence, which tells us that all of the hardships and entanglements of life arise from ignorance, in the forms of greed and aggression. The cause of suffering is desire, essentially ignorance, that which wishes for things to be different from the way they are. The cessation of desire is the teaching that through practice, is it possible to learn to refrain from initiating desire within the mind. Finally, the forth nobel truth gives us the eight fold path which is a blueprint for behavior that enables us to purify the mind leading to the actual realization of the Buddha.

Simplicity, in today's discussion, can be viewed on several levels. The fundamental core of simplicity here is simplicity of mind, which is deeply rooted in the principles of the Four Noble truths. When the mind is searching for possessions or wanting change it is never at peace, never fulfilled. This sense of lack is the driving force that keeps impure actions going and increasing. In practicing simplicity we continually work on discarding desires, pacifying the mind in furtherance of the Way. Simplicity involves examining our careers and ultimately adopting the career of "the realization of the awakened state of mind."

Through following the eight fold path and adhering to the precepts we simplify our life and adopt a guiding framework which simplifies our thinking. Following the precepts helps us to free ourselves from attachment to worldly things and lead a simple life. Simplicity of mind eliminates the countless misunderstandings and difficulties that beset the complex mind and opens the door to an enlightened state of mind.

Developing simplicity of mind leads us to adopt an attitude of simplicity in our worldly existence. We learn to be satisfied with few possessions and accept material conditions, thus destroying our attachment to greed and desire. Being content with little frees us to develop concentration and insight which lead to realization. Being satisfied with a simple life and limited possessions allows us to avoid unnecessary purchases, thereby limiting our involvement with economic systems that are exploitative of others, and manufacturing methods which exploit our environment through pollution and unnecessary waste.

The topic of generosity calls for a story: At one time, the Lord Buddha was invited to a feast at a rich man's home. Back then, it readily became know in the community when a wealthy household was preparing for a feast or banquet. When the news spread, beggars began to gather at the gates of the rich man's house in hopes of receiving some of the food that would be left over. When the feast was over, the Lord Buddha stepped out of the house and encountered an old beggar woman. He questioned her sharply, "Why are you here?" She explained that she came to receive some the leftover food. "All right," the Lord Buddha said, "You may have it. But first you must refuse it." On hearing these words, the woman came to some type of realization and broke into tears. Being so poor and destitute, she had never refused anything in her life. When the Lord Buddha called on her to refuse, He enabled her to experience wealth for the first time.

Our basic human condition is one of poverty, a deep sense of lack. This is not greed, it is the sense of poverty that drives us humans. It is this sense of poverty that is our practice. In our simplicity practice we become really poor . . . spirituality poor. In our choice of simplicity we surrender everything. Our hopes and dreams.... all of our fears, and in so doing we become truly poor. So poor that we have nothing. Since we have nothing, there is nothing we can not afford to give away. In this activity we begin to experience true wealth, spiritual wealth, which releases us from our "poverty mentality."

In practicing generosity to others, we should consider everyone equal. The story of the Lord Buddha illustrates that we can practice generosity even if we are not wealthy. Standing in the street dressed in rags without a cent in our pockets we can practice generosity by simply giving a smile to a passer-by. There are those who are very rich who practice true generosity, but many give with the idea of self promotion, gaining merit or somehow profiting by their actions.

People whose lives are based on compassion are seldom rich, because they have usually given away whatever they have to those in need. Practicing generosity does not mean giving a dollar here

and there to a beggar on the street. The true practice of generosity involves quietly giving on a much grander scale. Mother Teresa was once asked "How should we give?" she responded, "Give not just out of your surplus, give until it hurts, then give more."

Generosity involves action. Action that moves toward addressing the huge gulf between those who "have" and those who "have not." Generosity means functioning in the political arena to address the unequal distribution of wealth in our society. Making effort to establish social justice is an exercise in generosity

True generosity, for a Buddhist, is blind. It involves no discrimination against any one. Among poor people there are cruel and kind and we must learn not to withhold from one in favor of the other. Poverty itself breeds anger, hatred and ignorance which generates a cycle of negative thought and action. Those who are poor are perhaps not as well educated or as well dressed as we are, they may be more inclined to commit crime and cause suffering, but this must not influence our generosity practice. We need to learn not to condemn past wrongdoings, or discriminate against even those who are presently doing harm. Holding people in disdain for any reason is not an act of generosity.

In adopting the practice of generosity we need to make a solemn vow to overcome the barriers to our intention to be of service to all beings. The suffering in the world is limitless and our efforts to be generous must also be limitless in scope and application.

Here we turn to compassion, perhaps the most misunderstood activity of the awakened state of mind. Like all of the words we use every day, we have pre-existing ideas about the meaning of compassion. We may often rush to judgment when witnessing an action and might say "That is not an act of compassion." We may be very sure of our ideas about compassion but there is also the possibility that we might not grasp the subtle aspects of this, the "Great Virtue."

In our "bumpkin-mind" view, we might see compassion as, "I can't stand to see you in pain, so please stop hurting." What we are really saying here is, "Your pain makes me feel bad, so you stop hurting for my sake." This approach in action might seem, on the surface, to be compassion, but in reality it is incredibly selfish and ego-centric. We might see people who appear to be acting in kindness to others but on the deeper inner level they are only interested in themselves, not those they are "helping." We are all experienced with situations where we may have at one level, meant well, but ended up doing more harm than good.

Genuine compassion involves simplicity in that it is a very straightforward attitude of clarity and spaciousness that embraces basic warmth. These simple characteristics enable us to begin to communicate with the world in an open and clear manner. Our old views of "self" in relationship with "other" are cumbersome and unwieldy. Our simplicity calls for a more direct approach, an approach without underlying desire to improve ourselves or achieve any preconceived goals. Compassion rests on generosity, generosity that is without subject. There is no sense of being compassionate to any one in particular here. The concepts of "me" and "you" do not taint real compassion. Compassion manifest1s as a joyful activity which is spontaneous and open, rich and expansive.

Transcending our "bumpkin" ego-centric view of compassion involves developing wisdom. Without wisdom we can not know what is really needed in any situation. I say "developing" here because wisdom is not something we can learn from a book or even "pick up" from a teacher. Wisdom must come from within, through the process of making friends with ourselves, the root of sitting practice. Wisdom comes through learning to trust ourselves on a fundamental level. It comes through learning to be open and generous with ourselves, it comes through spontaneity and intelligence.

To bring compassion to flower we also need the skill to deliver what is required by our wisdom, effective action applied in a precise manner. Here compassion does not have any sort of "mother's love" connotation. It has gone beyond the concepts of being "kind" and "loving," it no longer has the "warm furry little animal" quality or the "love n' light" quality at all. The skill that is brought to compassion is not limited to being particularly diplomatic or polite. Skill here, is wild, outrageous, blunt and irresistible, totally impersonal.

Developing simplicity, generosity and compassion comes through sitting practice. The first phase of sitting practice, deliberately making friends with ourselves, involves insight. The greatest impediment to practice is laziness, which can only be transcended through diligence. Concentration and understanding help us to begin to see things clearly and learn to accept things as they are without discomfort. Accepting negativity within ourselves is a very open and courageous path. We learn to embrace impediments and transmute them into tools to continue our practice. We learn to be grateful for hindrances and obstacles which challenge our concepts and deepen our determination. With diligent practice, in time, realization will inevitably occur. Then in the words of Hakuin Zenji..... " **We have really gone beyond foolish talk. The gate of the oneness of cause and effect is opened. The path of non-duality and non-trinity runs straight ahead."**

THE SEVEN KINDS OF GENEROSITY WITHOUT MONEY

1.	Generosity with eyes	look at someone with gentle eyes.
2.	Generosity of a harmonious face	smile with a gentle-hearted face.
3.	Generosity with words	speak kind words.
4.	Generosity with body	work with sincere attitude.
5.	Generosity with heart	have deep concern for others.
6.	Generosity with giving your seat	giving your seat to elders.
7.	Generosity with hospitality	welcome people with a warm heart.

Kozen-ji Temple

Enlitenment

by Chris Graves

I have a bit of a problem with my practice. I was meditating in the yard the other day and had been sitting in full lotus posture for about forty five minutes, when I found myself actually levitating. Unfortunately, I was noticed quite rapidly by the guards in tower number two and an errant breeze just happened to push me toward the fence line, at about fifteen feet altitude. Now, my concentration is pretty good; I mean, I can usually filter out the noises from the other convicts in the yard, but the sound of gun-fire and the "pinging" of bullets striking the concertina wire near my head ruined my concentration. I fell, and seriously bruised my lower back.

To add insult to injury, they put me in segregated unit for attempted escape. Once in SEG I found it an ideal place to meditate, no distractions like shouting, the sounds of beatings, TV, radio, clothes, bedding or decent food, and so meditate I did! However, every time I'd begin to levitate I'd bash my head on the ceiling and the intersection of my shaved head on the light fixture produced some nasty cuts which bled a little bit, so for "my own safety" and "the security of the facility" the administration has fastened an 80lb steel ball-and-chain to my left leg. Herein lies the problem.....

The damn steel ankle cuff chafes horribly and has left sores on my ankle. When ever I levitate, the cuff rubs dreadfully on my sores and the ball pulls on my leg..... I often wonder just who's leg is being pulled. ◆

The Begging Bowl

The Engaged Zen Foundation is in need of a vehicle, used or otherwise. Currently a 13-year-old Volvo station wagon is the mainstay for EZF transportation. The car has over 184,000 miles on its speedometer and needs quite a bit of body work. Thus we are seeking a donation of a serviceable vehicle. Any donation of a vehicle would be tax deductible. If you are thinking of trading in a used vehicle on a new one, check with your accountant to determine if it would be to your advantage to donate your old vehicle to EZF, a 501(c)(3) corporation.

We are also seeking a high volume Xerox machine. Our current machine was donated by Dai Bosatsu Zendo and needs over $500 work. We are unable to justify putting that much money into such an old machine. EZF is in need of a PC computer, preferably a lap-top model that can connect to the internet.

EZF continues to seek the donation of land or property to be used for a center. We will eventually create a post-release and alternative sentencing facility based on a zen monastic model. The center will be used as EZF headquaters, a training ground for volunteers and a place to work with at-risk youth.

EZF has prepared a comprehensive proposal for this center which has been named Jusna-Ji. Copies of the proposal are being circulated to foundations and donors and are available to the public for a $25 donation.

Thank you so much for your generosity. ◆



FOLD LINE FOLD LINE

Buddha at Wat Phra Sing
Chiang Mai, Thailand

Photo by: Bettyjane Champlin, J.D., M.A.

Cut out the pattern and fold to form a prison cell Buddha.

Free World Subscriptions:

We sincerely hope that you have enjoyed this issue of *Gateway Journal.* Please consider sending us a tax-deductible contribution to aid our work. All donations are appreciated, a minimum contribution of $25 will place you on our subscriber list for four issues and do the same for four prisoners. Please make checks out to The Engaged Zen Foundation. Funding limitations dictate our ability to publish on a timely basis, please be patient. Thank you.

Prison Subscriptions:

Subscriptions for prisoners are free of charge although donations, even of stamps are appreciated. For those of you who would like to be placed on our mailing list, we need all of the following information: legal name, ID number, institution name and mailing address. We also need to know if the facility has relevant restrictions on inmate mail such as prohibiting anything other than first class mail. Please write your name, number and address on your letter. Prisoners who are released or transferred from one facility to another are asked to write us with your change-of-address. Please notify us promptly! You will be dropped from the prisoner subscriber list if your *Gateway Journal* is returned or we don't hear from you. So please keep this in mind. Thank you.

Letters to the Editor:

We ask for letters and articles concerning spiritual practice for possible publication. Manuscripts received cannot be returned unless accompanied by postage-paid return-envelope. We urge prisoners and free-worlders alike to consider sending us a letter or an article. Thank you!

Prisoners:

To keep receiving Gateway, please contact us: write... or send back the enclosed post card.

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You can help keep Gateway in print please call, write... send us a check. Thank you!

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