

VIEWS & REVIEWS:

Buddhism, Nature and the Environment

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I. *Introduction*

IN assessing the relevance of Buddhism to the contemporary ecologic problem, it is necessary to state the issue so that the study will be in context.

Essentially our present predicament roots in a view of the world which regards it as an object of ego aggrandizement and expansion. The world, its people, and resources are there to be used to advance the interest of one's ego or groups with which he may be identified.

What is fundamentally necessary in this context is not merely a tampering with the system in order to bring about some small improvement. Rather, there must be a transformation of the mind and outlook which will both prevent the continuance of such conditions and ensure their improvement.

The importance of religion in the crisis is indirectly suggested by John Lear, Science Editor of the *Saturday Review*,¹ who comments on the notable lack of direction in this issue coming from the social sciences. It would not be too much to claim that the reason for this lack lies in the fact that the social sciences do not possess the value orientations nor require the personal commitment to fulfill those values. The commitment required to achieve the fundamental changes demands a religious awareness and commitment. It is here that Buddhism, in concert with other great spiritual traditions, has relevance in focussing our attention on the spiritual problem of man and ways to deal with it.

There have been many attempts throughout history to make Buddhism relevant and effective in the social context. Buddhist influence has been most evident in the realm of art through which its ideals and concepts were brought home to the imagination of the peoples of Asia. More specifically, Buddhism

¹ *Saturday Review*, September 5, 1970, p. 43.

has influenced political and social conditions in India during the reigns of King Asoka and in Japan through the activities of Prince Shōtoku, not to speak of other benign Buddhist kings that appeared in Asia. In the case of Asoka, his rejection of war and violence and his respect for life in the cessation of hunting expeditions notably symbolized his respect for persons and the environment. Through his edicts he devoted himself to the encouragement of a higher spiritual outlook and better human relations based on religion—especially Buddhism.

Prince Shōtoku supported the spread of Buddhism in Japan, and in his Seventeen Point Constitution he advocated reverence for the Three Jewels of Buddha, Dharma, and Sangha as the foundation of social concord. In more recent times the efforts of Anagarika Dharmapala and Dr. B. R. Ambedkar in India have opposed the growing materialism of the industrial age and offered some hope for the outcaste peoples based in Buddha's recognition of the equality of all people. In Burma there has been an attempt, though with some problems, to make Buddhism directly relevant to that country's needs by establishing it as the state religion. In Japan the Sōka Gakkai-Kōmeitō movement has attempted, though not without criticism, to interpret Buddhism to Japan's social and political problems.

Nevertheless, the task of relating Buddhism to the current ecological concern must be regarded as exploratory and tentative, since Buddhism developed in an age and context where such problems held no threat to human existence commensurable with the ongoing problems of man's inhumanity to man which Buddhism knew well. Buddhism proliferated into diverse traditions and some of its principles might well be challenged by modern people.

The foregoing qualifications make it necessary to be realistic in considering religious insight. All traditions have been involved in the historical-social process and have frequently fallen short of their own highest ideals. While some would use the deficiencies of religion to dismiss its relevance, noting that religion has been frequently the cause of the problem rather than part of the solution, this should not deter us from canvassing those sources of human wisdom.

In relation to the issue of ecology, we will first attempt to revise the oft-stated assertion that Buddhism, particularly Theravada, is other-worldly or world-rejecting, seeking only an emancipation from involvement with this world and social existence. With the development of Mahayana Buddhism, the foundation was laid for greater recognition of the spiritual significance of Nature in

such principles as Nirvana is Samsara, Non-duality, Suchness, and Void. It was in China, as a result of the confluence of Buddhism and Taoism, that Nature came to be regarded positively as a revelation of, or channel to, realization of Suchness or Void. Nature was the Real, the Pure Land within which one might attain enlightenment.

Within the Mahayana tradition in China and Japan numerous schools reinforced the this-worldly implications of Buddhist thought on the philosophical and popular levels. Following a brief review of these we shall attempt to interpret Buddhism to the contemporary issue in the hope that our interpretation will be found to be consonant with the great themes of Buddhist insight.

II. *The Role of Nature in Buddhist Experience and Thought*

From earliest times in the history of Buddhism devotees, monks, and nuns, were aware of Nature and its influence on meditation and the solitary life. After observing the ways of a bull elephant in the forest, the Buddha commented:

Herein agreeth mind with mind, of sage
And elephant whose tusks are like a plough pole,
Since both alike love forest solitude.²

There is the account of the venerable Meghiya's search for a place to meditate after receiving alms:

While taking exercise by walking up and down and to and fro,
he saw a lovely, delightful mango-grove. At the sight of it he thought:
Truly lovely and delightful is this mango-grove! A proper place
surely is this for a clansman for striving (for concentration) . . . ³

The centers where Buddha's disciples congregated were gardens and groves, sometimes provided by sympathetic and believing laymen. Outstanding was Anathapindika's park which appears frequently in texts. Buddha counseled his disciples to seek out such places.

² F. L. Woodward, *Minor Anthologies of the Pali Canon*, part II, *Udana and Itivuttaka*, London: Humphrey Milford, 1935, p. 50.

³ *Ibid.*, p. 41.

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As Mrs. Rhys-Davids points out, there was an almost pagan revelling in Nature among the early Buddhists whose poetry is preserved in the hymns of the brothers and the sisters. A few examples may suffice to illustrate their sentiments:

Angulimāla also, the one-time dreaded bandit:

Deep in the wild beneath some forest tree,
Or in the mountain cave, is't here, is't there,
So have I stood and let my throbbing heart
Transported beat. Happy I go to rest
And pass the day, happy I lead my life.
Escaped from snare of evil ah! behold
The Master's sweet compassion shown to me.⁴

Also:

Who doth not love to see on either bank
Clustered rose-apple trees in fair array
Behind the great cave of my hermitage,
Or hear the soft croak of the frogs, well rid
Of their undying mortal foes proclaim
'Not from the mountain-stream is't time today
To flit. Safe is the Ajakarani.
She brings us luck. Here is it good to be.'⁵

Buddhist reflection and awareness of Nature appears most clearly in the use of natural phenomena as a source of simile and parable in teaching. Since Buddhist doctrine was abstract, it was necessary to find suitable ideas in the world of everyday experience in order to convey to laymen and leaders in communities the significance of the Buddha's teachings. The wealth of natural imagery, as well as information based in human culture, indicates the close relation of Buddhist teachers and the people in ancient times within agricultural and village settings.

⁴ Mrs. Rhys-Davids, *Poems of Cloister and Jungle*, London: John Murray, 1941, p. 36, quoted from *Further Dialogues*, Sutta 89.

⁵ *Ibid.*, p. 39.

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The similes and parables relate to animal and plant life as well as natural elements and relationships within the world. The illuminating character of the sun and moon, the relations of wave and water, and the relation of river and ocean are among some of the most widely employed figures. The blessing of the Dharma is compared to the breaking forth of green at the onset of summer:

Fair are the flowering tops of woodland trees
In the first summer month of summer's heat:
Fair is the noble Dharma that he taught,
For yondmost blessing, leading to the cool:⁶

In a lengthy exchange with a disciple Buddha sets forth eight ways in which the Dharma-discipline is like an ocean.⁷ Although Nirvana is beyond description, the famous teacher Nagasena impressed King Menander with its supreme importance in an abundance of figures.⁸

As these foregoing materials indicate, early Theravada Buddhists lived in close proximity to their natural environs. There was a deep awareness and appreciation of Nature which functioned on the existential and instructional levels. However, on the theoretical level Nature was not given effective recognition or function in the spiritual quest.

The analysis of reality growing out of the theory of non-soul (*anatta*) undermined the positive evaluation of Nature, since the environment was analysed into the psychological and perceptual components of consciousness which produced the delusory consciousness of an objective permanent, abiding world.

Building on the early analytical theory of the five skandhas, the complex Kosha school of Abhidhamma taught by Vasubandhu analysed reality and the world into 75 elements which came together in momentary flashes to make the world of appearances which we experience.⁹ The intent of this theory was to

⁶ E. M. Hare, *Sacred Books of the Buddhists*, XV, *Woven Cadences*, Ceylon: Harrison and Crosfield, 1944, p. 37.

⁷ F. L. Woodward, *op. cit.*, pp. 66-67.

⁸ Eugene Watson Burlingame, *Buddhist Parables*, New Haven, Yale University Press, 1922, p. 221.

⁹ Junjiro Takakusu, *The Essentials of Buddhist Philosophy*, Honolulu: University of Hawaii Press, 1947, pp. 70-73.

give a metaphysical and psychological foundation for the process of meditation leading to transcendence and ultimate detachment from this world. Consequently, Nature was deprived of real meaning for religious existence, though it hovered in the background as a source of inspiration or illustration.

While Theravada Buddhism remained committed to the analytical approach to reality as a major support for the doctrine of non-soul, the proponents of the later Mahayana tradition added to the analytical method a synthetic interpretation based on the principle of the identity of the essence of things symbolized in the terms Void or Suchness. Hence, Mahayana Buddhism established the basis for greater recognition of the spiritual value of Nature.

Mahayana Buddhist philosophy developed around the theme of interdependence, mutual relationship and the ultimate identity of all beings in the Buddha-nature. A major source for this view was the *Avatamsaka Sutra* generally called the Wreath or Garland Sutra. Its main principle can be summarized in the phrase: All is One; One is all. Its exposition in the illustration of the Golden Lion by the Chinese teacher Fa-tsang made the point that substance is not other than phenomena, and all phenomena are contained in all other phenomena. The mutual identity of all things grounds the expression of compassion by which potential Buddhas care for, and promote, the welfare of all beings.¹⁰

In addition to the *Avatamsaka Sutra*, the Mahayana *Nirvana Sutra* and the *Lotus Sutra* reinforced the tendency toward this-worldly affirmation. Indirectly the *Pure Land Sutras* supported this trend. The *Nirvana Sutra* was particularly esteemed because it taught the principle of universal Buddha-nature in all beings however low or despised they might be. The *Lotus Sutra* presented a theory of the absolute, eternal Buddha as the basis of the cosmos. The *Pure Land Sutras* in declaring a way of salvation for the ordinary person opened the way for affirmation of secular life.

As we have already noted, the teacher Fa-tsang systematized the philosophy of the *Avatamsaka Sutra* emphasizing the essential identity of the Void and the world of phenomena. Chinese Buddhism from its very beginnings had to come to terms with Chinese this-worldly outlook and interests. The Chinese, as well as the Japanese, lacked a sense of the tension between this world and man found

¹⁰ Fung Yu-lan, *History of Chinese Philosophy*, II, Princeton: Princeton Univ. Press, 1953, pp. 339-359.

in early Buddhism and other religious traditions which developed asceticism or other-worldliness.

The Chinese characteristic of this-worldliness was manifested even within the erudite and subtle philosophy of the Madhyamika school of Buddhism taught by Seng-chao and Chi-tsang. Though Chi-tsang has the reputation of being the most Indian in the exposition of Buddhist thought, he also promoted this tendency:

It is expedient that the three be not discarded, that is that the Real State of things be discussed without destroying unreal phenomena. 'He (the Buddha), in his state of motionless enlightenment, established all the *dharmas* in their places.' . . . Since unreal phenomena are the same as the Real State, why should they be discarded? . . . ¹¹

The mutual identification of all things with the Void or Buddha-nature was given elaborate systematic and practical expression in the teaching of Chih-i who initiated the T'ien-t'ai school. T'ien-t'ai demonstrated the interdependence and mutual permeation of all things by the principle of "three thousand in one thought." The world of infinite plurality was contained in the smallest conceivable particle of time or space while everything exists also within the whole. Through mathematical combination of ten levels of being multiplied by the fact that each is within each yielding 100 and further multiplied by ten metaphysical categories resulting in 1000 which was then multiplied by three types of contexts in which all these elements appear, the figure 3000 was produced, representing the totality. Through the discipline of meditation the devotee was to realize this identity within his own experience.

What may be observed here is the Chinese insight that if the world is delusory in nature as Buddhists and Hindus asserted it to be, then there was no need to flee from it or go to excessive means in restricting our relation to it. To do so would be to attribute a greater degree of reality to it and show that one had not become fully enlightened. One is only fearful in his dream, but when he has awakened, the fear of the dream vanishes. Rather than leaving the world, one may remain in the world and not be of it.

¹¹ *Ibid.*, p. 298.

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The philosophic and contemplative features of Mahayana world-affirmation reached their zenith in Ch'an (Zen) Buddhism. In this tradition the metaphysical idealism and depth of Mahayana Buddhism fused with Taoist Nature mysticism to produce a totally new form of Buddhism opposed to mere scholasticism and different from the elaborate mystical paths of Indian origin.

Its new spirit can be observed most easily in the sphere of art, especially painting which focussed on Nature itself rather than canonical symbols of Buddhist tradition. Scenes from Nature were employed to highlight the Buddhist understanding of reality using concrete things to point to the Void, while yet being themselves qualified by it. Ch'an discipline itself brought man closer to Nature as monks tilled the soil or meditated in the woods. The motto "In carrying water and chopping wood, therein lies the wonderful Tao" became a major principle of Ch'an life.

Its approach to Nature is further revealed in Ch'an's succinct comparison of mystical paths:

When I began to study Zen, mountains were mountains;
When I thought I understood Zen, mountains were not mountains;
But when I came to full knowledge of Zen, mountains were again
mountains.¹²

This passage indicates three states of awareness relative to our world. There is the awareness which merely takes the world for granted. It is simply there, but perhaps of little significance for the observer. In the second state the individual has embarked on the endeavor to gain spiritual mastery of himself and the world. This mode attempts to render the world powerless over us by blanking the mind. However, in true perception or realization, the mountains again simply exist, but this time the significance of the mountain is heightened because it is revealed not only as being Void, but as a channel to the Void or the Buddha-nature. There is here a sense of mystery, wonder and union with the mountain where the mountain is in us and we are in the mountain. The mountain reveals the depth and the depth enhances the mountain.

We have attempted to show in the foregoing discussion that the development of Buddhism manifested a growing awareness of the spiritual significance of

¹² D.T. Suzuki, *Studies in Zen*, New York: Dell Publishing Co., 1955, p. 187.

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Nature and eventually produced philosophies by which experience of Nature could be a means to insight and enlightenment. While these developments were facilitated by cultural interaction with Taoism or Confucianism, and in Japan through association with the indigenous native tradition, the possibilities for interpretation along these lines were embodied in Buddhist dialectic in principles of non-dualism and the delusory nature of the world. Consequently, despite the fact that Buddhism may not be able to provide specific prescriptions for solving the ecological crisis, its basic orientation toward the world may be useful in stimulating man's reflection on Nature, his reassessment of his role in it, and the renovation of his mind and spirit necessary to any change in attitude and action.

III. *Buddhism and the Quality of Life*

The major contribution Buddhism can make in the contemporary crisis is its insight into the nature of existence which offers guidance in enhancing the quality of life within the modern context. As Rene Dubos has eloquently written recently, "It is not man the ecological crisis threatens to destroy but the quality of human life, the attributes that make life different from animal life."¹³ He goes on to state:

Survival is not enough. Seeing the Milky Way, experiencing the fragrance of spring and observing other forms of life continue to play an immense role in the development of humanness. Man can use many different aspects of reality to make his life, not by imposing himself as a conqueror on nature, but by participating in the continuous act of creation in which all living things are engaged. Otherwise, man may be doomed to survive as something less than human.¹⁴

Gary Snyder points in the same direction when he maintains that our pressing need is "to look within and adjust the mechanism of perception."¹⁵ Norman Cousins in his preface to a recent issue of the *Saturday Review* dedicated to the problem of "Cleaning Humanity's Nest" writes:¹⁶

¹³ Guest editorial, *Life Magazine*, July 24, 1970, p. 2.

¹⁴ *Ibid.*

¹⁵ Gary Snyder, *Earth Household*, New York: New Directions, 1957, p. 4.

¹⁶ *Saturday Review*, March 7, 1970, p. 47.

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Philosophy precedes ecology. What is most needed today are new realizations about man's place in the universe, a new sense of life, a new pride in the importance of being human, a new anticipation of the enlarged potentialities of mind, a new joyousness in the possibilities for essential human unity, and a new determination to keep this planet from becoming uninhabitable.

Perhaps as never before in history man needs not merely information but wisdom.

Against the background of Buddhist recognition of Nature and the understanding that the issue of ecology is essentially a religious and philosophic issue as well as a practical policy matter, we shall now attempt to suggest specific concepts within Buddhist tradition that offer moral guidance or insight into our condition.

A fundamental awareness of the interrelatedness of man and nature and hence the development of a sense of responsibility toward that world is an indispensable requirement for the formation of adequate policy and regulation in matters of ecology. It may be Buddhism's greatest contribution to focus upon this interdependence and to deepen our awareness of its cosmic scope. It is interesting to note that when Buddhism has been interpreted to the modern scene, it has frequently taken a socialistic formulation. Apart from political reasons, one reason can be discerned at the heart of the Buddhist understanding of existence.

In its simplest formulation the interrelatedness of all sentient beings is realized through the karmic system in which every being is seen as one's potential relative as a result of the infinite possibilities of transmigration through long ages. In the popular imagination avoidance of eating meat was based on the fact that one might eat a relative and this would contradict his respect and responsibility to his family.

On a deeper level the understanding of the interrelatedness of beings resulted in the doctrine of *Abimsa* or non-injury. Here one's responsibility to other beings and their condition was based on the fact of common suffering and anxiety which all beings subject to karmic existence feel. The doctrine urged one to be compassionate in his treatment of fellow beings.

The responsibility to one's fellow beings, implied in the concepts of compassion (*karuna*) and kindness (*metta*), recognized the common destiny of all creatures in the sea of birth and death. The *Jataka* tales concerning the Buddha's past lives were influential in developing the sense of community between man and

the animal world by showing that animals suffer from the same anxieties and problems of human kind. The humanizing of animals could lead to a greater humaneness toward animals. The story of Banyan, the Gold Deer, illustrates the sentiments communicated through such stories.¹⁷

The principle of *Abimsa* based on the understanding of karma was given more expression in the development of Mahayana Buddhism. As we have seen, all beings have a mutual relationship by having a common essence—Buddha-nature or Void. In effect, to injure another was essentially to injure oneself as well. The other was in us and we in him ultimately.

A suggestion of possible Buddhist approach to ecological problems can be gained from consideration of Buddha's attitude to the caste system. Buddha demythologizes the human condition and understanding of the world by stressing the law of karma and focussing on human actions in determining destiny rather than the accident of both. He also rejected authoritarianism. Such a perspective permits a more rational assessment and a dealing with human affairs in terms of general social welfare. It is a general Buddhist theory that the leaders of society have the responsibility to provide conditions conducive to the spiritual welfare of the people and to assist their material well-being. As Benz points out, Buddhists tend toward a welfare state as the context for permitting wide religious cultivation and caring for the needs of people.¹⁸ Those who see Buddhism originally as a type of social reformation emphasize the features exhibiting social concern such as rejection of caste within the Order and non-injury. Ecological concern as an expression of social responsibility would find support in such implications of Buddhist thought.

However, something more fundamental and far-reaching is required to bring about the transformation of spirit and development of a system of values to support continuing concern and sense of responsibility to the environment. It is at this point that we wish to develop the ethical implications contained in the concepts of non-soul and Void which form the basis of Buddhist philosophy.

IV. *Non-Soul and Void: Spiritual Foundations of an Ecological Ethic*

As we have already indicated the ecological crisis is more than the mere

¹⁷ Ethel Beswick, *Jataka Tales*, London: John Murray, 1956, pp. 56-59.

¹⁸ Ernst Benz, *Buddhism or Communism?* Garden City, N. Y.: Doubleday and Co., 1965, pp. 38-44.

disposition of materials in the environment. It is, rather, a spiritual issue. Buddhist insight can contribute to the transformation of perspective, since its aim has always been to solve the problems created by man's efforts to fulfill his ego drives.

In appealing to the doctrines of Non-soul and Void in Buddhism as the basis for ethical existence, we should take note that Buddhism sought a consonance between metaphysical understanding of the world and the way of life it recommended. In urging the realization of ego-lessness, Buddha attempted to demonstrate that there was no substantial essence in things through which ego could be supported and maintained.

It has always been the main issue in Buddhism to attain enlightenment concerning the true nature of man and the world. Buddhism traces all problems within human society to the basic ignorance of man as to where he stands in the scheme of Nature. For Buddhism man's problem does not lie outside of him, but within him—in his mind, his thought, his values, and their consequent actions. For Buddhism the ethical problem is also a metaphysical issue. Problems can only be solved if there is a deep understanding and effort to make the insights real in experience.

The realization of the non-soul and Voidness of all things at the heart of Buddhism expresses the deep felt recognition that the world we think we perceive just as-it-is is enveloped in a great mystery. When all of existence is pursued to its depth, it is discovered that there is no apprehendable reason why anything is as it is. At the same time from the formless depth there arises a power and vitality which has brought forth the cosmos and life and maintains it. According to Dr. Nakamura, this formless Void, "is a living Void because all forms come out of it, and whoever realizes the void is filled with life and power and the bodhisattva's love of all beings."¹⁹

The so-called Nothing which grounds existence is not a mere nothingness since we do experience; we are; things do appear. Something must also be called into account for the fact there appears to be something. Thus the Void is creative. We must hold together the "is" and "is not" of things in a dialectic which

¹⁹ Hajime Nakamura, "Unity and Diversity in Buddhism," in Kenneth Morgan, ed., *The Path of the Buddha*, New York: Ronald Press, 1956, p. 381.

demands that we realize both statements apply to all experience and are the foundation out of which that experience emerges.

Buddhism rejects speculation for the sake of speculation as indicated in the famous Silence of the Buddha. The function of metaphysical contemplation is the formation of a peculiar consciousness and subjective awareness which would enable a person to enter deeply and creatively into his experience of the world. Such reflection is an attitude-conditioner—a means of directing a person's attention to aspects and qualities of experience which he may have overlooked in the absorbing activities of daily life. It aims to free a person from his bondage to his own creations and the slavery that results from the pursuit of things, in the belief they indicate where true value lies.

Dr. Suzuki criticizes the Western view of nature as "brute fact" to be used economically with no sense of gratitude or sympathy. He maintains that the subjective awareness resulting from realization of Void provides the basis for a sense of kinship and unity with the natural order. He states:

Pure Subjectivity, instead of vaporizing realities, as one might imagine, consolidates everything with which it comes in touch. More than that, it gives a soul to even non-sentient beings and makes them readily react to human approach. The whole universe which means Nature ceases to be "hostile" to us as we had hitherto regarded it from our selfish point of view. Nature, indeed, is no more something to be conquered and subdued. It is the bosom whence we come and wither we go.²⁰

Consequently the function of metaphysical contemplation aims at qualifying man's pretensions in knowing, using and advancing his own interest exclusive of others. The conquest of arrogance has more far-reaching implications than just the natural order since it pertains to war, racism, class strife, sex discrimination and urban problems as well.

A deep perception of the Void yields the recognition that there is a limit to our significance and our effectiveness. We are relative and interdependent. It instructs us that failure to perceive the creative Void leads to actual void manifest

²⁰ Suzuki, *op. cit.*, p. 204.

in conflict, destructiveness and rootlessness. Recognition of the Void underlies necessary qualities of tolerance, acceptance of self and others, creativity, spontaneity and freedom.

The inwardness implied in the realization of Void forms the basis of that radical freedom espoused by Nicolai Berdyaev in his work *Slavery and Freedom*. It is the foundation for overcoming the spurious freedom by the defeat of the other. Radical freedom is freedom in mutuality through the recognition of our common root in the Void. We frequently speak of the uniqueness of the individual merely pointing to accidental difference. However, it is the recognition of uniqueness in sameness which is the issue. This recognition can only be assured by a deep perception of the individual's root in the creative ground.

What precise practical methods may be used to realize this perception can be various, extending from yoga to zen meditation. Perhaps in a paradoxical way the realization would come through a good laugh, or a good stretch in the morning and a yawn. Perhaps it comes by intense gazing at a flower. Such activities break the hold of the external order upon our minds and awaken once again the sense of our own reality. Man has attained freedom and dominance over Nature, but has lost his roots in Nature with a consequent loss of meaning and reality in his life. In his search for that meaning he has become dominated by the sterile order of his own creation—the machine and the irrefragable dominance of reason. He has become exteriorized and lives on the surface.

The contribution of Buddhism in this situation has been graphically suggested by Gary Snyder:

The joyous and voluntary poverty of Buddhism becomes a positive force. The traditional harmlessness and refusal to take life in any form has nation-shaking implications. The practice of meditation, for which one needs only "the ground beneath one's feet," wipes out mountains of junk being pumped into the mind by the mass media and supermarket universities. The belief in a serene and generous fulfilment of natural loving desires destroys ideologies which blind, maim and repress—and points the way to a kind of community which would amaze "moralists" and transform armies of men who are fighters because they cannot be lovers. . . .

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The mercy of the West has been social revolution; the mercy of the East has been individual insight into the basic self/void. We need both.
... ²¹

²¹ Snyder, *op. cit.*, pp. 91-92.