

UU Sangha

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Fall 2001

Tuesday's Devadatta

By Rev. Gene Reeves

The magnitude of what happened in the United States on Tuesday, September 11, is beyond imagination. Thousands of people are still missing, more than ten thousand were injured and hundreds of thousands were directly affected. We do not yet know the exact number of victims.

Because of this horrible act of terrorism, there are children returning home to no parents, parents going to bed knowing their children are probably dead, wives and husbands returning home to no spouse, friends dead, friends missing, friends in grief.

The dead are not only Americans but people of more than 30 countries. All of us are related to these people in a variety of ways. Some of us will discover in coming weeks that people who have been close to us died in this tragic incident.

Our response was predictable—disbelief, shock, grief, fear, sadness, anger, even hatred. All are forms of suffering.

Most Americans, at least, now feel more vulnerable, no longer safe, feel as though their home is no longer a place of safety. Although Pearl Harbor was attacked by the Japanese in 1941, it is in Hawai'i, a long way from North America. The United States mainland has not been attacked for nearly two centuries.

Deep in human, or Western, nature there seems to be a need for revenge, retaliation, striking back, inflicting pain and punishment on those who have offended or wronged us. This is usually called "justice." In America, the "criminal justice system" is for the purpose of punishing criminals, as a way of getting even.

It is likely, however, that Tuesday's terrorists believed deeply that they were working for justice, giving their own lives for what they believed to be justice. One of the saddest things to see on television news was some

people in Palestine cheering the attacks on the World Trade Center buildings and Pentagon. What was in their experience that led them to such a reaction to the killing of thousands of innocent people?

Now others want to punish Arabs, or even Muslims, everywhere as potential "terrorists," and bomb the extremely poor country and people of Afghanistan into oblivion. Too often this is the nature of "justice." An eye for an eye, says the Bible. Justice looks back to correct wrongs or get even by inflicting punishment. These days, religious people all over the world are being encouraged to subscribe to Western notions of the "justice."

This is not, however, the Buddhist way. Buddhists are asked, even in the midst of enormous suffering, to look back in order better to understand the causes and conditions giving rise to suffering. They have to ask not only who, but why?

But Buddhists are also asked to try to look forward—asking for, seeking for, a way ahead, a better world, a world of peace. Not to right the wrong, but to create the good.

This creates both a challenge and a problem for Buddhists. The problem is how there can be peace in a world in which so many seek justice through punishment and retaliation, people who have no interest in causes or reasons, only in striking back. It is clear that Buddhists have an enormous healing ministry to perform.

The terrible attacks on America and the cries for violent retaliation remind me of the story of Devadatta. Devadatta, the cousin of Shakyamuni and older brother of Ananda, was known throughout the Buddhist world as the embodiment of evil, almost as a kind of devil. He told lies about Shakyamuni and tried to kill the Buddha several times, once by arranging for hired assassins, once by releasing a mad or drunken elephant to charge at the Buddha, another time by trying to poison him, once by shooting at him with an arrow, and later by pushing a rock off a mountain down toward the Buddha, where a fragment cut

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Editorial Insights

Happy Halloween to our readers! As the air turns chill and shadows lengthen, *UU Sangha* turns to an exploration of the dark side of life. Buddhism abounds with tales of monsters, serial killers, ravenous ghosts, and visions of the infernal regions. While modern Unitarian-Universalists aren't likely to take a literal approach to such things, there are still lessons to be learned from these old stories and metaphors for the evil that we find in the world.

We begin with a look at real life evil in all its horror, as Gene Reeves reacts to the terrible events of 9/11. In the weeks following the attacks we have all been struggling with a new immediacy to dukkha and impermanence. Drawing on the wisdom of the *Lotus Sutra*, which proclaims the Buddha-nature of even the worst criminals of our world, we are offered some thoughts on how we might process these events from a Buddhist approach and respond appropriately. Holding to the UU affirmation of the inherent dignity and worth of all people, how might we grapple with the murder of thousands of innocent civilians?

The subject of our second article is Mara, Buddhism's Satan. He isn't often discussed in the UU Buddhist circles I've frequented. But he's an interesting fellow, one we might do well to get better acquainted with, if only to recognize him when he starts to whisper in our ear.

This issue also contains a couple of traditional Buddhist stories dealing with cannibalism and the supernatural, retold by modern commentators. While such motifs provide a frisson of fear that can be fun in the October season, such stories in Buddhism usually act as bearers of imbedded messages, as these two examples demonstrate.

Finally, we'll be accepting submissions for the next issue, due in January, until New Year's Day. In honor of the end of what looks now to be a very bleak year and hope for a better one to come, the next issue's theme will revolve around the concept of rebirth. If you have any thoughts on rebirth, or any poetry, artwork, or other contribution, you're encouraged to submit them. What is a UU perspective on this ancient—and for some people obsolete—pillar of Buddhism? Off-topic submissions are also entirely welcome. Please send all submissions to jwilson403@hotmail.com.

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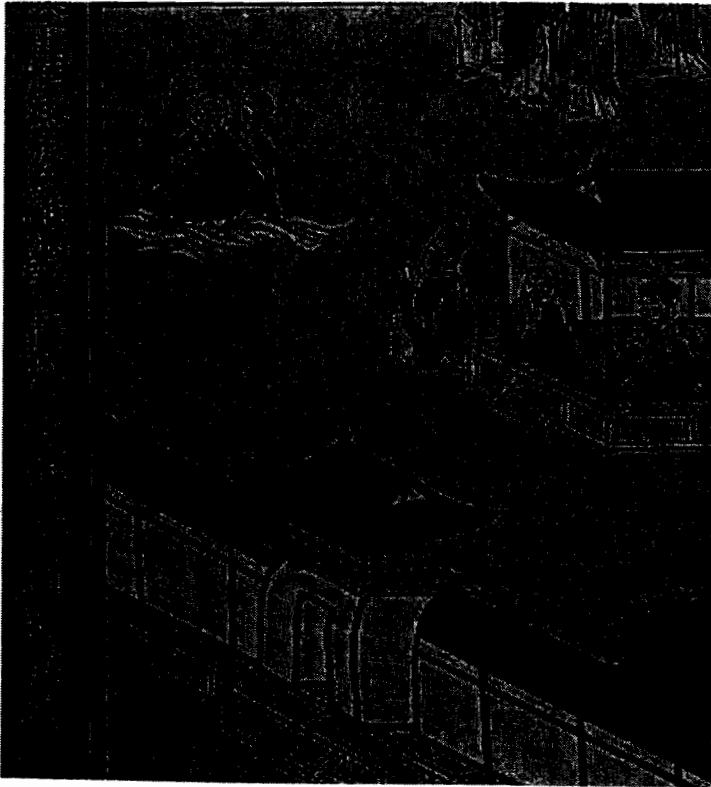
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Non-dominant contributions are gratefully accepted!

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the Buddha's foot. When the Buddha refused to make him the head of the sangha, Devadatta tried to split the community of monks by starting his own movement. Perhaps his most infamous act was to inspire Ajatashatru to imprison and kill his father, King Bimbisara of Magadha, and usurp the throne. Old texts say that Devadatta was so evil that he was reborn in complete suffering in the deepest hell. Many Buddhists at least could not imagine anyone being more evil than Devadatta.

The *Lotus Sutra*, however, says nothing at all about the wickedness of Devadatta. Instead, he is thanked for teaching Shakyamuni. The beginning of the chapter "Devadatta" is a story about a former life of Shakyamuni in which he was a king who learned the Dharma from a wise man, a wise man who was Devadatta in a former life. Because of Devadatta, the king could become enlightened and became the Buddha. Thanking him, Shakyamuni announced that in a future age Devadatta too would become a Buddha. In a sense, the Buddha says to Devadatta, "Thanks a lot; despite everything, I've learned a lot from you; and you too are a bodhisattva on the way to becoming a Buddha."



Devadatta impresses Ajashatru with his display of supernatural powers (Taima Mandala, Japan, 1691)

It is impossible now for us to be thankful for Tuesday's devastation. The tragedy and loss is too great, but we can learn from it.

We might learn that violence produces more violence. Retaliation does not cut the chain of violent retribution. We might learn that we should look into the causes and conditions creating the attitudes that enable someone to kill thousands of innocent people, along with oneself. The terrorists obviously were not pursuing their own selfish interests or desires. They apparently thought they were doing justice. If we are to work to create a better future we need to understand their motivation.

We Americans might learn that great profits from arms sales to Israel and others may not be so profitable after all. Selling weapons has been a big business for the United States.

However optimistic we may have been, we should have learned that the way to peace is a long and difficult one. Maybe Wonderful Voice Bodhisattva in Chapter 24 of the *Lotus Sutra* was correct when he asked Shakyamuni Buddha about people of this world:

"Are your ailments and troubles few?
Is your daily life and practice going smoothly? . . .
Are the affairs of the world tolerable?
Are the living beings easy to save?
Are they not excessively greedy, angry, foolish,
jealous and arrogant? . . .
Don't they have wrong views and inadequate
goodness?
Are they not unrestrained in their five
emotions?"

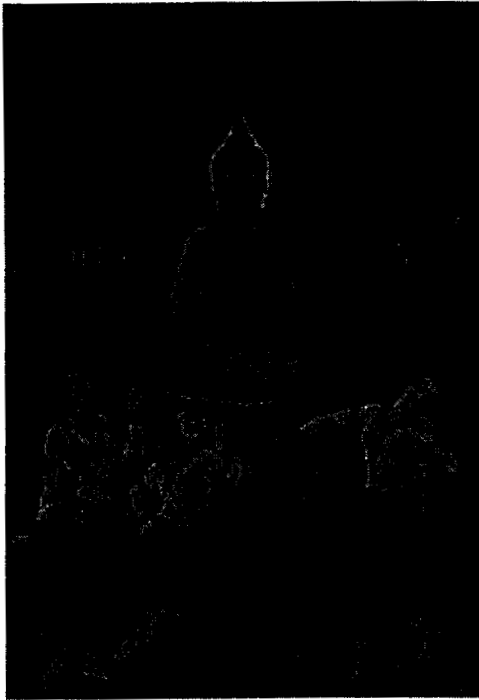
I want to conclude by suggesting four things Buddhists can do now in response to this tragedy.

First of all, we can express sympathy through prayers, meditation, chanting, and dialogue—sympathy for the victims, their friends and loved ones; sympathy for those who have worked so hard to rescue or treat or comfort victims; and sympathy, too, for those who are now and will suffer from acts of vengeful retaliation.

Second, we can reflect on what contributed to Tuesday's tragedy. We might ask ourselves, for example, whether American policies on the Middle East contributed to this incident.

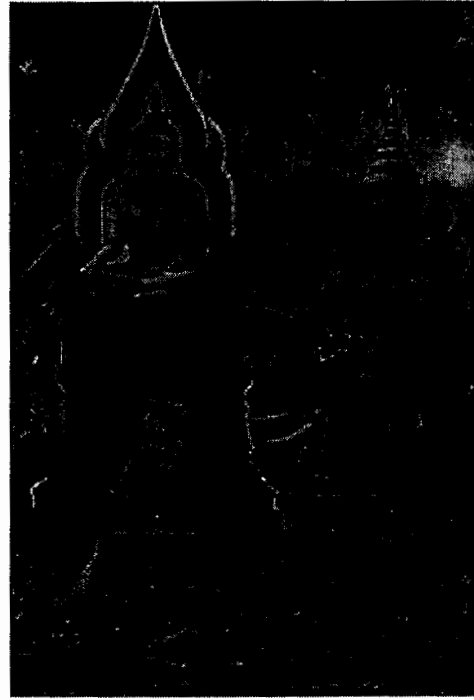
Third, we need to work to spread the Dharma. Too few Buddhist voices are being heard in America today. Buddhism is becoming more and more popular in the West, but since the attacks I haven't heard a single Buddhist voice on American television or radio.

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Mara's daughters Desire, Delight, and Craving try to tempt the future Buddha away from awakening. But in his sight they become old hags and they beg for his forgiveness. They declare their respect for the Buddha's achievements and cease opposing him.

(Modern painting, Thailand)



Mara's demonic armies try to attack the future Buddha at the moment of his enlightenment. But the Bodhisattva calls upon Mother Earth to witness to his awakening, and she responds by wringing the water from her hair, washing them all away in a flood.

(Modern painting, Thailand)

within his realm of power by promising them rebirth in the realm of the gods. As anything that Mara proposes is sure to be of an evil nature, this suggests the immorality of both the caste system and any artificial separation of humanity into higher and lower categories and classes.

The future Buddha ignored Mara's and continued his quest for enlightenment, infuriating the Evil One. Mara's army, an enormous host of bestial, disgusting creatures, surrounded the Bodhisattva. Mara hoped to frighten Siddhartha into ceasing his meditation, demonstrating his aspect as the force that works against the resolve of meditators. But the future Buddha ignored them, and when Mara ordered them to attack, they were powerless to cause him any harm. It is important to note that Mara's attack on the Buddha was not merely a poetical fairy tale, but a skillful teaching tool. Mara's demonic armies are desire, aversion, hunger and thirst, craving, sloth and torpor, fear, doubt, hypocrisy, self-aggrandizement, hatred, and the desire for fame. Furthermore, when Mara sends his three beautiful daughters to tempt Siddhartha, he recognizes them as lust, delight, and craving, three traps meant to keep him from the bliss of Nirvana. Thus in mythologized form Mara and his powers are always used as devices to convey the Buddha-dharma.

Having defeated Mara—that is, having dispelled ignorance and overcome the last traces of self-centeredness—Siddhartha proceeded deeper into his meditation and soon became the Buddha.

Mara is a being unique to Buddhism—he has no true equivalent in the Hindu system. He is described as

having four aspects. The first is Aggregate Mara. The aggregates are the five constituents of personality—form, feeling, perception, mental formations, and consciousness. In the *Samyutta Nikaya*, the Buddha proclaims, "What is this Mara? Form is Mara. . . Feeling is Mara. . . Perception is Mara. . . Mental Formations are Mara. . . Consciousness is Mara. . . With regard to this Mara, you should overcome your longing." The aggregates have Mara-nature because they are impermanent, and thus subject to death (Mara). Attachment to them prevents enlightenment.

Mara's second aspect is as Defilement Mara. The defilements are essentially the same as Mara's army—they are the powers by which Mara influences sentient beings to remain within his realm of endless suffering and desire. They act upon the aggregates, ensuring ignorant beings' rebirth, and thus eventually bringing about Mara's third aspect as Death Mara.

Mara's ultimate aspect is God Mara, who contains the other three aspects within him. Mara is the lord of illusion—he is often pictured as having a hundred or a thousand arms and can assume any shape he wishes in order to lead people away from the path to enlightenment. He is really only perceptible as the deity Mara to those with deep insight—those without it are fooled by his myriad disguises. At first beings fail to see Mara because he hides behind the veil of illusion, which they are caught in due to their greed, anger, and delusion. Then as practitioners progress away from him, he begins to emerge and demonstrate his power in an effort to dissuade them. But

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when they see through him, they defeat him and escape him, and he melts back into nothingness. Psychologically, this is true as well. If Mara is the mind and its components, then beings exist in a hell-state of ignorance, until they hear the Dharma and begin to work on themselves. Then their true state is thrown into dramatic relief, and they must work diligently against it. So Mara's forces are religiously symbolized as a host of demons, but psychologically revealed as disturbed mental states. When those hosts are defeated by Buddhist practice Mara loses once more.

After his enlightenment the Buddha encountered Mara many times, and was able to defeat him immediately by proclaiming that he recognized Mara and thus couldn't be fooled by his tricks. It should be pointed out that Mara does not create the world of illusion, he merely mistakes it for the best possible existence. Also, Mara is a sort of celestial position or occupation, not a specific, eternal entity. In the *Maratajjaniya Sutta*, Moggallana, one of the Buddha's most advanced disciples, is possessed by Mara. After calling out that he recognizes Mara, and thus dispelling the Evil One's power over him, Moggallana goes on to relate how he himself was once the Mara in a previous lifetime. This reveals two important aspects of Mara—like all sentient beings, he is temporary and must die, and furthermore, after paying for the evil karma he has accumulated, he can eventually become a saint and even attain Nirvana. Even Mara, the lord of evil himself, is not fundamentally evil at root. Acting on his own (short-sighted) self-interest, he seeks to keep people trapped in his realm where he can rule over them and receive offerings. He does not realize that all he has is impermanent and he will die one day, to be reborn in a hell for many eons, tortured for his sins. And another ignorant being will take his place, believing himself to be the world-ruler, unaware of the countless other Maras who came before him and the evil karma he is creating for himself.

This possibility of redemption for the personification of evil is an important Buddhist teaching. Evil is evil, but it is not self-existent. Furthermore, though they manifest evil thoughts and actions at times, the fundamental base of sentient beings is goodness. The Buddha said, "This mind is pure and self-luminous in its nature, but it is stained by adventitious defilements." Evil results from ignorance, and all unenlightened beings have this ignorance to some extent, from the most heinous criminals to the most revered human saints. As such, we can see the potential roots of evil in ourselves and feel some compassion for those compelled to do evil by their karma. Fur-

thermore, the other two poisons, greed and hatred, spring from ignorance, and they are the primary motivations for evil behavior. Thus evil is an effect, not a cause—it is a response born from ignorance and cleansed by the twin lights of wisdom and compassion. And just as the evil symbolically represented as Mara passes away and can eventually be turned into goodness, so too the evil mental states we find in ourselves can be worked on and transformed into wisdom, compassion, and bliss. Evil is thus a challenge and a learning experience which can help the practitioner on the path to enlightenment.

Jeff Wilson is the webmaster of the Buddhism in North Carolina Project and editor of UU Sangha.

A Buddhist Halloween Story

One dark night, the monk Revata found himself all alone in an abandoned pavilion. He became scared as he heard the wind whispering through the derelict buildings and decided to try and calm his mind by meditating. As he sat quietly with his eyes closed, trying to concentrate on his breath, he heard sounds coming from close by. Peeking one eye open, he saw two ghosts arguing over a fresh corpse. Revata lost his concentration and started shaking all over, even as he tried to stay quiet.

"This is my dinner, you go find your own!" the smaller ghost commanded.

"Give me that morsel right now, this is my territory and I'm hungry!" roared the larger ghost.

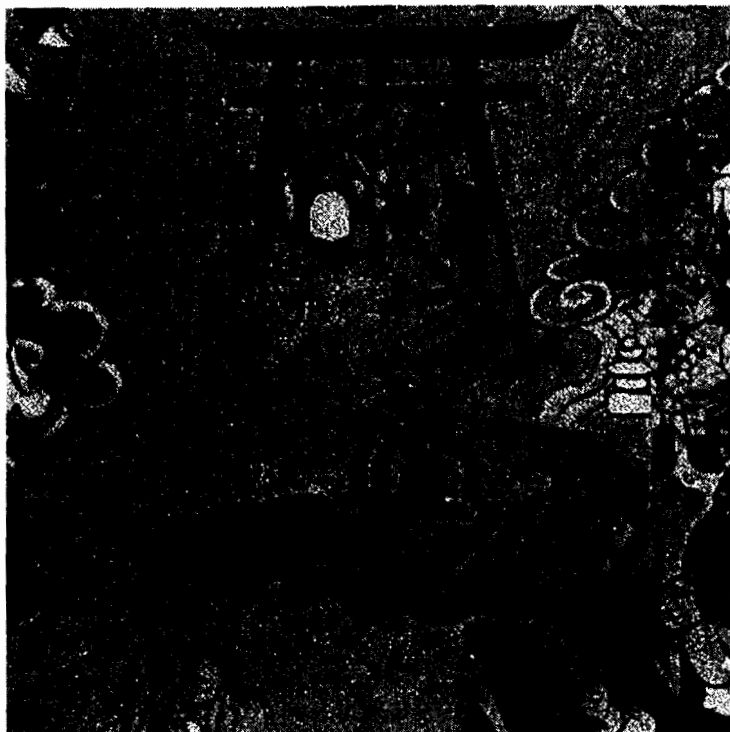
Revata thought about trying to get away before they noticed him, but he was shaking so hard his teeth started chattering together. The ghosts looked over and saw him sitting there alone. "Hey, let's get that human to decide who should eat it," the ghosts said.

"No matter which ghosts I decide should be able to eat the corpse, the other will surely harm me," Revata thought as the ghastly things crept closer. "Therefore I'll just tell the truth and accept my fate."

"So, human, who should be allowed to eat this tasty treat?" the larger ghost demanded.

Revata looked at the two frightening ghouls and sighed. "Since you are carrying the corpse," he said to the smaller ghost, "I think it must be yours and that you should be allowed to eat it."

"What?!" the larger ghost shrieked. "Why, I'll show you!" The big ghost ripped off Revata's arms and ate them, crunching the bones loudly and smacking his



*The hungry ghost realm is one of the six states of rebirth in Samsara, caused by excessive attachment to desires.
(Kanjin Jukkai Mandala, Japan)*

lips. The smaller ghost felt sorry for Revata and replaced his missing arms with those of the corpse. Then the big ghost pulled off Revata's legs and devoured them. So the little ghost replaced them with the corpse's legs. The Big ghost bit off Revata's head and swallowed it. The little ghost replaced it with the head of the corpse. This went on until the big ghost was full. Then he let out a tremendous burp and crawled away, picking at his teeth with his sharp yellow claws. Seeing that his meal was now ruined, the smaller ghost took off to find something to eat.

Revata was understandably in a state of panic! "Whose body do I have now?" he wondered. "This isn't my original body, and yet it isn't anyone else's body either. It responds to my commands. Who am I?"

In a daze, he picked himself up and wandered down the road. As day broke he came to a village. Revata wandered from person to person, asking "Who am I? Is this really my body?" Everyone looked at him in bewilderment. Finally Revata encountered another monk, much older and wiser. Hearing Revata's plaintive questions, he decided that Revata needed to seek the Buddha's wisdom. He took the frightened monk by the hand and led him to the Buddha.

Revata approached the Buddha, bowed, and

blurted out, "What is this body? Who does it belong to?"

The Buddha replied, "This body is the remains of another person. It is not really yours." When Revata heard that straightforward answer, he achieved enlightenment.

"What is it that you have now realized?" the Buddha asked him.

Revata said, "I see that in this world, the bodies of people are really the remains of their parents, the remains of all things, not our own possessions."

"Indeed you are enlightened," the Buddha said. "Therefore I give you a new name: Empirical Body."

Alavaka the Demon

By Venerable Pannyavaro

Alavaka, living near the city of Alavi, feasted on human flesh. So fierce, powerful and crafty was he that he was known as the "Demon". One day, the King of Alavi went hunting for deer in the jungle when Alavaka caught him. The king begged to be released, but in return for his freedom he had to send one person every day into the jungle as offering for Alavaka.

Every day a prisoner would be sent into the forest with a plate of rice. He was told that to gain freedom he had to go to a certain tree, leave the plate there and he could go free. At first many prisoners volunteered to go on that 'simple' mission. But as the days went by and no one returned to tell the other prisoners what had happened, the prisoners were forced each day to go into the forest.

Soon the prison became empty. How was the king to fulfill his promise of sending a person each day to be eaten by the Demon? His ministers advised him to drop packets of gold in the streets. Those found picking the packets would be caught as thieves and sent to Alavaka. When the word got around, nobody dared to pick up the packets. As a last resort, the king started catching children for offering. The terrified subjects fled the city, leaving it deserted. There was only one more boy left—and he was the king's son. With much reluctance, the king ordered that the prince should be sent to Alavaka the following morning.

That day, the Buddha happened to be near the city. When he surveyed the world with his Divine Eye that morning, he saw what was going to happen. Out of com-

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passion for the king, the prince and Alavaka, the Buddha traveled the whole day to the Demon's cave and in the evening he arrived at the entrance of the cave.

The Demon was away in the mountains, and the Buddha asked the gatekeeper if he could spend a night at the cave. When the gatekeeper had gone to inform his master about the request, the Buddha went into the cave, sat on the seat of the Demon and preached the Dhamma to his wives.

When the Demon heard what had happened from his servant, he hurried home, very angry. With his extraordinary power, he created a terrifying thunderstorm which shook and lighted up the forest with thunder, lightning, wind and rain. But the Buddha was unafraid.

Alavaka then attacked the Buddha by throwing his spear and club at him, but before the weapons could touch him, they fell at the feet of the Blessed One.

Unable to frighten the Buddha, Alavaka asked: "Is it right that you, a holy man, should enter and sit amongst his wives when the owner of the house is away?"

At this, the Buddha got up to leave the cave. Alavaka thought, "What a fool I am to have wasted my energy trying to frighten this ascetic." So he asked the Buddha to enter the cave again. The Demon ordered the Buddha three times to get out and three times to enter the cave with the hope that he could kill the Buddha with fatigue. Each time the Buddha did as he was ordered. But when the Demon asked the Buddha to leave for the fourth time, the Buddha refused to do so, and said, "I'm not going to obey you, Alavaka. Do whatever you can but I'm going to remain here."

Unable to force the Buddha to do what he wanted, Alavaka changed his tactics and said, "I will ask you some questions. If you can't answer I'll split your heart, kill you and throw you over to the other side of the river."

The Buddha told him calmly, "There is no one, Alavaka, whether man or deva, ascetic, brahma or brahmin who can do such things to me. But if you want to ask anything, you may do so."

Alavaka asked some questions, which he learned from his parents who had, in turn, learned them from their parents. He had forgotten the answers, but he had preserved the questions by writing them on gold leaves. The questions were:

"What is the greatest wealth for a man?
What brings the highest bliss when well mastered?
What is the sweetest of all tastes?"

Which is the best way of life?"

The Buddha answered: "The greatest wealth for a man is confidence. The true doctrine when well mastered brings the highest bliss. The sweetest taste is truth. Wise living is the decent way of life."

Alavaka asked many more questions all of which the Buddha answered. The final question was: "Passing from this world to the next, how does one not grieve?"

The Buddha's reply was: "He who possesses these four virtues—truthfulness, good morals, courage and generosity—grieves not after passing away."

Understanding the meaning of the Buddha's words, Alavaka said, "Now I know what is the secret of my future welfare. It is for my own welfare and good that the Buddha came to Alavi." Alavaka prostrated before the Buddha and begged to be accepted as a disciple.

The next morning when the officers of Alavi came with the king's young son, they were surprised at the sight of the Buddha preaching to Alavaka who was listening attentively to the sermon. When the boy was handed to Alavaka, he was ashamed of himself to receive the boy as an offering. Instead he stroked the boy on the head, kissed him and handed him over to the officers. After that the Buddha blessed the child and Alavaka.

Indeed, the conversion of Alavaka the cannibal showed how the Buddha, with his great wisdom and compassion, could tame a savage and change him into a gentle disciple.

Venerable Pannyavaro is a Theravadin monk in Australia and the webmaster of BuddhaNet (www.buddhanet.org.au), an enormous resource of Buddhist texts and teachings on the World Wide Web.

On Self Acceptance

By Patrick Bruckhart

At the recent *Tricycle Magazine*-hosted Conference: "Buddhism In America: Does It Make a Difference?" I attended Tara Brach's workshop on "Self-Aversion and Radical Self Acceptance." She had us do an exercise with a partner, where we got into a meditative state and then one person would repeatedly ask the question: "What is wrong with accepting yourself just as you are?" and the other person had to repeatedly answer it.

This started out as a negative experience for me

because I was the only person who could not find a partner, and I felt hurt and rejected. Fortunately however, a woman came in late and turned out to be the perfect partner for me. To make a long story short, as I meditated on accepting myself, I experienced a great deal of anxiety (even an actual physical tension in my stomach and throat). Then I remembered Jan Willis's (a Tibetan Buddhist teacher and Professor at Wesleyan University) story from the Keynote address earlier that day about how when anger had overcome her, her teacher Lama Yeshe had told her that sometimes she just had to say to herself: "Buddha's mind is angry today." So I said to myself "Buddha's mind is anxious today." And in that moment, my heart opened up a little bit, and I felt a little bit of self-acceptance and some hope that this teaching really could help me accept myself.

The Buddhist teaching is that we all have "Buddha-nature" ("a spark of the divine" in other eastern religious traditions). So, if my mind is anxious, then, the Buddha's mind is, in fact, anxious today. It seems that the concepts of low self-esteem and self-hatred may be unique to Western culture. According to Ms. Brach and Ms. Willis, in one of his first dialogues with Westerners, His Holiness the Dalai Lama was confused by these concepts and evidently his translators could find no parallel terms in Tibetan! Personally, I find Lama Yeshe's idea of identifying one's own mind with the Buddha's, or with the divine, quite liberating.

Patrick Bruckart is a member of the UU Community Church of Glen Allen, Virginia. He is a newcomer to Buddhism, has been studying it for several years, and currently practices in the Tibetan tradition with the Kagyu Shenpen Tharchin group at Ekoji Buddhist Sangha in Richmond, Virginia.

UU Buddhist Practice Groups

To be listed, a group must have both a Buddhist and a UU connection. If you'd like to have yours included here please contact the editor, Jeff Wilson (see page 2 for email and postal address). Due to limitations on space, we can only list the group's name, address, time you meet and a contact person.

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California

Acorn Family Sangha
PO Box 190, Soulsbyville, CA 95372
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Ken Renwick: ken@acornfamilysangha.org

Davis Unitarian Universalist Buddhist Meditation and Study Group
Unitarian Church of Davis, 27074 Patwin Road, Davis, CA 95626
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Monterey Peninsula Mindfulness Practice Group
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UU Meditation Circle
First UU Church of San Diego, 4190 Front Street San Diego, CA 92103
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David Cockrell: 719-546-3409

Zen Meditation Group
Foothills Unitarian Church, 1815 Yorktown Avenue Fort
Collins, CO 80526
970-493-5906

Connecticut

UU Buddhist Wellspring
The Universalist Church of West Hartford, 433 Fern St.,
West Hartford, CT 06107
Bert Mayo: 860-346-6240

Florida

The Buddhist Fellowship of the UU Church of Fort
Lauderdale Florida
UU Church of Fort Lauderdale, 3970 NW 21st Ave., Oak-
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<http://www.uucfl.org/buddhist/index.htm>
Mary Teslow: maryteslow@aol.com or
Joe DeAngelis: 954-973-1337

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UU Fellowship of Raleigh, 3313 Wade Avenue, Raleigh,
NC 27607
UUFraleigh@aol.com

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Second Congregational Society Buddhist Study Group of
Concord
Second Cong. Soc. UU Church, 274 Pleasant St., Con-
cord, NH 03301
<http://www.buddhistgroup.homestead.com>
Gene Taylor: 877-682-4535, buddhism@ureach.com

New York

Buddhist Explorers Group
The Community Church of NY, 40 East 35 St., New
York, NY 10016
Gary Jacinto: 212-267-2694

Unitarian Universalist Buddhist Fellowship of
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Peter Bowden: dharma@peterbowden.com

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Northwoods Sangha
Northwoods UU Church, 1370 North Millbend Dr, The
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Buddhist Practice Group
First Unitarian Congregation of Toronto
175 St. Clair Avenue West, Toronto, Ontario M4V 1P7
Timothy Law: 416-485-8976 or Melanie Noviss:
416-769-3046

A Game

*My son and I have a game.
We stare at each other:
whoever laughs first*

*is the loser.
(I guess.)*

*In kids' eyes,
the well is deep
and waiting.*

*Looking long
into this mirror,
this lake,*

*we once again
discover
our distant selves,*

submerged.

*Maria Shine Stewart is a member of UU Church of the Larger
Fellowship and a co-manager of the CLF-L electronic list.*

UU Sangha

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