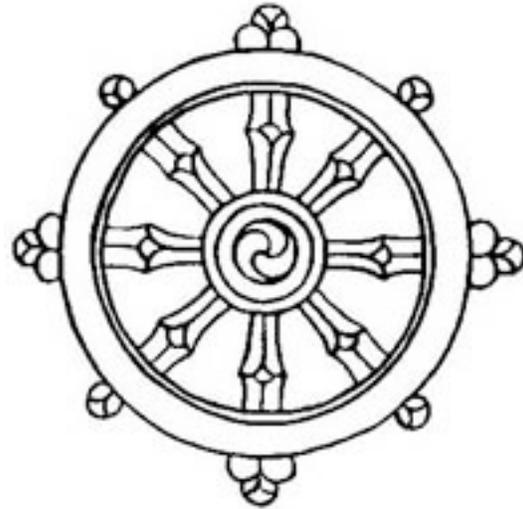


# ANIMA

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“Let each jewel  
reflect all the  
others, each  
according to its  
own faculty”:



Overcoming the human-environment dichotomy by  
way of the Buddhist eightfold path

By **Andrew Reding**

## **A Failure of Motivation**

The year 1970 was a watershed year for the environmental movement in the United States. Preceding years witnessed the emergence of an accelerating series of environmental problems and catastrophes. Smogs, oil spills, fish kills, climbing cancer rates, and algal blooms were projected with increasing frequency into living rooms and onto breakfast tables. In response to public alarm, the American superstructure awakened almost overnight to the significance of environmental concerns. Then President Nixon proclaimed the seventies “the environmental decade.” Congress passed the National Environmental Protection Act requiring environmental impact statements for major projects relating to federal jurisdiction. And Madison Avenue was called in to shore up sagging corporate images. In the new awareness of the environment symbolized by Earth Day everyone—or so it seemed—was turning into a self-proclaimed ecologist.

But as politicians, businessmen, and technocrats adopted the vocabulary of the environmental movement, the gap between image and performance grew wider. Progress in the realm of concrete action was not commensurate with that in the more cosmetic realm of verbal expression. Appropriately enough, President Nixon set the tone for the “environmental decade” by pressing for funding of the supersonic transport and for construction of the Alaska pipeline while impounding funds earmarked for pollution-control. Congress passed many landmark pieces of environmental legislation, but more often than not failed to provide the funds, personnel, and clout needed to enforce them.

Dolphins were still being slaughtered by the hundreds of thousands years after the Marine Mammal Protection Act forbade the practice. Implementation of the Wilderness Act was so slow that it jeopardized the aims of the legislation. Corporations have spent fortunes lobbying against new legislation and seeking court action to block antipollution measures. Failing this, they have spent additional fortunes on advertising to inform the public of their expenditures on pollution-control equipment and practices. Naturally, the expenses are attributed to corporate concern for the environment, without so much as a hint of the externally enforced nature of these commitments.

Verbal commitments flow easily, but altering behavior to match language has been painful. Institutional reluctance to acknowledge the new environmental imperatives *in practice* has been anything but subtle. Its most dramatic expression has been in the “limits to growth” controversy. Here, in the unflinching allegiance of government and business alike to the doctrine of eternal exponential growth in Gross National Product, the real motivation guiding institutional practice is betrayed. Our society measures itself in terms of power and possessions so that personal and organizational energies are channeled into acquiring and consuming as much of these as possible.

We define and evaluate our very selves not so much through who we are as through what we own or control. When asked who we are, it seems only natural to respond “My name is \_\_\_\_\_, I am assistant manager of \_\_\_\_\_, have a wife and kids,…”

In the last analysis, the statement “I [subject] have O [object]” expresses a definition of I through my possession of O. The subject is not myself but *I am what I have*. My property constitutes myself and my identity. The underlying thought in the statement “I am I” is “*I am I because I have X*”—X equaling all natural objects and persons to whom I relate myself through my power to control them, to make them permanently mine.<sup>1</sup>

We are so immersed in acquisitive values that they have become ingrained in the structure of our speech, helping perpetuate the illusion that we can derive identity and meaning through our power and possessions. Psychologist Erich Fromm has termed this illusion “the having mode of existence”:

In the having mode, there is no alive relationship between me and what I have. It and I have become things, and I have it, because I have the force to make it mine. But there is also a reverse relationship: *it has me*, because my sense of identity, i.e., of sanity, rests upon my having *it* (and as many things as possible). The having mode of existence is not established by an alive productive process between subject and object; it makes things of both object and subject. The relationship is one of deadness, not aliveness.<sup>2</sup>

Caught up in an illusory and self-destructive quest for identity through ownership and control, Western *Homo sapiens* is forced into an adversarial relationship with his environment. The having mode that shapes his society in a fundamental and irreconcilable conflict with the sort of attitudes that are necessary for the realization of an environmental ethic. Acquisition leads to domination and consumption, not to cooperation and appreciation. The outcome is deadly, at both the material and spiritual levels of existence.

If our society is to continue its physical expansion, amassing power and possessions in a finite world, it can only be at the expense of our environment. Both the environmental problem and the foot-dragging institutional response to it are inevitable in this context. A

true commitment to harmonizing humankind's relationship with the environment will require no less than a radical transformation in the paradigmatic, valuational base of society.

Such a change is needed for our mental and emotional well being as well as for our physical health. We have lost touch with our true selves—with what Fromm calls the “being mode of existence.”

Its fundamental characteristic is that of being active, not in the sense of outward activity, but of inner activity, the productive use of our human powers. To be active means to give expression to one's faculties, talents, to the wealth of human gifts with which—though in varying degrees—every human being is endowed. It means to renew oneself, to grow, to flow out, to love, to transcend the prison of one's isolated ego, to be interested, to “listen”, to give. Yet none of these experiences can be fully expressed in words. The words are vessels that are filled with experience that outgrows the vessels. The words point to an experience; they are not the experience. The moment that I express what I experience exclusively in thought and words, the experience has gone: it has dried up, is dead, a mere thought. Hence being is indescribable in words and is communicable only by sharing an experience. In the structure of having, the dead word rules; in the structure of being, the alive and inexpressible experience rules.<sup>3</sup>

### **Stormy Seas Whipped Up by Mental Fabrication**

From a Buddhist perspective, the western preoccupation with power and possessions is not only wrong, it is based on a false perception of reality. We crave physical gratification and material wealth because we are out of touch with our true selves, or what Fromm calls “the being mode of existence.” Instead we identify *self* with the ego-self that measures itself in terms of how much it *has*.

Buddhist doctrine proclaims that the ego-self is nonexistent (*anatta*). It is a fabrication of the human mind, an illusion sustained by language and by abstraction from reality. A major consequence of such abstraction is the failure to perceive the essential impermanence of all compounded things (*anicca*). Through language—through names—we create the erroneous impression of the identity of what we call “self” through time, even though on closer examination, that “self” falls apart. Like all compounded, divisible things, the “self” is constantly in flux, transforming into something new with each passing moment. Through meditation we may experience reality directly and by concentrating our attention on the dharmic constituents of compounded existence, we can come to appreciate both its impermanence and “self”-lessness.

What we might term the true, existential self—Fromm's “being mode of existence”—is beyond verbalization and analysis. Being whole and uncompounded, it can be experienced directly only in meditation or communion. As the Zen *Shinjin-no-Mei* puts it:

Wordiness and intellection  
The more with them the further astray we go;  
Away therefore with wordiness and intellection,  
And there is no place where we cannot pass freely.<sup>4</sup>

Only in “Emptiness,” free of preconceived mental constructs, can we experience the world as it truly is. As we enter into this dimension, the categories and distinctions of the

illusory, mundane world evaporate. No longer do we need to distinguish between self and environment.

In one Emptiness the two are not distinguished,  
And each contains in itself all the ten thousand things...  
In the higher realm of true Suchness  
There is neither “self” nor “other”:  
When direct identification is sought,  
We can only say, “Not two.”<sup>5</sup>

The abstractions self and other are suddenly understood for what they are—convenient designations for aspects of the phenomenal world that are important to the survival of the ego-self. By constructing a system of dualities, the ego-self seeks to benefit its (illusory) existence by splitting the world into categories of “favorable” and “unfavorable,” “good” and “bad.”

Abide not with dualism,  
Carefully avoid pursuing it;  
As soon as you have right and wrong,  
Confusion ensues, and Mind [= the Way = the One = Emptiness] is lost.<sup>6</sup>

In striving to satisfy the insatiable demands of the ego-self, we do violence to our true self. This true self interpenetrates and reflects all the “ten thousand things.” To the extent that we harm them for the sake of the illusion we term self, we damage our ability to commune with “the One” embodied in each of them.

Only in the process of mutual alive relatedness can the other and *I* overcome the barrier of separateness, inasmuch as we both participate in the dance of life.<sup>7</sup>

In hurting others we hurt ourselves, both physically and psychically. There is no us apart from others, and there are no others apart from us. Each true self has its own individuality, but at the same time interpenetrates every other.

### **Indra’s Net and Codependent Origination**

The unconditioned, existential experience of reality encountered in meditation is universal. Anyone can, through proper self-discipline, enter into the experience of Emptiness (*Sunyata*). Martin Buber’s “I-You” world, William Irwin Thompson’s “contemplative life”, Erich Fromm’s “being mode of existence”, the Taoist *wu wei*, and Robert Ornstein’s “receptive mode” are strikingly convergent in their description of this experience, in spite of the diversity in background and approach of the authors.<sup>8</sup> In all of these descriptions we find the recurring theme of the expression of the macrocosm in the microcosm.

That which is ultimate or universal is not the One to which all things are reducible but a particular thing, absolutely irreplaceable, such as a monk’s robe, which has a particular weight, and is made at a particular place at a particular time. The universe and a particular thing are paradoxically one in the realization of Emptiness, which goes beyond the understanding which sees all things as reducible to One.<sup>9</sup>

Whether in Buber’s transcending time and space and touching the eternal and universal through an “I-You” relationship with another being or Laotse’s encountering the Tao in one of its ten thousand manifestations, the underlying experience is the same. The

particular in its very individuality nonetheless expresses the universal. Masao Abe articulates this concept in the language of Zen:

Both Emptiness, the negation of Oneness, and egolessness, the negation of everything's self-centredness, are necessary for awakening. In the realization of Emptiness, which is another term for nirvana, all particular things are respectively just as they are and equal in their suchness.<sup>9</sup>

This insight was given classic philosophical expression in a characteristically Buddhist doctrine, sometimes translated as “co-dependent origination” (*paticca-samupadda* or *pratitya samutpada*). The doctrine was developed by the great Indian thinker Nagarjuna (about AD 150-250). We may summarize his exposition of the underlying nature of reality in three steps. First, everything in the universe is interdependent in origination. Nothing can arise on its own. Without children there can be no parents, without a wife there can be no husband, without death there can be no life. Yet everything is “equally in and of itself, having its own individuality or particularity.”<sup>10</sup> Parent and child, wife and husband, life and death are anything but identical. Independence and interdependence are therefore tightly intertwined in the mesh of reality. This paradox is resolved through “Emptiness.” “Just as the sun is not held up in space but arises out of it, there is no basic *substantial* entity that *fixates* either independence or interdependence.”<sup>10</sup>

The simultaneous independence and interdependence of all existence is magnificently depicted by Indra's net. In this metaphorical illustration of codependent origination, the universe is represented by a giant net. Glistening jewels, each with its own particular color, shape, and texture, are positioned at every intersection of the strands in the meshwork. Thus each jewel is connected to every other jewel, and reflects them all in its individuality. We have here a model of organic unity—of unity which enhances the individuality of all participants.

Masao Abe has perceptively unraveled the implications of this vision for man's relationship to his environment:

The Buddhist position with regard to the relation of humankind and nature may contribute a spiritual foundation toward the solution of a pressing problem that humankind is faced with today—destruction of the environment coupled with estrangement from nature. This problem is a result of man's anthropocentrism whereby he regards nature merely as a means or obstacle to the realization of his own selfish goals, and thus continually finds ways to utilize and conquer it. On the other hand, the cosmological view which is the basis of Buddhist nirvana does not see nature as subordinate to man, but sees man as subordinate to nature, more precisely, as a part of nature from the standpoint of “cosmos.” Thus the cosmological view both allows man to overcome his estrangement from nature and to live harmoniously with nature without losing his individuality.<sup>11</sup>

### **The Lotus of the Pure Law and The Eightfold Path of the Dhammapada**

But we are far from the realization of a harmonious relationship between man and nature. There remains a serious gap between the reality experienced in meditation and described in terms of codependent origination on the one hand, and the mistaken understanding of reality reflected in the strivings of the better part of humanity for greater wealth and power. The human jewels in Indra's net are badly tarnished by illusions. They neither

gleam nor reflect the other jewels, to the detriment of all. Humankind's perceptive and creative talents are suppressed by alienation from nature and one's true self.

How can the transition from ego-self to true-self be effected? Through one's own efforts facilitated by following the teachings (*dhamma*) embodied in and enunciated by buddhas and bodhisattvas. The *Saddharma-Pundarika*, or Lotus of the Pure Law, draws on the organic imagery of the natural world to describe the workings of dhamma in human society.

It is, Kasyapa, as if a cloud rising above the horizon shrouds all space (in darkness) and covers the earth.

That great rain-cloud, big with waters, is wreathed with flashes of lightning and rouses with its thundering call all creatures.

By warding off the sunbeams, it cools the region; and gradually lowering so as to come in reach of hands, it begins pouring down its water all around.

And so, flashing on every side, it pours out an abundant mass of water equally, and refreshes this earth.

And all the herbs which have sprung upon the face of the earth, all grasses, shrubs, forest trees, other trees small and great...

All those grasses, shrubs, and trees are vivified by the cloud that both refreshes the thirsty earth and waters the herbs...

They yield their products each according to its own faculty, reach and the particular nature of the germ; still the water emitted (from the cloud) is of but one essence.

In the same way, Kasyapa, the Buddha comes into the world like a rain-cloud, and, once born, he, the world's Lord, speaks and shows the real course of life.<sup>12</sup>

In this allegory the ideal path of human development is modeled after the organic development of the ecosphere. The use of force and externalized discipline, which would as effectively stunt the growth of human personality as it would the growth of plants, is nowhere in evidence. Instead the emphasis is on self-discipline, on internalized growth seeking full expression of the codependent individuality of the true-self. With the appropriate nurture supplied by the *dhamma*, the individual may then bloom in an effusion of the sensitivity and creativity embodied within, just as each plant gives vibrant expression to its genetic endowment.

So it is the very nature of the law to promote the everlasting weal of the world; by the law the whole world is recreated, and as the plants (when refreshed) expand their blossoms, the world does the same when refreshed.<sup>13</sup>

The blossoms mutually enhance each other in their diversity of individual expression. Together they create a kaleidoscope of color, form, and texture that enlivens every link in Indra's net. They sparkle like jewels and glow in the aura generated by their simultaneous effusions. The key to this unfolding of inner potential is to be found in the eightfold Middle Path of the Dhamma articulated by the Sakyamuni Buddha:

What, you will ask me, is the Middle Path? It is the Eightfold Way. Right views, right intentions, right speech, right action, right profession, right effort, right watchfulness, right concentration. This is the Middle Path, which leads to insight, peace, wisdom, enlightenment, and Nirvana.<sup>14</sup>

The metamorphosis from ego-self to true-self can be effected only with one's whole being. The Eightfold Path elaborated on in the *Dhammapada* is the rain-cloud from the Buddha that soaks and nourishes us with the wisdom through which that transformation can take place. The first task is to cast off the illusions that bind us to our ego self.

We are what we think  
Having become what we thought.<sup>15</sup>

In this self-fulfilling context, it is critical that we penetrate the veil of illusion by grasping the fundamental truths of impermanence (*anicca*) and egolessness (*anatta*). Whatever consists of component parts must perish... Whatever consists of component parts is not the real self. It is wisdom to know this. This knowledge destroys grief and leads to liberation.<sup>16</sup>

The pain and suffering (*dukkha*) that arise out of attachment to the ego-self and its cravings may then be relieved. The insatiable appetite for power and wealth that characterizes the "having mode of existence" is now seen to be not only a source of grief but also an obstacle to real growth in personality—to the emergence of the true self—as well. "Iron chains are strong, there are wood fetters and fiber fetters, is wisdom, but wiser to say, 'No fetters like those of desire, fetters of wealth, wives, sons, fetters of consuming passion.'"<sup>17</sup>

The pursuit of power and possessions is irreconcilable with the realization of the true self in harmonious communion with the rest of existence. "One road goes to profit, another to Nirvana."<sup>18</sup> "Who craves wealth destroys himself as well as others."<sup>19</sup> The path to the realization of Nirvana is an internal one, beginning with a "disciplined mind."<sup>20</sup> It can be compassionately facilitated, but not forced, from without. Violence has no place in the organic vision of the *Lotus of the Pure Law* and the wisdom of the *Dhammapada*.

Force is not Dhamma, who uses it, not righteous...  
Nonviolence is Dhamma, who uses it, righteous.<sup>21</sup>

Each and every being needs to concentrate on his own development.

It is not what others do, or do not do, that is my concern:  
It is what I do, and what I do not do, that is my concern.<sup>22</sup>

The path that leads us past the illusions and the personality-stunting cravings they spawn is a difficult one that calls for our undivided attention.

As a smith removes flaws in silver,  
a wise man removes flaws in himself,  
Slowly, one by one, carefully.<sup>23</sup>

In accordance with the imagery of the Lotus and Indra's net, and the conceptualization of reality in codependent origination, the principles expressed in the *Dhammapada* are perceived to be universal in application. They apply equally to interaction among humans and between humans and their natural environment. Significantly, Buddhist texts evince an ongoing concern not only for human welfare but more generally for the well-being of all "living beings" or "sentient creatures."

## Emperor Asoka and “dharma-conquest”

In the logic of Indra’s net, each jewel depends on every other for much of its sparkle. It is therefore not enough merely to cultivate one’s own true self. To the extent that we gain in enlightenment we must then assist other living beings along the same path. In the context of codependent origination, we cannot enter into nirvana “until the last blade of grass” joins us in doing so.

The model for the right leadership we seek is provided by the bodhisattva—the being who, having attained enlightenment, nonetheless labors ceaselessly in the mundane world out of compassion for fellow-beings. The bodhisattva assists the unfolding of the true self of all beings through the organic order and development embodied in the Dhamma, so that each may blossom to the enhancement of all.

The archetypal representation of bodhisattvic leadership is provided in the words and deeds ascribed to the Indian Emperor Asoka who ruled from 269-232 B.C. Asoka inherited an empire that covered most of the Indian subcontinent, and began his own reign with a continuation of his father’s policies, launching an invasion against the Kalingas of India’s east coast.

The conquest—which he himself described as a bloody carnage—severely needed his conscience. In his “sorrow and regret” over the harm he had done to so many, he underwent a radical transformation of character. He lost interest in wealth and power and became deeply committed to the inculcation of *dhamma*. While reassuring neighboring states that he intended no further conquests by force (Kalinga Edict 11), he proclaimed “moral conquest the most important conquest” (Rock Edict XIII).<sup>24</sup>

From that point on Asoka devoted himself wholeheartedly to the basic principles of *dhamma*. He expressed his desire “that all beings should be left unhurt, should have self-control, have equal (impartial) treatment and should lead happy lives.”<sup>25</sup> To this end Asoka sought simultaneously to restrain his subjects from harming each other and other beings (Pillar Edict V) while encouraging the sort of internal development through meditation that would make prohibitions unnecessary.

Whatever increase in devotion to Dharma is found among the people has been due to two causes, namely, disciplinary regulations of Dharma and deep meditation. Among these two, the regulations are of less importance (inferior), while deep meditation is of greater importance (superior). These indeed are regulations of Dharma that have been promulgated by me e.g., such and such lives shall not be slaughtered; and there are also many other regulations of Dharma made by me; but, it is by meditation that there is increase of devotion to Dharma among the people resulting in the abstention from injury to living beings and abstention from killing of living beings.<sup>26</sup>

To create an environment conducive to the absorption of Dhamma and unfolding of the true self in meditation, Asoka advocated a spirit of religious inquiry and tolerance.

The faiths of others all deserve to be honored for one reason or another. By honoring them, one exalts one’s own faith and at the same time performs a service to the faith of others...concord alone is commendable, for through concord men may learn and respect the conception of Dharma accepted by others.<sup>27</sup>

In place of the pleasure-tours of other Kings, Asoka travelled around India on moral-tours (Dharma-yatras). On these, it is said, he would visit monks and make gifts to them, visit the aged and give them money, and visit rural areas to teach and discuss Dhamma.<sup>28</sup> Throughout the period of his reign subsequent to his conversion, Asoka had his edicts engraved on rocks and pillars all across India. These monuments were intended to last forever in recognition of the eternal significance of the natural moral law, the Dhamma.

### **The saving grace of direct interaction with nature**

The organic form of order articulated by and embodied in Asoka provides us with a favorable environment for the internal, contemplative experience through which we too may make the transition from *having* to *being*. Through meditation, ethical behavior is internalized, so that it emanates naturally and unselfconsciously. We need search no further for the cure to both the failure of motivation and the false identification of *self* with *possessions* and *status* that currently plague environmental quality in the industrialized world.

By transcending the mundane world of the ego-self and entering into direct experience of the much more meaningful world of being, our awareness and sensitivity expand to touch every jewel in Indra's net. The Zen scholar Masao Abe describes this process of enlightenment as consisting of three steps.<sup>29</sup> Viewed through the conceptual projections of the ego-self, the environment is perceived as sharply differentiated and objectified. The mountains are "mountains"; the waters are "waters." To free ourselves of the illusions that bind us to this fragmented view of reality, we must first negate them to break the spell they hold us in. In this stage we throw out all of the mental fabrications—the distinctions, dualities, abstractions—that form the mundane world. The mountains are no longer "mountains", the waters are not "waters." By emptying our minds of mental fabrications, we prepare ourselves for the culminating stage, wherein the true self is liberated to encounter nature directly in her suchness. Now the mountains are *really* mountains, the waters are *really* waters. Each is now perceived in the simultaneous interdependence and independence described by codependent origination. Neither is objectified—they and our true selves interfuse in their egoless individuality. "Mr. Li drinks, Mr. Chiang gets drunk."

The unconditioned interaction with nature achieved in nirvana is a spiritually exhilarating experience. We can feel it being pointed to in the poetry of the Zen monk Saigyō (A.D. 1118-1190).

Now seen...now gone,  
The butterfly flits in and out  
Through fence-hung flowers;  
But a life lived so close to them  
I envy—though it's here and gone.<sup>30</sup>

When flowers are *really* flowers and the butterfly is *really* a butterfly, the true human psyche comes alive in a celebration of being. The dynamic transience of reality is no longer a source of grief as it is transcended in the experience of the eternal in Indra's net.

Nature plays a soteriological role in human experience. It helps us develop our personality to enter into the communion of being. Saigyō expresses this idea succinctly and lyrically:

Hand stretched out to pluck  
Azalea blooms grasps, instead, their stem and hangs on tightly:  
The saving feature of this steep  
Mountain face I'm climbing.<sup>31</sup>

This scene could readily serve as a metaphor for the process we have observed in this essay. Humankind in its "having mode" has sought to take possession of the natural world. The mad grab has caused us to slip and lose our foothold, threatening environmental catastrophe. Yet the scare has alerted us to the saving grace of nature in bringing us back to our spiritual senses in the "being mode."

We have come full circle. We set out to save nature from our physical depredations. We soon came to realize the critical motivational connection between environmental and spiritual decay. Now we see that we will have to tune in to the ten thousand jewels of nature in Indra's net to rescue us from our state of spiritual atrophy. To save nature, we will have to let nature save us.

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## Notes

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<sup>1</sup> Erich Fromm, *To Have or To Be?* (New York: Harper & Row, 1976), p. 77.

<sup>2</sup> *Ibid.* pp. 77, 78.

<sup>3</sup> *Ibid.* p. 88.

<sup>4</sup> Daisetz T. Suzuki, *Manual of Zen Buddhism* (New York: Grove Press, 1960), pp. 77, 78.

<sup>5</sup> *Ibid.* pp. 78, 81.

<sup>6</sup> *Ibid.* p. 78.

<sup>7</sup> Fromm, *op. cit.*, pp. 87, 88.

<sup>8</sup> Walter Kauffman, tr., *I and Thou* (New York: Scribner's, 1970), 185 pp.; Robert E. Ornstein, *The Psychology of Consciousness* (New York: Penguin, 1975), 269 pp.; William Irwin Thompson, *Passages About Earth: An Exploration of the New Planetary Consciousness* (New York: Harper and Row, 1974), 206 pp.

<sup>9</sup> Masao Abe, "Buddhist 'Nirvana': Its Significance in Contemporary Thought," *The Ecumenical Review*, vol. 25, No. 2 (1973), p. 161.

<sup>10</sup> Masao Abe, lecture, "Buddhist View of Time," Princeton University, December 2, 1976.

<sup>11</sup> Masao Abe, *op. cit.*, p. 165.

<sup>12</sup> H. Kern, tr., *The Saddharma-Pundarika* (Oxford: Clarendon Press, 1884), pp. 122-4.

<sup>13</sup> *Ibid.*

<sup>14</sup> P. Lal, tr., *The Dhammapada* (New York: The Noonday Press, 1967) p. 22.

<sup>15</sup> *Ibid.* p. 39.

<sup>16</sup> *Ibid.* pp. 133, 134.

<sup>17</sup> *Ibid.* p. 159.

<sup>18</sup> *Ibid.* p. 61.

<sup>19</sup> *Ibid.* p. 161.

<sup>20</sup> *Ibid.* p. 49.

<sup>21</sup> *Ibid.* p. 127.

<sup>22</sup> *Ibid.* p. 54.

<sup>23</sup> *Ibid.* p. 121.

<sup>24</sup> N.A. Nikam and Richard McKeon, *The Edicts of Asoka* (Chicago: University of Chicago Press, 1959), pp. 29, 53.

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<sup>25</sup> Srinavasa Murti and A.N. Krishna Aiyangar, trs., *Edicts of Asoka* (Priyadarsin) (India: The Adyar Library, 1951), p. 45.

<sup>26</sup> *Ibid.* pp. 121, 123.

<sup>27</sup> Rock Edict XII, Nikam and McKeon, op. cit., pp. 51, 2.

<sup>28</sup> Rock Edict VIII, *Ibid.* p. 37.

<sup>29</sup> Masao Abe, “Zen is Not a Philosophy, But...” lecture given at Princeton University, November 30, 1976.

<sup>30</sup> William R. LaFleur, *Mirror for the Moon: A selection of poems by Saigyō* (New York: New Directions, 1978), 50.

<sup>31</sup> *Ibid.*