

APPENDIX B

THE PRACTICE OF “WHO IS NOT IN THE ROOM?”¹

With a mind that is spacious and gentle, with a heart that is kind and compassionate,

Without self-condemnation or criticism of others, I ask:

- Who is not in the room?
- Who here are people of color, or younger, or older, or in wheelchairs or scooters?
- Who here are women or men, or persons who self-identify with a gender that is non-conforming?
- How many people here are of various body shapes and sizes? Or have low, medium, or higher incomes?

With a mind that is spacious and gentle, with a heart that is kind and compassionate,

Without self-condemnation or criticism of others, I ask:

- How do I become a good Dharma friend to those seen and unseen?
- How do I become a good Dharma friend to those who might wish to be with us in Sangha but cannot do so because of barriers of illness or lack of day care?

¹ Adapted by Curt Pawlisch from an online Tricycle retreat led by Mushim Ikeda of the East Bay Meditation Center. See *Real Refuge: Building Inclusive and Welcoming Sanghas*, Week One, “Seeing the Unseen,” August 5th, 2013. Available at <http://www.tricycle.com/online-retreats/real-refuge-building-inclusive-and-welcoming-sanghas>. Further improvements are welcomed.

- How do I become a good Dharma friend to those who might wish to be with us in Sangha but who cannot do so because of the barrier our Sangha—unconsciously and without intention—presents make us appear unwelcoming.

With a mind that is spacious and gentle, with a heart that is kind and compassionate,

Without self-condemnation or criticism of others,

I vow to make the invisible visible so that I can better see the Buddha, so that I can better live the Dharma, and so that I can better share our Sangha.

VERSION A

DIVERSITY TRAININGS

1) Aware of the suffering caused by imposing one's own opinions or cultural beliefs upon another human being, I undertake the training to refrain from forcing others, in any way— through authority, threat, financial incentive, or indoctrination—to adopt my own belief system. I commit to respecting every human being's right to be different, while working towards the elimination of suffering of all beings.

2) Aware of the suffering caused by invalidating or denying another person's experience, I undertake the training to refrain from making assumptions or judging harshly any beliefs and attitudes that are different or not understandable from my own. I commit to being open-minded and accepting of other points of view, and I commit to meeting each perceived difference in another person with kindness, respect, and a willingness to learn more about their worldview.

3) Aware of the suffering caused by the violence of treating someone as inferior or superior to one's own self, I undertake the training to refrain from diminishing or idealizing the worth, integrity, and happiness of any human being. Recognizing that my true nature is not separate from others, I commit to treating each person that comes into my consciousness with the same loving kindness, care, and equanimity that I would bestow upon people beloved benefactor or dear friend.

4) Aware of the suffering caused by intentional and unintentional acts of rejection, exclusion, avoidance, or indifference towards people who are culturally, physically, sexually, or economically different from me, I undertake the training to refrain from isolating myself to people of similar backgrounds as myself and from being only with people who make me feel comfortable. I commit to searching out ways to diversify my relationships and increase my sensitivity towards people of different cultures, ethnicities, sexual orientation, ages, physical abilities, genders, and economic means.

5) Aware of the suffering caused by the often unseen nature of privilege, and the ability of privilege to benefit a select population over others, I undertake the training to refrain from exploiting any person or group, including economically, sexually, intellectually, or culturally. I commit to examine with wisdom and clear comprehension the ways that I have privilege in order to determine skillful ways of using privilege for the benefit of all beings, and I commit to the practice of generosity in all aspects of my life

and towards all human beings, regardless of cultural, ethnic, racial, sexual, age, physical, or economic differences.

6) Aware of the suffering caused to myself and others by fear and anger during conflict or disagreement, I undertake the training to refrain from reacting defensively, using harmful speech because I feel injured, or using language or cognitive argument to justify my sense of rightness. I commit to communicate and express myself mindfully, speaking truthfully from my heart with patience and compassion. I commit to practice genuine and deep listening to all sides of a dispute, and to remain in contact with my highest intentions of recognizing Buddha nature within all human beings.

7) Aware of the suffering caused by the ignorance of misinformation and the lack of information that aggravate fixed views, stereotypes, the stigmatizing of a human being as “other,” and the marginalization of cultural groups, I undertake the training to educate myself about other cultural attitudes, worldviews, ethnic traditions, and life experiences outside of my own. I commit to be curious with humility and openness, to recognize with compassion the experience of suffering in all beings, and to practice sympathetic joy when encountering the many different cultural expressions of happiness and celebration around the world.

From Larry Yang, “Embracing Diversity in the Mindfulness, Diversity and Social Change Sangha,” Thich Nhat Hanh, Jack Lawlor, ed., *Friends on the Path*, ch. 30, at 225- 28. (Parallax Press 2002.) (Trainings themselves at 226-28).

VERSION B

Directing the Mind Towards Practices in Diversity

by Larry Yang, LCSW

Oppression is a difficult concept to embrace, and it is a difficult experience to explain. Oppression is an intense form of suffering that often elicits seemingly immediate reactions from individuals whether they are the targets of oppression or are the instigators of oppression. For people who are directly wounded by the violence of racism, sexism, homophobia, classism, or other forms of oppression, the pain may be so great that it is difficult to examine the pain mindfully on a moment-to-moment basis. For people who perpetrate oppression or who are not the direct targets of oppression, the pain may not be acknowledged, seen, or even understood.

And yet, it exists. And it separates us from each other—in ways that harm the quality of life of all human beings. So, what to do? How do we consciously move towards the suffering, from wherever we are at?

The intention in developing these trainings is to break down the concept and experience of oppression into some salient components. The invitation offered is to begin by transforming a piece of oppression, rather than being intimidated by the vastness of its suffering. The concept of “practice” presents itself as an incremental and cumulative process. The practice of diversity is also such a process. The hope is that this process can invite us into taking important steps in transforming our experience with oppression in deep and meaningful ways.

The practice of these trainings is an opportunity to begin the journey towards narrowing the experience of separation. As humans, we all participate in the harmful behaviors that these trainings are addressing. We all have been the perpetrator and victim, at one time or another. These trainings are for all of us, not just for any particular group or community. And in our conjoint practice are the vision, hope, and possibility of both cultivating non-perpetration of oppression and increasing compassion in how we live our lives and understand each other.

Entering into the trainings can be done in many different ways. They can be used in contemplative meditation practice and as themes for inquiry in individual practice. If used in an organization, group, or community, they can serve as

guided meditations and intentions, or as the beginning of mindful conversations. Related to this is the possibility to use one or more of these trainings as guiding principles during critical discussion, conflict resolution, mediation, or other respectful dialogue.

The Fourteen Mindfulness Trainings of Thich Nhat Hanh, the Vietnamese Zen Buddhist Master, were an invaluable inspiration and nourishment of these trainings in diversity. The first mind training in diversity is a variation of Thich Nhat Hanh's Third Mindfulness Training in the Freedom of Thought. Since beliefs and views often make up culture and identity, this felt like the best place to begin the trainings. Thich Nhat Hanh has written: "Many of today's problems did not exist at the time of the Buddha. Therefore, we have to look deeply together in order to develop the insights that will help us and our children find better ways to live wholesome, happy, and healing lives." This encouragement and suggestion becomes especially important with issues of diversity.

Trainings of the Mind in Diversity

1. Aware of the suffering caused by imposing one's own opinions or cultural beliefs upon another human being, I undertake the training to refrain from forcing others, in any way—through authority, threat, financial incentive, or education—to adopt my own belief system. I commit to respecting every human being's right to be different, while working towards the elimination of suffering of all beings.
2. Aware of the suffering caused by invalidating or denying another person's experience, I undertake the training to refrain from making assumptions, or judging harshly any beliefs and attitudes that are different from my own or not understandable to me. I commit to being open-minded towards other points of view, and I commit to meeting each perceived difference in another person with the willingness to learn more about their world view and individual circumstances.

3. Aware of the suffering caused by the violence of treating someone as inferior or superior to one's own self, I undertake the training to refrain from diminishing or idealizing the worth, integrity, and happiness of any human being. Recognizing that my true nature is not separate from others, I commit to treating each person that comes into my consciousness, with the same lovingkindness, care, and equanimity that I would bestow upon a beloved benefactor or dear friend.
4. Aware of the suffering caused by intentional and unintentional acts of rejection, exclusion, avoidance, or indifference towards people who are culturally, physically, sexually, or economically different from me, I undertake the training to refrain from isolating myself to people of similar backgrounds as myself and from being only with people who make me feel comfortable. I commit to searching out ways to diversify my relationships and to increase my sensitivity towards people of different cultures, ethnicities, sexual orientations, ages, physical abilities, genders, and economic means.
5. Aware of the suffering caused by the often unseen nature of privilege, and the ability of privilege to benefit a select population over others, I undertake the training to refrain from exploiting any person or group, including economically, sexually, intellectually, or culturally. I commit to examine with wisdom and clear comprehension the ways that I have privilege in order to determine skillful ways of using privilege for the benefit of all beings, and I commit to the practice of generosity in all aspects of my life and towards all human beings, regardless of cultural, ethnic, racial, sexual, age, physical or economic differences.
6. Aware of the suffering caused to myself and others by fear and anger during conflict or disagreement, I undertake the training to refrain from reacting defensively, using harmful speech because I feel injured, or using language or cognitive argument to justify my sense of rightness. I commit to communicate and express myself mindfully, speaking truthfully from my heart with patience and compassion. I commit to practice genuine and deep listening to all sides of a dispute, and to remain in contact with my highest intentions of recognizing the humanity within all people.

7. Aware of the suffering caused by the ignorance of misinformation and the lack of information that aggravate fixed views, stereotypes, the stigmatizing of a human being as “other,” and the marginalization of cultural groups, I undertake the training to educate myself about other cultural attitudes, world views, ethnic traditions, and life experiences outside of my own. I commit to be curious with humility and openness, to recognize with compassion the experience of suffering in all beings, and to practice sympathetic joy when encountering the many different cultural expressions of happiness and celebration around the world.

8. Aware of the suffering caused by the cumulative harm that a collective of people can impose on individuals and other groups, I undertake the training to refrain from consciously validating or participating in group processes, dynamics, activities, decisions, or actions which perpetuate the suffering that these trainings describe on a familial, social, institutional, governmental, societal, cultural, or global level. I commit to exploring, examining and eliminating the ways that I consciously and unconsciously ally myself with forces that cause harm and oppression, and commit myself to working for the benefit and peace of all.

A version of these trainings is included in [Friends on the Path: Living Spiritual Communities](#), by Thich Nhat Hanh, compiled by Jack Lawlor, Parallax Press, 2002.

METTA AS DIVERSITY PRACTICE

May I be happy to learn experiences, share, and celebrate the life experiences of those who come from different backgrounds than I do.

May I be free of any act of injury, offense, anger, stress, or indifference that I, or others, have caused.

May I live with ease and wellbeing, guided by patience, generosity, forgiveness, and understanding towards the conditioned experiences of all beings, with a heightened awareness of those who are different from me.

May I be free to discover and experience the Buddha nature in all beings [with the openness of the newborn child towards his or her parents.]

Continuing with the community with whom I most identify:

May we . . .

Continuing with a benefactor or dear friend:

May you . . .

Continuing with a neutral person with whom you may or may not share the same cultural, ethnic, sexual, or economic background or physical abilities:

May you . . .

Continuing with a person with whom you have had difficult intercultural experiences (starting by choosing a person who has not caused you the deepest harm):

May you and I . . .

Continuing with a community or cultural group that has been difficult (again, starting by choosing the group who has not caused you the deepest harm):

May all of us . . .

Returning to traditional Metta practice:

May all beings be happy. May all beings be free from pain and suffering.
May all beings live with ease and wellbeing. May all beings be free.

Dedication:

May the awareness of the needs of diverse communities continue to be recognized and to grow in all Sanghas.

May all Sanghas, to the best of their abilities, take actions towards the elimination of cultural, racial, ethnic, sexual, physical, and economic barriers to practice.

May this work on issues of diversity and oppression heal the experiences of separation and show us all the commonality of our nature for the benefit of all beings everywhere in all directions.

Thich Nhat Hanh, ed. Jack Lawlor, *Friends on the Path*, Appendix II, at 278-81. (Parallax Press 2002) (developed by Larry Yang) (lightly edited by Curt Pawlisch).

Sample Welcoming Statements of the Mindfulness, Diversity, and Social Change Sangha

Welcome to the Mindfulness, Diversity, and Social Change sangha. Our Sangha was created during a retreat in the fall of 1997 by people of color and social change activists. Our desire is to create a space where anyone can come together for mutual support and mindfulness practice. Our intention is also to offer people of diverse social identities a safe welcoming and participatory sangha where they can feel at home and in community.

Our practice is based on the teachings of Thich Nhat Hanh, a Vietnamese monk of international recognition and honor.

We welcome people of all faiths and practices who wish to explore ways to heal the interconnected forms of injustice and oppression through the practice of mindfulness and to find a place to rest and to re-examine their daily lives.

As a grassroots Sangha we don't have a regular Dharma teacher, so we encourage and actively seek participation by all members in planning and offering Dharma teachings.

From Charles King, "Embracing Diversity in the Mindfulness, Diversity and Social Change Sangha," Thich Nhat Hanh, Jack Lawlor, ed. *Friends on the Path*, ch. 29, at 215. (Parallax Press 2002.)

Our practice is based on the teachings of Thich Nhat Hanh and other mindfulness practitioners. We welcome people of all faiths who wish to explore mindfulness practice as a way to help heal the interconnected forms of injustice and oppression, from global threats of militarism and environmental exploitation to everyday, habitual forms of racism, classism, sexism, and other-isms which cause such painful separations in our human society.

From Charles King, "Embracing Diversity in the Mindfulness, Diversity and Social Change Sangha," Thich Nhat Hanh, Jack Lawlor, ed., *Friends on the Path*, ch. 29, at 216 (Parallax Press 2002.)

Why We Can't Breathe: A Buddhist Contemplation On Race¹

In Buddhist meditation, our breathing is essential. *Anapana*, meditation on the breath was the Buddha's first meditation instruction and the basis for all further meditative endeavors.

Breathing is not only life-sustaining and calming; it is a foremost teaching aid. Breathing, we sense immediately our necessary connection to what is other than ourselves.

Without the exchange of air—inner and outer—we would die. We are not independent. We are dependent.

We are interdependent. We are connected with one another. We breathe the same air. That air is neither black nor white. We share the life-force of all.

If one of us cannot breathe, none of us can breathe fully and deeply, and we no longer experience our connection with one another.

If Eric Garner cannot breathe, then we cannot breathe. If Michael Brown no longer breathes, we cannot breathe. If Tamir Rice does not breathe, we cannot breathe.

Something is mightily broken. A hard rock of sadness and pain rolls itself up in our hearts, and we cannot breathe. We must do something—swiftly and non-violently—to right the moral compass. Because, at this moment, none of us can breathe.

¹ A proposed contemplation adapted from an article by Jan Willis, "Why We Can't Breathe," December 7, 2014, available at: <http://www.lionsroar.com/cant-breathe>.