**Meditate in the Park for Peace**

for Nuclear Disarmament

for Mass Investment in Renewables and Green Jobs

26 June 2016 in your local park

**Why now?**

In 2016, parliament will vote whether to replace and modernise the UK's nuclear weapons system called Trident. It's made up of four submarines – one of which is on patrol at all times - carrying up to 40 nuclear warheads on board. Each of these warheads is eight times more powerful than the atomic bomb which was dropped on Hiroshima.

The government is in favour of replacing Trident at a cost of around £100 billion. This money would be enough to fully fund A&E services for 40 years, employ 150,000 new nurses, build 1.5 million affordable homes, build 30,000 new primary schools, or cover tuition fees for 4 million students. For more information, see the [Campaign for Nuclear Disarmament](http://www.cnduk.org/campaigns/no-to-trident).

**Why Triratna?**

In his [talk on **Buddhism, World Peace, and Nuclear War**](https://www.freebuddhistaudio.com/audio/details?num=162)Sangharakshita said: “Full-scale nuclear war means fire-storms and `black rain'. It means the destruction of the ecosphere. It means the death of the earth. It means the suicide of humanity.” Because the issue is so serious, he calls on us to act:

**“Pressure can also be brought to bear by the persistent lobbying of members of parliament, by the presentation of petitions, by public meetings, marches, and demonstrations, by fasts and solemn vigils - even by `love-ins' and `be-ins'. By these and similar means the government should be left in no doubt as to what the wishes of the electorate really are. If it remains unresponsive to those wishes, or not sufficiently responsive - and the situation is one of extreme urgency, where every day is precious - then more serious measures should be taken and pressure brought to bear on the government by means of mass civil disobedience along Gandhian lines.”** (more extracts below)

**Suggested Actions and Tools**

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| --- | --- | --- | --- |
| What | Tools | Help needed | Who |
| **Guided Peace Metta Bhavana** at your Centre | Peace Metta text | Poet / Writer |  |
| **Group meditation or vigil for Peace at your local park**.  High profile option: Meditate in Solidarity with the [Month of Creative Nonviolent Actions at AWE Burghfield – June 2016](http://tridentploughshares.org/june-2016-a-month-of-daily-direct-action-against-trident-renewal-please-join-us/) | - Posters and leaflets (to show the public why you are meditating)  - Press release (for local media)  - [CND Petition](http://www.cnduk.org/images/stories/petition2016.pdf) | Graphic Designer  Media person |  |
| Local meditation pictures gathered together on **Buddhists for Peace 2016 Facebook** and Twitter | - Meditate in the Park Facebook Page and Twitter Account | Facebook page designer  Twitter expert |  |
| Write to / **Meet with your MP** individually or as a group | [CND info on lobbying your MP](http://www.cnduk.org/get-involved/parliamentary) |  |  |
| Go to your local police station the following crime: conspiracy to commit a war crime under the ICC Act 2001 | [Full legal action guidance provided by Trident Ploughshares](http://tridentploughshares.org/picat-a-public-interest-case-against-trident-co-ordinated-by-trident-ploughshares/) |  |  |
| Join the month of nonviolent direct action at AWE Burghfield in June. | [See Trident Ploughshares for information.](http://tridentploughshares.org/june-2016-a-month-of-daily-direct-action-against-trident-renewal-please-join-us/) |  |  |
| Please add other ideas |  |  |  |

The [Karaniya Metta Sutta](https://thebuddhistcentre.com/features/urban-retreat-2013-blazing-sun/karaniya-metta-sutta-audio) is one of the oldest known texts in the Buddhist tradition in which the Buddha describes the development of Loving Kindness practice, In it he says:

May all be happy and feel secure.  
May all beings become happy in their heart of hearts!  
And think of every living thing without exception:  
the weak and the strong,  
from the smallest to the largest,  
whether you can see them or not,  
living nearby or far away,  
beings living now or yet to arise –  
may all beings become happy in their heart of hearts!

Extracts from the Ten Pillars of Buddhism by Sangharakshita:

In the Bodhicaryāvatāra , or „Entry into the Way of Enlightenment‟, Śāntideva gives the principle of love what is probably its highest expression in Buddhist literature. In his chapter on „Meditation‟, after describing how a man stills vain imaginings and strengthens his „Will to Enlightenment‟ (Bodhicitta), he proceeds:

„First he will diligently foster the thought that his fellow creatures are the same as himself. “All have the same sorrows, the same joys as myself, and I must guard them like myself. *The body, manifold of parts in its division of members, must be preserved as a whole; and so likewise this manifold universe has its sorrow and its joy in common*...I must destroy the pain of another as though it were my own...I must show kindness to others, for they are creatures as I am myself...

...I will cease to live as self, and will take as myself my fellow creatures. We love our hands and other limbs, as members of the body; *then why not love other living beings, as members of the universe?...* as thou wouldst guard thyself against suffering and sorrow, *so exercise the spirit of helpfulness and tenderness towards the world.*‟

**Further extracts from** [**Sangharakshita's Lecture 162: Buddhism, World Peace, and Nuclear War**](https://www.freebuddhistaudio.com/audio/details?num=162)

Full-scale nuclear war means fire-storms and `black rain'. It means the destruction of the ecosphere. It means the death of the earth. It means the suicide of humanity. Peace has become a seamless garment, and the world has either to wear the whole garment or go naked to destruction. There can no longer be any question of a scrap of peace covering one part of the world's nakedness and not another.

This makes it impossible for us to think in merely geo-political terms. We have also to think in geo-ethical, geo-humanitarian, or geo-philanthropic terms. Since peace is indivisible, so that the stark choice before us is either world peace or no peace, one world or no world, we shall be able to achieve peace only if we realize that humanity too is indivisible, and if we consistently act on that realization. In other words, we shall be able to achieve peace only by regarding ourselves as citizens of the world, and learning to think not in terms of what is good for this or that nation-state, this or that political system, this or that ideology, but simply and solely in terms of what is good for the world, or for humanity, as a whole.

**But as we contemplate the possibility - perhaps the increasing possibility - of nuclear holocaust we should not allow the sheer horror of the prospect to reduce us to inaction, like frightened rabbits mesmerized into immobility by the headlights of an approaching car.**

**Buddhism, like secular humanism, believes that ills created by man - and many not created by man - can be remedied by man.** This does not mean that it underestimates the difficulties involved. We must simply keep up the pressure, firstly on our own government, and secondly on the governments of other countries to whatever extent we can. Such pressure should be massive, unanimous, and unmistakable, and we should keep it up until we see governments in general, and the governments of the nuclear powers in particular, making the total abolition of nuclear weapons their top priority.

**Pressure can also be brought to bear by the persistent lobbying of members of parliament, by the presentation of petitions, by public meetings, marches, and demonstrations, by fasts and solemn vigils - even by `love-ins' and `be-ins'. By these and similar means the government should be left in no doubt as to what the wishes of the electorate really are. If it remains unresponsive to those wishes, or not sufficiently responsive - and the situation is one of extreme urgency, where every day is precious - then more serious measures should be taken and pressure brought to bear on the government by means of mass civil disobedience along Gandhian lines. About one thing, however, we must be quite clear. In whatever way pressure is brought on a government to make the abolition of nuclear weapons its top priority, that pressure must be brought non-violently.**

Keeping up the pressure on our own and other governments until nuclear weapons are abolished is not the only thing that must be done, though it is probably the most crucial. Indeed, it is not only on governments that pressure must be brought to bear. We also need to bring it to bear on our fellow world citizens, and in particular on other members of our own national community. Here too pressure can be brought to bear in a number or ways, mainly by disseminating information about the danger of full-scale nuclear war.

We should not, of course, forget to bring pressure to bear on our own selves. That we bring it to bear on our own selves is presupposed by the fact that we bring it to bear on others, since we can hardly expect others to disseminate information about the danger of nuclear weapons or to develop a more positive attitude towards other national communities unless we ourselves are prepared to do likewise. Those who take any sort of initiative, or give any sort of lead, should in fact be prepared to do more than they ask others to do. It is not enough simply to take the initiative, or give a lead. One must also set an example (setting an example indeed is the best way of taking the initiative, or of giving a lead), and in the present instance the example that is set has to be a very lofty one. It has to be an example of impartiality and detachment, an example of love for humanity as a whole, an example of genuine devotion to the achievement of world peace by non-violent means.