

THE PLANETARY CRISIS SUMMIT

Hosted by Jamyang London Buddhist Centre

24th – 25th April 2024



JAMYANG

BUDDHIST CENTRE LONDON

STATEMENT FOR THE PLANETARY CRISIS SUMMIT AT JAMYANG, APRIL 2024



The ancient Buddhist teachings of the Nalanda tradition on interdependence, kindness, and compassion, which we endeavor to uphold in the West through the FPMT, can guide us on how to care for ourselves, other people, and the environment. As we confront conflicts, climate crises, and the need for mental health education, it becomes increasingly vital to rely on these methods to enhance our lives and the lives of others.

As an organization like FPMT, we can collaborate and explore ways to promote environmental sustainability at an individual level in various centres and projects.

Although the impact of these activities may be small, we can set a good example and, more importantly, raise awareness among society and the global community. FPMT has great resources to offer in this respect and we could set up a department like “Environmental Services” within the FPMT to coordinate these various projects.

Geshe Tenzin Namdak

Resident Teacher at Jamyang London Buddhist Centre

FOREWORD

The Summit took place four months after the hottest year on record. A leading NASA scientist was quoted saying: ‘we’re frankly astonished’. The Met Office expects 2024 to exceed that record.

When it comes to the Planetary Crisis, our ignorance is vast with significant consequences. Humans comprise 0.01% of life on Earth, yet our unsustainable lifestyles impact the other 99.99% of mother sentient beings.

The crises faced by our communities are unprecedented. Yet what this report shows is that, as leaders within our communities, we are not alone. We have each other and we have our Lamas.

We hope this report contributes to a vital conversation and inspires us to keep talking together.

Big love,

Venerable Thubten Drolma

Director at Jamyang London Buddhist Centre



REPORT PREPARED BY:



Francesca Paoletti

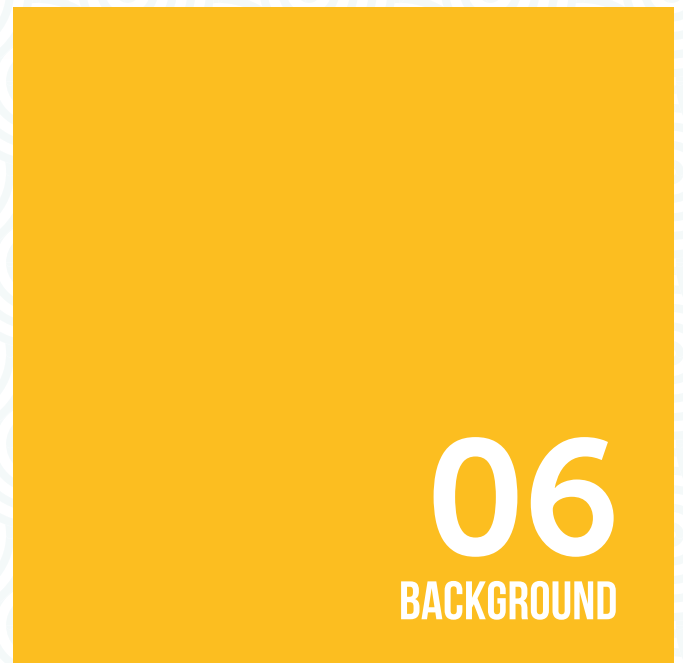


Frederick Jenkins



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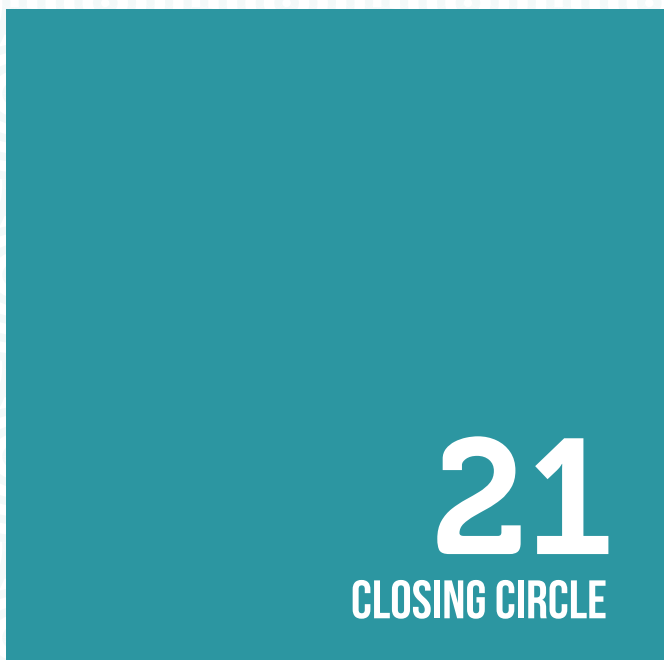
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Jamyang London Buddhist Centre
gratefully acknowledges the
generosity of those organisations
and individuals who contributed
to the event with their donations.



THE SUMMIT AT A GLANCE:

The Planetary Crisis Summit felt like a breakthrough moment for our organisation. In the course of two and a half days, we heard from three renowned speakers: a scientist (Dr. Aaron Thierry), a psychologist (George Marshall) and a Buddhist scholar (Prof. Jan Willis).

Under the skilful guidance of Transition expert and collective imagination champion Rob Hopkins, we engaged in mapping and prioritisation exercises that galvanized around one overarching question: **What if Dharma centres were catalysts for change in the planetary crisis?**

We brainstormed hundreds of ideas and from those, collaboratively selected six main questions to reflect what areas of actions could look like and what our priorities could be:

- **Developing a Strategic Vision:** What If FPMT would develop a strategic vision on the planetary crisis?
- **Support structure for implementation:** What If FPMT had the infrastructure and training support for centres to take action on the planetary crisis?
- **Grounding in the Dharma:** What If we presented the Lam Rim through the lens of the planetary crisis?
- **Social Justice and Advocacy:** What If FPMT centres were safe spaces for activists?
- **Awareness Raising:** What If we had a dedicated programme to actively inform everyone and raise awareness in our communities?
- **Presence and Embodiment:** What If Dharma centres were smartphone free zones?

And what we learned is that:

- There is a sense of urgency and a strong desire to raise awareness of these issues within our communities to stimulate more action.
- This willingness to engage was shown in the messages of endorsement by our spiritual Teachers and in the commitment expressed by many voices within the FPMT
- FPMT has so much to offer: the Lam-rim teachings give us tools to work with our mind, we have a richness in the variety and diversity of our centres worldwide and we have highly qualified teachers in our organisation
- We are not starting from scratch: there are many inspiring initiatives already ongoing, both inside and outside the FPMT, and we have no shortage of ideas for the future
- We are not alone: we have skills within the FPMT that we can harness and there is much to be learned in dialogue with other (Buddhist and non-Buddhist) organisations.
- The issues related to the planetary crisis are not *separate from* the Dharma but are *core to* the Dharma. The root causes of these crises are ignorance, greed and lack of compassion. The antidotes are found in the Dharma.
- Our online and physical community spaces need to model a different way of being that values spaciousness, attention and imagination and counteracts the epidemic of distraction.

THE TERM **PLANETARY CRISIS** ENCOMPASSES ALL THE MANY SEEMINGLY UNASSAILABLE CHALLENGES THAT HUMANKIND FACES TODAY...

with the acknowledgement that these individual crises are not isolated from one another but instead they interact and reinforce each other as expressions of our **Interconnected Reality**

1. BACKGROUND: HOW DID IT ALL GET STARTED?

The idea of a Planetary Crisis Summit began to take root at the FPMT European Regional Meeting in 2023. The topic of climate change was set as an agenda point, with a presentation offered by delegates from Jamyang London Buddhist Centre. This revealed an underlying tension among the delegates: many FPMT centres are increasingly grappling with the question of how to respond to the climate emergency within their communities. We are in a time of environmental and social collapse and yet the topic is rarely discussed in our temples and largely absent from our discourse.

Over the years, individual FPMT centres have started activities on the topic of climate change, but these have been peripheral at best, with limited impact. To a large extent, these activities attract people who are already engaged in the topic and do little to mobilise our communities. However, the time now seems ripe to engage in a conversation about what it means to be a Dharma centre in these times of poly-crises. His Holiness the Dalai Lama speaks regularly about climate change and participated in a [high-profile event with Greta Thunberg](#) in early 2021. The entire FPMT is now in a major period of transition: the CPMT meeting to be held in Kopan in spring 2025 will set the strategy for the development of the organisation in the years 2025-2030.

In late 2023, a group of senior FPMT students gathered in order to plan an in-person event, to be held at Jamyang Buddhist Centre in London, where FPMT students, teachers and board members would meet and start this conversation, paving the ground for further actions to be undertaken in preparation for the CPMT 2025



“
Many of us have been around the FPMT for a long time, but what is happening now is a first in the history of FPMT, it's a huge milestone. I've been waiting for 35 years for this day to happen.
”



2. OUR VISION: WHAT DO WE WANT TO ACHIEVE?

FULFILLING OUR POTENTIAL:

With over 130 centres and projects worldwide, including Dharma centres, social projects, nunneries and monasteries, each with their own local communities, the mobilising potential of the FPMT is significant.

TRUSTING OUR LINEAGE:

We see this Planetary Crisis Summit as a space for a deep conversation to explore what it means to be an FPMT entity in this time of environmental and social collapse. We also see it as an opportunity to create a space for some of our eminent spiritual Teachers to have a voice and share their incredible wisdom and inspiration.

BREAKING THE SILENCE:

The Summit was conceived as a starting point for further conversations within the FPMT family that will prepare the ground for open events with the wider FPMT community and beyond. Adopting a regional structure is significant as we feel the outputs from a deep conversation will be enriched by in-person collaboration and idea sharing, whereas long distance travel often necessitates flying, which does not model the culture of environmental protection we are hoping to achieve. Further to this, each region will have different ways of working and different ecological priorities they may wish to address, so it is our hope that a regional structure will also help foster autonomy and creativity.

UNIVERSAL RESPONSIBILITY:

We want to take a deep unflinching look at this moment of poly-crises as a motivation for Dharma study and practice, reflect on our responsibility as organisations and encourage community sharing of ideas, resources, support, inspiration and practice examples.

3. ENDORSEMENT: WORDS OF ENCOURAGEMENT FROM OUR SPIRITUAL TEACHERS



HH the 14th Dalai Lama



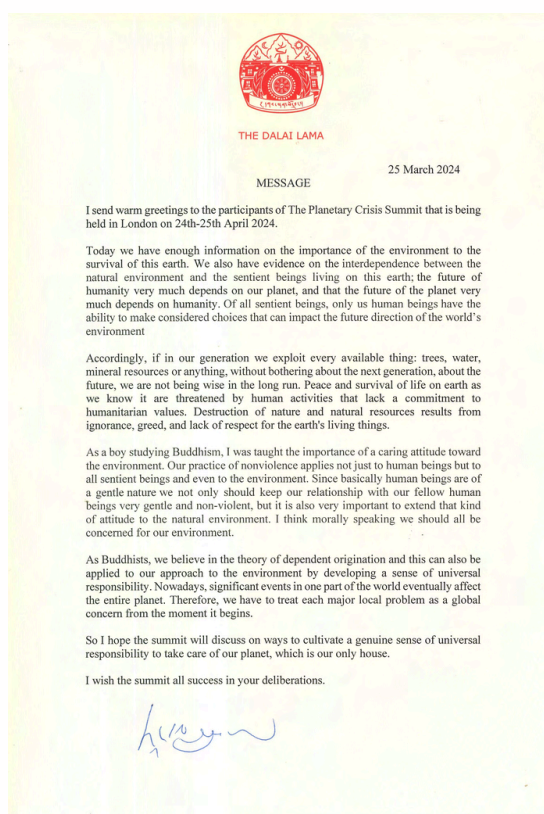
Ling Rinpoche



Serkong Tsenshab Rinpoche

While preparing the Planetary Crisis Summit, we reached out to some of our most revered spiritual Teachers, asking them to give us their blessing and endorsement for our activities and aspirations.

We received messages of support and encouragement that filled us with inspiration and positive energy about the event, and our ongoing commitment to meet the challenges it sought to address.



[HHDL- Message for the Planetary Crisis Summit](#)



[Ling Rinpoche's message to the Planetary Crisis Summit](#)



[Serkong Tsenshab Rinpoche's message to the Planetary Crisis Summit](#)

"As Buddhists, our practice of nonviolence applies not just to human beings, but also to all sentient beings and even to the environment. We believe in the theory of dependent origination and this can also be applied to our approach to the environment by developing a sense of universal responsibility." — **His Holiness the 14th Dalai Lama**

"I am very happy that you are organising this environmental conference, and I hope that you will be able to make some significant contributions to the environment. Not only today, but also in near future all of the FPMT centres should become aware of the environment." — **Ling Rinpoche**

"I have trust that before 2030 FPMT can make something very powerful and bring so much positive influence" — **Serkong Tsenshab Rinpoche**



4. THE PARTICIPANTS

The first Planetary Crisis Summit hosted about 30 participants. Among them were centre representatives from France, Italy, the Netherlands, Germany, UK, Sweden and Switzerland, plus two Board members from FPMT. Additionally, volunteers and staff from Jamyang London and some of the keynote speakers participated during some of the sessions. The full list of the Summit participants is included in the Appendix.

“

*“There is a power in the community that gives me support
in stretching beyond my boundaries.”*

*“When we come together and we bring up our fears,
a lot of energy and inspiration comes.”*

*“The crises that are happening all around the world
are crises of the mind.”*

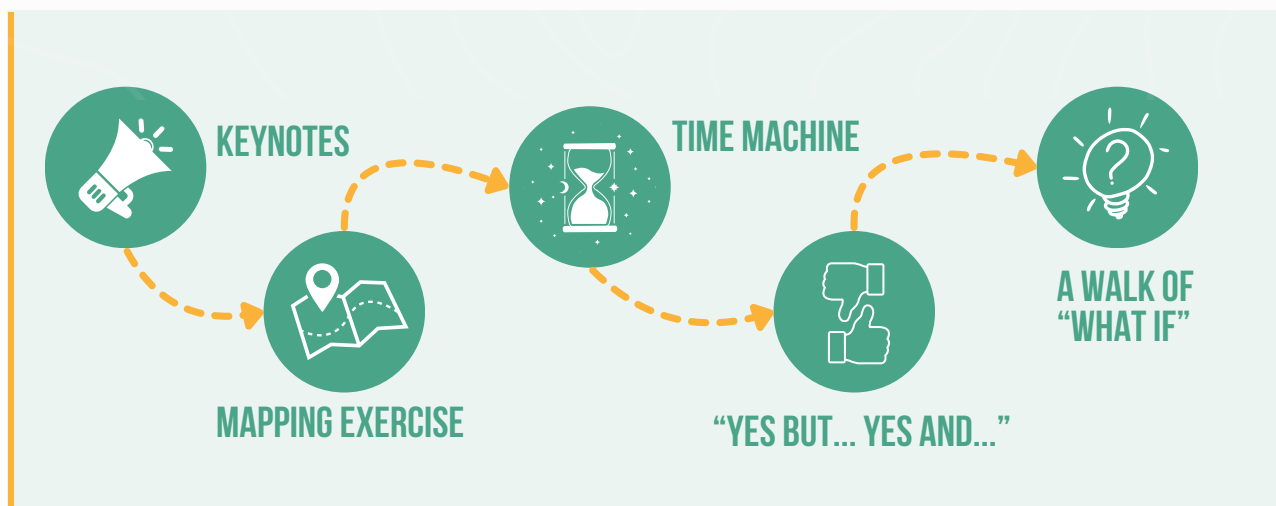
*“For me, working for the environment is a way to put into practice the
profound teachings about compassion and interdependence.”*

*“Lots of people are doing things, but in isolation from each other.
When we bring people together, this can create a massive culture change.”*

”



5. THE PROCESS



SOME INSPIRING INPUTS AT THE START: OUR THREE KEYNOTES

The Summit opened with three inspiring keynotes held by a climate scientist, a psychologist and a Buddhist scholar. These three different perspectives on the Planetary Crisis were then interwoven in a podium discussion. You can find links to the replays of these keynotes on page 14.

KEYNOTE 1: THIS IS WHERE THINGS ARE

[Aaron Thierry](#) is an ecological scientist, science communicator and environmental campaigner. He is fascinated by the question of how to accurately convey scientific warnings of environmental risks in ways that help wake the public to action.

In his keynote, Aaron gave us a diagnosis of how science is understanding the climate crisis that we are in. The last 10,000 years of the Earth's history have become known as the Holocene and it is within this short time that human beings evolved their civilisation during an unusual period of favourable climate stability. However, we are now leaving this period. The last 200 years have been called The Great Acceleration, since the impact of human activities on the planet is growing exponentially: half of the world's forests have been felled; the concentration of carbon dioxide in the atmosphere has grown by 50%, the oceans are becoming more acidic – in short: we are exceeding many planetary boundaries.

Hearing about this state of crisis that our planet is in can be quite distressing. Aaron invites us not to push away these feelings of distress, but rather accept them and honour them. He is inspired by the work of Buddhist teacher and lifelong activist Joanna Macy, who developed The Work that Reconnects, a four-stage method for honouring our pain and our sense of anguish and turning these into a powerful source of inspiration for taking action.



DR. AARON THIERRY

This is a dark time, filled with suffering and uncertainty. Like living cells in a larger body, it is natural that we feel the trauma of our world. So don't be afraid of the anguish you feel, or the anger or fear, because these responses arise from the depth of your caring and the truth of your interconnectedness with all beings. – Joanna Macy

We need disruption to end the destruction – Antonio Gutierrez, UN Secretary General

KEYNOTE 2: THE PSYCHOLOGY OF CLIMATE CHANGE: WHY AREN'T WE DOING MORE?

[George Marshall](#) is an environmental campaigner, communications specialist and writer. He is the author of the book *Don't Even Think About It: Why Our Brains Are Wired to Ignore Climate Change* (2014).

George confronted us with the issue of how we engage with climate change from a psychological point of view. There is a multitude of factors that make it psychologically difficult for us to deal with climate change: we feel it is something very far away from our daily reality and feel blamed and challenged when we are told that we are part of the problem. So, we respond to climate change similarly to how we respond to our own mortality: we don't talk about it, we avoid the topic by all means, and we refuse to acknowledge its very existence.

However, as the reality of the climate crisis will inevitably unfold, some scary psychological mechanisms will start unfolding with it: we will start looking for someone to blame for the mess, and we will have to face hard decisions about who will be saved and who will not (triage). In the end, the only way to move forward will be to develop a sense of community and care when responding to the climate catastrophe: we will need to find our humanity – and in this lies one of the big opportunities of the climate crisis.



GEORGE MARSHALL

KEYNOTE 3: HOW THE CLIMATE CRISIS, SOCIAL JUSTICE AND BUDDHISM ARE LINKED

[Jan Willis](#) is a pioneer within the FPMT, and a widely acknowledged Buddhist scholar. In December of 2000, TIME magazine named her one of six “spiritual innovators for the new millennium.”

In her keynote, Jan linked our current of planetary crisis with the Buddhist notion of dependent arising (*pratītya-samutpāda*). During the recent pandemic, we have experienced a time of fear and isolation, the year 2020 ended with a global death toll of nearly two million people killed by the COVID-19 virus.

At the same time, the world was shocked to see the brutal murder of George Floyd at the hands of six white policemen. And then there is the climate crisis, with the loss of biodiversity, the rise of ocean temperatures and the melting of the glaciers around the globe. All these crises are deeply interconnected; but it is precisely this interconnectedness that also gives us the opportunity to act with a sense of urgency.

Now is the time for compassion, it's the time to love the Earth in order to preserve all life. His Holiness the Dalai Lama calls for a “Revolution of Compassion”: as the time is running out, we shouldn't feel isolated, but rather cultivate a sense of deep interconnection to get out of the spiral of hopelessness and instead take action, together, to find new ways and new possibilities to solve the present crises.



PROF. JAN WILLIS

THE POWER OF OUR IMAGINATION TO SHAPE A VISION FOR THE FUTURE

[Rob Hopkins](#) is an English activist and writer on environmental issues and a long-term FPMT student. He is best known as the founder and figurehead of the Transition movement, which he initiated in 2005.

Over two days, Rob skilfully moderated our conversation and gently led us through a series of exercises that helped us break out from our view of the present, develop new visions of how the future might look, and create inputs for further discussions.



ROB HOPKINS

KEYNOTE REPLAYS



MAPPING EXERCISE

In the **Mapping Exercise**, participants are asked to position themselves across the room depending on their answer to a specific question such as: how do I feel about climate change (hopeful vs. fearful), how much am I doing at a personal level to respond to the climate crisis (very much vs. very little) and so on.

Moving across the room and finding a position that corresponds to our inner answer to the question allows a reflection process that is more embodied and less intellectual than merely answering a question, and the discussions that accompany the mapping exercise give room to shift one's position, experiencing the fluidity of one's own stance.



THE TIME MACHINE

The Time Machine is an exercise in three phases that begins with participants having their eyes closed and imagining their personal vision for the year 2030 – and not just thinking it, but feeling it, using all senses, made possible by Rob bringing the world's first actual fully-functioning time machine to Jamyang!

The first step of the exercise is a short meditation, where each participant focuses on their own vision for 2030. This is then followed by a sharing discussion in pairs and finally gathering in groups of four to discuss and draw on paper the visions that have been created.



“YES BUT... YES AND...”

Yes But, Yes And... This is an exercise done in pairs where people role play three scenarios (e.g. organising a picnic), the first where each idea offered by the other person is met with as much negativity as possible, the second where it is met with no enthusiasm (two manifestations of ‘Yes, But’). In the third, suggestions are met with a ‘Yes, And’, allowing the building of an expansive and ridiculous story only possibly because people are listening to each other, trusting each other, and building on that.



A WALK OF WHAT IF

A Walk of What if: The overarching ‘What if’ question for the Planetary Crisis Summit was: “What if Dharma centres were catalysts for change in the planetary crisis?”

The first step in investigating this question was to form groups of 4-5 participants that would discuss and write down more specific “What if” questions arising from the discussion. The questions were to be as concrete as possible, emerging from a discussion ideally unconstrained by what is already existing and devoid from a “Yes, but” attitude.

The questions were written on paper strips which were kept overnight and then, on the next day, laid out in order of “most urgent” to “less urgent”. All participants collectively chose 6 ideas to be later developed into mini-projects and discussed in groups. The results of the discussions are presented in the section **“What if Dharma centres were catalysts for change in the planetary crisis?”**



WHAT IF DHARMA CENTRES WERE CATALYSTS FOR CHANGE IN THE PLANETARY CRISIS?

6. WHAT IF DHARMA CENTRES WERE CATALYSTS FOR CHANGE IN THE PLANETARY CRISIS?

From the discussions that happened during the [Walk of What if \(section 5\)](#), many hundreds of What If questions were generated by the participants, containing many brilliant and captivating ideas. On the next day, participants were asked to select, from the 'most urgent' end, an idea they felt warranted a deep dive into how it could actually be implemented. From this, six working groups formed to each investigate one idea in greater detail. The discussions that emerged from these conversations are presented here in summarized form; they are to be understood as inputs for further dialogue and not as conclusive statements or outcomes of the Summit:

DEVELOPING A STRATEGIC VISION:

What If FPMT would develop a strategic vision on the planetary crisis?

GROUNDING IN THE DHARMA:

What If we presented the Lam Rim through the lens of the Planetary Crisis?

AWARENESS RAISING

What If we had a dedicated programme to actively inform everyone and raise awareness in our communities?

SUPPORT STRUCTURE FOR IMPLEMENTATION:

What If FPMT had the infrastructure and training support for centres to take action on the planetary crisis?

SOCIAL JUSTICE AND ADVOCACY:

What If FPMT centres were safe spaces for activists?

PRESENCE AND EMBODIMENT

What If Dharma centres were smartphone free zones?

DEVELOPING A STRATEGIC VISION:

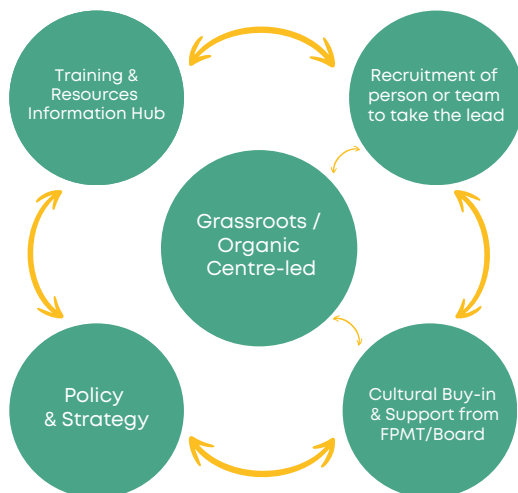
What If FPMT would develop a strategic vision on the planetary crisis?

This group reflected on the importance of developing a cohesive, strategic vision shared between Dharma centres to guide our action; this could develop into a 6th Pillar of Service for the FPMT or be included in one or more of the existing 5 Pillars (for example in the Social and Community Service Pillar).

In order to do this, we need to have an internal conversation within the FPMT, but also an external conversation with other groups and organisations (both Buddhist and non-Buddhist), to learn from them what kind of actions and initiatives they created and implemented.

For example, Plum Village have integrated an ecological approach in their initiatives ever since their beginning in the 1960s – so they may have some relevant insights to share with fellow organisations working for the Dharma.

When we enter the dialogue with other organisations, it's important to always remember that we are bringing in the vast visions of our spiritual Teachers, His Holiness the Dalai Lama, Lama Zopa Rinpoche and so on. And it's important to also involve our Tibetan Teachers and Geshes in this conversation, to ensure that it's not perceived as something separate from the Teachings of our lineages, but instead it's the same thing – there is no separation.



SUPPORT STRUCTURE FOR IMPLEMENTATION:

What If FPMT had the infrastructure and training support for centres to take action on the planetary crisis?

This group proceeded on the basis of not having a top-down approach to take on these topics, but rather to have grassroots initiatives coming from FPMT centres, projects and study groups. These initiatives should then connect with each other into an overarching organisation, which might then be coordinated by one person in a dedicated role within the FPMT.

In order to do this, it's important to have training resources and make sure that we all have the same understanding. In this way, there could gradually be a culture change, with some bigger centres taking the lead, then forwarding the initiative to the remaining parts of the FPMT organisation. Essential to this is the creation of an "information hub", where all training resources could be gathered, starting with teachings from His Holiness the Dalai Lama, Lama Zopa Rinpoche, Lama Yeshe and so on. With time, this could be developed into an education program, in a similar way to how the Safeguarding training has already been implemented and rolled out.



GROUNDING IN THE DHARMA:

What If we presented the Lam Rim through the lens of the Planetary Crisis?

Placing the traditional teachings into the broader context of the 21st century is essential. The root causes of the planetary crisis we are facing are related to greed, ignorance and our lack of compassion. It is because of this that physical and mental suffering is increasing around the world. These are issues which are addressed at length in the Lam Rim, which has much to offer. This discussion led to the idea of teaching the Lam Rim through the lens of the planetary crisis: compassion; suffering; death and impermanence; interdependence. A good starting point to do this would be to bring some of our senior teachers together and discuss how to create new resources, developing new programmes on this topic and integrate these issues into our existing courses.

Another important action point would be to connect with Lama Yeshe Wisdom Archive to distil positive stories that embody the kind of change we want to see around us. Creating positive narratives is essential. It's also important to acknowledge that there are various methods for learning: balancing academic with experiential learning, to remain practical and applicable. Our rural retreat centres could play a critical role in offering outdoor activities to connect with nature.

PRESENCE AND EMBODIMENT:

What If Dharma centres were smartphone free zones?

The discussion started with the question: what are these smart technologies doing to us? We currently have a crisis of distractedness which is exploding exponentially in parallel to the planetary crisis. Matthieu Ricard once said: If Buddha had Twitter, he would have never left the palace!

We have to find ways to develop a new team culture and at the same time be role models: how to deal with the flood of emails? Why is nobody implementing a 4-day week in a Dharma centre? Why not save an hour a day as a dedicated "dream space", to be with each other?

It's important to turn centres into digital refuges in order to address our technology crisis, which is primarily a crisis of addiction. If we don't create opportunities to have rest and respite from our digital devices, we are impoverishing our imagination (see the book by Trisha De Hersey *The Nap Ministry: Rest as resistance*).



AWARENESS RAISING:

What If we had a dedicated programme to actively inform everyone and raise awareness in our communities?

This discussion started from the consideration of the need to raise awareness of the planetary crisis in our Dharma centres in the first instance. A positive impact can come from hosting Climate Cafés: this is a new thing on the programme of many centres and is also related to the issue of facilitation and moderation: not just meditation and study programmes, but also a facilitated discussion, in order to break the silence and encourage contribution from the participants in an open and collaborative atmosphere.

Other suggestions were to include the Earth in our prayers and pujas, a Golden Light Sutra task force to recite the Golden Light Sutra for positive energy and peace. Also, to request more teachers to talk about the climate crisis and how we can become more resilient. Finally, to have a Future Lab; a space to develop a positive vision of the future, since climate gloom stifles progress, so we should work to prevent this.

SOCIAL JUSTICE AND ADVOCACY:

What If FPMT centres were safe spaces for activists?

This group was keen to emphasise the importance of a discussion among Boards and centre teams about how they might provide support for activists according to the reality of their own centre. It's important to be aware of potential obstacles that may come up while doing so (such as divisions in the community, the arising of disturbing energies and potential reputational risks for the centre and the organisation) and hence reflect on the following questions:

- Does the cause of the activists align with our values of non-violence, compassion, non-divisiveness?
- Are we being of benefit by supporting them?
- Does the centre community wish social change? And if so, in which direction? For example, the Kalachakra teachings describe the creation of an enlightened society, based on a positive culture of wisdom and compassion. But what would that mean in the specific reality of a Dharma centre?
- Do we have the resources to deal with possible situations of crisis within the centres, for example if someone has a panic attack or behaves aggressively, etc.?

7. SHOW AND TELL:

INSPIRING EACH OTHER BY SHARING STORIES AND PROJECTS

In the Show and Tell session, the participants shared what activities are going on in their communities in order to address the Planetary Crisis:

Togme Sangpo Buddhist Group: offering courses and facilitator trainings on *The Work That Reconnects* by Joanna Macy and Active Hope and Green Tara (in collaboration with Paula Chichester)

Land of Joy: sees itself as a custodian of the land and has a woodland volunteer group; starting to offer EcoDharma retreats (in collaboration with Andy Wistreich and David Midgley) and is considering to offer retreats for people who need to recharge their batteries.

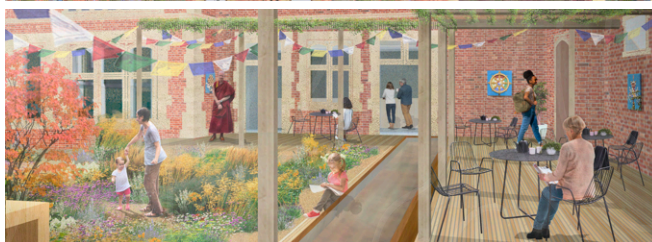
Yeshin Norbu: is running a pilot study in collaboration with the European Buddhist Union to develop a climate checklist for Dharma centres; in addition, a Board member is engaged in a water preservation project.

Muni Gyana: is running environmental projects sponsored by the Italian Buddhist Union such as permaculture, compost toilets and holistic bee houses. Furthermore, they run environmental education trainings for schools.

Jamyang London: is running The Sanctuary Project, a renovation project designed to ensure that Jamyang's building and facilities reflect its strategic vision of: equality, diversity, care for the environment and the people – while ensuring economic sustainability of the activities.

Jamyang Leeds: is planning to offer a 12-week Ecodharma course.

Nalanda Monastery: is currently engaged in a renovation project aimed at making its facilities more environmentally friendly and sustainable.



And some from outside FPMT:

Italian Buddhist Union: IBU had various projects in relation to ecology, which can be divided into three main categories:

- Land and soil: farmer's school in collaboration with Vandana Shiva, regenerative agriculture, Eco-feminist Manifesto: make peace with the Earth;
- Sentient beings: a collaboration with Jane Goodall for her 90th birthday, supporting Greenpeace initiatives against intensive farming;
- Rights of Nature: giving personhood to rivers.

The Good Heart: this initiative for the development of kindness based in Frome (UK) is inspired by the famous quote by His Holiness the Dalai Lama "*My religion is Kindness*" and includes a plant-based café that offers meals on a pay-it-forward basis as well as a yearly kindness festival.

Mother's Manifesto: this project is connected with and supported by Jamyang London and aims to take action against child poverty in the UK by drawing attention to parents who are skipping meals in order to feed their children.



Ecology Agenda

To address environmental issues we need common actions, a common feeling, a Community. The Agenda promotes meetings, projects, research and provides resources to pursue appropriate responses to climate change, to embark on a shared path of deep ecology.

Agenda
Ecologia



Unione
Buddhista
Italiana



8. CLOSING CIRCLE AND OUTLOOK: WHAT WILL HAPPEN NEXT?

THE CLOSING CIRCLE OF COMMITMENT

The conclusion of the two-day summit was a closing circle in which participants had space to express their feelings, their wishes and to voice at least one idea that they would like to implement in the near future:

- *I will connect with Plum Village in order to start collaborative work with that group, and other similar collaborations as well.*
- *I would like to start an Eco-Dharma book club, also in order to attract people who would otherwise never normally associate themselves with the centre, and just hold a safe space where we can have conversations similar to these.*
- *My first step will be to bring all this back to my centre and have at least a one-day session with the community about these topics. And then from there, see what else comes out.*
- *One small thing that we can do is to put the planetary crisis on the agenda of our Board every time, and also bring this forward in our local community*
- *I will add Eco-Dharma as a topic on our website and share information that will come from this conversation in there, for a wider community to be inspired by it and take action.*
- *One thing that I learned is that imagination needs space to develop and grow. So as an organisation, we have to intentionally make space and commit to it.*

PLANETARY CRISIS COMMUNITY MAILING LIST

Following the event, all participants agreed to join a mailing list currently run by Jamyang London, in order to stay in touch and continue the conversation, share information, ideas and projects and help create an ecological community within the FPMT. If you would like to join this mailing list or if you would like to get involved in other ways, please email planetarysummit@jamyang.co.uk

OUR FIRST ACTION POINTS ARE

- To share the materials collated from the Summit among the centre communities, Boards and Trustees, so to bring the conversation forward in each centre's communities.
- Share stories, ecological projects or other inspiring ideas within the planetary crisis mailing list, in order to harvest a collection of ecological success stories that could be compiled and shared within the FPMT community.
- Consider the possibility of replicating a similar event next year in another FPMT centre.





DEDICATION

We are filled with joy for these two wonderfully inspiring days that we have spent together. We would like to express our deepest gratitude to our Teachers and Spiritual Guides, who were our constant source of inspiration for this event: may they have long and healthy lives and continue to shine the light of wisdom to illuminate our paths. May we be able to fulfil their vast vision and to be of benefit to all beings for generations to come.

*"May all beings everywhere
Plagued by sufferings of body and mind
Obtain an ocean of happiness and joy
By virtue of my merits.*

*May no living creature suffer,
Commit evil, or ever fall ill.
May no one be afraid or belittled,
With a mind weighed down by depression.*

*May the blind see forms
And the deaf hear sounds,
May those whose bodies are worn with toil
Be restored on finding repose.*

*May the naked find clothing,
The hungry find food;
May the thirsty find water
And delicious drinks.*

*May the poor find wealth,
Those weak with sorrow find joy;
May the forlorn find hope,
Constant happiness, and prosperity.*

*May there be timely rains
And bountiful harvests;
May all medicines be effective And
wholesome prayers bear fruit.*

*May all who are sick and ill
Quickly be freed from their ailments.
Whatever diseases there are in the
world, May they never occur again.*

*May the frightened cease to be afraid
And those bound be freed;
May the powerless find power,
And may people think of benefiting
each other.*

*For as long as space remains, For as
long as sentient beings remain, Until
then may I too remain To dispel the
miseries of the world."*

Dedication from Shantideva's
Guide to a Bodhisattva's way of Life

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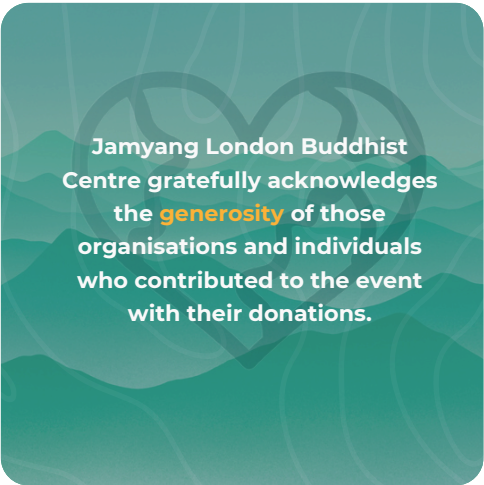
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