



- May 2007 -

108 Bows Ceremony

The 108 Bows Ceremony which honors the 88 known Buddhas of different time periods will be led by various monks and Dharma Teachers every Sunday at 10 am until September. Rev. S'unya will lead it on May 7. It is a good prelude to our Sunday service and we invite you to join us.

Mother's Day Celebration

On Sunday May 13 IBMC will honor our mothers during Sunday service. We invite you to bring a photo of your mother, either living or dead, to place on our altar to honor her. Please bring a vegetarian dish or drinks to share with us at the lunch in the Zendo garden that follows the service..

Marking the Sima

At the Vaisakha retreat, Friday, May 11, at 7 p:30 pm Ven.Karuna will lead us in marking the sima, or the temple perimeters, within which monks' training takes place. This ceremony indicates the beginning of the training period and is believed to protect the monks and their temple during the training period. The ceremony begins at 7:30 and you are invited to join us.

Vais'aka Retreat May 11-13

IBMC will hold its annual celebratory Vaishaka retreat to mark the Thrice Blessed Day of S'akyamuni. (his birth, enlightenment and death dates) which were all supposed to have happened on the full moon day of May. A weekend retreat is only the beginning of deepening the state of samadhi, one pointed concentration, that allows us to have insights into our true nature. The process of meditation is to watch, see, accept and let go. If we spend time on the zafu every day, changes will occur in our life. And when we spend time in intensive meditation for a weekend with like

minded people, the process speeds up. This year the IBMC monks will lead the retreat.

The focus of this retreat is sitting and walking meditation. Mornings begin at 5:30 am with our daily practice of chanting the veneration to the 88 Buddhas, zazen and daily chants. We do about ten hours of sitting on Saturday.. interspersed with periods of Kinhin (walking) and Samu (quiet work). We retire at 10 pm.

Please call the IBMC office at 213 384-0850 by May 8; Fee for this retreat is \$100; \$75 if you are a full time member, and \$50 for residents. You will be expected to stay at the Center for the entire retreat. Work exchange is available for those whose cash is tight now. Please wear comfortable clothing (not jeans) and bring your bedding and person toiletries. Food is vegetarian, simple but plentiful.

Participate in Three-Month Training

Three-month training is required for monks who are novices working toward further ordination or who are fully ordained and wish to advance in dharma age. However, it is also a good opportunity for lay practitioners to intensify their practice. It is a limited amount of time, and everyone can decide just how much more time and effort they can commit to. And, because the program at IBMC is intensified, there are more opportunities to join in. The meditative energy in the zendo becomes stronger, making it easier to practice. The community effort is reinforcing.

The opening ceremony for our three-month summer training is done to invite the Dharma Protectors to come to the four corners of the monastery grounds. Since the monks stay in the compound during this time, the Dharma Protectors come and stay with them to protect them. They also protect the monastery itself. These four strong Dharma Protectors can help create a spiritual atmosphere which brings peace and safety to our neighborhood. Please join us.

Some Suggestions For Intensifying Your Practice

We encourage you to intensify your practice during this three months. If you meditate once a week, try for twice. If you meditate 20 minutes a day, make it 25 minutes. Come to Sunday services more often.

Become a vegetarian for three months. Mahayana monks are traditionally vegetarian. This reflects the practice of ahimsa or not harming. As we know now, animal protein, especially in the amounts most Americans eat, is not healthy. However, if you have never been a vegetarian before, be sure you are replacing the meat in your diet with vegetable protein such as tofu or beans and rice. Some people eat eggs and dairy products. If you have any health problems, please check with your doctor before making this decision. Also, it may be better to cut back on meat gradually so your body can adjust.

Start off each day with taking refuge and reciting the precepts. When you wake in the morning, say "I take refuge in the Buddha, I take refuge in the Dharma, I take refuge in the Sangha." This means that we go to these three jewels for guidance. When you do this, think of what each of them means. The Buddha, of course, is the teacher, a human being who became awakened. As we are all human

beings and all have the same nature, Buddha nature, we too have the potential to become awakened. The Dharma refers to the teachings, what the Buddha discovered and then taught, what others who have followed the path have shared; it also refers to what we learn from living in the world. The Sangha is the community of practitioners, the monks as well as others who follow the Buddha's way. Together we learn and support each other's practice.

Repeat the five basic precepts accepted by all Buddhist practitioners. "I vow not to take life. I vow not to take what is not given to me. I vow not to indulge in improper sexual acts. I vow not to speak that which is harmful. I vow not to become intoxicated." Think of how these vows fit into your life. It will help you to see your daily actions more clearly. If you do not keep the precepts 100%, it is not a problem. The important thing is to become more and more conscious about the effect our actions have on ourselves and others.

The Advanced Class

This class, taught by Ven. Dr. Karuna Dharma, is open to laypeople who have been practicing and studying for at least a year. It is a part of the summer training program, so class members are at various levels of understanding, including fully-ordained monks, novice monks, eight-precept laypeople and others. Contact Ven Karuna Dharma for more information on course topics and schedule.

Two Iconic Female Figures in Buddhism, by Rev. Jñāna Vajra

I invite you to join me this morning as we go back across more than two millennia for a brief look at two iconic female figures in Buddhism. Each of our subjects is a Buddhist mother figure, either literally or figuratively. Too bad that Mother's Day is a good six weeks away, as this might have been an appropriate topic for that particular Sunday.

Maya Devi

Most of us have at least some passing familiarity with the story of Shakyamuni Buddha's birth, and of his birth mother, Queen Mayadevi, or Queen Maya. It is to her that we turn for our first female iconic figure. In doing so, we need to note that there are so many over-lapping layers of poetic embellishment about her, as well as about the other details of the Buddha's nativity, in the various accounts in the sutras that it is impossible to ascertain the true facts of the matter. So, what follows is merely the common story line, albeit richly embroidered and fanciful.

Very little is known about Queen Maya outside the context of her central role in the Buddha's nativity. It is reputed that Maya Devi's pregnancy was extraordinary, as befits the extraordinary birth that was to follow. One of the signs of a Bodhisattva is that "his mother experiences no pain, as other women do." Accordingly, Maya Devi did not experience a single moment of discomfort, illness, fatigue, or distress. Her mood remained buoyant and joyful; she was not afflicted by negative emotions, disturbing dreams, internal discomfort, hunger, thirst, indigestion, or extremes of temperature. Several sources extol the healing powers of the pregnant Maya Devi. According to the Lalitavistara Sutra, she could heal with the touch of her hand and dispensed medicinal herbs with remarkable curative properties. The very sight of Maya Devi healed disease and

all the women and children in the realm who were tormented by demonic possession were restored to sanity.

Shakyamuni's birth occurred when the moon was full and the flowering of nature was at its height. When the time of the birth drew near, Maya Devi and her attendants proceeded to the Lumbini grove, which was situated halfway between the royal capital of Kapilavastu and Maya Devi's ancestral home in Devadaha. The woodland was a fragrant mass of fruits and flowers, birds and bees, from the forest floor to the topmost branches. As Maya Devi grasped the limb of a sala tree, the pregnant woman and the blossoming tree mirrored one another in a static moment of creativity as the Buddha emerged from his mother's right side. While the Buddha's nativity was clearly unlike that of other human beings, it was very much in keeping with the fact that Indian sages and gods are generally attributed with a distinctive manner of entering the world.

Sutric accounts differ as to whether the birth occurred while she was reclining on a couch amidst the trees or whether she was indeed in a standing position, grasping a tree branch overhead. Tradition has come to favor the standing position account, emphasizing the central element of the sala tree. The Lalitavistara, again, in magnifying the mythic overtones of the event, asserts that all preceding Buddhas had been born under the same tree and moreover that Maya Devi had been the mother of the Bodhisattva in his previous five hundred lives.

There is also no agreement in the sutras as to how Maya Devi and her attendants came to be in the Lumbini grove, whether it had been sought out in advance for its purity and beauty or whether it was simply a wondrous bit of serendipity. However, it now seems likely that Lumbini was selected because it had historically been sacred woodland with a resident "grove goddess". If Queen Maya went to the grove to give birth under the care of the grove goddess and invoke her protection for a safe delivery, it is likely that the shrine of the arboreal divinity would be a sacred tree. Worship of tree spirits was (and remains) a widespread practice in India. There is no reason to believe that the Buddha's parents did not participate in this virtually universal form of cultic activity.

In spite of Maya Devi's marvelous pregnancy and its miraculous outcome there remains the distressing matter of her early death, seven days after giving birth. Most traditions are in agreement that she returned with the infant Shakyamuni to the palace amid great fanfare and was present to hear the lofty predictions regarding her child's destiny. Her death was not interpreted in the early sutras as a direct consequence of giving birth but instead explained away in various fashions, with the consensus being that it was preordained even before the Bodhisattva was conceived. Indeed, the mothers of all previous Buddhas were said to have died seven days after giving birth.

The various biographical accounts in the sutras are in accord that, immediately following her death, Maya Devi ascended directly to the highest heavenly realm, on top of Mt. Meru, and there dwelt among the gods, where she still resides as a goddess. However, she continued to watch over her son from the heavens. Her tears helped to revive the meditating Bodhisattva prior to his enlightenment. At one point the Buddha ascended to the celestial realm and preached the Dharma for his mother's sake. Upon the Buddha's death she descended to earth again and wept over his robe and begging bowl, lamenting that the world was now deprived of his guiding light. The Buddha, moved by her journey from afar to be by his side, sat up in his funeral bier with his hands pressed

together in homage to his mother and delivered a final sermon in her honor.

It is hardly surprising that Maya Devi, as the mother of Shakyamuni, should have captured the imagination of Buddhist commentators, artists and poets over the centuries. She offers the irresistible subject of a woman in the bloom of youth, giving birth amidst the splendors of nature to a wondrous child destined for greatness. One finds lavish eulogies of the divinely beautiful mother, the pastoral nativity setting, and, of course, M?y?dev?'s singular gift to humanity. his extravagant description, from the Lalitavistara is illustrative:

From the palms of her hands to the soles of her feet,
Her face and her body are exquisite, more than divine.
Indeed, we cannot gaze upon her long enough,
For she brings increasing joy to heart and mind.
Like the moon in the sky glows her beautiful face;
Like the light from the sun her body shines;
Her beauty sparkles like a nugget of pure gold.
She has perfumed curls like the large black bee,
Eyes like lotus pearls, teeth like the stars in the heavens.
.....Clearly she could be the daughter of the gods.

Separate from the written realm, carved representations of Maya Devi appear on the earliest Buddhist monuments, indicative of the central importance ascribed to her in the Buddha's life story. She is frequently depicted as a figure of rapturous, otherworldly beauty. Representations of the nativity, with her grasping a tree branch, evoke a long-standing association in the Indian religious imagination between pregnant women and flowering trees. Maya Devi thus came to be associated with rich symbolic connotations of fertility, auspiciousness, and abundance, with the difference that the "fruit" she bore was a gift to the entire world, a son whose influence would endure for millennia.

Maya Devi was not only the mother of the Buddha but also in a sense the mother of Buddhism. Insofar as the world has benefited from the presence of a Buddha, gratitude must flow to the mother who made that possible, as many Buddhist texts maintain.

Gotami

It should come as no surprise if our initial focus was on the Buddha's birth mother that we should next turn to the woman who raised him from infancy, his maternal aunt, Mah prajapati Gotami. Little mention is made of Gotami in the pre-enlightenment phase of Shakyamuni's biographies. Gotami is mentioned in the narratives primarily after his attainment of Buddhahood, when she accepted his teachings and embarked on her own quest for liberation. Most significantly, it was she who created a contemplative order for women. It is in this context that Buddhist literature celebrates the achievements of Gotami --as the first female to seek monastic vows, the founder of the renunciant order for women, and the much beloved preceptor of the original nuns.

The honor Gotami might arguably deserve for her part in rearing the Bodhisattva was eclipsed by her monumental role in Buddhist institutional history. Gotami conceived the plan to seek monastic

ordination and create a nun's order, so that women could pursue enlightenment with the discipline and single-minded focus afforded by the renunciatory path. It is generally agreed that she first approached the Buddha alone with her proposal. She then returned with a group of noblewomen of the kya clan who shared her aspiration and joined her in taking tonsure and donning monastic robes for the occasion. nanda, the Buddha's personal attendant, interceded on the women's behalf. This event came to be a recurrent scene in early Buddhist art, with the women on the Buddha's right and nanda intervening on the Buddha's left. This recurring symmetry of male and female figures flanking the Buddha signals that two parallel monastic orders would exist after this event.

As the pioneer of female monasticism, Mahaprajapati, the "venerable" (mah) "chief queen" (paj pati), superseded her contribution as foster mother of the Buddha and achieved a greater destiny—whether historical or legendary—as a pivotal contributor to the legacy of her nephew and foster son. It is natural, then, that she should be acclaimed as an exemplary figure, a paragon of female attainment, in the biographic literature that took shape in the ensuing centuries. Gotami provided the inspiring example of a woman who embodied the ideals of renunciation, discipline, leadership, compassion, and enlightenment.

The principal biography of Mahaprajapati Gotami appears in a Pali collection of forty "moral biographies" of enlightened women, issued in the second or first century B.C.E. Gotami's section, written in poetic verse and entitled the *Glorious Deeds of Gotam*, is the longest and most elaborate contribution in the anthology. Scholars have pointed out that the *Glorious Deeds of Gotam* is patterned on the *Mahaparinirvana Sutra* and is designed to present her, albeit non-explicitly, as a female counterpart to the Buddha. It has been suggested that the authors of the *Glorious Deeds* intended this analogy as they referred to the Buddha's foster mother as Gotami, the clan name that she shares with the Buddha and a female version of his name Gotama, rather than by using her given name, Mahaprajapati.

The *Glorious Deeds* delivers an unambiguous proclamation and "vindication of women's religiosity". It is the "product of women who strove to realize the egalitarian ideal of early Buddhism in a world that listened to their voices, in which they were empowered to represent one half, the woman's half, of the universal Path." Through the composition and public oration of such texts as the *Glorious Deeds*, nuns celebrated their accomplishments and encouraged other women to strive for religious excellence. In Theravada institutions, practice and ideology men and women were considered to be on "parallel but separate" paths. Thus, women required female exemplars to model and reflect their religious capacities. It was in this context that Gotami's biography was articulated as the "supreme religious paradigm for religious women."

Gotami was dwelling in Vaisali, the leader of a community of five hundred nuns and an unspecified number of resident laywomen when she decided that her time to depart the world had come. Her ability to make this decision is the first textual indication of her spiritual attainments. To choose the exact time and manner of one's death requires supreme detachment from life, conquest of the fear of death, and thorough self-mastery. Gotam proceeded to prepare her followers for her departure from their midst and then set out with her coterie of nuns to secure the Buddha's approval for her decision. After Gotam has made her intentions known to the Buddha, the 500 nuns accompanying her addressed the Buddha on their attainments and announced that, thanks to Gotami's compassion in founding a nun's order, they too had abolished all defilements, attained

perfect knowledge, and realized the Buddha's teachings. They proclaimed that they, too, would take their leave of existence and accompany Gotam into the realm of ultimate quiescence.

Gotami's biography exemplifies that Buddhist women have not universally conceded to men the right to define or delimit their spirituality. The history of Buddhism includes groups of women who developed their own sources of inspiration, celebrated their own role models, and forged a tradition that was meaningful and empowering to them. In the centuries following the founding of Buddhism, Theravadan women took the initiative to select and honor their own enlightened role model: Gotami, the first nun and female teacher—the woman who for them embodies the ideals of detachment from worldly life, dedication to contemplation, fearless leadership, compassionate concern for others, and supreme spiritual awakening.

As the *Glorious Deeds of Gotami* eloquently states:

Know this, O monks, she was most wise,
With wisdom vast and wide.
She was a nun of great renown,
A master of great powers.
She cultivated "divine ear"
And knew what others thought.
In former births, before this one,
She mastered "divine-eye."
All imperfections were destroyed:
She'll have no more rebirths.

[The text of this talk is largely excerpted from *Buddhist Goddesses of India* by Miranda Shaw. Princeton University Press, 2006.]

Prison Dharma is a column devoted to writings from prisoners around the Country

True Emptiness by Larry

The essence of a true essential self in all things is called true Emptiness.. All things are composed of aggregate parts and there is not one part of anything that is the "thingness" of all the parts. For example, the "I" we talk about when we talk about ourselves is non-existent. There is not one part of you that can be pointed to and called your "I". Can you describe your "I"? It's not your mind; it has no form; it can't be seen and it cannot communicate. Alone your mind is empty of an essential self. It can't be your body, that is just a shell and it too is inherently empty of an essential self. If you were to say that it is the aggregate of your mind and body, you still can't say which part alone makes it your "I". Your "I" is missing an essential self, because there is not an "I" part which makes the whole.

Is your "I" the same for yourself as it is for your mother, your friends? They each subjectively view you differently because you don't have a true "I" that is the same for everyone. This absence of a true essential self is True Emptiness and to understand it is Prajña Paramita.

Dear Ven. Karuna:

I hope this letter finds you and everyone at IBMC doing well. How was your and Ven. Shanti's trip to Sri Lanka for the unveiling of the Buddha statue? Sri Lanka is such a beautiful land, but it seems all one ever hears about it on the news is the continuing war going on there with the Tamil rebels. I can't help but think of all the destruction that the tsunami caused. Even we who are in prison have a great deal to be thankful for if we will awaken to the fact. I often remind myself that it was in prison that I came into contact with the teachings of the Buddha. I truly consider myself blessed as my life has never been the same since that day.

Ven. Karuna, a Buddhist friend of mine on the outside surprised me with a gift subscription to Tricycle for Christmas and you'll never guess who I saw in there. It was a picture and interview with my favorite "Daughter of the Buddha". Congratulations on the well-deserved recognition; no one is more deserving. Even though the article was about women, I could not help to think about all the help you are to the prison population and the support and encouragement you have shown me personally as a gay man. Buddhism is the only path I have found that truly made me feel welcome and accepted for who I was without any conditions or demands.

Ven. Karuna, please find my answers from chapter 9-16 of the Diamond Sutra study. I am sure that sometimes it may seem like I've gotten lost, but sometimes I just need to meditate and study for a few months before trying to answer the questions. It's like something inside of me that says, "You are not ready to answer these questions now. Keep going over the sutra, concentrate on your daily meditation." I just keep going back and reading the sutra, thinking about it and meditating and for some reason when the time is right, I just seem to know it and go to work. My daily period of sitting zazen and service from the Dharma Chants and Daily service manual that you sent me are the one truly consistent thing in my life. What started out as something of a chore has become a pleasure and something I look forward to doing every day. Right effort and perseverance can lead us to some beautiful things when we use them.

Ven. Karuna, I was so moved by chapter 14 of the Diamond Sutra. The opening lines of the sutra that talks about Ven. Subhuti being moved to tears when he heard and penetrated deeply the Buddha's words. My heart was really touched by the thought of this. So often we read and study the Dharma, and although we may see the wisdom in the Buddha's words, we miss the compassion. It was as if Ven. Subhuti's tears woke up some hidden spring of compassion in my own heart that I had not felt for a long time.. It is so easy in prison to always be on one's guard, to expect the worst from people, and then I read about these tears and was reminded of the Buddha's great compassion for all of us.

It was a gentle reminder to me that as Buddhists we are here to help everyone that we can to see the beauty of the Path and show that there is a way to put an end to suffering we see and feel around us.

May you and everyone at IBMC be blessed with much happiness and joy in this life. Again, Ven. Karuna, thank you so much for all your help to me over the years.

Yours in Peace, Jampa Thogmed

Dear Ven. Dr. Karuna Dharma:

I wish to thank you for all your help, insight and guidance.

I've enjoyed Zen Philosophy, Zen Practice. I took to heart the story about the bicycle. Changing parts to the bike, it is not the same, even moment to moment it's not the same, dust to dust. All phenomena are perpetually transforming. This has helped me when interacting with other beings. As one approaches me I try to stop my preconceived judgements, my self-centered comparison that builds walls close of space to which sharing and growth can flourish. It simply creates more suffering for all.

Merci, once again. Many, many blessings to you and all at the center.

Love, Salim

Dear Karuna,

I thought I would share with you this morning's meditation.

Yesterday in the yard I saw an inmate from the dorm I used to be in. At one time he had encouraged another inmate to "call me out" or pick a fight with me, knowing that I would lose in a fairly dramatic fashion, I am sure. Now, the inmate I saw is going to be released soon, having spent the last eight years of his life (He's 31 now) in prison. Previous to the almost altercation in the other dorm, I had helped him with some of his educational work; he took his first college class in prison after having received his GED here and needed some help with his writing skills. And I know he is struggling and wounded as so many of us are. Nevertheless, his disregard for my safety for what seemed to be a release for his own anger as well as his entertainment, have been hard not to rise in my heart a wanting him in some way to suffer. It's hard enough to look past his tattoos of swastikas and other neo-Fascist decorations. So I decided to use him as the object of this morning's meditation. I visualized him (after warming up with a few breaths exercises) surrounded by clear and healing light. I saw him radiate this light. I imagined him feeling whole and happy. This was very uncomfortable at first, as I usually use either my son or wife, or a family member or friend, as the subject of my meditation. It felt awkward and at first I even felt resentment for him because he was occupying that sacred space. Slowly, though, I began to feel a sense of equanimity rise in me; any being could occupy that space; all beings could rightly occupy that sacred space.

It was a good meditation as it provided me an opportunity to transmit some of that intellectual knowledge, that claimed belief of equality among beings, to a practice of the heart. Of course, I knew before the meditation that this fellow had, as we all do, Buddha nature in him. And for the most part I had relieved myself of the anger I felt for him. I really needed to extinguish these feelings of negativity that I felt toward him--the ones that ran deep. I'm not saying that they are completely gone. but I have made a good start on it.

The discomfort that I felt during the initial stages were very beneficial. This discomfort is discomfort, but it is also not discomfort. Thus, recognizing its emptiness, its transcendence, and its potential to become something else. In this case appreciation for another's Buddha nature and

gratitude for providing me the opportunity to grow. So, in the end I had to thank him! Of course, that doesn't mean going up to him and thanking him in the yard. You know what I mean. I did, however, thank him from my heart, silently, at the end of my meditation.

With great gratitude, Stefan

Venerable Dr. Karuna Dharma:

Thank you for responding to my letter and the information you sent, which I received yesterday. I will begin working on the material you sent me promptly. It is wonderful to finally have a direction set so that I might stop wandering around in the dark.

I am genuinely interested in becoming a monk, even though you can give only the first two stages. In my readings of the monastic life, I have come to the conclusion that a monastery with the wrong attitude can become a prison; but a prison with the right attitude can become a monastery. I have already taken on several aspects of a monk's life ---- at least according to my limited understanding of the subject.

The koans I have worked on have not been assigned to me by anyone. The first ones I contemplated were drawn from the book *The Compass of Zen* by Zen master Seung Sanh Sunim of the Kwan Yin tradition (a book which transformed my life entirely.)

Yours, Jeffrey

— — —

Web page / www.IBMC.info

Web page / Ven. Kusala / www.kusala.info

Web page / Ven. Kusala / www.Urbandharma.org

Web page / Ven. Karuna / www.Karunadharma.info

May Events

Sunday Talks

5/6 Korean Zen

11 am Rev. Chong Do Sunim

5/13 Our Mother

11 am Ven. Dr. Karuna Dharma

5/20 The Meaning of the Word Holy

11 am Rev. Vajra Karuna

5.27 Service and Compassion

11 am Rev. Abhaya Hanasi

Classes at IBMC

Mondays / Monks; Training Class / 7 pm- 9 pm / by Ven. Karuna begins May 14

Fridays / Sitting Meditation / 7:30- 9 pm / Ven. Kusala Ratna Dharma

Special Events

Every Sunday / The 108 Bows Ceremony / 19-10:30 am / Rev. Maha Candana

5/11-13 / Vaisakha Retreat / 7 pm - 12 noon / led by IBMC monks

5/13 / Mother's Day service / 12:30 / Vegetarian luncheon in the Zendo

Meditation

Friday nights / 7:30-9 pm / led by Ven..Kusala Ratna Karuna

IBMC email addresses

IBMC email: Karunadh@ca.rr.com

Ven. Karuna's email: Karunadh@ca.rr.com

Ven. Shanti's email: Hshanti1@yahoo.com

Rev. Kusala's email: Kusala@kusala.org

Rev. Hanasi: Hanasi@ca.rr.com

Rev. Vajra: Madmonk88@aol.com

Rev. Jñana: Lsipe@usc.edu

Rev. MaitriDasi: Mira@Miramarmango.com

Rev. Ksanti & S'raddha: Victortom@aol.com

Rev. S'unya: Heartland Zen@yahoo.com

Rev. Chong Do: PurePath@yahoo.com

Rev. Chitta: Kchitta@sbcglobal.net

Rev.Candana: Chandanakaruna@yahoo.co

Doug Solomon: Dougibmc@yahoo.com.

Gary Goldbloom: bluegreenarch@gmail.com