

World Peace Message

Signed at GREAT MASTERS WORLD PEACE ASSEMBLY* Providence Zen Center, September 18, 1982.

This is a crucial period in the history of our planet, a time when changes in the fabric of this precious life are being set in motion—changes that we can barely control and do not fully understand. In the richest countries the mental hospitals are full; in the poorest countries stomachs are empty. Governments are spending \$1,000,000 per minute to out-do each other in the arms race, wars continue to break out between nations, and there is widespread fear of nuclear annihilation. The richness and diversity of 500 million years of evolution are rapidly being reduced to a point from which it can no longer recover.

Today the threat of nuclear annihilation is beginning to knock down the barriers between self and other, rich country and poor country. This threat is pointing to the fact that we all have our feet on the same soil. If the family of man is to survive there must be a stop to the escalation of nuclear arms.

The establishment of peace and the prevention of war are the ideals of all ethical people. All the suffering in this world comes from causes and conditions that reside in each one of us, set in motion by the individual and collective force of our desire, anger and delusion. This fire of desire, anger and delusion obscures the true nature that we share in common. We have so lost sight of this true nature that instead of loving each other, cooperating with each other, and working together and helping each other, we cling to and defend our opinions.

The predicament of the planet requires overcoming selfishness, the split between self and other. When the self is forgotten, then we can hear clearly, see clearly, think clearly; everything we meet is our true nature. All life is so intimately interconnected that our every action has a direct and genuine effect on the condition of this earth.

We are now meeting together at the Providence Zen Center in Cumberland, Rhode Island to celebrate the 10th anniversary of Korean Buddhism coming to the West. Many religious leaders from East and West are here—Buddhist, Hindus, Christians and Jews. We are chanting together, eating together and sharing the truth together, the expression of many parts of one body working together in harmony.

It is our deepest aspiration that the family of man can live in peace and harmony, that all people can wake up to their true nature—that deep, fundamental clarity that is beyond dogma and opinion. Then, in turn, we hope that all of us will use this love and wisdom to create world peace and save all beings from suffering.

*The earth is spinning through space.
When clouds disappear,
There are 10,000 miles of blue sky.*

The Power of Peace

Chagdud Tulku Rinpoche, a Tibetan Buddhist Lama and Founder/President of the Mahakaruna Foundation serving Buddhists worldwide, is widely recognized as a meditation master, healer, artist, and Tibetan doctor. Son of the most famous female teacher and renowned psychic in Tibet, Rinpoche came to the United States in 1979, bringing to Western students his professional skills and unique teaching style in the field of medicine, tantra, ritual, painting, sculpture, and traditional folk art. His permanent seat is the Chagdud Gompa in Eugene, Oregon, from which he frequently travels, giving seminars on meditation and Tibetan medicine. He works as a medical consultant in Eugene.

He was a featured speaker at the World Peace Assembly held at the Providence Zen Center in 1982, which drew 500 Buddhists and other guests from around the world.

He was born in 1930 and grew up in Eastern Tibet, receiving instruction from the great Buddhist scholars and yogis of that time, and spent many years in meditation retreats. In 1959 the Chinese took over Eastern Tibet, ultimately destroying the great monasteries and forcing the lamas to flee or be killed. Chagdud Rinpoche escaped, but without any of his precious Buddhist texts and ritual instruments. For two decades he stayed voluntarily in the Tibetan refugee camps in India, among the poorest of his countrymen, until a group of Americans, attracted to his qualities as a teacher, invited him to the United States.

It is very good to be a part of the Great Masters World Peace Assembly and to meet people who are doing the work of making world peace. I greatly respect peacemakers because of their care and compassion for the beings of this world.

It is my wish that the spiritual power of peace will touch the mind of every person on this earth, radiating out from a deep peace within our own minds, across political and religious barriers, across the barriers of ego and conceptual righteousness. Our first work as peacemakers is to clear our minds of mental conflicts caused by ignorance, anger, grasping, jealousy and pride. All of you at this assembly have connection with spiritual teachers who can guide you in the purification of these poisons, and through this purification of your own mind, you learn the very essence of peacemaking.

The inner peace we seek should be so absolutely pure, so stable, that it cannot be moved to anger by those who live and profit by war, or to self-grasping and fear by confrontation with contempt, hatred and death. Incredible patience is necessary to accomplish any aspect of world peace, and the source of such patience is the space of inner peace from which you recognize with great clarity that war and suffering are the outer reflections of the minds' inner poisons.

If you truly understand that the essential difference in peacemakers and warmakers is that peacemakers have discipline and control over egotistical anger, grasping, jealousy and pride while warmakers, in their ignorance, manifest the results of these poisons in the world—if you truly understand this you will never allow yourself to be defeated from within or without.

Tibetan Buddhists use the peacock as the symbol for the Bodhisattva, the Awakened Warrior who works for the Enlightenment of all sentient beings. The peacock is said to eat poisonous plants which it transmutes into the gorgeous colors of its feathers. It does not poison itself, just as we who wish for world peace must not poison ourselves.

As you meet the powerful worldly men who sit at the top of the war machines, regard them with strict equanimity. Convince them as effectively as you know how, but be constantly aware of your own state of mind. If you begin to experience anger, retreat. If you can go on without anger, perhaps you will penetrate the terrible delu-

true." The old man looked at him and his look was kind and wise. So the monk said, "Tell me, old man, do you know anything of this enlightenment?" At which point the old man simply let go of the bundle; it dropped to the ground and the monk was enlightened.

That's all. Just put it down. Drop everything: I, my, what I want to be, what I'm going to get, what will happen. Just be here. At this point the newly enlightened monk looked at the old man again, and said, "So now what?" The old man reached down and picked up the bundle again and walked off to town.

Here's the complete teaching in this story. It's to put everything down—all I, all me, all "us." To put it down means also to acknowledge it from where it starts: to see sorrow, suffering, pain, to see that we're all in it together, to see birth and death. If you're afraid of death and suffering and you don't want to look, then you can't put it down. You will push it away here and you will grab it there. See the world directly—use any way that you want to do it, but do it. Then you can put it down. Once you put it down, then with understanding and compassion you can pick it up again. □



courtesy of Chagdud Gompa

sion that causes war and all its hellish sufferings. From the clear space of your own inner peace, your compassion must expand to include all who are involved in war—the soldiers caught in the cruel karma of killing, and who sacrifice their precious human rebirth; the generals and politicians who intend to benefit and cause disruption and death instead; the civilians who are wounded, killed and turned into refugees. True compassion is utterly neutral and is moved by suffering of every sort, not tied to right and wrong, attachment and aversion.

The work of peace is a spiritual path in itself, a means to develop perfect qualities of mind and to test these qualities against urgent necessity, extreme suffering and death. Do not be afraid to give your time, energy and wealth.

My suggestion for accomplishing this work in the world is to form an international network of spiritual leaders who are concerned with world peace. Spiritual leaders are in touch with the war-causing imbalances within their countries and can show us how to alleviate such suffering. They also have access to the minds and hearts of the people and can work to create the space of peace.

I hope some of what I have said is useful to some people. If not I am still glad to be connected to this effort and look forward to our work together. □



William K. Daby, Providence Journal—Bulletin

other. Why give it up? Because it doesn't work! You want to be happy, yet happiness doesn't come from arms or war or hoarding or greed or family or nation or security or attachment. You can have some happiness from those things—that's fine; enjoy it—but you can't have deep happiness of the heart. It doesn't work that way. That's the true teaching of the Buddha—and the teaching of the Dharma, quite apart from the Buddha. It doesn't matter about the Buddha, but it's the teaching of what is true. The source of happiness, the legacy of the Dharma, is not to make "us" and "them." On this planet at this moment, we are all of us together. We must touch that in ourselves. I don't care how you touch it. You can sit in zazen meditation or you can march in New York. But if you haven't understood that, then it's still going to be "us" marching and "them" outside or "us" sitting and "those" not sitting. Do whatever it takes to touch that. See where your "us" is and where your boundaries are. See that they don't work, that any "us" and "them" is not going to be the source of world peace and joy.

There's a story told that when the Buddha was walking down a road soon after his enlightenment, he met a man who stopped him. The Buddha was very beautiful, physically beautiful and handsome, with a wonderful field of love and energy around him. This man saw him and said, "What are you? Are you some kind of god?" The Buddha said, "No." The man said, "Well, are you some kind of an angel or deva?" He said, "No." "Well then, are you a man?" The Buddha said, "No." Then the man said, "Well then what are you?" The Buddha replied, "I am awake." That's all. It's not being a Buddhist or a

Christian or a Zen student or someone for peace or someone for war or a capitalist or a Korean. Not being anything. Just, "I am awake."

I close with one more story, borrowed, I must admit, from the Zen tradition. (I've borrowed lots of good things from Zen.) There was an old monk in China who practiced very hard meditation for many years. He had a good mind, became very quiet, had good meditation, but yet never came to touch in himself that end of "us," or "I" and "others." He never came to that source of complete stillness or peace out of which genuine change in the world can come. So he went to the Zen master and said, "May I please have permission to go off and practice in the mountains? I've worked for years as a monk and there's nothing else I want but to understand this: the true nature of myself, of this world." The master, knowing that he was ripe, gave him permission to leave.

The monk left the monastery and took his bowl and his few possessions and walked through the various towns to the mountains. He left the last village behind and was going up a little trail into the mountains. Coming down the trail, an old man appeared before him, carrying a great big bundle on his back. This old man was actually the Bodhisattva, Manjusri, who is said to appear to people at the moment they are ripe for awakening and is depicted carrying the sword of discriminating wisdom that cuts through all attachment, all illusion and separateness. The monk looked at the old man, and the old man said, "Say friend, young monk, where are you going?" The monk told his story. "I've practiced for all these years and all I want now is to touch the center point, to know that which is

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