

# PRIMARY POINT

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## WORLD PEACE IS POSSIBLE

[The following talk was given by Zen Master Seung Sahn at Tahl Mah Sah Zen Center on January 19, 1983.]

Recently one of my students died. I went to his funeral at a church. The minister talked about God. He said that anytime you have a problem, if you just depend on God, the problem disappears. But sometimes this doesn't seem to be enough. Our life is impermanent, like smoke or water, like grass or flowers. Our life appears, then disappears. We worry about many things: money, family, our job, and also about the next life. Human life means worry. But human life also means, don't worry. If you understand impermanence, everything is okay. Problems appear because human beings always want more.

How do we control our desire for more, and our anger and ignorance? This is a very important point. In elementary school the students learn to study and play. They learn about their country and its boundaries. They learn, "This is my country and it starts here, ends here." After school when the students go home to their mothers, the idea of "my country" disappears. You are born into this world. When you are about to leave it, you think "This is my house, my family, my country." Your "I-my-me" appears. But when you die, this I-my-me disappears.

In childhood, you are your mother's child. When you grow up, you are the student of the universe. So this is your home. When you are born, where do you come from? When you die, where do you go? Everyone has a true home. Buddhism means becoming completely independent: not dependent on God or Buddha or your understanding. If you completely become your true self, there is no life or death, no coming or going.

A long time ago a Zen Master said:

Coming empty-handed, going empty-handed—that is human.

When you are born, where do you come from?

When you die, where do you go?

Life is like a floating cloud which appears.

Death is like a floating cloud which disappears.

The floating cloud itself originally does not exist.

Life and death, coming and going, are also like that.

But there is one thing which always remains clear.

It is pure and clear, no depending on life and death.

Then what is the one pure and clear thing?

If you find it, you are free from life and death. Why then would you need Buddha or Christ? You are already Buddha, you are the same as Christ. So put down all your opinions and understand your true self. If you understand what is the one pure and clear thing, there will be no problems, no life or death. It won't matter whether the sun rises or sets.

Our eyes see blue sky in the daytime, dark sky at night. High up in the sky it never changes. Only our eyes perceive a change. Where do your eyes come from? Now you have eyes, but before you were born you had no eyes. When you die, your eyes will disappear. Eyes, ears, nose, tongue, body, mind: these are like the floating cloud which appears and disappears. Don't be attached to them. Put down all of your opinions and thinking.

When you are thinking, you perceive other people's minds as different from yours. If you cut off all thinking, your mind and my mind are the same, the same as Christ and Buddha. Then there are no opposites, no coming or going, no good and bad, no high and low, no you and me.

The sun never says, "I am the sun." The

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William K. Dalby, Providence Journal—Bulletin

## CAMBRIDGE ZEN CENTER: A TEN YEAR PORTRAIT

by Ellen Sidor

Cambridge Zen Center has come a long way in just ten years: from three students in a small, rented apartment to becoming one of the largest residential Buddhist centers in metropolitan Boston. How could a handful of students, professors and ex-hippies blossom in such a short time into a well-respected spiritual group that is fully authorized as the first Buddhist monastery in the city of Cambridge? In making the massive financial and physical commitment of renovating an aging 40-room townhouse and adjacent building, Zen Center members have undergone many changes, and their perspectives on the function of the Center have become much wider. This review of the Zen Center's remarkable ten-year growth and maturing will look at the history of the Center, why it undertook a project of such magnitude, and what are the possible ramifications of their new location in a high energy urban setting.

ing anything, we see that everything has as its basis Zero. What is Zero? It is before thought, unfathomable, vast and inconceivable. Zero is the point we return to when we have run out of logical explanations. Far from being void and empty, it is rich and deep and all pervasive. It holds everything.

Jan. 19. Who is it that is facing all this stuff? Only reflective awareness. We set up a fake discipline and then congratulate ourselves for enduring it. Where there is discipline, there is fear—yet you have to start somewhere.

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Cambridge Zen Center began in June, 1974 when two students, Stephen Mitchell and Lynn Woodcock, decided to move with another student, Kevin Bell, to a house on 31 Fayerweather Street, Cambridge. A few weeks later Soen Sa Nim, who was still learning English and formulating the teaching language we use today, moved in and stayed the rest of the summer. "There wasn't much structure," said Cambridge Zen Center Vice-Abbot Dyan Houghton. "Lots of people would come just for an interview, and not even bow or sit. One day Becky (Rebecca Bernen) came in and told us that Soen Sa Nim wanted us to bow to him when he came. We didn't like that. One day we had a meeting with Soen Sa Nim. We told him we wanted Sunday off from practicing. Soen Sa Nim made it clear he wouldn't come anymore if people didn't bow and eat formally every day. It was always tightening and loosening, and gradually it got more structured."

From the beginning Cambridge Zen Center has been a center that attracted a lot of visitors. Even back in 1974 it was not uncommon for 50 people to appear for retreats, although few of them observed the forms that Soen Sa Nim was beginning to introduce. Today, ten years and three residences later, the Cambridge Zen Center has returned to Cambridge 3 blocks from busy Central Square, and it established on an entire block on Auburn Street, centrally located for public transportation to all parts of Boston and Cambridge. The new quarters, a 100-year old townhouse with 40 rooms and an adjacent building with 4 apartments, accommodates all 22 current Zen Center residents and still has room for 10-12 more. Today the visitors still come, some

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## Journal of A Winter Solo

[Master Dharma Teacher George Bowman has returned to formal teaching following a year of silence, during which he worked on the construction of the new Diamond Hill Zen Monastery in Cumberland, RI. Between January and March of this year he did a two-month solo retreat in a cabin in Maine. The following excerpts are from a journal he kept on the retreat.]



Ruth Klein

Jan. 11. Everyone is headed home, like it or not. That is the one great longing in the human heart: to become one, to dissolve into all that is. It is disguised in so many ways, misinterpreted and sought after. Sexual release, that forgetting of self, is confused with the object of experience and so there is pain and sorrow and all the misery of human desire and sense of inadequacy.

If there is any great lesson, it is that from waking to sleep we are looking at our own face. Moment to moment it is none other than us. That which we like, that which brings satisfaction we are naturally drawn to—that which we don't like, we shrink away from.

Look at your everyday life—why is it that you return again and again to the same problems? Why not a new problem every day? What we fear most, what we hope is not our piece to unravel, is exactly what our job is, and if that is done with courage and straightforwardness, it is our unique and tremendously important offering to the universe.

Returning home is returning to balance to zero mind. Everything, mosquito or moose, has as its content Zero. A mosquito is a mosquito worth of zero. A moose is a moose worth of Zero. When we look at the world from the perspective of not hold-

## World Peace is Possible

*Continued from Page 1*

moon never says, "I am the moon." It is your thinking that creates the sun and the moon. When you see the sun, you and the sun become one. When you see the wall, you and the wall become one. The wall is white, the sun is hot. That's all. Just like this is the truth. That's Zen mind. Your thinking also creates heaven and hell. If you make heaven, then there is also hell. If you don't make heaven, then there is no hell. So don't make opposites.

A lot of people liked the movie E.T. When you are watching it, completely absorbed, you and the picture become one. E.T.'s finger, the boys on the bicycles flying through the forest: there is no consciousness, no "I" and no "me." Seeing a movie like this brings out the true love that everyone has inside them, sometimes better than the Bible or Buddhist sutras!

When we put down "I," we become the original human mind, which means great love, great compassion. A dog cannot find its true self, nor can a cat, but human beings can. Zen means finding your true self and obtaining the correct way, truth and correct life. What is the correct life? Keeping your correct relationship with everything, moment to moment. If you cling to your opinions, you will have difficulty.

Everyone says at one time or another, "I'm not bad. I don't have much desire or anger." But this is still making "I," so it's a big mistake. One of my students helps people a lot. But sometimes he thinks, "I have already helped a lot of people." This "I" is like a mountain, taking it away is very difficult. One person sent me a letter and I wrote down how many times he said "I"—75 times! So I said to him, "I hit you 75 times!" When you die, this "I" breaks up and disappears, and isn't a problem anymore.

*"Make your mind simple, then wisdom will appear."*

Recently I visited Harvard and Yale Universities. They have many libraries and millions of books. What is a book? Thinking, thinking, thinking. These books create a big problem. Many people are afraid in this nuclear age, and everyone says they want world peace. But if you only study and become more clever, you make this world more complex. Clever minds have made the atom bomb and the nuclear age. Zen means becoming simple. If we were simple, we wouldn't make bombs. So simple is better than clever. Maybe it will be necessary to burn all the books, so the world will not be so complicated! Make your mind simple, then wisdom will appear.

How are knowledge and wisdom different? Knowledge means understanding, that is, someone's idea. This book says this.

### Personal Questions?

If you have personal questions about your life or Zen practice we encourage you to write to any of the four Master Dharma Teachers. Soen Sa Nim will continue answering his mail, but his extensive traveling, especially outside the United States, often forces considerable delays in his response.

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that book says that. But any kind of understanding will lead you to difficulty. You must digest your understanding. If you can't, then problems appear everywhere: the economy, religion, business, politics, the weather. In fact this is already happening.

Some religions are saying it's the end of the world. I say it's the beginning of the world. The end of the world and the beginning—how are they different? Who made this world? God? Buddha? You are sitting there, I am sitting here. I make my own south, north, east, and west. So do you. We each make our own directions. Are they the same? Also we each make our own time. For example, I have been waiting for my girlfriend for 10 minutes, and she hasn't come. Why hasn't she come? I am getting angry. Now I am suffering, and the time seems very long. One minute seems like an hour, because my mind is so angry. Then she comes and we go dancing. Cha cha cha! Three hours pass in what seems like only a few minutes.

In the same way that we make our own time, we also make our own space and our own cause and effect. If my girlfriend leaves me, I am sad. I cry and the whole world seems to cry. Then I get a new girlfriend. She makes me very happy. One moment we are very happy, the next moment we hate each other. The world seems happy, then the world seems sad, but actually it is always the same. Buddha said, all things are created by the mind alone. I create this world with my mind. You create your world with your mind. But the world is always the same.

So what is world peace? How can we attain it? First, you must understand that each one of us has a like-dislike mind inside of us. My preferences make my world. Your preferences make your world. But if we can both put down our preferences, our minds can connect with each other. I make my world, you make yours. If your mind and my mind both disappear, then what?

Then the world disappears and we can make a new one together.

If each of us only clings to our opinions, fighting inevitably appears. If America, China, and Russia are each clinging to their opinions about their world, fighting appears and world peace is impossible. If all these worlds disappear, it is possible to connect with each other's countries.

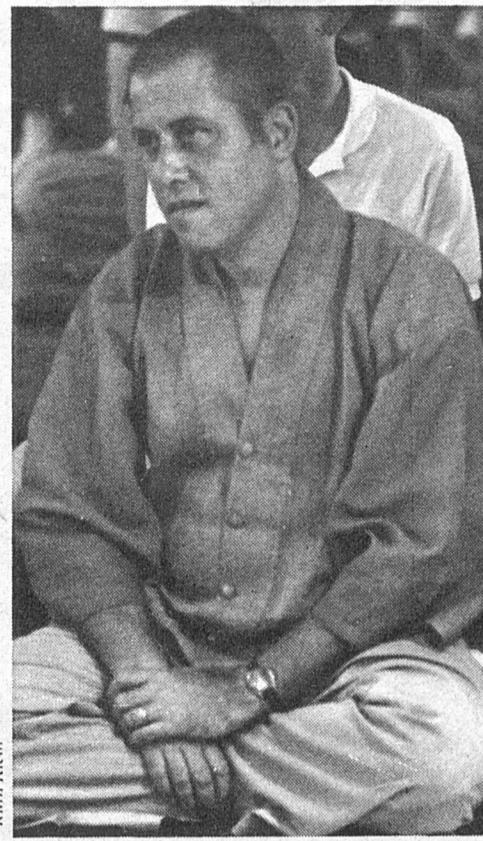
Everyone has mental power. If you are a thief, you create a bad cycle (bad energy). If you perform good actions, you create a good cycle (good energy). If you put down both good and bad, the original cycle appears, which is correct mental power. It's the same cycle, not two. Checking it creates a different cycle. If you put down your opinions, condition and situation, this original cycle appears and your cycle and mine can connect. Then world peace is possible.

America is only clinging to its American situation. President Reagan said America is number one. He understands one, but he doesn't understand two. America is only several hundred years old. The original Americans were Indians, and the incoming Europeans killed thousands of them. Now we say, "This is our country." We have made boundaries and laws preventing other people from moving here. It's just like a robber taking over a house and then saying, "This is my house. I have a gun and you can't come in!" That's America's mind, like a robber's mind.

World peace is possible only if we do not hold our opinions. Some people think it will not be possible to attain world peace in their lifetimes. But if even one young person who believed in world peace became President of the United States, changing

## THE TURNING POINT

[Master Dharma Teacher Lincoln Rhodes gave the following talk on November 13, 1983, to a group of Brown University students who came to Providence Zen Center for a Sunday night Dharma talk.]



LR: Does anyone have any questions? This is different from Brown University. You're encouraged to have questions. You shouldn't have any concern whether someone might think your question is dumb or not. When I taught at a university, I found that by the time people get to your age, most of the questions are gone. This is a little different, so please ask, disagree, complain or add anything you want.

Q: I'm interested in the background of some of the people who practice Zen here. In particular, who introduced them to Zen?

LR: There's everything you could imagine. You came here tonight, and you got introduced to Zen. There's a background for you, not any different from anyone else's. I'll tell you a little about my story.

Not unlike you, I went to college. Halfway through graduate school I realized there was something wrong. I didn't know exactly what it was, but there were some days I'd walk up the stairs at MIT, turn around and walk back down again. Up to that point, I thought I was going to be a great scientist, win the Nobel prize, and understand a lot of truth about the universe. I had every reason to think that, because people were paying me money and

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things like the immigration laws would be possible.

When I have spoken to politicians and lawmakers, I have said to them, "You only talk about world peace, but you don't do anything about it. Just saying it is only world peace of the tongue. So maybe only your tongue will go to heaven, and the rest of you will go to hell! It is necessary to do something to obtain world peace." If all politicians tried meditation, change would be possible. World peace can be achieved.

If we take our inside preferences, and remove the outside boundaries, then we can truly connect with other people. E.T.'s mind had no preferences, no boundaries. He didn't make distinctions between human beings and animals and stars, so he could connect with everything. Having "no mind" is necessary. Having no boundaries is also necessary. If we removed all boundaries, how could Russia attack America?

Last summer at Omega Institute hundreds of people came to study with masters from different religious traditions: Catholic, Sufi, Christian, Zen, Indian, Jewish and so forth. All the masters together were teaching "love mind" and asking, "How can we help this world?" This kind of teaching together is very necessary, otherwise we will not be able to change the world. In our society today, we are not teaching people how to become correct human beings. We don't teach them about obligations to teachers, to parents and society, to this world and to all beings. We only teach people how to live like robots: push buttons, only have a good time, enjoy a good taste. This kind of society has no direction. Without direction, how can our society teach us to become correct human beings?

The question for all of us is, "What are human beings?" This world is like a ripe pear. On the outside it looks and tastes good, but inside it is rotting. This rotting is the pear's correct function. Its correct job is to get new pear seeds into the ground, to become a corpse so that a new pear tree will grow. The outside appearance isn't important. This rotting is necessary. Nowadays a lot of people say that society is rotten. If you see only the outside of this world, you might say that the end of the

world is coming, but if you see the seeds inside this world, you would say it's the beginning of the new world. The outside is rotting, but the seeds inside are ok.

Everyone has seeds inside them. In order to help the world, you must find your seeds. If you can't find them, it's the end of the world. If you do find them, it's the beginning. Which do you like? Where are your true seeds? It doesn't matter whether it's the end or the beginning of the world. In your mind there is no end, no beginning. Put down your opinions, all of them, and your correct seeds will appear.

The sun is very bright, but your mind light is even brighter. Sunlight is hindered by obstacles, but there is no hindrance to mind light. This room originally is not dark or light. If you turn on the light, it's bright. If you turn off the light, it's dark. Heaven and hell are the same. It's possible for this world to become heaven or hell, but our minds create the distinction. If your mind is bright, the world becomes heaven. If your mind is dark, the world becomes hell and it seems like the end of the world is coming.

Where does this mind light come from? Think about electrical energy. It comes from natural sources, like falling water. If we have no falling water, we can't make electricity. So where does energy come from? Your mind. In Taoism it is said that human beings follow the earth, the earth follows the sky, the sky follows nature. Where does nature come from? From the Tao—the path. Where does the path come from? Your mind.

So your mind makes everything. A crazy mind makes craziness, a busy mind makes busy-ness. So we go around and around. But mind is not mind, it is true self. The name of our true self is true nature, Buddha nature, God nature, the Absolute, or energy. We have a lot of different names for it, but originally this point has no name. There aren't any words for it. We cannot even speak about it. All these names are made by thinking, so many meanings arise. But originally this point is before thinking. If you put down your thinking, your opinions, you can find your true nature and your correct seat, and world peace is possible. □



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# WORLD PEACE ASSEMBLY SEPTEMBER 17-19, 1982

For three days in September, 1982, the Providence Zen Center in Cumberland, Rhode Island, was host to the Great Masters World Peace Assembly in celebration of ten years of Korean Buddhism in America. Buddhist teachers from many traditions, as well as representatives from other religions and hundreds of guests,

gathered together to focus on creating world peace. Over 400 guests came to the rural Zen Center that early autumn weekend, many from Europe and the Far East.

The weekend unfolded through lectures, panel discussions and workshops, and many informal get togethers. During the World Sangha peace ceremony, gifts were

exchanged, Dharma speeches given, and a World Peace Message was sent to the heads of governments and religions in many countries. Everyone present joined in chanting and meditation. A third day of live art performances and a Zen art exhibit was hosted by the Shim Gum Do Zen Sword Center in Brighton, Massachusetts, whose founding

master, Chang Sik Kim, is a student of Zen Master Seung Sahn.

In this issue PRIMARY POINT presents the full text of the World Peace Message and some of the key lectures from the Assembly.

## A Cambodian Prayer

*Ven. Maha Ghosananda is one of the few surviving Theravadin Buddhist monks from Cambodia. In 1980 he was invited to the United Nations to represent the nation of the Khmers in exile, as well as to gain support for the Cambodian peace movement and to teach Buddhism. In his U.N. work he travels throughout the United States and Europe, to reach Cambodian refugee communities.*

*He was trained in his native Cambodia to become a disciple of the internationally acclaimed Japanese monk Nichidatsu Fujii (who was 99 years old), founder of the Nihonzan Myohoji sect devoted to the establishment of world peace.*

*After 15 years in India at Fujii Ashram in Rajgir, Maha Ghosananda traveled to Buddhist centers throughout Southeast Asia and Ceylon. He was in Thailand during the Pol Pot regime in Cambodia in which most of his Buddhist colleagues were killed. Meeting the first influx of refugees, he distributed 40,000 leaflets on the Buddha's discourse on the power of metta (loving kindness), helped establish schools and temples in the camps, and became a major figure for the refugees as well as the international community.*

*There is a steady flow of visitors to his temple in Providence, RI. An accomplished linguist, he speaks Cambodian, Thai, French, and English. Last December he met with Pope John Paul II in Rome, to discuss the plight of the many thousands of Cambodian refugees stranded in Thailand. He recently left for a peace mission to Thailand and possibly Cambodia, with hopes that the Pope would also visit the refugee camps in Thailand this spring.*

Brothers and sisters, my name is Maha Ghosananda and I am a Buddhist monk from Cambodia. For more than a decade, the people of Cambodia have known the great suffering of warfare, persecution, and famine. I pray that like millions of peaceful Khmer people, all people will find strength and compassion in their hearts and guidance in these words of the Buddha.

"In those who harbor thoughts of blame and vengeance towards others, hatred will never cease. In those who do not harbor such thoughts, hatred will surely cease."

For hatred is never appeased by hatred. It is appeased by love. This is an eternal law. Just as a mother would protect her only child, even at the risk of her own life, even so let one cultivate a boundless heart towards all beings. Let one's thoughts of boundless love pervade the whole world above, below, and across, without any obstruction, without any hatred, without any enmity. Whether one stands, walks, sits, or lies down, as long as one is awake, one should maintain this mindfulness. This, they say, is to attain the blessed state in this very life.

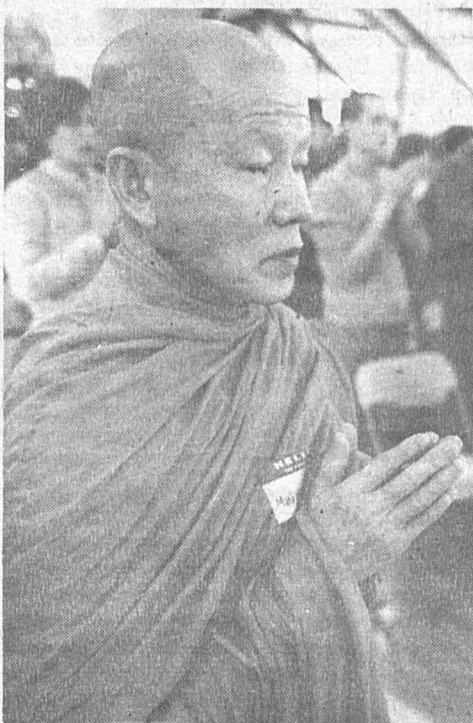
May all beings exist in happiness and peace. Then no problem!

The suffering of Cambodia has been deep.

From this suffering comes great compassion.

Great compassion makes a peaceful heart.

A peaceful heart makes a peaceful person.



Norman Grant Jr. / Woonsocket Call

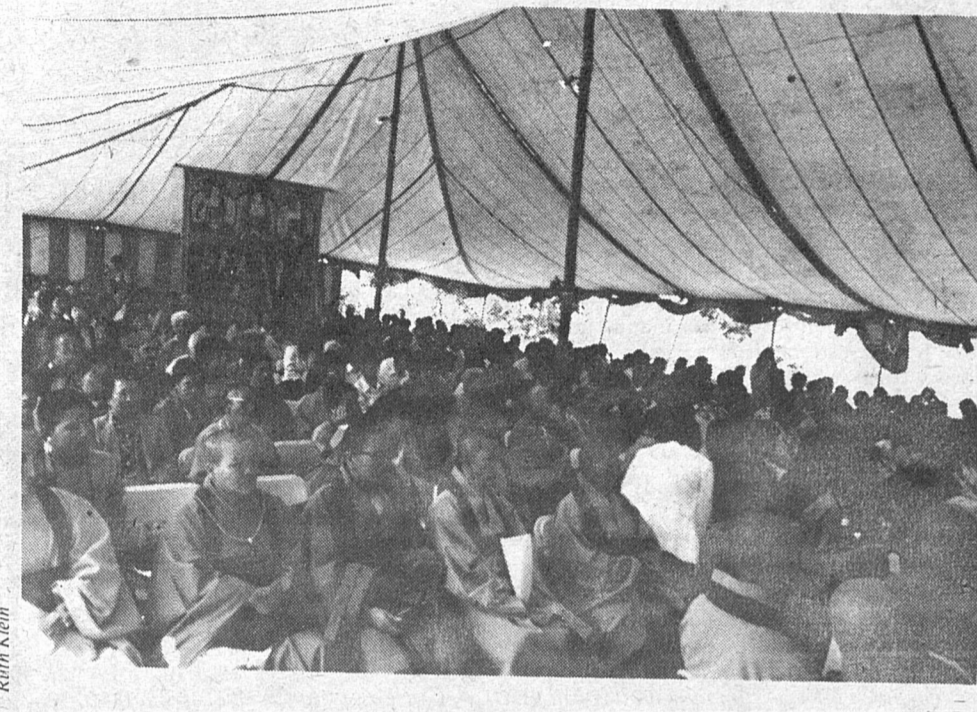
A peaceful person makes a peaceful family.

A peaceful family makes a peaceful community.

A peaceful community makes a peaceful nation.

A peaceful nation makes a peaceful world.

Amen.



Ruth Klein

## Seeing Suffering Directly

*Jack Kornfield, a teacher of Vipassana meditation, has been a student of Buddhism for fifteen years. His training includes six years in Southeast Asia, studying as a layman and as a monk in Theravada monasteries. His main teachers are Achaan Chaa and U Asabha Thera for the Mahasi Sayadaw. He has also studied with many other teachers, as well as with two Zen Masters. He graduated from Dartmouth College with a degree in Asian Studies and also holds a Masters and a Ph.D. degree in Western psychology.*

*Currently he teaches with his colleague Joseph Goldstein at the Insight Meditation Society in Barre, Massachusetts, at the Naropa Institute in Boulder, Colorado, and at intensive meditation retreats held throughout the United States and Canada.*

*He is the author of "Living Buddhist Masters" (Prajna Press, Boulder, CO, 1983) which presents the variety of Buddhist teachings through the words of contemporary masters.*

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(Chanting in Pali):

Buddhang saranam gacchami.  
Dhammag saranam gacchami.  
Sanghang saranam gacchami.

(Homage to the Buddha.  
Homage to the Dharma.  
Homage to the Sangha.)

I have come here today to join with so many people to speak about different aspects of world peace. I wonder from my heart what I can say that will make a difference for myself and all of us together? "What can we actually do?" may be the first question. There are different kinds of

answers. There's one that says "Don't just sit there, do something." We must see that there's something immediate that must be done in this world to make world peace happen. Then there's the other answer, which is especially relevant to those of you who are involved in meditation practice, "Don't just do something, sit there." This second answer is based on the fact that, whatever our action might be, to be truly effective it has to come from a deep inner understanding, not just an emotional reaction to the situation of the world today. So in the very beginning, to look at the problem of world peace it seems important for us to look at its source.

There's a story of a teacher in the Middle East, Mulla Nasrudin. Some of you may have heard of him. He's a fool, a wise man, and a kind of mythical figure. One day he was out in his garden, sprinkling bread crumbs around. One of his neighbors came up to him and said, "Mulla, what are you

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## ZEN IN THE SPIRIT OF MARTIAL ARTS: THE WAY OF THE IMPECCABLE WARRIOR

### A ONE-DAY WORKSHOP

JUNE 16, 1984

9:00 AM - 5:00 PM

Miguel Palavecino, Aiki Kempo Karate School, Toronto

David Mott, Cold Mountain Dojo, Toronto

Maria Kim, Shim Gum Do Zen Sword Center, Brighton, MA and others

For Information & Registration, please contact

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COST: \$15 PER PERSON (includes Vegetarian lunch)



## In Our Next Issue:

On the weekend of April 7 and 8 the Providence Zen Center and the Kwan Um Zen School hosted an ecumenical conference on world peace, initiated by Zen Master Seung Sahn, and entitled "Prayer and Meditation in the Nuclear Age." Some 250 visitors came to rural Cumberland, RI, to meet 20 religious leaders representing Christian, Jewish, Hindu, Buddhist and other traditions in a series of lectures, workshops and panel discussions. The conference ended Sunday afternoon with a moving candlelight service before an interfaith altar, marked by prayers, chants and readings by the religious leaders from many faiths, including Rt. Rev. George Hunt, Episcopal Bishop of Rhode Island, Ven. Maha Ghosananda, Srimata Gayatri Devi, Chagdud Tulku Rinpoche, among many others. The next issue of PRIMARY POINT will be devoted to a detailed report of the conference and will include photographs of the many highlights of the weekend.

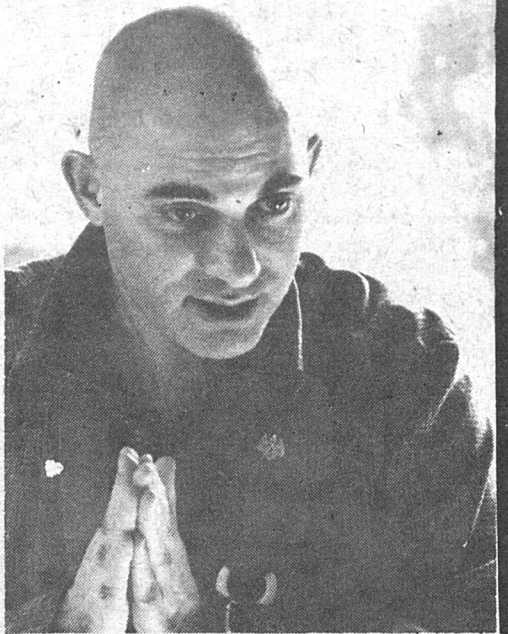
## PEACE ASSEMBLY

CONTINUED

## Much Ado About Nothing

We all know there is suffering. The world is full of suffering, and we all see it; but each of us has to see it as "my" suffering. In Buddhism we say there is no "my" or "I," but in the experiential sense, we have to feel it as "my" suffering. Then it is not a question of seeing or doing anything about it, we do it naturally.

Let me give you the analogy of two hands, each with its own consciousness. Let us call one "Harry" and the other "Joan." Harry and Joan have read all the texts about how they are part of one body, and they strongly believe it, but they each have their own consciousness. Someone offers them money. Joan reaches for it and Harry feels jealous, so he tries to take it. Or worse, Harry catches on fire. Joan sees Harry burning and says, "Maybe I should help." Then she thinks, "But I might get sued." Eventually she does help, or maybe she just walks away and pretends nobody saw her.



cannot wait. We have to do it right now, muddy ourselves right now.

Peace or harmony does not come about by making everyone the same. That seems like a simple idea, but it does not work. We think if we can get everyone to have the same idea or the same way, we will have happiness. In talking about the Three Treas-

ures, we say Buddha is the aspect of oneness or sameness, Dharma is the aspect of differences. It is very important to understand that they are the same thing, and that they have to exist together. We call that sameness Sangha.

I was once with Jonas Salk, the inventor of the Salk vaccine, and he was talking about the Zen communities he had seen springing up. He thought that was the way

to make this sick world sane and healthy again. He used the analogy of a body with a disease, full of unhealthy cells. If you just try to fix up the unhealthy cells, it is endless. But if you start injecting healthy cells into the sick body, they duplicate and thrive. Little by little the body becomes healthy again. Salk felt that Zen communities were healthy precisely because they have so many facets to them. They don't try to make everything into one entity. There are many things going on, people living together and accepting various forms, perhaps living in small communities.

## Seeing Suffering

Continued from Page 3

doing? Why are you sprinkling those bread crumbs around?" He answered, "I do it to keep the tigers away." So his friend said, "But there are no tigers within thousands of miles of here." And Mulla replied, "Effective, isn't it?"

In a way our ceremonies, our gatherings, and our demonstrations are somehow like sprinkling crumbs around. All of Buddhism, religion, and politics can be seen in that way. It's something artificial, something conceptual. It's removed from the direct situation. What is the direct situation?

First, there's suffering in this world, and there's a lot of it. The beginning of the teaching of the Buddha, and our own understanding of the problem of world peace, is to look at that suffering. At this time on the planet, today, there are hundreds of millions of people who are starving, malnourished, and don't have enough to eat. People like us—no different—eyes, ears, hand, bodies, stomachs, hearts, hundreds of millions so impoverished that they have little or no shelter and clothing to protect them from the elements of sun, wind, and rain. There are hundreds of millions of people who are sick with diseases that we know how to cure with a simple kind of medicine. But they can't afford the medicine or don't have access to it. This is happening here today, on this planet, which is not very big. Many of you have traveled some distance to come to this gathering know that—you can fly around this planet in a day.

For us to begin looking at the direct situation is not a question of ceremonies or religion or Buddhism or any of that nonsense. It's really to look in some very deep way at the sorrow and suffering that exists now in our time, in our world, to look at our personal, individual, and collective relationship to it, to bear witness to it, to acknowledge it, instead of running away. The suffering is so great that mostly we don't want to look. We close our minds. We close our eyes and hearts.

Do you know about Somalia? Do you know how bad the starvation is in sub-Saharan Africa? Every one of us in this room is actually rich in some fashion or other, fantastically rich by comparison to most of the people in the third world: rich in Dharma, rich in teachings, rich in clothes, rich in food. It's not easy to look directly at something like starvation. What we do is close our minds to it and make ourselves somehow separate.

It's so easy to make excuses for hoarding, for greed, for taking care of Number One first. It's so hard to really look at what's going on in the world, at the sorrow, and suffering. That's really what's asked of you if you want to do something. If you want to make a change, a difference, it means looking at the world with real honesty, unflinchingly and directly. Then look at yourself and see that this sorrow is not just out there, but it's also in ourselves. It's our own fear and prejudice and hatred and desire and wanting and neurosis and anxiety. It's our own sorrow. We have to look at it and not run away.

There are two sources of strength in this world. One source of strength is people who aren't afraid to kill. They run a lot of the world, if you look at it from a political point of view. People who aren't afraid to kill run nations, run wars, run much of our world. It gives one a lot of strength to not

be afraid to kill. The other source of strength in the world—of real strength—is people who aren't afraid to die: people who have looked into the very source of their nature, have looked in such a deep way that they understand and acknowledge and accept death—and in a way, have died. They bring to life fearlessness and caring. They bring not just a sense of small I, taking care of only myself and my family and my country—all these things—but something that transcends that separateness.

In this world these days, people think that strength comes from guns, from the power to kill, from force. They feel that love and compassion is a weakness. When India was separated from Pakistan and became independent in 1949, there were many riots. Millions of people were refugees—Muslims and Hindus moving from one country to another. In the west—in what is now Pakistan—Nehru and Lord Mountbatten sent tens of thousands of Gurka troops to keep the riots down. They didn't do a very good job, but he sent them there to try. To the east—in what is now Bangladesh, (it was East Pakistan then)—he sent Gandhi. Gandhi went to the east and he said, "I'm going to walk on foot from one village to another and talk to people and ask them to stop. And I'm going to stop eating, I'm going to fast. And I'll die—that's fine with me—but I'm not going to take any more food until you stop this nonsense." When people heard this, it did much more to bring peace in the east than those tens of thousands of troops in the west. Why? How did that happen? Because of his love and courage, because Gandhi truly wasn't afraid to die, because he cared about something much greater than himself.

The world doesn't need more oil, or more food, or more energy, or more medicine. It doesn't need more resources. There's plenty to go around. The world needs less greed, less prejudice, less fear, less hoarding, and less of all those forces that keep it from being fairly distributed and that keep darkness going.

So the first teaching of the Buddha is to see suffering very directly, unflinchingly acknowledge it in the world, in ourselves, and to see its source, which is fear and attachment, greed and separation. Only if we look directly can we see its end, because the end of suffering is an acknowledgement of light and dark, up and down, sorrow and joy. We have to see all those things without attachment, without separation.

We really have to look at how we make separation. How do we make this world of "I want this; I want to become that; this will make me safe; this will make me powerful?" How do we create it? How do you do it? Race, nations, age, religion. Look in your heart and see what is "us" and what is "them" for you. Who is "us?" Does "us" mean Koreans or Buddhists or Christians or Americans or white people or capitalists or... Who is your "us?" Whenever there's a sense of "us," then there's a sense of "other." Do you have an "us," if you look really honestly? That's it, folks, right there. You want to know what is the source of the trouble in the world? That's it, that point, that "us." Give it up.

Why should you give it up? Why not "us?" It's not because it's bad, or because it's immoral. It's because morality hasn't worked. The Ten Commandments and the Buddhist Precepts have been around for a long time and everybody's still killing each

other. It gives one a lot of strength to not

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Continued on next Page

*Bernard Tetsugen Glassman, Sensei, an ordained Soto Zen Buddhist priest, completed Koan study (1976) and formal Soto Zen training (1977) in the United States and Japan with Taizan Maezumishi Roshi. He is Roshi's Dharma successor. He was installed as Abbot of Zenshin Temple, the Zen Community of New York, at Riverdale, New York, in June 1982.*

*He holds a Ph.D. in mathematics from UCLA, and was a branch chief in charge of computer documentation at McDonnell Douglas Corporation. He co-authored with Maezumishi Roshi "Hazy Moon of Enlightenment" (Center Publications, UCLA, Los Angeles, 1977).*

*Zen Community of New York was founded in 1980. It is a residential training center with approximately 40 residential students, and another 100 active members who live in the New York Metropolitan area.*

Then suddenly something makes Harry and Joan's consciousness rise. Now it is here, in my head. I see everything else as separate, but my two hands are part of me. That is so obvious I do not talk about it any more. It would be absurd to go around telling people that these two hands are mine, or to try to convince one hand that it is part of the same body as the other hand.

The point is we will have problems until this realization occurs. Even after it occurs, one hand is still going to catch fire, but it will get taken care of immediately, even if taking care of it destroys both hands. The problem of what we should do is gone. We cannot stand here just talking about what to do. Shakyamuni Buddha said, "Wake up!"

Consciousness has to drop out of both our hands and our hearts, in order for us to experience this world as one body. Then naturally we take care of things. That does not mean the world is at peace, but at least we know what to do. We can say everything is fine, but if our body has diabetes, we do not just say, "Fine." We do something about it.

What can we do? First, wake up and then do something. That is the only message I know. That is what Buddhism is about: wake up! How do you wake up? That is another story. But when somebody does wake up, a group naturally forms around him or her. For every circle there is a center. I am a mathematician and I love this aspect of mathematics. The center of a circle is a point which has no dimensions. If it has some dimensions, it is a blur, and then it is not the center of a circle anymore. It is another circle.

The circle is the Dharma, or all things. Whenever we have a center (which means, a nothing), immediately a circle forms around it. As we wake up, a circle forms, a community, a sangha. That second step happens immediately in the evolution of peace.

As a community, I think you should do the activities that the head of your community, as the clearest person, gets into. If that does not feel right, then do what you want to do. Everyone has a lot of ideas of what's good or appropriate, and ideas are all right, or all wrong. But you have to pick something. It is a cop-out to say, "I am going to wait until I've gotten my own practice to the place where I want it." You will never do that. It is also a cop-out not to get your practice to that place.

Ideally, first you realize the way, then you get right into the midst of what we call attachments and delusions and do your work. Shakyamuni said we are already enlightened, so practically speaking we



## ZEN TRAINING PROGRAM

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# 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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## Turning Point

Continued from Page 2

telling me I was good at my work. It also made my parents happy.

But still I used to go up the stairs and some days turn around and go back down again without knowing why. I figured those were just days I was screwed up. I'd write them off and go back the next day, do my experiments and my teaching, but there was a question in the back of my mind. Why were we doing all this in the first place? The professors I worked with in the biology department had a tacit agreement that what we were doing was of great value. If you ever doubted it, you could just voice a little question and you'd get overwhelming reassurance. Some part of my mind wondered about that, but I didn't listen. I was also getting no help from this world for listening to that voice. I tried to get through it somehow. I finished MIT, got my Ph.D., got great jobs, made a lot of money and got recognition, but it still wasn't enough. The people who were working with me had good jobs too, but they weren't happy. I was wondering about staying with it, getting sucked into this wonderful realm that depended on government grants. But whoever said you were supposed to be happy? I never took a course that told me how to figure that out.

I read books and went to hear different teachers, but nothing came of it. Finally I decided to take a breather, to work part time and do some other things I'd always wanted to do, like rebuild car engines. I saw my co-workers five and ten years ahead of me, and they were stuck because they couldn't do anything else. So I did a few unusual things and people thought I was a little eccentric, but it was OK. Then I met this Zen Master. He couldn't speak much English at the time, so he didn't sit me down and give me all the arguments about why I should become a Zen student. He just looked me square in the eyes and said, "What are you?" I don't remember what I said, maybe I said, "I'm a person, a human being." So he said, "Well, what's that? Come on!" He was serious, he wanted an answer! In a short time I had to say "I don't know. I don't know what you are talking about." And he said, "That's right!"

Here I was, 29 years old, a Ph.D. from MIT. Can you imagine having someone do that to you? What was I doing all those years? I watched him for a while, and he

was the first person I'd ever met who in fact lived what he said. Very striking. Not many people can do that. I was brought up a Protestant. I'd go to church on Sunday and the minister would get up, give this great talk, and everybody would go, "Yeah!" Then we'd all go back about our business. Then we'd go back to church the next Sunday and he'd talk again. But Soen Sa Nim was somebody who wasn't just talking, he was getting up at 4:30 every morning and working very hard.

I've been watching him for 11 years now. In all that time, the most remarkable thing is that I've never heard him say, "Boy, this is a drag. All these people asking me questions is a real pain. I'm going to take a break today." I've never seen him not believe in what he was doing. Can you imagine meeting someone like that? You could be a garbage man or anything, if you believed in what you were doing.

Practicing Zen is basically asking, can you do everything 100%? Our job is to find out how to do that. It's the difference between being alive or dreaming. A big part of what we do here is practice meditation. We have formal times when we come into the Dharma room and practice. We get up at 5 in the morning and do prostrations, sit for 30 minutes, and then do chanting. It's an exercise in how much of that time you can be there just doing that. If you can do it 5%, maybe you're awake and alive 5%. That's wonderful—it's more than a lot of people can do. If you could do it 50% you could change this planet. If you could do it 90%, you wouldn't believe what would happen.

**Q:** How do we attain the don't-know attitude during meditation?

**LR:** There's a story about a man who wanted to learn about meditation, so he went to a famous meditation teacher in India. "Please teach me about meditation," he asked. The teacher said, "Ok, go home tonight and don't think about monkeys." The man looked at him and asked, "Did I hear you right?" The teacher said, "Yes, you heard me. Just go home and try it. Come back tomorrow and let me know what happened."

The man went home and said, "Boy, this is going to be easy. I never think about monkeys. I ought to be great at this." Then all he could think about was monkeys. He couldn't sleep, he couldn't do anything, he was a wreck! He came back the next day

"I've seen it all—nothing is new." No longer an eager an innocent participant but already a cynical observer. Nothing's happening today, nothing is ever gonna happen. Life is insipid, dull, and meaningless—I'd shoot myself but it takes too much energy.

Underneath this flatness very definitely there is movement and restlessness. Boredom is a kind of aversion, an attempt to escape the overwhelming intensity and beauty of this moment. Ego is trapping itself and seeks for a diversion so its subtle game is not uncovered by the light of bare awareness. It is an attempt to secede from the union, to be isolated, to sustain the illusion by smokescreen.

If awareness is strong, suddenly life becomes intensely interesting. When you see clearly what you're doing to yourself, there is an instant replay that is NOT found in time. The whole drama is held in the palm of your hand. Aha! so that's how it is.

Boredom is aversion, which means something is happening. "I don't like this. I want to control, dominate, separate, criticize, and condemn." Life becomes the vast desert of sorrow, broken only by occasional bursts of joy and innocence like a horse dashing by an open window glimpsed only out of the corner of your eye.

In wildness and authentic being beyond control and good and bad is the horse of Pure doing.

**Jan. 25.** It's warm today. The woods are shrouded in soft grey mist. In the absence of fear, the woods are illuminated by a soft and tender light that embraces everything. Even the rocks and ice glow with this unknown softness. What a quiet joy and unknown bliss it is to walk upon this earth. Such a vast mystery—when the cunning mind is at rest. Such innocence and sensitivity. It is the look you see in the deer's eyes as they silently forage for food.

Why do we so steadfastly resist this simple awareness that is the heart of tender reverence untouched by thought or knowledge? What a price we have paid for our intelligence.

Truly, in front of the door is the land of

and the teacher asked, "What happened?" The man said, "It was terrible! All I could think about was monkeys." The teacher said, "Now you understand something about meditation."

Our teacher says that don't-know is before thinking. For years I would sit in practice and sometimes have a short time when I wasn't thinking about tomorrow or yesterday or the pain in my leg, and I'd say to myself, "This is it! This is not-thinking." That may sound stupid to you, and I can say it jokingly after 11 years, but it shows you what good a Ph.D. does. It takes years to get that out of your system. "Oh This is don't-know, this must be it." If I told you how you could maintain don't-know, that wouldn't be don't-know.

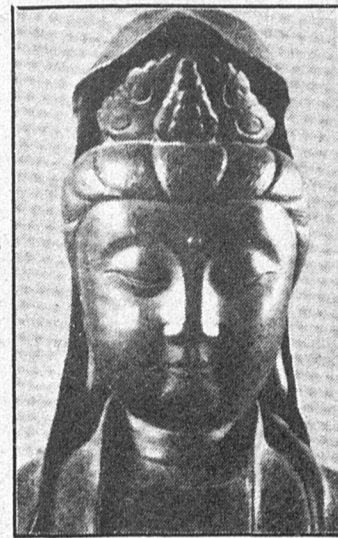
Human beings are interesting. We're the only species that is destroying its nest. We may be gone shortly because we don't know how to use our heads. Reading isn't bad, E=MC2 isn't bad, none of it's good or bad. It's just what it is. We may spend our time making Coca Cola or MacDonald's hamburgers and plastic containers for them and blow ourselves to smithereens, because we don't know how to use our heads.

Just study it like a biologist does. We're a mammal with a unique quality that other mammals don't have, a very large cerebral cortex for our body size. It gives us great language ability and the possibility of many choices, which means we can make nuclear weapons, television, send astronauts to the moon and make Mac-

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stillness and light. Imagination cannot bring about this simple transformation. It is simple grace, the unknown is awesome in its simplicity and quietness.

**Jan. 27.** Trust in the Roshi that resides deep in your own heart. Just consult yourself—what a relief. So much more to unfold. It seems to me that this basic trust and friendliness with yourself is the most basic of lessons, but so different to learn. Those scary places really are the growing edge of practice.

This morning I feel transformed, as though my consciousness has turned upside down. I'm sheepish even writing about it, thinking tomorrow I'll be restless and depressed and this poignant realization will have vanished like morning dew. "I" holds so tightly—for what purpose? What an incredible dark mistake when the territory it holds is so limited and when what is offered is so vast, intelligent, sane and friendly!

**Feb. 1.** For some time I thought understanding yourself meant understanding your content—that you are Don't Know. Any time you have a problem just ignore it and practice harder. But ignoring is a kind of knowing—it's looking the other way so you won't have to deal with it. In a sense part of my practice was a kind of anaesthetic to avoid pain.

Nowadays I'm interested in exactly how it is that this suffering comes about in my own mind. If I can be totally vulnerable and aware, the whole process should expose itself. It's not that I want to suffer, I don't want to be confused about it any longer.

Clear suffering is better than an escape. This body is my laboratory. Nobody, not Buddha, Freud, anyone, has any machinery I don't have, so I can work it out somehow.

**Feb. 8.** Brilliant clear morning, sky electric blue without a cloud, sun rising with the piercing white light only the cold winter sun knows.

Last night was a night of grace. How did I know to go to bed at chanting time only to wake at 12:30? Somehow the message got through all the shoulders and oughts and I did it in spite of myself. I'm such a heavy-handed customer—so slow and stubborn—like a tortoise.

I sat hour-long periods—they flew by without pain. I simply expanded into the bright light of awareness and my whole life became clear. The brain can't deal with it all. It can only remember that something profound happened. This morning I feel tired and a little confused because so much happened that I can't understand or isn't in my program.

First of all, all the demons and stuff appeared. I simply let myself turn to each one and make friends. It was an enormous relief. As though in my attempt to cut off thinking, I had cut off my basic intelligence and friendliness. It all came back.

Sitting was so light and buoyant. You had better hold your Mu lightly and not stick. Out of that came such light and warmth—it was boundless. Nothing that came near could resist. All the different minds that so often squabble over who will be boss, had found the true master. I saw quite clearly the fickleness of my moods.

## Journal of a Solo

Continued from Page 1

In the pure activity there is no control, no discipline, no suppression—only the limitless activity of Dharma.

**Jan. 20.** A beautiful clear morning—six inches of new fallen powder, so pure and antiseptic it makes walking quite different. Anywhere you go you leave a tell-tale trail. I wonder if our thoughts and longings are marked out as clearly in the storehouse of our minds. What a maze of strange tracks and footprints it must be.

Last night was clear wonderful sitting. All sensation held in the palm of the unknown. The whisper of the breath, the crackle of the woodstove all taking place in the vastness with no boundary whatsoever.

Loose and natural, Rajneesh says. Be yourself. Much of what we do is some kind of resistance. "I won't be weak, I will be strong. Sit correctly. Do good, resist evil." I suppose it's better than nothing. We say, "Accept yourself," already there is a mind of rejection. How difficult not to make anything.

On retreats we climb to such a fine view and then throw it away. Go back down the mountain into everyday life of struggle with wife and kids—all the love as well as the pettiness and insanity and uptightness which is our real operating level.

So let us bow every morning for this wonderful opportunity to have the space and freedom not to make anything—to clarify the vision so we can return to the thick of it at least knowing which way to proceed when the fog gets thick.

This subtle, shadowless light penetrates all things—shines through all things. Frozen birch, crystal sky, all are embraced by it. Thought, reason, intellect, feeling are left far behind. Step off from the promontory of thought into the richness of unknowing and embracing all things.

**Jan. 22.** Another clear cloudless bitter cold day. The first big snow came a few weeks ago. This morning boredom had set in—

Donald's hamburgers.

But the evidence seems to point to the idea that we may be around for a very short time, in the scale of things. Recorded history is approximately 5,000 years. 10,000 years ago we were walking around wearing loincloths. Dinosaurs were around for two hundred million years and then they disappeared. It looks like we don't know how to use this unique quality that we have. In the last 80 years, human beings have killed about 70 million other human beings. As a species, we are doing some strange things and destroying our nest, and maybe we'll be gone soon.

I don't find that particularly depressing. It's a great opportunity to say, "Wait a second," and get out of the fast lane.

**Q:** It sounds like you have a set idea of what's good and bad. Aren't you trying not to?

**LR:** If I have, I'm sorry. I don't intend to. After graduate school I was trying very hard to find something useful to do with my training. I went as far as working in hospitals and doing medical research. A lot of people are sick and we have to help them. But it became really clear to me that you could help people by doing open heart surgery, but some of them had been smoking 4 packs of cigarettes a day for 40 years. You could spend your money and time making artificial hearts, but you could also go back to the source and try to figure out how to help people not destroy themselves. I've talked to a lot of people in emergency rooms and they say that they can't help 85% of the people that come in. You can give them sleeping pills, or tranquilizers, you can even sew up someone's arm after they've put it through a window, but the reason they did it was because they were drunk or mad at their wife and they will go back to that world. There's nothing you can do about it.

For me, using my training in a medical way didn't seem to address that problem. Now I see that you can do anything—be a doctor or lawyer or pump gas or be a cook—if you do it 100% and believe in it. If you pump gas and smile at everyone who comes in, and wipe their windshield and check their oil and don't rip them off, then you leave them better than when they came in. That's all you can do. If you do it completely, without checking, you can make a great contribution to this planet. I've seen some extraordinary people who do that who know nothing of Buddhism or Zen or

about practicing meditation.

I apologize if I'm presenting anything in the form of "This is bad" or "This is good." You can do anything, but if you're doing it just for money or for fame, then you want something and you can't pull it off. If you're not doing it for those things, you can do anything, even clean the streets.

We're still left with this question, "What can you do?" We have to find the answer. We all have ten fingers and ten toes and two eyes. We've got to use them, and time is short. You probably already know that every year time goes by a little faster. It gets even faster. By the time you're my age, it's really fast. I have a daughter who just turned 4. It seems like she was born a few days ago. She'll be leaving home soon, I can already tell.

**"Practicing Zen is basically asking, can you do everything 100%? Our job is to find out how to do that. It's the difference between being alive or dreaming."**

So this is not depressing or bad. Simply, what does it mean? We have to get on with this question and stop goofing off. One of the reasons why you're here probably is because your class required it. One of the reasons most of us are here is because we're interested in change. How do you change? How do you get out of habitual ways of seeing things? We have attitudes like "I have forever, I don't need to do anything," and lots of other ways of not paying attention.

A big part of practicing Zen is learning about your mind. The clearer you can see what your mind is doing, the clearer you can live. Not judging it good or bad, but just seeing what it is.

Now I understand there was something during those years at M.I.T. that I wasn't listening to. People get sick, they have jobs for 20 years that they hate, and they get ulcers or migraine headaches and wonder why. It's because they didn't listen to something their body was telling them. It was saying, "Hey, maybe you shouldn't be doing this!" or "How can you deal with this better?" There isn't anything we have to do, except listen.

If we keep paying attention, we will become as wise as the Buddha. That's all he ever did—he paid attention. He saw all of his mind's garbage, and then was able to help other people. He could live on this planet in a way that was not destructive, because he just listened. He didn't take someone else's word for it.

**Q:** You were talking about your daughter. How do you reconcile your relationships with your wife and child with your aim not to attach to anything?

**LR:** I don't think I said my aim was not to attach to anything. People used to ask Soen Sa Nim questions like that and he'd say, "No, no, you've got it wrong. I'm attached to everything!" If we could go and live alone on an island like Robinson Crusoe, then anything we did wouldn't matter. But as soon as you are with just one other person, what you do matters. Then add a whole bunch of people, this whole world—and you can't do just anything you want.

There's a lot of suffering. How could you ever marry and have children and imagine there wouldn't be suffering? Your

spouse and you are going to disagree, she could get sick, she's going to die someday. Anything can happen. Just putting yourself in that situation guarantees you're going to have suffering. But it seems to be what humans beings do, get married and have children.

Once you have a child, it's not just an idea any more, but someone actually sitting there looking into your eyes. It's not possible to avoid suffering by saying "I don't want to be attached to anything" or "I need to get away from this world." One of the valid criticisms about Buddhist practice is that some people are using it as an escape. If that's all our practice was, you couldn't reconcile it.

I feel very fortunate that, while we have this nice place and this practice of meditation together, there's a great emphasis on using the training to get stronger and clearer so we can help. If there's going to be any real value to it, if it's going to be more than just an exercise, it has to be of some use. The real practice isn't here, it's out in the world.

In the twelve years since he came to this country, our teacher has started many centers for people to practice on this continent, and even in Poland. He travels around trying to stir people into having a question about their lives, to ask, "What am I?" and use that to help this planet. Thank you very much for coming. I hope you'll come back again and ask more questions. □

## School Classifieds

**KUZS INTERNSHIP PROGRAM:** The School is offering a new program for working in the School office. The work would include either regular business (Primary Point and other publications, a new book, kong-an books, transcription, etc.) or a special project. For periods of five days up to one month, the School would pay the intern's room and board fees at Providence Zen Center. If you are interested in learning more about the program, call or write School Director Mu Guk Sunim.

**PZC STAFF SCHOLARSHIP PROGRAM:** PZC offers year-round staff scholarships to people interested in living and working in an American Zen community. Scholarships cover the cost of room and board and last one to three months. PZC is now inviting applications under this program for work in garden, kitchen or office areas. PZC is also building a traditional Korean-style monastery on its property and is offering scholarships to people with some carpentry skills or interests, for summer and fall 1984. Interested persons should send their resumes to PZC Director Mu Soeng Sunim, Providence Zen Center, 528 Pound Road, Cumberland, RI 02864.

**BOOKKEEPER WANTED** at Providence Zen Center. Duties include writing checks for PZC office and household needs, posting receipts and disbursements, receiving monthly rent and other dues from PZC members, making bank deposits, reconciling bank statements, petty cash. Must become a PZC resident. Salary includes room and board. Position can expand to full-time financial manager, with responsibility for reconciling journal and bank statements, generating monthly financial statements, budget projections. Send resume to Mu Soeng Sunim, Director, Providence Zen Center, 528 Pound Road, Cumberland, RI 02864.

**NEW COOP BAKERY** slated to open in fall on PZC grounds is requesting loans and donations for construction starting soon. One-third of the necessary \$16,000 has already been pledged. Bakery will feature a wood-fired, brick oven for baking traditional sourdough bread and will employ resident Zen students. Also needed: chain saw, commercial dough mixer, sprouting machine, calculator, office supplies, delivery vehicle. Contact Mary Hardy or Peter Kennedy at Providence Zen Center, 528 Pound Road, Cumberland, RI 02864 or call 401-769-2499.



Never sticking anywhere even for a moment:

"As a butterfly lost in flowers  
As a child fondling mother's breast  
As a bird settled on the tree  
67 years of this life  
I have played with God."

Joshu Sasaki

**Feb. 12.** A soft, warm misty day. This morning I put out some rice and lentils for any hungry critters that might pass this way. Everywhere are the heart-shaped hoofprints of timid deer. They know too much of man's ways to let themselves be seen easily.

Everyone lives in fear underneath the facade of everyday life. It is the fear of being isolated, naked and alone—left with the sorrow of the impermanency and transiency of this short life. So we console ourselves and pad our existence with ideas and endless mental chatter. Transcending this fear of apparent separation is the foundation of any worthwhile practice. We armor ourselves against the experience, rarely look it square in the face without judgement. Fear keeps us from making friends with our world. Of course there are things to be fearful of—hot stoves, poisonous snakes. But if you reject the snake, you are afraid to greet a piece of yourself, and so live in fear.

It is the deep psychological and existential fears that we try to deal with on a very primitive animal level. They cannot be dealt with through fight or flight, but only by

clear, unflinching awareness that simply sees how things are.

This morning I saw how fearful I often am of the world. Afraid that people will hassle or ridicule me—not give me space to be myself. This fear of aloneness and insufficiency drives us to meet the images of society. I want to be supported, so I became what others think I ought to be. All the while others are doing the same thing. A very reactionary kind of existence. Most lives are so unexamined. In the end there is nothing to do but relax into being yourself...

**March 5.** Woke at 9—made a fire and practiced until 6:30 the next morning. There was no will involved, no choice. It was an exhausting night—the body complained but to no avail.

A lot of satisfying thinking appeared. What is the unknown? In the head it's called cognition. In the heart it's called love. In the hara it's called will. In the entire body it's called prajna wisdom. For the eyes it's called seeing, in the ears it's called hearing, in the nose it's called smelling. Who is the Master—just who is bright and full of awareness and unhindered?

Mind light is the master—just stay aware and it becomes luminous and clear. Very simple. Now using it skillfully is a whole universe I know nothing about!

Soft grey misty day. Quiet illumination. Delicate, soft, vulnerable as a pussywillow is this day—too soon to disappear. How precious this all is. □

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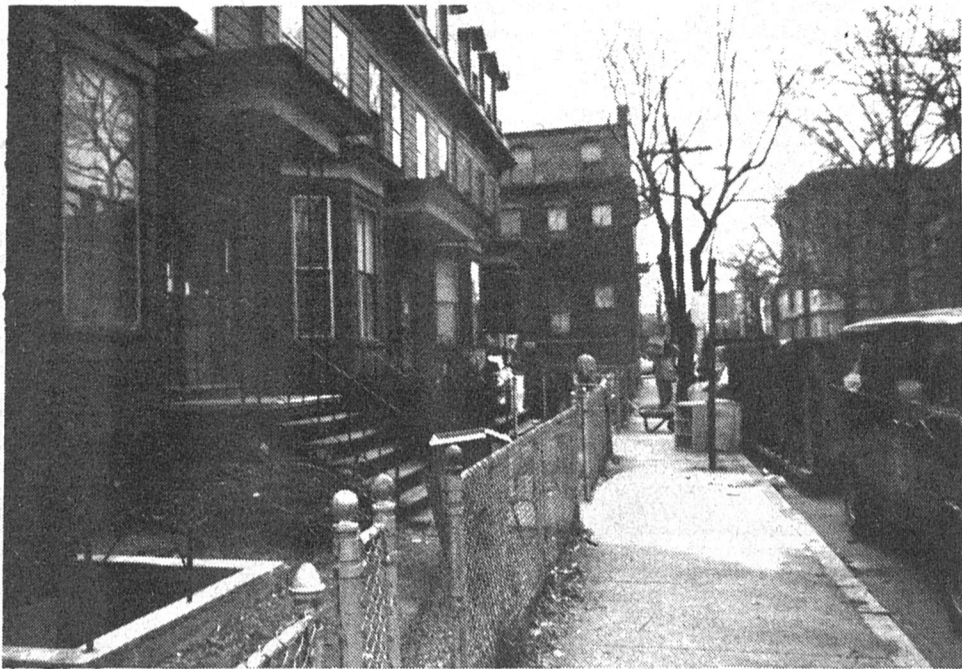
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## Cambridge Zen Center



Ellen Sidor

dismayed by the apparent chaos and confusion of the renovations underway, others willing to plunge in and join the work. Two local teenagers are regular weekend helpers, as is a local artist. The fourth huge dumpster squats on the pavement outside, to receive the piles of debris from the fourth townhouse unit which is still under construction. Since last October the Zen Center residents, outside members, friends and members of other Zen Centers have been working diligently to make the old townhouse suitable for use.

Why did the Zen Center make such an ambitious move at this time? Abbot Mark Houghton explained that it had been suffering growing pains for several years in the cramped quarters in Allston across the river from Cambridge. Even with the purchase in recent years of a small apartment building near the 150 year old white farmhouse on North Harvard Street, Cambridge Zen Center had begun to turn people away from retreats because there wasn't enough space to accommodate them. Zen Center residents, few of whom own cars, also felt that living in Allston was isolating, and too far from the main flow of public transportation and urban energy. Mark said the search for new quarters that would bring Cambridge Zen Center members together in one building had been going on for three and a half years.

During this time several tantalizing prospects appeared, including, in 1981, a 30-room Victorian mansion in Cambridge that would have required a new roof and extensive interior work. Negotiations began and dragged on for months. The owner seemed serious enough, but kept raising the price every time the Zen Center offered a bid. Frustrated Zen Center residents turned for advice to Soen Sa Nim, who told them to chant Kwan Se Um Bosal every night for a new building. "It seemed like we had tried everything else," said Sonia Alexander, the Zen Center's Head Dharma Teacher, "so the chanting went on through the whole summer of 1982."

*"The first morning after we moved in, it was like going into London after the Blitz."*

In February of 1983 another possibility appeared in Newton, a wealthy suburb 6 miles from Boston and Cambridge. A beautiful stone mansion owned by the Carroll School for the Blind was for sale, and Cambridge Zen Center residents were struck by the elegant landscaping, spacious lawns, and livable condition of the interior. The Carroll School continued to utilize the buildings around the mansion. There were many possibilities for mutual support, but the location was too inaccessible by public transportation. Later that same month Cambridge Zen Center discovered the Auburn Street properties in Cambridge, and after lengthy negotiations, a purchase and sale agreement was finally signed in May.

The new Cambridge Zen Center is located in an area between Central Square and the Charles River locally known as Cambridgeport. It is a high energy urban setting in transition, with a dynamic mixture of the poor, students, middle and working class people and young professionals. Old buildings are coming down and new ones are going up. "There's a crazy kind of energy in Central Square, like Times Square," said Beth Ottenstein, a Zen Center resident for the past six years. De-

caying Cambridgeport has again become a desirable place to live, and many of the older buildings are being renovated. The poor, the ethnic minorities and the elderly are again being jostled and squeezed in the process of "gentrification"—when people with capital, mostly young professionals and real estate speculators, move into a decayed area and start pouring in money. Some residents already in such areas feel resentment over the process, since it involves demolition of familiar landmarks and the relocation of people, particularly the disadvantaged. Others are glad of the changes.

### Official Recognition

The move into the Cambridgeport area was a lengthy and complex legal process, which required a lot of effort by the Zen Center members. In order to be able to live and practice as a spiritual group in a residential area, the Zen Center had to become officially recognized by the city as a religious institution. There were a great number of city requirements that had to be satisfied, including the health and fire department codes, parking regulations, and numerous legal requirements including those of the Zoning Board, the Board of Zoning Appeals and the Rent Control Commission, among others. In addition, what did the neighbors think of a spiritual group moving into the area? Mark Houghton noted that unexpected opposition appeared from people who "a few years ago would have supported what the Zen Center wanted to do, but were opposed simply because rent control housing in Cambridge is sacred, even if the building is derelict and empty. When we first saw the Auburn Street building, only a few tenants were there."

Initially the Zen Center was perceived by some people as being just another institution coming in and taking over a piece of the dwindling supply of low income housing which the Auburn Street property repre-

sented. Mark Houghton explained, "In Cambridge there's tremendous distaste for Harvard [University] and MIT [Massachusetts Institute of Technology] because it is felt they don't contribute enough to the community. Now Cambridge is broken up into areas where institutions simply cannot buy property. Auburn Street is a residential area, so there was some of negative opinion about another institution coming in, even though we agreed to pay taxes." "Also," Mark said, "People are not enthusiastic about something that's different, like a Zen Buddhist center."

In order to function as a residential practice center, Housemaster Nancy Brown, a resident for over four years, explained that Cambridge Zen Center needed a zoning variance, because the Auburn Street building was a rooming house and already an exception to residential zoning of single and multi-family residences. In addition Cambridge Zen Center needed to have the main building removed from Rent Control. "Being under Rent Control would have put us into an unclear situation," said Nancy. "If people moved in to practice and paid rent, then stopped practicing, we might have difficulty asking them to leave—whether they

were still paying rent or refused to. For the zoning variance, the Zen Center had to request a definition of itself as a religious institution from the Board of Zoning Appeals." To show the seriousness of the group, the Zen Center presented its schedule of meditation practice, the **Dharma Mirror** explaining the rules of practice and living together in one of Soen Sa Nim's Zen Centers, **Compass of Zen** which is a compilation of basic Buddhist teaching, the monthly Newsletter, the Residential Rules and Procedures, and other relevant written material.

A neighborhood open house was held in the summer, after Cambridge Zen Center residents had leafleted the neighborhood to explain the Zen Center and its purpose. It was a tense time. Without neighborhood support, approval from the Zoning Board and the Rent Control Commission was very unlikely. Finally the meeting was held, and to everyone's relief, only mild opposition was voiced. Cambridge Zen Center was granted a zoning variance "for religious use" and in April the Zoning Board of Appeals ruled that Cambridge Zen Center was a monastery. The main building (but not the adjacent apartments) was removed from Rent Control with the stipulation that if the building was sold within five years, it would return to Rent Control. Nancy Brown said this was to prevent the property from being sold as condominiums. In addition, Cambridge Zen Center is paying taxes to the City of Cambridge.

### Massive Renovations

Did Zen Center members know what they were getting into when they undertook the



Mark Houghton

massive renovations of the building they affectionately called "the Pit" on Auburn Street? Why was it necessary to do such extensive renovation? Mark Houghton explained that the vast majority of the 40 units were empty and in such considerable disrepair that a great deal of work had to be done before even parts of the townhouse were livable. Demolition and construction began even before the legal papers were passed in mid-October. Part of the pressure came from good luck: the Zen Center's two Allston buildings sold very quickly and were slated for occupancy in November.

The work was organized and supervised by Mark Houghton, Eileen Repucci, coordinator of the Extended Community group, and master Dharma Teacher Mu Deung Sunim. The original Auburn Street building consisted of four attached townhouses, side by side with separate entrances and with four floors each. The renovation plan called for making interior connections between all four units, and using the ground floor of the second and third units as a dining room and Dharma room, respectively. To create these large rooms meant tearing down all the interior walls, removing stairways, chimney, and center support pillars, and adding new supports. The resulting floor in the Dharma room was so uneven that a new one had to be poured in cement and then covered with plywood. In each townhouse, walls had to be removed to make larger rooms for common usage, doors relocated, bathrooms renovated and ceilings replaced.

The initial idea was to make the first two units livable, and to renovate the second two over a period of several years. "I thought we'd fix it up little by little," said Mark Houghton, "and do it slowly over several years, financing it a little at a time." Although this plan would have accommodated all of the Allston center residents, it left no immediate room for new residents. "Things catapulted very quickly," said Eileen Repucci, who is the owner of a house-painting business, and in charge of day-to-day work. Massive renovations in the first

two units began immediately. "As soon as Mu Deung Sunim moved in," recalled Mark, "the walls started coming down." A skilled carpenter and veteran of many Zen Center building projects, Mu Deung Sunim had moved to Cambridge in mid-October to supervise the construction.

The pace was telling. People were working 10 and 12 hours a day, coming home from outside jobs and school, eating supper, and working until late. The move to Cambridge was accomplished in mid-November. Five truckloads of furniture, bedding, office records and equipment, the entire inventory of Dharmacrafts (Dyan Houghton's meditation supply business), kitchen supplies and assorted personal gear were packed and moved from the two Allston houses to Auburn Street. Living conditions became chaotic. There was a constant parade of carpenters, plumbers, plasterers, electricians and painters, some of them Zen students being trained on the job, and some outside contractors. Plaster, sawdust, and construction debris were everywhere.

Beverly Feldt, a resident for the past one and a half years, said, "The first morning after we moved in, it was like going into London after the Blitz. Everything was strewn everywhere, only the bedrooms were livable and painted, and dust was everywhere. Everyone suffered lung problems off and on for months, because demolition was going on even after we moved in." For weeks the floors were too dusty to sit on, so people ate standing up at makeshift counters. No rugs were down. Everyone was packed into the rooms that were livable. What sitting meditation was being done, was being held in the tiny third floor office.

Sometimes there was not enough heat, sometimes there was too much. Formal Zen practice was virtually suspended.

Several weeks after moving into the new quarters, Mu Deung Sunim, who had been working long hours every day, had a serious heart attack. He was rushed to Cambridge hospital, where he was treated in the intensive care unit and cardiac care unit for two days. For weeks Cambridge Zen Center and other centers did special Kwan Seum Bosal chanting for him. He recovered well enough to go on to lead the 90 day winter Kyol Chê intensive retreat at Providence Zen Center, but on a much modified schedule. His sudden absence was a blow to harried CZC, and they sent out a call for help to Providence Zen Center and the Extended Community. It was a difficult time. The PZC construction crew was heavily involved trying to close in part of the new monastery building in Cumberland before the winter snows, and was able to come to Cambridge only rarely. Somehow the renovation work proceeded. The dusty, tiring, frustrating work continued for months. A series of high trash dumpsters, big enough to drive a small car into, were installed on the pavement outside and filled with construction debris, and hauled away. The dust permeated everything, defying repeated moppings of the floors. Gradually the house took shape. Residents fixed up their rooms, put down rugs and hung curtains.



Mark Houghton

Formal evening practice was gradually resumed.

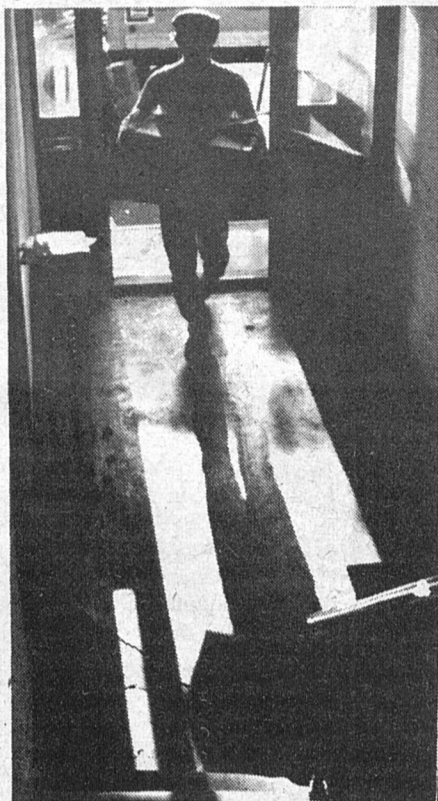
### Looking Back

Now that some of the dust has settled, members are beginning to see where they have come from over the long grueling winter. The new Dharma room is spacious and well-lighted, large enough to accommodate the growing number of people who come to the Center for talks and retreats. In March Soen Sa Nim delivered a new, larger, gold-leafed Buddha from Korea for the altar,



commemorating the Zen Center's move and expansion.

As of mid-April, the third unit was almost finished, with some sanding and painting still to be done. Renovation of the fourth unit was well underway. The new dining room includes a wood stove which sits on tiles made and donated by local artist Joan Wye, who is also producing some decorative tiles based on traditional Korean temple painting. The kitchen has a huge 10-burner stove, a commercial-size



Mark Houghton

double refrigerator, a triple-basin sink, new grain racks and butcher block counters. The work still proceeds, but at a more reasonable tempo, with outside carpenters, plasterers, plumbers, electricians and Zen Center members hired to do painting and finishing work.

Six months after the move, Mark admitted he still feels nervous about the amount of money CZC owes, but sees the work going much faster. "I feel a lot more in touch. With 8 or 9 people working, I know what everyone's doing, and supervising them is no problem." He added, "Now we have a bigger center, a bigger Dharma room, and we'll be able to help a lot more people. Here, we meet all the codes and are authorized by the city. At North Harvard Street, we never felt really authorized." Eileen Repucci felt that the construction work had drawn people a lot closer. When members go out for a break, they often discuss where the Zen Center is going. "It's really phenomenal what's been accomplished in just a few months."

What is it like living at the Zen Center now? "It still seems chaotic," said Nancy Brown, "to some people who come for the first time and are turned off. Others pitch right in and join the flow. The work retreats have been fantastic—so full of energy and goodwill."

Jon Yanow, CZC bookkeeper and Zen student for 6 years said, "It's been good teaching all around. I was very wary of moving here because I doubted the energy would be found to make a go of it, but I have been surprised and pleased to find the energy did appear. It's definitely a worthwhile move. I'm very grateful to Mark for all his energy."

Part of the "new look" at the Zen Center includes the reintroduction of evening

practice. Working out the schedule in recent months has been a fascinating and sometimes frustrating process. Since the moving and construction blitz started in October, the Zen Center has had little formal evening practice. Only in February were retreats started again. Morning chanting was not resumed until the Dharma room was finished enough to be sound-proofed, in March. As Eileen Repucci said, "At one point in the construction this winter, people really wanted to practice. We were experiencing all the old vibes of the people who had lived here, and there was a need to change the atmosphere in the house, toward practice. Our outside members were delighted when we started evening practice again."

The modified practice schedule for students that began in the Allston house now needs to be reviewed. "We need to find a balance between too loose and too tight," says Nancy Brown. "With a lot of students [she is one of them] that changes the schedule." With over half of the house members involved in careers and schooling, she said, "It's not possible to do hard formal training. We're all at different places in our commitment to practicing, too, and we all have lazy minds. So we work with these different desires: to practice formally and not to practice, to have relationships, to be on committees, to have fun, and so on."

Family Issues

What about the need for integrating family life with Zen practice? This is another large area of concern in future planning at the Zen Center. Until recently there hasn't been much interest from families wanting to move in, or much of a commitment from the Zen Center as a group to resolve family situations, according to Andrea Feit, a student of Soen Sa Nim's for 8 years and previous resident

*"America is a society of laypeople. How can we practice and still have families and jobs?"*

of New Haven and Cambridge Zen Center. She and her husband, Rick, and their baby moved out of the Zen Center several years ago when she was expecting her second child, and when it became apparent that there wasn't adequate family space at the Allston house. It also became apparent that it wasn't really acceptable with the other Zen Center members to do a modified practice schedule. As Dyan Houghton said, "We all did very hard training [in the early days of the Center] but we were also very intolerant of people who didn't dedicate their lives to Zen practice. Once the children and students started arriving, there were lots of tensions, but it showed us how closed the Zen Center was."

Andrea currently sits several mornings a week at another Zen community in Cambridge whose hours are more convenient for her family life. "Out of all this struggle," she said, "I take a more critical view of things, but it's not a negative view. I got a lot of independence. It showed me I don't need anyone else around in order to get up and practice every day, so my direction has become very strong. When the children get older, I'll have to see what appears possible for formal practice. Perhaps I'll do more retreats and come over to CZC in the evenings."

The Houghtons and their daughter Mandy are the only continuous family residents of CZC. As their daughter has gotten older, Dyan says she is becoming more aware of the struggles families face in



Mark Houghton

trying to balance family life with formal practice, and the needs of a busy and ever-changing Zen Center.

"America is a society of laypeople," Dyan said. "How can we practice and still have families and jobs? Buddhism always adapts itself. It's one thing if you vow to give up your family and become a monk, but what if you want to keep your family and your job? What can you do?" She would like to work on ways for more families to live in or near the Zen Center. One idea is buying houses nearby, so that members of the Extended Community could move in closer. Of the four apartments in the house adjacent, one is currently occupied by the Houghtons, who will be soon moving into a family apartment in the main building. Another is occupied by members, and two others have

speaking for the Extended Community, it has to be OK not to live in the Zen Center too. "You can give service living outside." Eileen feels the ZC needs to look at how it takes in new people. "How do you get them to a point where they feel responsible for the community?" she asked. "How do you instill the idea (in outside members) that the Zen Center is more than just a place to practice?"

Recently Mandy Houghton's family daycare center closed on 24 hours notice, and suddenly the Zen Center found itself with a makeshift family daycare center in the Houghton's tiny apartment. On one Saturday in April, a group of the daycare parents and their children had arrived and were busily cleaning up the Zen Center's backyard, raking leaves, planting shrubs, and removing trash and construction debris. "Forming a daycare center would be a way for laypeople to connect with us," said Dyan.

In The Future?

As Soen Sa Nim has said, "Everything happens by natural process." A few families raking leaves in the Zen Center's backyard could easily turn into a permanent daycare center. The struggles of several families and students with Zen Center living will lead to a more flexible and convenient practice schedule, that will ultimately benefit many other people. In ten years, the Cambridge Zen Center has gone through many variations of size and outlook. The sheer magnitude of the Auburn Street project forced people to mature. Going from a rag-tag student group to becoming a well-respected spiritual center, fully authorized by a city noted for its tough requirements, is a remarkable accomplishment. As Mark Houghton noted, Zen is widely known and well-respected. From this strong base of respect, official recognition, and new quarters that at last seem large enough and are located in a dynamic urban center, the Cambridge Zen Center will be reaching out with a wider vision and new enthusiasm. □

tenants. Eventually all of the adjacent apartments will be for members who wish to live near but not in the Center.

Reaching Out

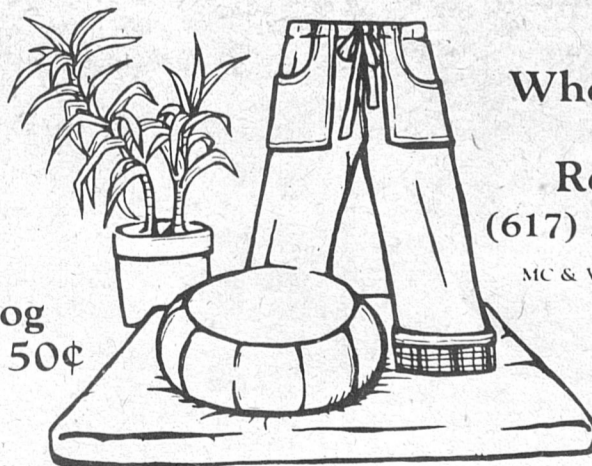
In addition to serving families, the Zen Center members are discussing ways of serving the wider community, for example, by adding more flexibility in sitting time. Sittings in the later morning, at noon, and afternoon would serve the needs of people with children, as well as students with irregular schedules. Workshops, introductory classes, and more one-day sittings, which the Zen Center used to offer before the renovations began, could be offered. "We will advertise more," added Mark. "Within the next year," said Dyan, "we hope to have a full-time staff person here and get a real urban-style practice center going. Our modified schedule still needs a lot of work," she added. "We need people, for instance, who are students but are committed to making it work with practice. It really helps people to live in the Zen Center."

But as Eileen Reppucci pointed out,



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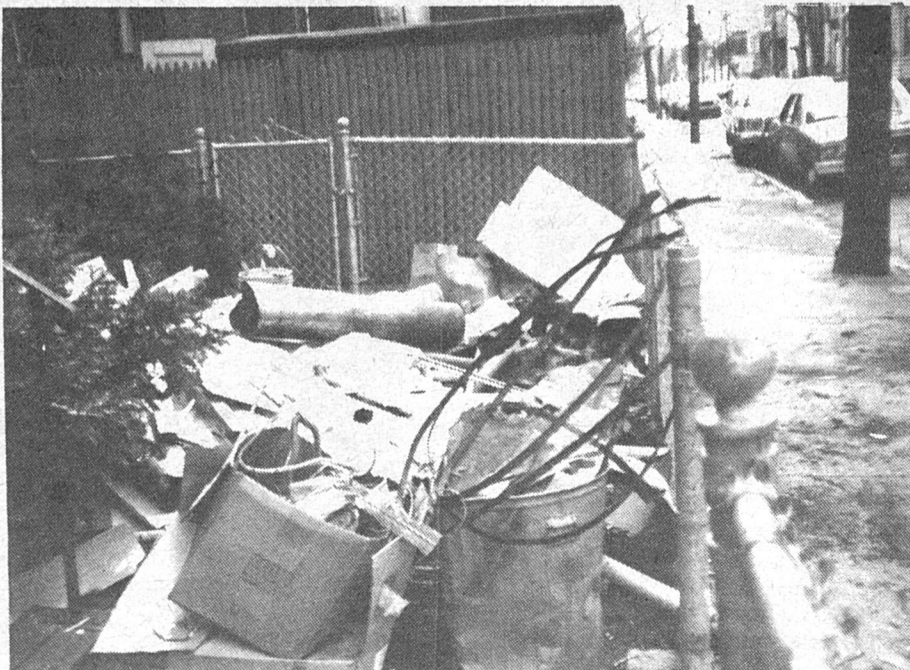


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# Sangha News

# Happenings in our School

**Seattle Dharma Center...**Dharma Teacher Eric Fischer has returned for six months residence at SDC from Panama where he was doing research. Ellen Cote and Ellen Falconer, former residents, now live on Vashon Island...Soen Sa Nim flew to Seattle March 10-11 for the dedication of a Korean Buddhist Temple in Tacoma. Former Director John Barazzuol and former HDT Scott Restivo left Seattle Dharma Center. Their presence and energy has been much appreciated by the Seattle sangha.

**Empty Gate Zen Center...**19 people attended the Dharma Teacher's retreat held January 27-29 at EGZC, marking the first time this event has been held on the West Coast. There were panel talks and discussions about School forms and Buddhism... Two North Indian classical music concerts were well-attended on January 20 and April 6. The Zen Center sponsored an open house on Feb. 22...Recent visitors to the Zen Center included Jakusho Kwong Sensei from Sonoma Mountain ZC...Head Dharma Teacher Jeff Kitzes moderated the Bay Area Vesak Celebration (Buddha's Birthday and Enlightenment Day as it is celebrated in Theravadin countries) at University of California, May 5.

**Tahl Mah Sah...**New Zen Center residents in the past few months have included film editor Joan Chapman and ninth-grader Jenny Woo. The Zen Center is looking for a new building as the Korean sangha next door plans to build a traditional Korean-style temple in the back parking lot and to tear down the three buildings in front this summer...Soen Sa Nim was in residence from April 10-May 10 before leaving for Korea, accompanied by Mu Sang Sunim, Mu Ryang Sunim, Mu Shim Sunim (formerly Joshua Lea), David Ledebor and Veronique LeGuyader...Buddhist sanghas in Los Angeles came together Saturday May 5 for an inter-sangha day.

**Kansas Zen Center** (formally Lawrence Zen Center)...Soen Sa Nim officiated, March 25, at opening ceremonies for the new quarters of the Kansas Zen Center, during which the name was officially changed from the Lawrence Zen Center. A strong, well-attended retreat preceded the ceremon-

ies. The new location is near the University of Kansas. Members have been doing renovations on their new house...Stanley Lombardo, a KZC resident, has been named Chairman of the UK Classics Department.

**Chicago Meditation Center...**Soen Sa Nim led a retreat at Chicago Meditation Center March 16-18 where 17 people from as far away as Michigan, Wisconsin and Illinois attended...Achan Sobin and Bob Ray returned from their pilgrimage to Thailand where they visited various Vipassana centers. Dixie Ray stayed longer, returning on April 6...Ellen Clements from Barre and Achan Sobin will lead two separate week-long retreats this summer.

**Lexington Zen Center...**Soen Sa Nim visited Feb. 16-20 to lead a retreat and officiate at their opening ceremony. He gave a public talk at University of Kentucky to 120 people...Lexington Zen Center is currently looking for new quarters.

**Ontario Zen Center...**In February some 150 people attended a talk Soen Sa Nim gave at the Yong Park Tae Kwon Do Institute... Soen Sa Nim led a retreat and officiated at the OZC opening ceremony held in the new Dharma room (one continuous floor on the first floor of the Zen Center combining a Dharma room and living area). The Zen Center combines sitting practice with a martial arts studio named the Cold Mountain School, and they have begun renovation work on their annex, a 2-story building with a 2-bedroom apartment due to be completed and available for renting July 1...You Hong Chun, who recently finished the 90-day winter Kyol Che at PZC, is a new resident.

**Cambridge Zen Center...**CZC has obtained a temporary occupancy permit for the third unit of their townhouse, in which the work is essentially done. Renovation continues on the 4th unit. CZC has been having work retreats every month. A landscape planner is helping CZC design their yard...There are now 22 residents.

**Cape Ann Zen Group...**Dharma Teacher Linda Parker returned to Gloucester in April after completing a 100-day solo



retreat in Maine. She spent several weeks at PZC beautifying the grounds.

**New Haven Zen Center...**New Haven Zen Center is now regularly using the Killam's Point retreat center (a coastal nature preserve and wildlife refuge) for retreats, and held one there April 13-15, led by Master Dharma Teacher Bobby Rhodes. NHZC held an introduction to Zen workshop on February 11 which 18 people attended. Mu Deung Sunim led a retreat March 9-11, his first visit ever for NHZC...Yu Yin Sunim, a Korean monk and NHZC resident, received approval for permanent resident status from the U.S. Immigration Service...Director Mary Olson is moving to Temenos to be food systems coordinator for their summer workshop schedule.

**New York Zen Center...**Since October there has been a big increase in residents: before October 4 people had been living at NYZC, now there are sometimes more than 10...NYZC is still looking for and close to finding a new location...Several members are working with other New York Zen communities to begin a chapter of the Buddhist Peace Fellowship...Members participated in an East-West workshop of cultural sharing at Shoreham High School in New York in May.

**Providence Zen Center...**PZC hosted the spring Equinox gathering of the New England Network of Light March 18. People from 64 New Age/spiritual communities joined in workshops and discussions...The construction crew is renovating the old pottery studio into a 2 BR apartment and has fixed the bunker into a more furnished retreat cabin...In March Peter Kennedy, Mary Hardy and Ellen Sidor visited the bakery at the Zen Community of New York in Riverdale to research the possibility of starting a PZC bakery...On March 26-27 Linda Brown from Hawaii, an Aitken Roshi student, who offers workshops in inter-group communications, did communication exer-

## PRECEPTS

**At Empty Gate Zen Center, January 28, 1984**

- 5 Precepts**  
Suzanne Voss  
Searle Whitney  
Steve Petrin  
Diana Boegel  
Jonathan Siegfried

- 10 Dharma Teacher Precepts**  
Jonathan Bowra  
Larry Graziose  
Van Loc Tran  
Daniel Von Berg

**At Providence Zen Center, April 2, 1984**

- 10 Dharma Teacher Precepts**  
David Ledebor

- Novice Monk Precepts**  
Joshua Lea (Mu Shim Sunim)

- 250 Full Monk Precepts**  
Mu Deung Sunim  
Mu Soeng Sunim

## OTHER HAPPENINGS

### Marriages

Jan. 22, 1984 Nina Crumm, Financial Director, Chogye Int'l Zen Center, and Ron Davis.

### Births

Jan. 27, 1984 Maggie Marie to Bob and Mara Genthner of Lexington Zen Center.

### Deaths

Feb. 13, 1984 Nancy Rabczak, Dharma Teacher and former Providence Zen Center resident.

Feb. 26, 1984 Noel Fraser, father of Dharma Teacher Merrie Fraser of Providence Zen Center.

cises with the PZC staff...On March 31 PZC hosted a one-day workshop, "Despair and Empowerment in the Nuclear Age" led by the noted Buddhist scholar, Dr. Joanna Macy...Jakusho Kwong Sensei, Abbot of Sonoma Mountain Zen Center, CA, gave a talk April 5, accompanied by his wife Laura...On April 7 some 30 Koreans from Pup Ju Sa Temple in Adelphi, MD, took the Five Precepts with Soen Sa Nim officiating...Over 300 people attended the ecumenical conference on "Prayer and Meditation in the Nuclear Age" on April 7 and 8. Buddha's Birthday was celebrated April 7, attended by some 130 School members, friends, Christian representatives, and the Korean visitors. Representatives from various Buddhist sanghas gave speeches to an enthusiastic audience. Master Dharma Teacher George Bowman gave his first formal Dharma speech, ending a year of silence...Master Dharma Teacher Mu Deung Sunim led the winter Kyol Che retreat, which opened Jan. 2. Head Dharma Teacher was Jacob Perl. A total of 27 people sat the retreat, with seven people sitting the whole 90 days. On April 1 PZC welcomed participants back to the community with a Hae Jae Ceremony, in which Soen Sa Nim gave a formal Man Cham.

**Brazil Zen group...**Sao Paulo, Brazil, the fifth largest city in the world, yet one most North Americans hardly know exists, since January has had a Zen group under the direction of Dharma Teacher Diana Clark. She lives in a two-room apartment in the city and holds practice twice a day. Soen Sa Nim is planning to visit Brazil in late June, which will probably create another surge of interest for Zen practice there. Diana has close connections with the Korean Buddhist Temple Kwan Um Sah in Sao Paulo.

**Palma Zen Center,** Palma de Mallorca, Spain...Palma Zen Center held a retreat from March 1-4 led by Master Dharma Teacher Linc Rhodes. There are now 10 members. Members of Palma Zen Center bow at 5:30 AM and chant afterwards at a nearby Catholic monastery, where they hold their retreats. The ZC plans to publish its own newsletter every few months.

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Makers of handcarved signs, wood and stone Buddhas, rowing skiffs, and silkscreened prints of the calligraphies by Zen Master Seung Sahn.

Bench space is available at the Cooperative studios. Please inquire.



## Information About the Kwan Um Zen School

**Training Programs:** Each Zen Center holds meditation practice every morning and evening, and an introductory talk on Zen once a week. Daily practice and talks are open to the public at no charge. Some centers also hold personal interviews between the teacher and student every month, for kong-an practice.

**Introduction to Zen Workshops:** Introductory workshops are opportunities for beginners and newcomers to experience Zen practice. Workshops offer a full day of meditation instruction, question and answer periods, experiencing life in an American Zen temple, and informal discussion of Zen practice. Workshops run from 9 to 4 and include lunch.

**Short Intensive Retreats:** Each month each Zen Center holds a silent meditation retreat called Yong Maeng Jong Jin. These are intensive sitting retreats for 3 or 7 days under the direction of Zen Master Seung Sahn or one of the four Master Dharma Teachers. The retreat leader gives personal interviews and Dharma talks. The daily schedule includes nine hours of sitting, bowing, chanting, working and eating in traditional temple style. These retreats begin with an orientation. Advance reservations are necessary and are made with a \$10 non-refundable deposit.

**Chanting Retreats:** Several times a year chanting retreats, or Kidos, are held. The participants chant "Kwan Seum Bosal," the name of the Bodhisattva of Compassion, to a rhythm set by the retreat leader on a drum. A Kido is an exuberant celebration of human energy, as well as powerful training in keeping a one-pointed mind, and using group energy to deepen awareness.

**90 Day Intensive Retreat:** Each winter the Providence Zen Center holds a 90 day intensive sitting retreat, called Kyol Che, which means "tight Dharma." Conducted in total silence, Kyol Che training is an extremely powerful tool for examining and clarifying our lives. The daily schedule includes 12 hours of sitting, bowing, chanting and walking meditation, and formal silent meals. Dharma talks and personal interviews are given frequently by Zen Master Seung Sahn and the Master Dharma Teachers. Registration is for 90 days or periods of 21 days.

**The Teachers:** Zen Master Seung Sahn is the first Korean Zen Master to live and teach in the West. He is the 78th Patriarch in the Korean Chogye Order, and became a Zen Master in his native Korea at the age of 22. After teaching in Korea and Japan for many years, he came to the United States in 1972 and founded the Providence Zen Center, now located in Cumberland, Rhode Island. He is addressed as "Soen Sa Nim" (Honored Zen Teacher) by his students. He has established over 25 Zen Centers and affiliate groups in North and South America and Europe, and travels worldwide teaching Buddhism. He has published **Dropping Ashes on the Buddha and Only Don't Know**, collections of his teaching letters and Zen stories, and a book of poetry, **Bone of Space**.

There are four Master Dharma Teachers in the Kwan Um Zen School, senior students of Soen Sa Nim who have been given "inga"—authority to lead retreats and teach kong-an practice. They regularly travel to the Zen Centers and affiliates in America and Europe, leading retreats and giving public talks:

**George Bowman** has been with Providence Zen Center since its inception. He studied anthropology and biology at Brown University, and attended Duke University on a Ph.D. program in anthropology of religion in 1969, until he left to study Zen full-time. He has studied extensively with other Zen Masters living in America, and led the first three Winter Kyol Che retreats at Providence Zen Center. A long-time runner, he has done extensive racing, including a number of marathons. George is a skilled carpenter and has worked on all the major PZC building projects. He was ordained a Bodhisattva monk in 1982.

**Barbara Rhodes** is a chairperson of the Dharma Teachers Association and a Teaching Editor for Kwan Um Zen School publications. She lives at the Providence Zen Center with her husband and two daughters, where she has lived since she met Soen Sa Nim in 1972. In 1969 she took a nursing degree at Washington Hospital Center School for Nursing in Washington, D.C. She worked in a free clinic for migrant farm workers in California for several years, and has been a charge nurse in The Jewish Home for the Aged in Providence for the past ten years.

**Lincoln Rhodes** is Abbot of the Kwan Um Zen School and Providence Zen Center, where he lives with his wife and two daughters. He received his Ph.D. in biochemistry at M.I.T. in 1971, taught at universities and did medical research. After meeting Soen Sa Nim in 1973, he traveled extensively with him and helped many Zen groups start their own residential communities. When the Providence Zen Center moved to Cumberland 5 years ago, he designed and supervised the construction of several major buildings, including a passive solar heated meditation hall. He is supervising the design and construction of the new Diamond Hill Zen Monastery in Cumberland. He was ordained a Bodhisattva monk in 1982.

**Mu Deung Su Nim** is Abbot of Tahl Mah Sah Zen Center in Los Angeles. He was born in Hawaii and has two teenage sons living in Los Angeles. He studied at the California Institute for the Arts and worked as an industrial designer for 11 years. He began studying with Soen Sa Nim in 1974. He was a sculptor before he became a carpenter, and has worked on many of the Providence Zen Center building projects. He recently supervised the renovations under way at the new Cambridge Zen Center. He was ordained a Bodhisattva monk in 1982, and ordained a full monk in 1984.

**Membership:** If you would like to become a member of the Kwan Um Zen School or learn Zen meditation, please contact the Zen Center or affiliate nearest you. You do not have to be a member to participate in any of the training programs; however, rates are cheaper for members and include free subscriptions to a monthly newsletter and the quarterly, PRIMARY POINT.

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## RETREAT CALENDAR

May	18-20	Cambridge Tahl Mah Sah
	19-20	New Haven (no teacher)
	25-27	Empty Gate
June	1-3	Providence (work retreat)
	8-10	Tahl Mah Sah Ontario
	15-17	Cambridge
	17-July 1	Seattle
	22-24	Lexington
	29-31	New Haven
July	6-8	Providence
	13-15	Tahl Mah Sah New York
	14	New Haven (no teacher)
	20-22	Cambridge New Haven Empty Gate
	27-29	School Congress at Providence
August	10-12	New Haven
	17-19	Cambridge
	24-26	New York
	31-Sep. 2	Providence

Please make reservations for these retreats at least two weeks in advance.

July 31-August 19: Summer Kyol Che (Providence Zen Center)  
Each August a 21-day intensive sitting retreat is held, with a schedule similar to Winter Kyol Che. Talks and interviews are given by Zen Master Seung Sahn and the Master Dharma Teachers. Registration is for a minimum of two days.

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Mark Van Noppen

## Nancy Rabczak 1954-1984

Nancy Rabczak, a former resident of Providence Zen Center and a Dharma Teacher, died February 13. Her fun-loving spirit and good humor will be missed by all those who have known her over the years. A week of chanting in her memory was held at the Zen Centers and a 21-day ceremony was conducted by Soen Sa Nim on March 5 at Providence Zen Center. Her family donated a number of her books to the Zen Center.

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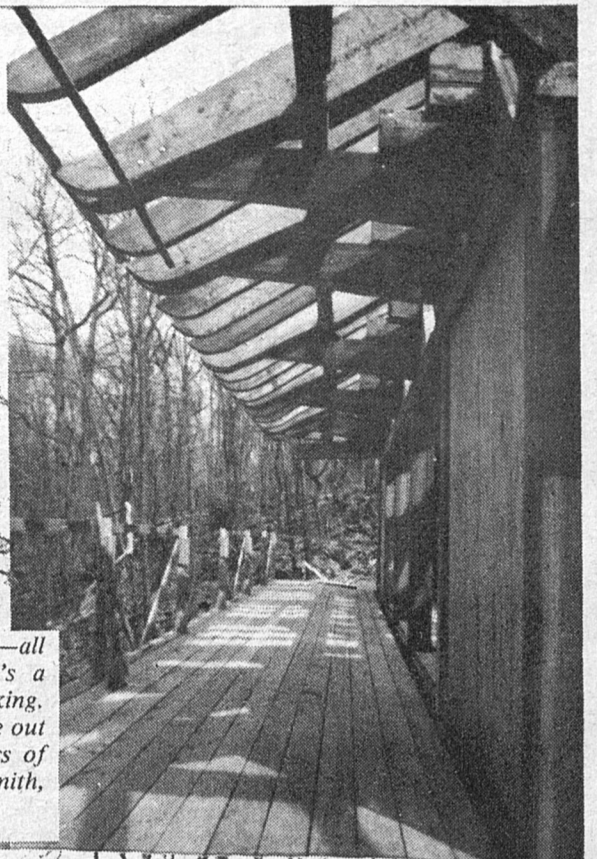
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# New Zen Monastery Takes Shape

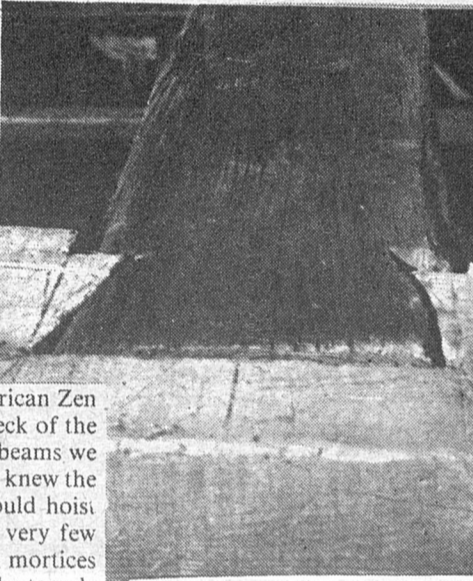
"one of the first warm and sunny days of spring, at lunch someone said the temple now looked like a wood ship, the way the roof curved up like a bow, something like Noah's ark." Eric Harrington



"Working on the temple has been the most satisfying carpentry project I've worked on. The joinery is all brand new to me and very challenging. The crew keeps me laughing and happy. Meaningful work with good folks—what more could I ask for?" George Bowman



"Humor, craftsmanship, friendship, hard work, patience—all words which come alive working with the crew. It's a wonderful combination of people and fine woodworking. Every step of the job is custom work so we have to figure out construction none of us have done before. This process of getting together and doing it is magic." Bill Highsmith, crew supervisor



"We all started out together in early November to begin the construction of an American Zen monastery. Early January the first winter snows really hit. We managed to get the deck of the Dharma room up, and the next step was framing the temple roof with huge 8"x12" beams we had shipped from Duane's Wrecking Company, a salvage yard in Quincy, MA. Billy knew the ins and outs of rigging up block and tackle systems, that was the only way we could hoist those 20-foot long timbers onto the roof. The framing was all post and beam, so very few nails were used. Those mammoth pieces of lumber fit into each other with dovetails, mortices and tenons like a giant Mechano set. Once we installed the roof sheathing in April, the temple became an Oriental postcard across the pond. Working skills have improved: people who were tiptoeing nervously on the high beams are now scampering deftly on the curved roof." Sol Sandperl

"The birds have now added their sweet songs to the whizzing of saw and the pounding of hammer. There's a profound respect for the generations of temple builders who have evolved this beautiful form." Larson Guthrie, architect for Diamond Hill Zen Monastery being built in Cumberland, Rhode Island.

top left: Mu Soeng Sumin all others: Ellen Sidor

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