

What is the role of prayer & meditation in your tradition and how can it foster inner and outer peace in the nuclear age?

(David Sullivan moderator, Jakusho Kwong Roshi, Father Kevin Hunt, Dr. Danette Choi, Brother John George.)

David Sullivan: It seems appropriate that Rhode Island would be a setting for this meeting, which is quite unusual. The second charter of Rhode Island in 1663 indicated that it was the purpose of the state of Rhode Island "to hold forth a lively experiment that a flourishing and civil statement may stand here and best be maintained with a full liberty in religious commitments." I would like to read the official statement of purpose for the conference, which is the way we are going to try to focus our minds during the next two days.

Ecumenical Conference, Statement of Purpose: We have come together for these two days to share a common concern and to initiate a dialogue about how our spiritual practices of prayer and meditation can be used to help this world attain peace. This common concern and dialogue assumes that whatever our differences in religious forms and beliefs, these differences need not divide us in our most basic direction of creating a peaceful and harmonious world. This also assumes that our traditions of

Coast. Just the other day we saw Plymouth Rock. It's always when we read or study about something that we fantasize or dream about it. When you finally arrive and go see the rock, it's just a rock. Nothing special. You can see how the Pilgrims came in from the bay, the same way as it was before. That stone has been cracked over time and cemented back maybe three times. The Pilgrims tied their boat to that rock for some kind of stability, and that's the same thing with meditation practice. It's a universal thing.

I was reading all the information on the Pilgrims. There were two groups on the ship: one was the "saints," church people, and the other was called the "separatists," mostly business people. Over a hundred people sailed across the Atlantic Ocean. It took great courage and hardship. They came to this spot called Primary Point, to this rock. All of us wouldn't be here together is this rock wasn't contacted.

Tying our small boat to this rock is the basic point in meditation practice. We have different names for zazen (sitting or sitting meditation) or ways of calling what meditation is. Basically, true meditation should be before name and form. Before

remarkable point in meditation practice is this waking up, which is carried into our everyday life. Then one of the greatest fears is conquered, that the thinking mind can take a rest. We do not depend on the thinking mind for our existence. Once this zero point is reached, your life changes. You see things and people with a common thread.

For instance, in this room there are many people—different manifestations of one thread. You don't see the differences. You don't become overwhelmed but you realize from the zero point that we are one thread, many expressions and manifestations of the same point. When we had our reception meeting, Mu Guk Sunim (conference co-director) was asking us different things that we had opinions on, and he said, "This is an easy group—no trouble." There was some kind of success already. Just being together with an open mind and heart, appreciating this fragile life, is basically what meditation is. From the inside it comes out. Thank you.

Father Kevin Hunt: coming from my tradition, there's a very ancient saying of the desert fathers, that a monk who goes out into the world or opens his mouth is like a fish out of the water. I must admit I am much more accustomed not to talk than to talk. First of all, the role of prayer and meditation in my tradition, the Christian tradition, I think I want to start off by reminding myself of the words of Jesus as quoted in St. John, in his prayer at the Last Supper. He prayed "That they may be one Father, as you and I are one," "That they may be one in us." Again he turned to his

That's our great Western difficulty: we've got to put it into computers. I'm just waiting for someone to come out with some software that's going to bring you enlightenment.

And yet, the penetration into this particular prayer, this particular way of doing things, as we surrender ourselves to it, frees us more and more from our own preconceived ideas, from our own wants. We go more into this one necessary thing, this unity. "That they may be one as we are one, I in you Father, and you in me, that they may be one in us."—With that, diversity disappears. I embrace the entire universe.

I'm going to steal something from Saint Francis: his preaching to the birds, and his picking up of two sticks and playing the celestial harmony, flows out of his realization of who he is and what he is. It's there, we manifest it, we are it. It is now present.

The Roman Catholic church has spent a great deal of reflection in these last years on what's called the mystical body of Christ, that we are all one in Christ. As St. Paul says: can the head hate the feet? Can the toe despise the thumb? He said, this is impossible, so what the hell are you people doing?

When I first began to do zazen, or even to read about the Zen tradition, I caused a great deal of consternation in my own community. If you know the rigidity of the Catholic religious community, you know what happened. As I did my sitting people would ask me, "What do you learn?" That was after the question, "Are you going to become a Buddhist?" I began

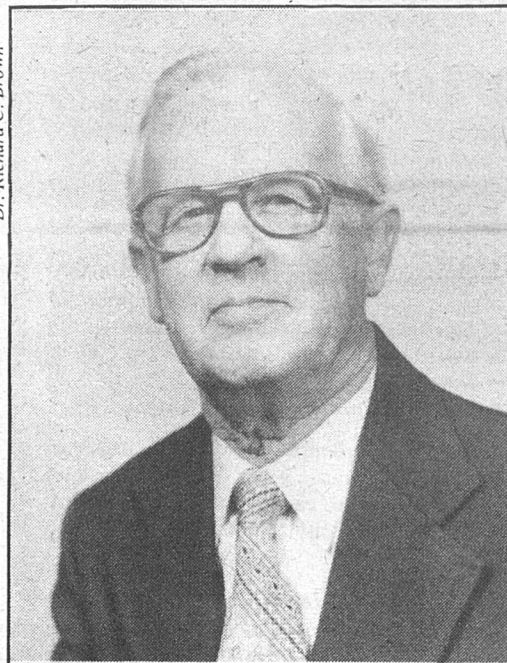
ABOUT THE PRESENTERS

Workshops were given on the following topics: Monasticism, prayer in the Christian tradition, despair and helplessness in the face of nuclear war, the spiritual path in a consumer society, ecumenical philosophies in action, Zen and Tibetan meditation, native American teaching and Buddhism, Hindu meditation, mindfulness as a spiritual practice in daily life, and social action and spiritual traditions.

Because of limited space, **PRIMARY POINT** is able only to print quotes from each presenter. At some further time the editors will be publishing a booklet with more extensive materials from this conference and the World Peace Assembly held at Providence Zen Center in 1982. If you would like to receive information on this planned publication, please send your name and address to "Perspectives on World Peace," Kwan Um Zen School, 528 Pound Road, Cumberland, RI 02864.

REV. THOMAS E. AHLBURN, senior minister at the First Unitarian Universalist Church in Providence, RI, is an active public speaker and is involved in many com-

munity activities including the Maha Siddha



Dr. Richard C. Brown

Temple, a Nyungmapa organization, and the Khmer Buddhist Society of Rhode Island.

Rev. Ahlburn: "Hope imagines the real. It's important to find that center [in ourselves] where hope can take birth."

NANCY BARA-NORTON and JOSEPH NORTON, co-coordinators of the Rhode Island Center of the Sufi Order, have studied comparative religion and contemplative prayer for many years. Since 1974 they have been students of Pir Vilayat Inayat Khan, head of the Sufi Order in the West.

Nancy Bara-Norton: "We should make our life our religion, so that every action has some spiritual fruit."

REV. DR. RICHARD BROWN, executive minister of the Rhode Island State Council of Churches, has been a senior pastor in Baptist churches for over 24 years and has been a leader in numerous civic, governmental and religious councils, particularly in the area of human needs.

Rev. Dr. Brown: "We need to admit our helplessness to God and give him our problems, but not before we have made sure we have done all we can."



DR. DANETTE CHOI, Dharma Master and founder/president of the Dharma Buddhist Temple of Hawaii in Honolulu, is a native of Korea and has been living and teaching in Hawaii for the past 16 years. She teaches a style of Buddhism that follows the Sutra of the Lotus Flower of the Wonderful Law.

prayer and meditation are an effective and appropriate means for cultivating peace on a personal and social basis and that a gathering of this kind will hopefully serve as a model for our political leaders of the goodwill and earnest communication that must happen among people of different beliefs and political ideology in order to attain a peaceful world."

If we can do that within the next two days we will have done something! I'd like to make several other comments before we begin our first panel. The beings of our planet are currently engaged in what are called the war game, the practices of war. The Soviet Union is sailing its fleet in the North Atlantic and the NATO Allies are planning to play war games (as they call them in Europe) very shortly. It seems to me that if as human beings we can practice war, that certainly we ought to be able to practice peace just as seriously. Since these practices and games are just beginning, I think it's extremely appropriate that our practice should begin at this time also.

In order for us to be able to interact and learn from each other, I hope we can empty out some of our preconceptions of who we are and what we believe and what we represent, so that as empty vessels we can be filled with that which is being brought to us by people and traditions whom we may not ordinarily have an opportunity to speak with. I hope that we will all be able to keep a beginner's mind and to listen deeply during these two days. I welcome all of you to the conference.

Jakusho Kwong Roshi: This is a very momentous occasion seeing everyone here. This is my first time to the end of the East

we even call it Zen or Christianity or any kind of religion, we should go back to zero. By just simply tying our boat to the rock, sitting upright, in a sense we are perpendicular to the rock, so our blood goes down and our thinking mind doesn't have to overwork. We have thinking mind, and probably one of the most scary things is to empty it out. To stop thinking sounds terrifying. Just let it go, don't hang on to it. From that point, when you reach that bottom line, some buoyancy comes back. Then there is form, shape, and color once again, and drinking tea or coffee. We don't just disappear and not come back.

"We have thinking mind, and probably one of the most scary things is to empty it out."

Jakusho Kwong Roshi

There are many techniques in meditation practice. You need some technique to guide you, to keep you focused, to keep you narrow so you can concentrate—on your breath, body, numbers, counting, words. No matter how it goes in meditation practice, when you are sitting, just be aware of what's happening. That's the basic point. 99 times out of 100 the mind will go off a little bit, but that's what's happened, that's all. Then the mind will come back. When it comes back it wakes up. The point is just waking up, waking up to peace. Then you can feel that buoyancy in your everyday life, when your head is heavy and you have many troubles.

There is the innate possibility in each one of us to wake up. I think the most

disciples and said to them, "Peace I give to you, my peace I leave to you. Not as the world gives peace do I give peace."

The whole point, the whole effort, the whole focus of prayer and meditation is precisely unity. I think that this is the one experience and result of prayer and meditation. St. Benedict, who is considered the father of the Western monks, is described by St. Gregory the Great, one of the early Popes, as having an experience in prayer. He went up to his tower and sat in prayer and meditation. As he sat, suddenly the whole world appeared to him in a single light, in a single glance, in a single instant.

This is what prayer and meditation is: a summing up of the entire universe in me, in us, in it. When I sit, the entire world sits. When I bow, the whole of creation bows.

The Apocalypse of St. John describes the angels standing in awe in anticipation of the revelation of the reality of the children of God. When I smile and see you, that revelation is now taking place. It really doesn't matter how we start. There are many methods of beginning to pray. In the Christian tradition, especially in the Catholic church, we have the rosary, the stations of the cross, and many other things. But as we go into this and develop it more, as we become willing to submerge ourselves into it, there are times when we become very intellectually preoccupied.

to realize the image that I used to describe what was happening in me, what I was discovering, was, I'm just like a little boy at the edge of a pool. Soen Sa Nim and Maha Ghosananda—they're way in the middle of it.

The only way I could describe it to myself was a wagon wheel, the center of which I would call God. Some people call it Buddha, other people call it emptiness, the absolute, any term you want to use. No matter where we start from, if we go along the spoke, we're all going to get there. The deeper our practice, the more true we are to our tradition, the more we are willing to give ourselves, allow ourselves to disappear into it, to forsake the me and the mine, the more we are becoming more similar—beyond words, beyond concepts, beyond theological discussions.

It's amazing how so frequently all you have to do is make a gassho or the sign of the cross. The experience is one, the reality of one. It's when we begin to think, that we have immediately walked away from the experience, to some extent from reality. In the reality we are all one. As Jesus prayed, we are realizing right now in this very moment. It is this reality that is going to be the source of peace.

Jesus told his disciples, "Not as the world gives peace." We have a tendency to want to rush out and do marvelous things, make new rules and new laws. They're necessary and helpful, and sometimes lying in front of the nuclear plant might be the only answer, but the most fundamental answer is the reality that you and I are, the reality which submerge ourselves. It is

Continued on page 4

Role of prayer and meditation

Continued from previous page

precisely from this reality that peace is going to grow. If I can turn and give my brother a real kiss of peace, that's completely open.

Everyday at mass, when our community is lined up for the kiss of peace, we don't shake hands, we turn and embrace our brother. You can always tell when there's a lack of peace because it's something like turning away, but you can't go back like that day after day. In this embrace, this experience of oneness in our own prayer and meditation, from here peace will grow, so that Christians no longer throw stones at Jews, and Jews no longer despise Christians. That doesn't mean that we have to say there's no difference. We each have our tradition, we should be loyal to that. But we must realize in that tradition, reality is the unity that goes beyond our tradition.

It's from here, as we're beginning to realize it today right at this moment, that it will branch out and grow. We have to believe and have hope and confidence, but it's meetings like this, sharing our oneness, that's going to outweigh all of the diversity. That's going to destroy the you-me distinction. This flows from our inner peace and our inner realization that we are truly one.

Dr. Danette Choi: First of all I have to ask your apology because this is not my native language. It's my second language, so even though I don't speak good English, please try to understand me. First of all, I'd like to talk about our formula, that any human

cannot gain anything from meditation. From patience comes wisdom, which you can see for yourself very well.

You must take one more step: compassion. Because with wisdom you can take care of yourself, but compassion does not help you. With compassion you can eliminate yourself. Then faith is unconditional, and love is unconditional. When you are taking care of somebody else, your own self is already taken care of.

I would like to give you an example. At the time of the Buddha, 2,500 years ago, there was a man named Vimalakirti. He wasn't a monk, but he was a disciple of the Buddha. In order to teach he used many different methods. At one point he pretended to be sick, so Shakyamuni Buddha asked his disciples to visit Vimalakirti and inquire after his health. The Buddha asked many Bodhisattvas to visit him, but one by one they declined. Finally Manjusri, the Bodhisattva of Wisdom, agreed to go.

Vimalakirti asked Manjusri, "Many people are suffering nowadays, what will you do? How can you help them attain their true nature?"

Manjusri replied, "To attain one's true nature, it is not necessary to say or do anything. There are no words. We just have to believe in it." Then he asked Vimalakirti, "What is your opinion?" And Vimalakirti said nothing.

Manjusri Bodhisattva stands for wisdom, and Vimalakirti stands for uncondi-

sensation within me. There is a Christian proverb, "Courage is fear that has said its prayers."

When it comes to the business of dialogue or peace making, it seems to me that almost always what happens is I'm being pushed to a boundary, to encounter the thing beyond which is my fear. For me, the experience of being afraid is often a sign that says, I think I'm where I'm supposed to be today, because I'm stepping into what has to be at the heart of peacemaking: that is, the reformation of brotherhood and sisterhood as a community, as a family.

When I think of prayer, the word that most comes to mind is relationship. Prayer and relationship have a great tie. I believe we are all children of one Father, of one divine beginning, of this moment. Therefore we are brothers and sisters, and that is the gathering at the core of which makes any form of violence the strangest of lies. When we break through that sense of being gathered, we are all children of one Father. I say it in that language because I come from a Christian tradition. I find that is not very different from talking about being part of the one, in various different ways people talk about it who practice the ways of faith.

When I think about prayer and mysticism in my tradition which is the Episcopal Church, the first thing I always think of is the hymns. The hymn life of our church is a great deal of the popular teaching of the relationship with God. I want to briefly speak a short hymn of God, because maybe in that way I can share with you some of this relationship which I believe is at the source of our peace,

heard someone talk about apples and gardens, failure and sin. What one guest master kept saying to me, was that there is no sin outside myself that I do not find within myself. I only become a brother when I know the sin within, is the sin without. It is in searching for my sin within, that I find the way to make peace with the sin outside myself that I may be scandalized about. The process of searching my own heart, and of making that peace and acceptance within myself, that humility that lives within me, makes it possible for me to think about moving into peacemaking. As I experience here, there are many ways and teachings of how to become quiet, to center down and to focus.

I'm told that Jesus said most often in scripture was not to be afraid. But next to that statement most often is peace, shalom. Jesus was a Jew, speaking Aramaic and Hebrew, so when he said peace, he was saying shalom. As I understand it, shalom is the concept of reconciliation: first of all, the reconciliation of me with the center.

In my language we objectify that and call it God the Father, but it is the center, the being. Reconciliation is a very important point. As I travel and talk, I think that one of the major questions of our time is whether we forgive God for making the world as it is, for putting us on the verge of nuclear war, for creating all the trauma and fear that people carry in their lives. That's a very deep question that seems to surface in angry people who feel alienated from their life and in some way (although it's blasphemy to say it) desire to accuse God.

In our tradition, the accusing of God is the thing saints do. St. Theresa of Avila

About the Presenters

Dr. Choi: "Our basic human nature is pure and clean. Everyone has this great treasure. When you perceive this deeply, then wisdom and compassion appear. If someone wants to kill or hurt another, and you walk with them, what is that?—one person helping another. That is world peace. The world is not just something out there. You can make world peace in your home."

SRIMATA GAYATRI DEVI, for 58 years a member of one of the oldest spiritual communities in America, is a Vedanta teacher. She has been teaching in this country since 1927, the first Hindu woman since the time of Gautama Buddha to carry India's religious message abroad. She has been spiritual director of the Vedanta Centre in Cohasset, MA, and its sister retreat center in Southern California since its founder, Swami Paramananda, died in 1940.

Srimata Gayatri Devi: "Even if you and I cannot stop nuclear warfare, it doesn't mean we should give up prayer and meditation. If we believe more in what man has created to destroy himself, then we will ar-



Photo by Ruth Klein

Srimata Gayatri Devi and Sister Vilma Srelatus

being is capable of getting enlightenment. It is our karma with a formula. I would like to explain what human suffering is. It comes from evil delusion, lust, jealousy, and revenge. If you think about it, what does human suffering come from? People don't know themselves. They have such strong egos. They're surrounded by suffering and do not see any bright light.

To eliminate human suffering, first of all, we have to believe. It does not matter what kind of religion we believe. We have to have faith, unconditional faith. In these times a lot of people don't like to put conditions on it. Bertrand Russell said, "What I wish to maintain is that all faiths do harm." We may define faith as the form of belief in something in which there is no evidence. When there is evidence, no one speaks of faith. We do not speak of faith when we wish to substitute emotion for evidence. If we are told faith can move mountains, no one believes it. If we are told that the atomic bomb can remove mountains, everyone believes it.

For example, when you ask "What is Buddhism?" someone says, "Dry shit on a stick." Just believe that. Don't think about anything. If you think you create problems for yourself. When you believe, believe with no condition. You've got to have a lot of practice in faith. Nowadays we don't even know ourselves. Trying to believe in something is very difficult.

To practice, you need a lot of patience. Without patience you cannot sit for even one or two hours. It's very difficult to sit still. "Now my back it hurting, my leg is hurting. What's the point?" This is all about patience. Without patience you

tional compassion. Manjusri already made a mistake by speaking, but Vimalakirti said nothing. He was just being sick. Why did he get sick? All human beings suffer illness, that's why. When people suffer, he suffers. When people sleep, he sleeps. When people eat, he eats. He has a great deal of compassion so he acts together with other human beings.

I appreciate the fact that everyone of us is an intelligent person. We are seeking for truth. We are tired of somebody else creating the conditions and telling us lies. A lot of talk about world peace is only lip service.

While you're sitting here, I can perceive that all of your faces are very calm, sitting for truth. I'm standing here and I'm very happy I am Buddha's disciple. All of us sitting here together and trying to find truth results from a background of compassion. I appreciate that very much.

When we cut off all thinking, there's no you and no I. (Hits table). In this zero point, there is no you or I. Ladies and gentlemen and guests of honor, I am asking you to go back to zero point. Since we are talking about world peace, why don't we practice it here? Would you shake the hand of the person next to you? Please? We have made world peace already. Now I ask you, in this room who says there is a nuclear war? Thank you.

Brother John George: I feel very honored for the invitation. Thank you. I come to this podium, to this event, with a lot of fear inside me. Anytime I move into a new environment with people who I am unfamiliar with and we're meeting in many ways in new lines, what happens is a fearful

ness. You have to believe in what is beyond man, what the spirit of man can accomplish."

BROTHER JOHN GEORGE has been a Friar of the Franciscan Brothers of the Episcopal/Anglican Church for the past 11 years and is active in peace concerns and interfaith dialogue.

Brother George: "Imaging, imagining and making it real are crucial tools for accomplishing things. We must learn to imagine peace."

VEN. MAHA GHOSANANDA, one of the few surviving Theravadin Buddhist monks from Cambodia, is internationally known for his work with the Cambodian refugee community and has represented the nation of the Khmers in exile for the United Nations since 1980. There is a steady flow of visitors to his temple in Providence, RI.

Maha Ghosananda: "The cause and the condition of war is great desire, anger and ignorance. The cause and condition of peace is generosity, loving kindness, and wisdom."

DR. JOAN HALIFAX, director of the Ojai Foundation in California and a medical anthropologist, is a published author, inter-

whether it is in the Dharma Room here or my chapel at home.

"It is the stirring within me, it is the awakening within me that is the life that lives, that is, the nothing that is beautiful and the nothing that does not have a being, and yet that is a deception.

It is the awakening of the life and the love and the being together.

It moves my heart, my mind, my stomach, my genitals.

My whole being is aroused and made enlivened and brought to possibility, brought to life I would say, very much to life.

It is drinking and being fed and nurtured and held and challenged."

I blame no one else but myself for those words.

"How easy it is for peacemakers to become the angry people who accuse and judge."

Brother John George

I will talk a little about the approach that I am taught when we talk of prayer. *The Cloud of Unknowing*, written by a 14th century English mystic, talks about two ways to God: one is the way of forgetting, of moving into a cloud of forgetfulness; the other is to meditate and focus on my own sin and failure.

Because I think it has much to do with peacemaking, I would like to talk about meditating on my sin and failure.

Three times I have had the opportunity of making a retreat at a Trappist abbey, and each time I've been with the Brothers I've

national lecturer and teacher of religion. She has done anthropological research in many areas and leads pilgrimages to sacred and remote areas of the world.

"What is this altruistic mind of enlightenment that we are trying to cultivate? This is Bodhisattva mind. The Bodhisattva is the awakening warrior, one who has complete courage and heart. Courage is the complete compassion to come into the world and give away without conditions."

RT. REV. BISHOP GEORGE HUNT was ordained Bishop of the Episcopal Diocese of Rhode Island in 1980. His parish ministries were in Wyoming and California and he served as executive officer of the Diocese of California from 1975 to 1980.

Bishop Hunt: "For the Christian, the fullness of our faith is understood as being totally possessed and inhabited by Jesus of Nazareth. One must be totally empty in order to be totally filled."

FATHER KEVIN HUNT, O.C.S.O., a Trappist monk at St. Joseph's Abbey in Spencer, MA, since 1953, has been a Zen student of Joshi Sasaki Roshi for 14 years. He spent nine years in a Trappist monastery in Argentina.

was supposedly travelling one day in a carriage. It fell over in a pond and she was dumped into the mud. She got out and shook her fist, and said, "No wonder you have so few friends, the way you treat them!"

Reconciliation to God, to the fact that the One cares for me and that I can be at peace, is at the core of peacemaking and prayer. Being reconciled to the Father, making peace with my world and its violence, being willing to speak my anger about that to God and to work through, that, I feel that's a part of how prayer works with peacemaking.

Then there's the business of being reconciled to one another as brothers and sisters, as people. It's very common these days to hear people say, "Jesus said, 'Love you

God with all your heart, with all your mind, with all your soul, love your neighbor as yourself.'" Most Americans forget the part about loving yourself. I must discover the love that God has for the child that God made, learn to love my self, value and treasure myself. That is also very powerful in peacemaking, because it is people who found their own valuedness that have the courage to stand and meet another and to really enjoy another person's presence.

As a Franciscan it would be wrong for me to talk about reconciliation with the air,

Continued on next page

continued from previous page

the planet, the food, the creation which has brought us to and sustained us in being at this moment, and in which I too am at unity, and still desire to *dominate* that creation. A great deal of the violence I see has to do with desiring to dominate creation, instead of participating in it. That is what I believe shalom to be—the peace we seek at the center of our prayer and that is promised to us as a result of our life of faith. In a real sense it is only in that reconciliation, that returning in some form of meditation or prayer or concentration or unification or integration, that peacefulness can ever really happen.

I want to close with a principle that astounded me when I was introduced to it several years ago, the principle that things have a tendency to become their opposites. In the business of peacemaking, how true that is! How easy it is for peacemakers to become the angry people who accuse and judge. One of the things that the religious traditions have to offer to the business of trying to think about a peaceful world is that we're not necessarily in the business of solving the problems of nuclear arms or of making diplomatic solutions in the world or even (although we certainly have a part in it) being concerned about the material distribution of the world's goods, but we are part of creating the visions and imaginings of what a world can be. If we cannot conceive or imagine or find within ourselves a reconciled peaceful world, where else is it going to come from? It is by moving through our traditions and finding the way to our own reconciliation, our own unification and peace, that we become the

active involvement in trying to build a more just and peaceful world. I am convinced that it is (in my language) God's purpose, my joy and my fulfillment to be part of the reconciliation of black and white in Brooklyn.

Our part of that is very insignificant, but it is the part that I have to do. The story of the great teachers is that all their parts were insignificant during their lifetimes. It's important that we continue to work to end this nuclear madness and to be willing to call in madness. But it becomes a trap when we are obsessed about the fact that it is our responsibility or possibility to make a different tomorrow.

Father Hunt: Recently we saw the movie *Gandhi*, who I think is the saint of peace in the twentieth century and yet like most saints, very contradictory. When Gandhi was in South Africa, you remember, he realized that violence for any end, even for the end of justice, destroyed justice. At times I feel our demands for peace, our insistence and desire to achieve it tomorrow, is as much manipulation as is done by I.B.M. or the Pentagon.

When Gandhi returned to India, everybody said, "Do something. Get something done," but he retired to his ashram. When he started the salt march, he came out of his own inner peace. He achieved Indian independence out of his own deep realization of unity with all men. He refused to hate his enemies. The frustration is there, the anguish, the pain. We have to accept them, and grow out of this inner peace. Do what we have to do.

I'm a monk, I'm shut in a monastery. There's not very much I can do except

boat up next to the Trident II's that are being constructed along the dock and try to blow the place up. I suppose it would be easy to do, and yet, it's clear to most people in the American peace movement that it would be one of the most destructive things to happen to the peace movement.

When I drive over that bridge [near Electric Boat] I get very angry about the fact that there are Trident II's there. I know I have to bring that anger back down, because doing something like what I just described does not make peace. I'm wondering in the Zen Buddhist tradition, where are some of those balances struck? In

Father Hunt was saying earlier about when you bow, the whole world bows with you. What he's describing is *kenso*, or enlightenment experience, when the whole world stops. The whole world is just one bow. But at that moment you don't observe that aspect. It's only later that you recognize that the whole world bowed. All it is, is just that nothing exists except that one bow. That oneness goes into the world. That's a very important point. To have enlightenment or *satori* experience is not so difficult. People do it all the time, regardless of tradition. To maintain it, to understand that peace of mind as it goes into everyday

"The cause and condition of war is great desire, anger, and ignorance. The cause and condition of peace is generosity, loving kindness, and wisdom."

Maha Ghosananda

trying up to the stable rock, how at the same do you sail in the rough seas?

Kwong Roshi: I think the misunderstanding when you tie yourself to the rock is that you become superhuman, that there's no sadness or feeling. When you drive across that bridge, you get angry. You're aware of that, and you begin accepting that. But also you need to be working on that aspect, because the body that gets angry is this body, and anger hurts this body. To think we can have an enlightened mind and not have anger or fear, is a misunderstanding. The best thing is to acknowledge it, because we're still human beings and from that point it goes. We're not holding on to it.

I have no answer. It's difficult, like

life, is difficult, but possible.

I think we should practice together some kind of peace instead of this dialogue with the mouth. Maybe sit together.

Father Hunt: I want to second that. I come from a community where there is very strict tradition of silence, and you get lonely at times. You feel you're the only one who is discouraged and depressed and so alone, and you can't talk to anybody. One of the best things in the world is to throw the hay bales in the truck together, or wash the dishes together. I think this is what we have to do right now as a group. Let's sit together, or wash the dishes together. □

Father Hunt: "One of the best things in the world is to throw the hay bales in the truck together, or wash the dishes together."

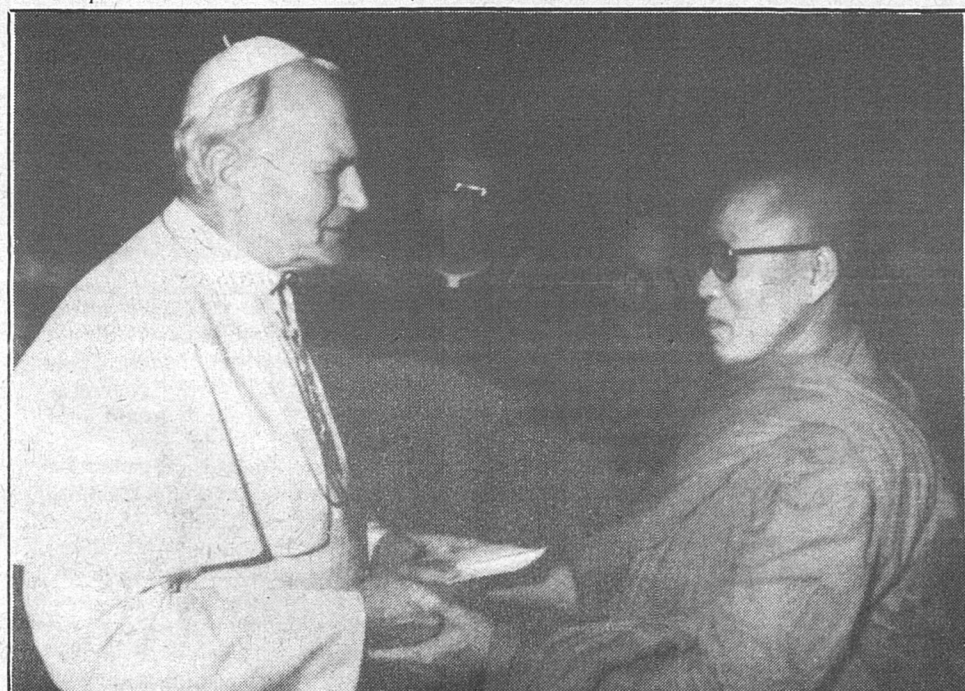
ANN KELLAM, an active member of the Providence Monthly Meeting of Friends for the past 13 years, has been a Quaker for 20 years. A registered nurse and social worker, she is active in many peace activities, an inmate furlough program for local prisons, and Amos House, a Catholic Worker's program in South Providence.

Ann Kellam: "A lasting energy for people who work for peace comes from a spiritual conviction that peace is the way. When we reach into our faith, whatever it is, if we find that spirit in our faith that leads us to work for peace, we become inexhaustible."

JAKUSHO KWONG ROSHI, Abbot of Genjo-ji, Sonoma Mountain Zen Center in California, a student of the late Shunryu Suzuki Roshi since 1960, was ordained a monk in 1970 and has been designated by his teacher's son, Hoitsu Suzuki Roshi, as the fourth Dharma successor to Suzuki Roshi's lineage of Soto Zen Buddhism.

Kwong Roshi: "Just being together with an open mind and heart, appreciating this fragile life, is basically what meditation is."

RABBI DANIEL LIBEN, assistant Rabbi at Temple Emmanuel in Providence, RI,



His Holiness Pope John Paul II receiving the Ven. Maha Ghosananda in Rome this spring to discuss the plight of the millions of Cambodian refugees.

works with the adult and youth programs and leisure club in addition to rabbinical

and pastoral duties. He graduated from Hartford College in 1977 and received his Master's degree in Rabbinics from Jewish Theological Seminary in 1983.

Rabbi Liben: "To be against nuclear arms is a commandment, because the result of nuclear arms is not war in any justifiable sense, but something beyond war, something that is nothing short of murder."

CHAGDUD TULKU RINPOCHE, a Tibetan Buddhist lama and founder/president of the Mahakaruna Foundation serving Buddhists worldwide, is widely recognized as a meditation master, artist and Tibetan doctor. His permanent seat is the Chagdud Gompa in Eugene, OR, from which he frequently travels, giving seminars on meditation and Tibetan medicine.

Rinpoche: "We have been in a long sleep and need to wake up from this dream. The tools we need are wisdom, compassion and the power to help ourselves and others."

RABBI JAMES ROSENBERG is Rabbi of Temple Habonim in Barrington, RI.

Rabbi Rosenberg: How can any finite vessel hope to contain the endless God? Therefore see yourself as nothing. Only one who is nothing can contain the fullness of the divine presence."

people of peace for our time.

David Sullivan: Thank you. We now have about 45 minutes for questions.

Q: I felt myself getting frustrated with all of you, although I'm very happy to be here. I just kept getting the feeling of helplessness, like this way is too slow. How do you make peace happen now in any part of this world?

Brother George: My answer is, you don't. I've walked on picket lines and done a variety of things. We do what we can do. We search our consciences and look to a higher reality, a higher power, to God. But I cannot tomorrow morning pull all the nuclear subs out of the ocean. I cannot tomorrow morning undo the fact that the city of Brooklyn I live in is half black, and they all live in one section of city and the subway service is bad there. Part of what I believe is mine to do is to develop acceptance of the world in which I live.

The problem that we're addressing is foundational, not political. Most of all we're being forced to rediscover our own powerlessness as human beings to dominate and manipulate the world in the ways we had somehow convinced ourselves we were able to do.

But I am equally convinced that our powerlessness does not lead us to hopelessness and helplessness. Standing behind that realization is the power that is all, the center of all things, which is without doubt moving towards its own reconciliation and enlightenment.

I am not in any sense talking about some sort of return to quietism or rejection of

swallow my tongue when I want to say something biting to one of my brothers. The willingness to accept our limitations, as Gandhi did, and the fact that he hated and destroyed that hatred, I think will be the answer. It's for that reason why meetings like this are much more important than protest marches. Martin Luther King is another example of it. "Resist not." (Applause).

Q: I was talking yesterday with a friend of mine who works at Electric Boat which makes the Trident II nuclear submarine. Security people there are convinced that within the next year, someone will sail a

ARTISANS COOPERATIVE

Providence Zen Center
528 Pound Road
Cumberland, RI 02864

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.



PRIMARY POINT

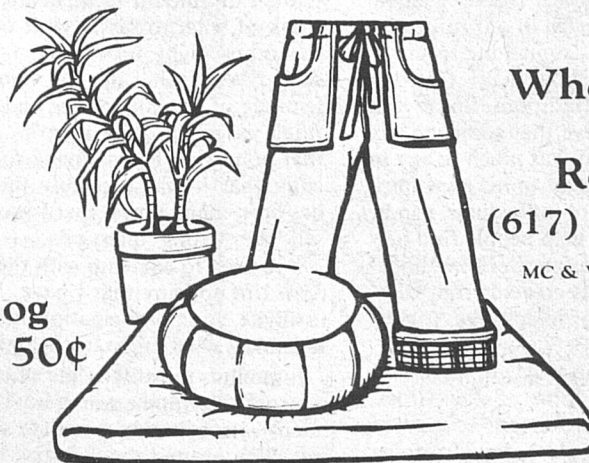
WELCOMES LETTERS TO THE EDITOR: your agreements, disagreements, and alternative viewpoints on the articles we run; as well as statements you may wish to make on issues you feel will interest other readers.



DHARMACRAFTS
MEDITATION SUPPLIES

Pants • Zafus • Mats • Incense • Buddhas
Malas • Benches • Books • Etc.

For
Catalog
Send 50¢



Wholesale
&
Retail
(617) 254-0363

MC & Visa Accepted

c/o Cambridge Zen Center, Dept. P
199 Auburn St., Cambridge, MA 02139