

PRIMARY POINT

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PRAYER AND MEDITATION IN THE NUCLEAR AGE

How can religions help to avoid a nuclear war?

(Zen Master Seung Sahn, Father Kevin Hunt, Rev. Robert Sweet, Rabbi Daniel Liben, Dr. Danette Choi, Chagdud Tulku Rinpoche)

Zen Master Seung Sahn: (pause, then raising his Zen stick and hitting the table) World peace is already finished.

Many people and all religions want world peace, but what is world peace? World peace only for human beings? There are all kinds of world peace: dog world peace, cat world peace, tree world peace. Human beings want world peace just for human beings, so this means their world is very limited. This world is infinite time, infinite space, but the human world is very narrow. Who made this human world?

The world means three things: time, space, cause and effect. Take the concept of one hour. Somebody is suffering, perhaps waiting at the airport for his girlfriend. The airplane is very late, so this hour seems like one year. When someone goes dancing, dah dah dah! One hour seems like only one minute! Contemporary physicists say time and space are not absolutes. You yourself make your time, space, cause and effect. The dog makes a dog world. God makes a God world. Buddha makes a Buddha world. Christians make a Christian world. There are also Jewish worlds, Indian worlds, and so forth. All things make worlds in different forms. So what kind of world peace are we talking about? I don't know.

Human beings are the worst animal. Many people have seen the movie "Never Cry Wolf." When you see it, you will understand wolves. They catch and eat only the sick animals, or animals who cannot move. They never touch the strong ones. They understand their correct situation.

Human beings kill the strong animals, eat their meat, sell their skins for money. Human beings do many things like that: fishing, hunting, nuclear weapons, bombs that kill many other human beings. They make pollution and destroy the natural cycles. Other animals do not make as many problems in this world as human beings. So the animals all say, "If all human beings would die, then world peace would be possible."

It is necessary for human beings to wake up right now. In this world, cause and effect are very clear. One plus two equals three. If you plant yellow beans, you get yellow beans. If you plant green beans, you get green beans. Good action yields happiness. Bad action yields suffering. Human beings have done many bad things in this world, so much suffering is necessary. That's the way the world is.

There are three kinds of thieves. A small thief goes to jail. If many small thieves appear, it's not very good for this country. The thief who makes nuclear weapons and steals a country, we call a middle-class thief. Many modern thieves have appeared and the situation is terrible. It will take many people's efforts to make the world okay again. Lastly, if someone steals your mind, we call him holy. Nowadays, many messiahs, many holy people are appearing, so we have problems, such as happened in Jonestown. This world is now in a complicated and difficult time with a great deal of suffering, so many holy men have appeared. When people are suffering, they want to depend on someone. Then many holy men appear as teachers and steal people's minds. If all holy people died, we would have world peace. Holy people only keep a mind that says, "That's my money, my student, don't touch!"

It's very important to understand how to support this world, human beings and all beings. We must put aside our individual opinions.

What Buddhism says about this is very interesting. Zen Master Un Mon said, "If you meet Buddha, you must kill the Buddha. If you meet an eminent teacher, you must kill the eminent teacher." If you cling to Buddha, or to an eminent teacher, you will have a problem.

World peace means that all holy people must put aside their opinions. Don't hold Christian mind, don't hold anything. If all holy people disappeared, then we would have world peace. This means don't hold or be attached to your religion. That's very important.

I have sent two letters to the Pope. In the first one I asked him to invite the leadership of the world's major religions to Rome or New York, but not to talk: to take off their religious uniforms and take a hot tub together, eat dinner together, and then go their separate ways. World peace would begin right there. If you take a hot tub together, you don't see a Catholic priest. a



Zen Master Seung Sahn and Episcopal Bishop George Hunt.

Buddhist monk, or a Jewish rabbi, just original human nature. Then eat together. This eating together is very important. It is already harmony and world peace. Then religious people, politicians, businessmen, teachers would look at this event and say, "Ah—wonderful!" Not saying anything, only being together, that's world peace.

How many people really want world peace? How many people are there in the world, perhaps five billion? Some Americans don't want to die, so they don't like nuclear weapons. They want world peace. But this is not correct world peace. A world peace based on such preferences is okay, but how many people would this kind of world peace affect?—only the other countries with good situations or ones that aren't too difficult, countries like America, Italy, Germany, Japan, parts of Korea.

What about the people in India, Cambodia, Africa? Maybe 90% of the people in this world don't care about world peace. They don't worry if the world explodes tomorrow because today they are very hungry. Give them food and their world seems wonderful. That's world peace.

We are hungry, very hungry in both body and mind. People with hungry minds make nuclear weapons. Also, they make religious preferences. "My religion is correct, yours is not." Today, all religious people are

An Ecumenical Conference on Peace

This issue of PRIMARY POINT is devoted to the proceedings of the ecumenical conference on world peace held April 7 and 8, 1984 at the Providence Zen Center and co-hosted by the Kwan Um Zen School. Over 250 visitors attended the two days of talks, panel discussions and workshops given by 22 religious leaders from different traditions. This conference was the second ecumenical effort initiated by Zen Master Seung Sahn since 1982. Providence Zen Center and the School would like to thank everyone who attended and helped.

mind-hungry. For example, in Iran now there is a holy war. This is the worst kind of religion. It's very important that religious leadership come together, and that we have many conferences.

If the people with hungry minds get "enough mind," then the people with body hunger will not be a problem. The "enough-mind" people will know what to do. All these problems will disappear and world peace will be possible. So as religious people, we must come together and make the correct energy.

Don't cling to your ideas, your condition, your situation. Come together and find primary point. When I hit (hits the table with his Zen stick), it makes a sound. At that instant nobody has an opinion. There is only the sound. That is world peace, already finished. Return to primary point (hits the table) and just hear, see, smell, taste. When you're doing something, just do it! There's no subject or object. Inside is outside, outside is inside, already

and know that I am God." Buddhists say, "Appearing, disappearing, that is stillness." But if you say stillness, it's not stillness. Only... (Hits the table).

If you keep this mind for a long time, you get absolute energy and become one. Then it's possible for all energy, good or bad, to become one. If you digest good and bad energy completely, then world peace is possible. So I hope we will all put down our opinions, situations, and find our true self. Thank you.

Father Kevin Hunt: I think one of the most horrible realities of our human existence is the fact that every religion has at one time or another perverted the insight, the grace, the words of its founder. In fact, more suffering has been caused in this world in the name of religion than for any other reason. It's amazing why religious people have done these things. It's usually for some very picayune and insignificant reason.

One of the great differences between the Western Christians and the Eastern Christians is that when we bless ourselves, we go from the head to the breast, to the left side, to the right side. When the Eastern Christians bless themselves, they go from the head to the breast, to the right side, to the left side. And yet wars have been fought over such a thing!

We have a tendency because we are human, to narrow in on what we can handle—and God we cannot handle. God, or the Absolute, is complete freedom and He or It frightens us. When Yaweh spoke to the Jewish people at the foot of Mount Sinai, they said to Moses, "Don't let him talk to us. You go up and do it." We allow our fright to dominate our lives. What can religions do?

I don't think there are any political answers to the nuclear war issue, or the peace issue. I think the issues of war and peace are found in each one of us, as well as the willingness to search for and discover the truth. Jesus said, "The truth will set you free." His freedom is a complete and absolute freedom, as is the Buddha's.

So the first step, for those of us who are professional religious, who have given ourselves to a religious tradition, is to witness from the heart. I'm not saying everyone has to say all religious traditions are hogwash. I'm a very strong believing Catholic. Yet there is a level on which I have to reach out and embrace the Rabbi and the Rinpoche and Soen Sa Nim. If I don't embrace them,

"I have to reach out and embrace the Rabbi and the Rinpoche and Soen Sa Nim. If I don't embrace them, how can I expect America to embrace Russia?"

Father Kevin Hunt

get absolute energy. Then you can control opposites energy, which even if it is good in itself cannot control bad energy. Good and bad have no self nature. Our human nature makes good and bad. If we call something good, it is good. If we call it bad, it is bad.

Everyone eats food and it goes down into the stomach. Your stomach is your nuclear power center. It's where you make energy. If your thinking is good, then good energy appears. If your thinking is bad, then bad energy appears. If you have no thinking, correct energy appears. This no-thinking is a silent practice. Christians say, "Be still

how can I expect America to embrace Russia?

It starts right here in the heart. We have to be willing to witness and be strong in our tradition, but to have that strength and that witness come from the heart. Then we can go out and meet somebody else whose witness and strength also comes from their heart. Sharing heart to heart, the peace that is within us, in the security of belief in our faith and practice, we start peace.

If we really work for peace in this way, in

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Avoid nuclear war

Continued from page 1

ourselves and with our brother, then war or no war, no one can destroy us. Someone might do it physically, but no one can really destroy us, and we will win peace.

Rev. Robert Sweet: It's a pleasure to be here and to bring the greetings of our spiritual leader in New England Methodism, Bishop George W. Bayshore, to this conference.

The first and most important thing that the church or any religion can do to help avoid a nuclear war is not to lose sight of the vision of Shalom and the kingdom of God. Religious leaders are the ones who keep that vision alive, through our preaching, teaching, and the providing of resources. We have the task to equip the people who come to us to deal with what it means to live in a nuclear age.

If we should find ourselves with some kind of prayer, or at least time for meditation, in the public schools, we might take advantage of that "horrendous" opportunity to provide all the kids with a prayer for peace. That might be a very concrete way to keep before them the vision of peace.

In a very concrete fashion one of the things that many of the churches are involved in, and our denomination in particular, is parenting for peace and justice in the world. That's the kindest thing we can try to do with our children when they are growing up.

I can remember back to my first parish. We had a delightful couple who had teenage children that seemed to drive them up the walls. The kids grew up, and one went off to live in the wilderness and become actively involved in Outward Bound, helping people have a deep appreciation for nature, conservation, and human potential. Another went to Boston and with her husband bought a large apartment house in the ghetto. They decided to live in the middle of that apartment house and make the rest of the apartments available to people in the ghetto who helped to work on the apartment and make it presentable and livable.

I can remember the parents saying to us: "I don't know what she's doing in Boston. I worry about her all the time." Then she and her husband looked at each other, and she said, "But I guess our kids are living out some of the values that we tried to teach them."

We have not lost the opportunity as long as there is another generation coming along. In parenting and helping our children learn how to set priorities and develop lifestyles, by the ways we manage conflict within our family life, by the things we have around the house that represent other cultures, by the magazines and books that we put in front of our children, by the ways we teach them what it is to live in a world that has limits: insofar as we can pass these values on to our children, and to other children and adults we have contact with through the church, we are able to work for world peace.

Our church has long been supportive of young men who have been conscientious objectors to war. We have not always done

the best job of letting them know ahead of time that we'd be there to defend them and support them, if that was the choice they made, but we've done a better job of that in recent times.

It seems to me the Church can provide opportunities for international and intercultural exchanges so that we can at least stimulate parishioners, so we can have exchange students living in our homes to help us appreciate other cultures. We can become part of work teams that go to other parts of the world and discover how other people live, the conditions under which they live, and what our affluence means to them. These are some of the very concrete things we can do within the religious traditions.

Rabbi Daniel Liben: I think what each of us has to do is to look back into our own religious tradition for metaphors that fit the reality we're living today. One that comes to mind, for anyone coming from the Biblical traditions, is the story of the Flood. It's the only incidence in the Bible where the entire world is almost completely destroyed.

What's interesting to me about that episode in the Bible is that it's not termed war. The word "war" is not used in that story, because utter total destruction is beyond war. War is talked about in other parts of the Bible. The Book of Deuteronomy in Chapter 20 talks about the rules of war. The Jewish tradition assumes there can be justifiable wars, but within certain contexts.



Father Kevin Hunt addressing the conference.

Those who have come from the tradition of the Ten Commandments know the commandment "Thou shalt not murder." The translation of the Hebrew does not mean "Thou shalt not kill," it means "Thou shalt not murder." That's the key to understanding the Jewish concept of justifiable and unjustifiable war.

Our tradition teaches that although there are times when wars must be fought, murder is never justifiable, even in the context of a justifiable war. Not only is extinction of innocent human life never justifiable, but that same chapter in Deuteronomy says that you cannot chop down a tree in order to build a defense. You cannot divert a river that feeds trees in order to lay siege to a city, because although you are fighting a war against man, you have no fight against the world in which you live.

I think it's the job of rabbis today to make our people aware that 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. Of course there was a time when wars were kept separate from populations, but that's no longer true today.

In World War II the Jewish people had a special glimpse of what might be, God forbid, in the event of a nuclear holocaust. Elie Wiesel, one of the foremost speakers and witnesses of the Holocaust who survived Auschwitz, takes that experience as proof for himself that as a Jew, he and all Jews must stand up and fight against nuclear armament.

As a Jew, I feel that not to speak out against nuclear arms is indeed breaking a commandment. To allow the world to continue to arm is only to see the eventual realization of the ultimate murder.

Dr. Danette Choi: I am able to sit here and talk about nuclear war, so I think I must not have much war karma. This is true for all of you. I came from Korea and I've traveled a lot in the Orient, where people do not have the chance to sit down

and worry and talk about nuclear war. Their eyes see only food. A lot of people are hungry out there. All of you are very lucky to be able to sit down and discuss nuclear war.

Before I start my speech, I want you to give me an honest answer. How many of you really know what you want to do? How many of you have correct direction? Please raise your hand.

One, two, three, four. The people who raised their hands, they are 50% enlightened. If everyone in this room had raised their hands, everyone would be 50%

"If we should find ourselves with some kind of prayer, or at least time for meditation, in the public schools, we might take advantage of that "horrendous" opportunity to provide all the kids with a prayer for peace."

Rev. Dr. Robert Sweet

enlightened. Then we would not have to discuss nuclear war.

Nowadays people don't even know what they want. They do something just because somebody else is doing it. We have to know ourselves, free ourselves, so that we can give love and compassion. These are great things, but it's even more important not to create bad karma or any kind of war.

A Confucian saying is, "We have to watch three tips. First, the tip of the sword. Second, the tip of the tongue. Third, the tip of the pen."

so difficult to see how short it is? For example, three people are traveling a road and they sit and share a bench. They've only been resting for five minutes when they start fighting and shoving each other. It's the same with countries, which are made up of groups of individuals.

Another example is going to a shopping center. You're only there for a few minutes, you meet people, you buy what you want, and you leave.

First of all, you must realize that each person wants to be happy. In general we must not destroy other people's happiness,

but keep your own. In the beginning when you talk to people about world peace and say they should practice religion, they will not listen. So first talk about impermanence: how impermanent this life is, that we are here for a short time, that we are all seeking happiness. Then slowly, slowly each person will come to understand, through the idea of happiness.

In the short term, we think of happiness. In the long term, we think of enlightenment. First we start out with good intentions. Today we have all gathered here with good intentions, which have some power and blessing. I would like to dedicate this power and blessing that we have gained from all of our minds and good intentions coming here today, to all beings.

Why is there a need to dedicate? For example, on the altar there are many precious jewels, but they are just lying there and we really don't use them. Nobody really uses them. The idea of dedication is first, to have generosity. In order for the hand to give, the mind must first have that intention. It is very important to have that generous mind and the dedication. After that, the hand is able to give.

Q. Father Hunt, the Catholic Church has a lot of power, politically and monetarily throughout the world. There's a lot of people, including myself, who don't understand spirituality and its powers. Can the Catholic Church reach out to those politicians who think and feel as I do? General Dynamics has one billion dollars invested in a nuclear weapon and we can take that money away. To me the problem is spiritual. But it's physical in that there are a lot more people saying the problem lies in the physical creation of weapons, the factories, the money. Can the Catholic Church reach out to that?

Father Hunt: Primarily you're asking a religion to operate on the same level as the politicians and the power brokers, which is a continual temptation for religion. God knows the Catholic Church has repeatedly sinned on that level. But you're destroying exactly what you want to achieve if you try to operate on that level.

*Green wants red.
Hot wants cold.
Quiet wants action.
Action wants peace.*

*World, world, never satisfied world.
So, many megaton missiles
to explode the aching ignorance.*

*In a bird's beak is the hydrogen bomb.
In the nose of a gun,
spring rain.*

Jane McLaughlin

Jesus did not say, "When someone comes and strikes you on the cheek, say to everybody that his hand should be tied." He said, "Turn the other cheek." If someone takes your shirt, give him your coat. If someone forces you to go one mile, you go two. They were hard sayings then and they are hard now.

The temptation is always there. We say we want peace, not violence, but [we say], "Damn it all, I'll kick your teeth in." If we don't say it, we think it. If we don't have the power to do it, we maneuver until we can get the power.

For the Pope or any other religious leader to try to do that is wrong, it's a perversion. Much better that the Pope takes off his robe and gives it to the poor, leaves the Vatican and lives among the people. Much better that you and I begin the peace, that we turn the other cheek. □

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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

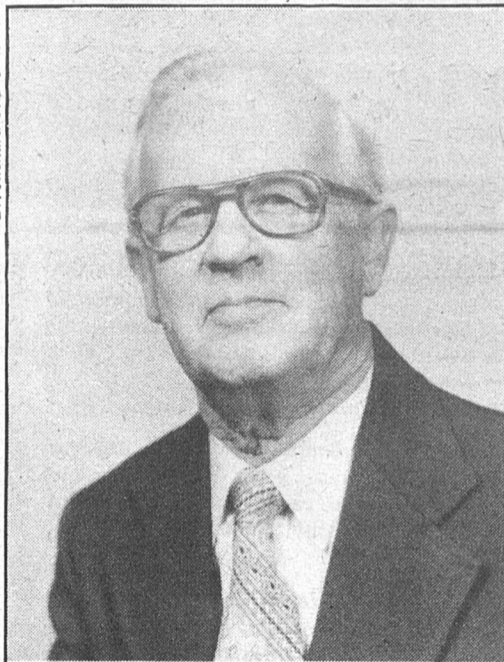
ABOUT THE PRESENTERS

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 ourself 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 Joshu 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."

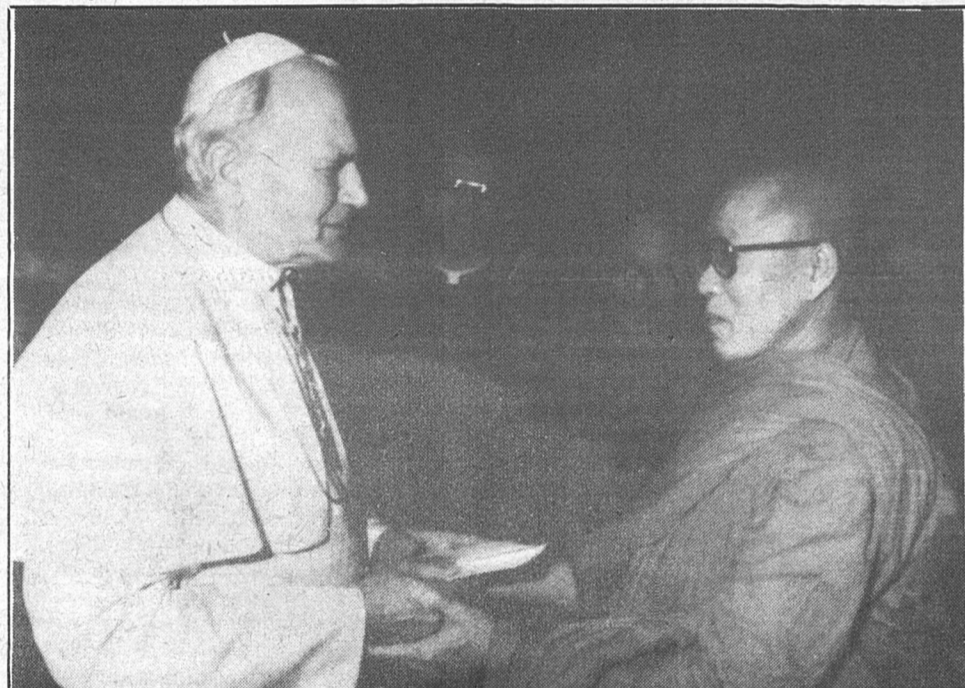
ANN KELLAM, an active member of the Providence Monthly Meeting of Friends for the past 13 years, has been a Quaker for 20 years. A registered nurse and social worker, she is active in many peace activities, an inmate furlough program for local prisons, and Amos House, a Catholic Worker's program in South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

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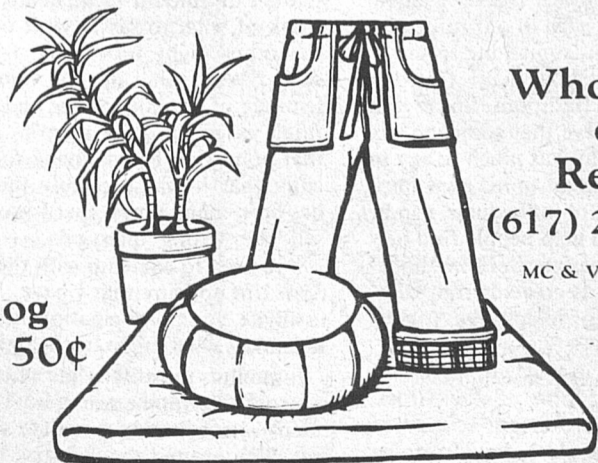
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What are the problems of the nuclear age that you think we can solve, and how?

(Maha Ghosananda, Sister Vilma Seelaus, Dr. Richard Brown, Dr. Joan Halifax)

Maha Ghosananda: Brothers and sisters, our country of Cambodia has been greatly torn by strife, death and starvation. Our people have turned on each other and brother fights brother, and the whole world supplies our people with guns to kill each other. Now our people are brought to their one common element, to our one common light, to the middle path of the Dharma. There are no other paths right now. On the way, first we seek to awaken the Buddha nature, the Christ nature, the burning love of Christ for each of our people. Second, we seek to awaken the non-violent nature of all our people. Because war and guns and fighting have caused them only terrible suffering, it is time for peace right now. It is time for a non-violent resolution to all our problems. Third, we seek to rebuild the Sangha, the Buddhist community of Cambodia. We want to encourage Buddhist monks and nuns in temples to grow in Cambodia and all over the world. Fourth, we seek to rebuild the bridges between our people no matter how grave the difference between us.

We are united by our own Buddha nature, so we will build a bridge of unity, understanding and peace. We will journey

the context of this mystical tradition), that a new vision is opened up for them.

Our world being in this state of impasse, the solutions to the problems of the past no longer work. The American dream of hard work and analyzing the problem and finding a solution, in so many instances, doesn't work. This method hasn't solved our economic crises, our ecology problem, and the other problems that are so well known. I would like to suggest that each of our mystical traditions has something to offer not only in helping individuals in their own "dark night" but in the societal "dark night" that we are experiencing. In this area there can be a real breakthrough.

The other point I would like to make about contemporary problems is about the problems among the churches themselves, the conflict that is written on every page of human history. Recently I spent three months in Israel as the resource person at the Hope Center for Interfaith Understanding. My experience there was remarkable in discovering the bonds of friendship that have emerged as a result of the kind of work and contemplative reflection that happened among the persons who came there—Jewish, Christian, and Muslim.

Bonds of friendship have emerged not through doctrinal understanding, but from understanding among persons. Given the

About the Presenters

ZEN MASTER SEUNG SAHN was the first Korean Zen Master to live and teach in the United States. Author of three Zen books in English and several in Korean, he founded the Providence Zen Center in 1972 and the Kwan Um Zen School in 1983. This conference is the second ecumenical conference he has initiated since 1982.

Zen Master Seung Sahn: "If you have no idea, your ears, eyes, nose, tongue and body can all hear, see, smell, taste, think and do things correctly. We call that love and compassion."

SHARON SALZBERG, a founding teacher at Insight Meditation Society in Barre, MA, is one of a handful of Vipassana teachers in the West who completed training and received authorization to teach from Mahasi Sayadaw, the Vipassana master in Rangoon, Burma.

"The more we pay attention with acceptance, the more it becomes clear that we are simply a part of the natural universe."

SISTER VILMA SEELAUS, OCD, an experienced spiritual director and a Carmelite nun for 38 years, has published numerous

articles, pamphlets and tapes on the contemplative life, prayer, spirituality, and the spiritual needs of women. She is the Abbess of the Barrington, RI Carmel monastery.

Sister Vilma: "Each one of us is the very breath of God in our world. Like a child who needs to be in relationship to another



person in order to come to the sense of who it is, we need to come to our true identity through relatedness to God."

DAVID SULLIVAN, conference moderator, is director of research at South-Eastern Massachusetts University in North Dartmouth, MA.

David Sullivan: "We cannot be severed from our inter connectedness. Feel that assurance, that peace. Out of that great peace, anything may be ventured."

REV. DR. ROBERT K. SWEET, JR., an experienced Methodist conference leader, is superintendent of RISEM, Rhode Island Southeastern Massachusetts District of the Southern New England Conference of United Methodists. Pastor of Niantic Community Church, an ecumenical congregation, he has been active in youth and mission work.

Rev. Dr. Sweet: "I think there cannot be a separation of meditation and contemplative life from the action of faith. Whatever emphasis we've had on meditation, whatever teaching we've had about prayer, from the time we began to teach our children the simplest prayers of the faith, we have always understood there is a connection between our prayer and our action."

some thinking about the assignment. As I usually do in a situation like that, I took a clipboard with legal size lined paper, in which to put down however I happen to be reacting to that which I'm trying to formulate. I wrote down the question, "What are the problems of the nuclear age that you think we must solve and how?" I made two columns, one headed "problems" and the other headed "solutions."

Within a very short period of time, I had listed what I believe to be the problems. (I have found through the years that I'm very good at identifying problems, as long as you don't ask me to solve them. I like someone else to do that.) I had come up with such answers as hunger, alienation, sickness, double standard among races, the lack of freedom in so many parts of the world. My list went on an on. Up until just a few nights ago I had nothing written in the other column. I wasn't sure whether I should call Mu Guk Sunim [conference co-director] and say "I'm sorry, find someone else." Or, "Would you like me to just deal with the problems?" However, that seemed like a copout on my part, and then I began to do some self searching.

If my mother were here, she would tell you that I came into the world kicking and screaming (and she should know) and in one way or another since that time I guess I have been kicking and screaming about things which have bothered me. Through the years I discovered two things which perhaps belong in the column "solutions," although they are certainly not the full solution.

The first is that I have to recognize the fact that I don't have all the answers, and I



MILTON YOUNG, a long-term student of Sacha Sai Baba, is president of the Southern New England Foundation, a private foundation in Tiverton, RI, dedicated to promoting transpersonal growth.

Milton Young: Sai Baba's teaching is "love is the center of all human beings."

to Cambodia and to every corner of the world where there are Cambodians. Each step is a prayer, each step is a bridge. Our journey, our pilgrimage is one with all the world's religions and all religious leaders. We need your help in prayer and meditation so that the vibration of peace will go to Cambodia and to the whole world. We need your material and spiritual help also so that we may continue the journey with the Dharma of the Buddha for healing and peace. Thank you.

Sister Vilma Seelaus: The feeling of impasse which is so much a part of our world today—people feeling that they have come to a place in their lives where there's no way out and they feel imprisoned and hopeless—suggests to me that we are at a moment in our history which is like a global dark night. I feel that each of our respective religious traditions has something to say to this. Dark night is a symbol that is found in many of our religious traditions. For myself as a Carmelite, I believe that someone like John of the Cross, who has much to say to this concept of dark night in his own spiritual life and in the life of individuals, can be reinterpreted today to help people find new meaning in their experience. From hopelessness a new energy is created from within, and an ability to re-describe [one's] experience.

I am very involved in working towards a new hermanuetic of John of the Cross' mystical teaching in order that it may be more accessible to people today. In doing so, I have found that if persons are able to redescribe, or to understand in a deeper way what they are going through (that experience of hopelessness and impasse within

long history of animosity between Arabs and Jews and Christians, this is quite remarkable. I've also experienced that here in the United States, where ecumenical endeavor has been on the level of contemplative relatedness to one another rather than on the level of theological reflection (which is also necessary). I see these endeavors as networks of creating understanding, unity, and reconciliation. As these networks diffuse themselves throughout our world there will be a building of peace, a building of unity, a diffusion of love and creative energy, out of which we will find creative solutions for our problems of today.

Sharon Salzberg: As I was contemplating this question over the last several days, I had a fair amount of difficulty in trying to think of what to say. I went out to dinner the other night with some friends and I said, "Well, what do you think the problems are of the nuclear age and how do you think we might solve them?" I realized at that point that I was having so much difficulty that it was probably the case, as it has been many times, that I was asking myself the wrong questions.

I've tried to come up with the right question. I'm not sure that I have. I would like to invite your participation in helping me formulate what might be the right question.

It reminds me of the time when I had first returned from India where I did most of my intensive meditation practice, and I began travelling around the country, teaching intensive meditation retreats. Many people would come up to us and ask, "What could the situation be like in India for there to have been so many saints, the Buddha, so

I don't know if that's true, but it was an amazing experience to have a complete re-orientation around a problem or question. I felt a little bit like that in contemplating this question, that there was perhaps a completely different way of viewing it, more in the nature of "What is the essential thing I must learn from what is happening in my world and in the world around me? What is that crucial question or that one teaching that is possible for me here?"

I don't know but it has seemed very important to me in the last several days to move more in that direction. Many times we've had the experience, probably all of us, of feeling stuck, caught and hopeless, of responding to a situation with a sense of horror and despair and resignation. It's creating that different relationship, asking those new questions, that sometimes opens up the possibility or sense of awakening that something is possible in this situation.

When we think about the kind of suffering that is potentially involved in a nuclear event, or exists each day in our lives in this day and age, it's what we would call really unbearable. It's beyond the boundary that we define as our ability to comprehend or experience or love or accept. My sense is that the answer has something to do with that, although I haven't quite yet formulated the question so it's difficult to move on to the answer. Except [I have the sense] that experiencing it perhaps not as a problem but as a tremendous challenge, the solution or resolution will be in the form of much greater acceptance and love and caring. Thank you.

Dr. Richard Brown: About 2½ weeks ago I sat down one evening to begin to do

should not be apologetic. Also, as a part of that recognition, the need and the discoveries that I have made when I have willingly admitted this weakness within me, I have begun to "practice the presence," what Dr. Howard Thurman spoke of so often in his lifetime as "practicing the presence," that which can only be found as we do the things that we were talking about this morning, as we discover that prayer and meditation is more than that which we do for 5 minutes once or twice a day, but something that becomes (the older we become) more and more a part of our life.

The solution is "practicing the presence," discovering that there are moments when one must say "God, I have done everything that I have done, I must place the situation and the problem in your keeping, yet I remain open to doors that you may open, to a word that you may speak directing me in a particular way."

The second thing, yet not the full solution, is that so often we are apt to talk about programs and needs and situations in a global way. I do not think that there is a thing that I myself can do about what's going on in the Middle East at the moment, but there is something I can do in the community where I live. In fact this is where I must relate to the problems of the world, I must bring the problem down to a size that I can handle. It may not make headlines, and it certainly will not be the solution to the global situation, yet who is to say how important it could be to address oneself to just a small segment of that problem?

I'm thinking in terms of Rhode Island itself. Over the last few years, we literally

continued on next page

have become representatives of the world. The Hmong, the Cambodian, the Thai, the Vietnamese, the Spanish from all parts of the world, Central and South American, the Irish, the Italian: you name the country and Rhode Island has them. They are part of our blessing and part of our problems, and these issues need to be addressed. As a Rhode Islander perhaps my solution is not to drive myself to an early grave trying to figure out what should be happening in Lebanon, but to be concerned about what's happening here.

Dr. Joan Halifax: This has been an exciting assignment because in considering the problems of the nuclear age one immediately turns to one's training in Buddhism and says, "The problems are desire, aversion, ignorance, pride and jealousy." Much can be said about these problems, which have plagued human kind since we awakened from our so-called animal nature. They are very profound problems. Practice, and everything that we do to awaken from these poisons, is the subject of this gathered-together circle. There's another subject, and that is war and warriorship.

It's very interesting to go back to the origins of things in our own language. The word war comes from an old English word which means confusion, interestingly enough. (As an anthropologist I'm one who looks at metaphor and reversals.) If we look at spiritual traditions across the world from old "high" cultures and primitive cultures we come to a very interesting conclusion, that the role of the spiritual warrior is very important in many spiritual traditions. That has been an area of subject, object, and practice for me for some years now: the awakening from this dream through the practice of warriorship, understanding and overcoming confusion about where the true battleground is, and understanding indeed who the true enemies are.

I would like to give you a brief teaching from the Native American world with regard to the four enemies of the warrior. Whether or not one aspires to be a sacred warrior, one who cuts or wants to cut through the knot of confusion, we recognize in some place inside of us that the worst has already happened, so we must attend to this process of understanding.

"It is through understanding fear that humility is able to arise."

Dr. Joan Halifax

Who are our enemies, what are they, and how do we work with them? Do we conquer them, or do we transform them into allies? Do we take these poisons which afflict our nature and transmute them into nectar? Do we take these obstacles which make movement in our life impossible and keep them as obstacles? Or do we change these obstacles into gateways?

Very briefly I want to give you the four enemies of the warrior, on the medicine wheel, and talk about the four qualities which arise when these enemies are transformed into allies.

The first enemy of the warrior is fear—in the south of the medicine wheel. It arises in the place of our emotions because our past, our karma, has made it impossible for us to be clear about the known and the unknown. Our cultural and psychological conditioning has clouded our vision, and we are constricted and fearful. When we transform the enemy of fear into an ally, a quality arises which we can call humility. It is through understanding fear that humility is able to arise.

Now let us journey to the north of the medicine wheel, to the place of the mind. Our enemy here is clarity. How can clarity be an enemy? Since most of us are from the West, it is one of our greatest enemies. Our mind-thinking prevents us from understanding how our very belief systems code our way of seeing the world, shape our way of being in the world, and ultimately shape the world.

By overcoming (or turning, if you will) the enemy of clarity into an ally, what you come to realize is that true clarity is an absence of any and all belief systems. When we come to this understanding, the quality that arises is the discipline of humor.

The third enemy of the warrior we find in the west, and that is death. The west is the place of the physical body. The medicine wheel is where we find the woman and the experience of change. It is inevitable for all those who have come into some quality of the spiritual life, no matter how we express that quality, that death has in one way or

another prodded us in this direction. When we transform death from an enemy into an ally, we come to understand the intention to honor everything, including the experience of death and suffering. As my mentor and teacher Joseph Campbell once said to me, "Death is the ornament of life."

We proceed now to the east of our medicine wheel, to the symbol of the sun, representing illumination, eternally awakened consciousness. What enemy dances in the east? It is power. When we, through practice and ceremonies, come to understand the enemy of power and transform this enemy into an ally, what quality arises? It is



photo by Adeline Alex

Nancy Brown, Shirley Lew and Mary Hardy at Providence Zen Center kitchen

the responsibility of harmony. All of us, in every act we perform, every thought that we think, every word that we utter—body speech and mind—is always in the direction of greater harmony.

In conclusion, I was given some words a few weeks ago. When I read them, tears came into my eyes, and I made a promise that I would read these words to as many people as I was able to. I think these words are particularly appropriate to this gather-

ing-together circle. The writer is a man called Peter Slutterton, and his work, *Critique of Cynical Reason*.

levels in society. The feeling of "What's the meaning of it all? What's the use?" is very much a part of people's lives. I believe it is also penetrating itself into relationships, in a lack of commitment to the efforts that go into building relationships. That's the one side of it.

On the other hand, the experience of a new energy, of a new life, is also a reality, and what the future holds as far as a balance is concerned, I don't know. I am convinced that all of our religious traditions are traditions of hope. I believe in mediating our own traditions to people's hopelessness. That's why I say that

understanding the meaning of the traditional can be very helpful to persons today who are experiencing hopelessness. Understanding that there is an inner movement of darkness, the underside of which can be creativity or light, a new birth can come out of this darkness, if the person is willing to stay with this darkness and come to understand the meaning of it in their own life.

Dr. Halifax: I imagine that at least one-half of the people in this room originally came here and into a spiritual environment precisely because they were without hope and were seeking meaning in their lives. It is typically the Western experience that salvation, a sacred view and a mythology which gives texture to that sacred view, has ceased to be apparent to us. We seek not only for a new Christianity, but also within other religious traditions, as a quest for meaning.

As an anthropologist when I look at my situation and those people like me who feel so hopeful, I look at their anomie, their sense of desperation and separation, and there's something in me that goes, "Maybe if they have one jot more [desperation] they will see the light, the true light, not the light of delusion." It is very exciting at this moment.

The warrior recognizes that the worst has already happened. Waking up to the warrior's job, to cut the knot of confusion, is a very critical moment of awakening... There's a lot to be said about hopelessness, and I myself honor it profoundly with the Western cultural experience.

"Anything the bomb can take away from us we shall lose to time."

Anonymous

but a material expression of our ways. It is already completely incarnate, while we in comparison are still divided. In the face of such an instrument, great listening is called for. Rather than strategic considerations, the bomb requires from us neither struggle nor resignation, but experience of ourselves. We are it."

Q. It seems as though a theme came out during our talks about hope and hopelessness. I wanted to ask whether you felt that in this country and throughout the world, this dread is causing numbness, or some sort of reawakening? Whether this force you see might form into some movement for change?

Sister Vilma: I believe that both are a reality. Hopelessness? We need only look at the high rate of suicide among the young—and the elderly. The feeling of impasse that I mentioned is an all-pervading one in many

Q. I'd like to hear what Maha Ghosananda has to say about the nature of hope, given the experience of the Cambodian people. So many of your countrymen and women have been slaughtered in this great tragedy, and yet you seem to move through this with hope. Often I've wondered, what is the source of your hopefulness? I think most of us would have given up long ago.

Maha Ghosananda: In the law of Buddha we always ask what is a cause and what is a condition. We neither blame ourselves nor other people. We try to discover the cause and condition of the problem, and we are free. The cause and condition of war is great desires, anger and ignorance. The cause and condition of peace is generosity, loving kindness, and wisdom.

Q. How can a spiritual practice and an active life be wed together?

Dr. Brown: It would be difficult in the light of my religious practice and understanding for me to disassociate prayer and meditation, and action and good works. One without the other leaves a great emptiness. I can only answer it in the light of how it happened to me, and that was in becoming aware of what I believe to be God's will for his world and all of his people: when I wrestle with such words as "To do justly and to love mercy and to walk humbly," and the words "to love the Lord your God with all your heart and mind and strength, and your neighbor as yourself." Then I ask the question, "Who is my neighbor? Where does he or she stand in need? What does it mean for me? Within the parameters that I move within the course of the day, what does it mean for me to live justly? Taking the great general statements and bringing them down to the most personal level, what do they mean, what are they saying to me?"

Q. I'd like to offer an observation. It seems that in many religions the world is transitory and imperfect. Jesus said, "Build your house on a rock and not on sand." There is renunciation, detachment from the mundane level, and hope for something eternal. Nuclear fear can be constructive, because just like the early Christians believed the world was going to end, perhaps it was a little bit easier for them to let go of house and wife and possessions. It appears that nuclear fear can be used the same way. My final observation is that the bomb does not threaten anything that is not threatened more severely by time. Anything the bomb can take away from us, we shall lose to time.

David Sullivan: I would like to ask Bishop George Hunt from the Episcopal diocese of Rhode Island, to lead us in a closing prayer.

Bishop Hunt: God, what would you have us call you? And for what would you have us pray? We thank you for new vision, for a vision of the possibility of peace. We thank you for kindling within us our sense of the possibility of hope. We thank you for awakening in us our non-violent natures. And perhaps we can but pray to know within ourselves that peace is not only our end, but our way. Amen.

David Sullivan: Thank you all. □



ZEN TRAINING PROGRAM

The Zen Community of New York, Yonkers, New York, offers a comprehensive Zen training program consisting of daily zazen, monthly retreats, workshops, classes, work-practice, and communal living.

Room, board, training fees are covered. A monthly stipend is given.

The Zen Community of New York is an interreligious Zen practice center under the guidance of Bernard Glassman Sensei, Dharma heir of Taizan Maezumi Roshi.

For further information please call or write:

Training Committee, ZCNY.
114 Woodworth Ave.
Yonkers, New York 10701
(914) 375-1510

CLOSING CANDELIGHT SERVICE

The ecumenical conference closed on Sunday afternoon with an interfaith candlelight service in the main Dharma room of the Providence Zen Center, attended by some 150 people. Representing a wide spectrum of religious traditions, the presenters filed in and lit their individual candles from the main candle on the altar, then placed their candles in an array around the main candle. Moderator David Sullivan introduced each person as the candles were lit. Representatives from the major traditions present at the conference offered short rites. as follows:

Representing the Jewish tradition, Rabbi James Rosenberg: A person should put all his strength into the words, proceeding from letter to letter with such concentration that he loses awareness of his bodily self. It then seems to him that the letters themselves are flowing into one another. This uniting of the letters is his greatest joy. This joy is felt as two human bodies come together, how much greater must be the joy of this union in spirit.

In prayer, seek to make yourself into a vessel for God's presence. God, however, is without limit, ANSOF, endless is his name. 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 Shakinah, of the divine presence.

There are two rungs of service that a person can come to know. The first is called Katnut, the lesser service. In this state you may know that there are many heavens encircling you, that the earth on which you stand is but a tiny point, and all the world is nothing before Ansof, the endless God. But even knowing all of these things, you yourself cannot ascend. This is still Katnut, the lesser service. It is of this state that the prophet says, "From afar God appears to me." But the one who serves God in God-lut, the greater service, takes hold of himself with all his strength and his mind soars up, breaking through the heavens all at once, rising higher, higher even than the angels.

Representing the Sufi tradition, Nancy Bara-Norton: The essence of our practice in Sufism is recalling the one and only being, the presence of the one and only being. I would like to read to you some poetry that expresses the emotion of order, of our path. I would like to preface that with the statement that we often use the language of love. We use the terms "lover" and "beloved" to express the one traveling out into the many, and the many returning to the one. "Every form I see is thine own form, my lord.

Every sound I hear is thine own voice.
In the perfume of the flowers I perceive the fragrance of thy spirit.
In every word spoken to me I hear thy voice, my Lord.
All that touched me is thine own touch.
In everything I taste I enjoy the savor of thy delicious spirit.
In every place I feel thy presence, beloved.
In every word that falleth on my ears, I hear thy message.
Everything that toucheth me thrilleth me with the joy of thy kiss.
Wherever I roam, I see thee.
Wherever I reach, I find thee.
Wherever I look, I see thy glorious vision.
Whatever I touch, I touch thy beloved hand.
Whomsoever I see, I see thee in his soul.
Whoever ought giveth me, I taketh from thee.
Whomever I give, I humbly offer it to thee.
Whomsoever I call, I call on thee.
When we are face to face, beloved, I do not know whether to call me thee, or thee me.
I see myself when thou art not before me.
When I see thee, myself is lost to view.
I consider it good fortune when thou art alone with me.
But when I am not there at all, I think it is the greatest blessing."

Representing the Christian tradition, Episcopal Bishop George Hunt: For the Christian, the fullness of our faith is understood as being totally possessed and totally inhabited by Jesus of Nazareth. One must be totally empty in order to be totally filled. Reading from a letter from one who follow-

ed Jesus of Nazareth: "My dear friends, this command I am writing you is not new. It is the old command, the one you have had from the very beginning. The old command is the message you've already heard. However, the command I now write you is new, because its truth is seen in Christ. Its truth is also seen in you, for the darkness is passing away and the real light is indeed already shining. Whoever says he is in the light, and yet hates his brother, is in the darkness to this very hour. Whoever loves his brother, lives in the light, so there is nothing in him that will cause someone else to stumble or fall. But whoever hates his brother is in the darkness. He walks in it and does not know where he is going, because the darkness has made him blind.

"Dear friends, let us love one another, because love comes from God. And whoever loves is a child of God. Whoever does not love, does not know God, for God is love. And God showed his love for us by sending his son into the world, so that we might have life through him. This is what love is. It is not that we have loved God, but that he loved us and sent his son to be the means by which our sins are forgiven.

"Dear friends, if this is how God loved us, then we should love one another."

And Jesus himself said, "I am come that you might have life and that you might have it in all its abundance."

St. Francis' Prayer for Peace: Lord, make us instruments of your peace.

Where there is hatred, let us sow love.
Where there is anger, pardon.
Where there is discord, union.
Where there is doubt, faith.
Where there is despair, hope.
Where there is darkness, light.
Where there is sadness, joy.



photo by Eugene Richards

Grant that we may not so much seek to be consoled, as to console;
to be understood, as to understand;
to be loved, as to love.
For it is in giving that we receive,
it is in pardoning that we are pardoned,
it is in dying that we are born to eternal life. Amen.

Representing the Hindu tradition, Shuma Shakravati: Brothers and sisters in the one reality, it is my profound privilege to share with you a few prayers from the ancient tradition of India. This particular prayer was composed 5000 years ago in Sanskrit.

The translation of the Sanskrit text is as follows:

"May there be peace in heaven.
May there be peace in the midspace.
May there be peace on the earth.
Peace upon the waters,
Peace upon the trees and the forest,
Peace for the healing herbs,
Peace for those who dwell in the universe everywhere.
May all be peaceful.
Peace, peace, peace."

I don't think that one as a finite individual can have the strength or the audacity to heal the world. But as instruments of the one reality we can light the candle of our own being, which is a spark of the great reality. We can all light the candle of our being in celebration, in resonance, and in a profoundly joyful and humble spirit of gratitude and fellowship. It is indeed the grace of the one reality emanating through each and every one of us that makes this gathering possible. It is true, that his, her, that, whatever you wish to name the one reality

—the instruments are many, the paths are many, and yet it is my profound belief that the source is one. The roads are many, leading to the one reality.

In conclusion, please allow me to offer a prayer that was composed by a mystic, a lover of truth, the founder of the Vedanta Centre. The first prayer was composed 5,000 years ago. The second one, in the same spirit and the same tradition, was

"From hopelessness a new energy is created from within, and an ability to redescribe (one's) experience."

Sister Vilma Seelaus

composed 50 years ago, and yet truth is timeless. Swami Paramananda, the founder of the Vedanta Centre in Cohasset and elsewhere, composed the following prayer:

"That one who is the mother, father, friend, beloved, companion and guide, one in all, all in one, surround and protect us with love and blessings. May that one who is the father in heaven of the Christians, Eloheem of the Jews, Allah of the Moslems, Ahuramazda of the Zoroastrians, the one truth reality of the Buddhists, Chang-di of the Chinese, Brahmin, Ishwar, Shakti of the Hindus, may that one reality protect and surround all with peace and blessings. Peace, peace, peace be unto us and unto all living beings everywhere."

Representing the Native American traditions, Barbara Dubois: Our ancestors on this continent that we call Turtle Island knew that each one of us was connected with every one of the others of us. The grass people and the rock people and the sky people and the bird people, the people who

mind." So how are these different, these three minds—lost mind, one mind, clear mind?

A boyfriend and his girlfriend are enjoying themselves, when a thief appears. "Give me money!" he orders. They scream, "Oh please help us!" and lose their minds. But if you chant Kwan Seum Bosal and a bad man appears and says, "Give me money!" you can answer, "How much do you want?" "Shut up, just give it to me!" "OK, here it is, no problem." But when he is leaving, you can say to him, "Keep a clear mind, OK? In this world cause and effect are very clear. Someday you will go to jail. When that happens, try Kwan Seum Bosal, then you will have no difficulty." "Shut up!" he may yell. But someday when he does go to jail, perhaps he will remember and try Kwan Seum Bosal, and be saved.

So Kwan Seum Bosal means perceive world sound with great love and great compassion. We will try it briefly.

(Hitting a wooden moktak to mark the rhythm, Zen Master Seung Sahn led the gathering for several minutes of chanting "Kwan Seum Bosal.")

"Thank you very much. Now we have become one mind, and you can perceive your sound. When you return to your true self, from moment to moment it is possible to keep your correct situation, your correct function and your correct relationship. But first you must take away your opinion, your condition and your situation, and return to your true self. Then you will find your correct idea, correct function, correct situation. If you have no idea, your eyes, ears, nose, tongue, body—can all see correctly, hear correctly, smell correctly, taste correctly, do correct actions and think correctly. We call that love and compassion. Thank you.

(Following these talks and prayers, the moderator called for the gathering to light their individual candles "as a symbol of our common prayer for peace." When all the candles were lit, everyone joined in reciting the following prayer.)

"If I have done anything to hurt or offend another being, through word, thought or deed, I ask for forgiveness. Likewise I forgive any being who may have hurt or offended me through word, thought or deed.

May I be happy, may I be peaceful, may I be free from suffering, may I love other people. May this entire world find lasting peace.

May you be happy, may you be peaceful, may you be free from suffering, may you love other people. May this entire world find lasting peace.

May all beings be happy, may all beings be peaceful, may all beings be free from suffering, may all beings love each other. May this entire world find lasting peace."

(The assembly remained standing and joined in several minutes of silent meditation "on the light we are holding before us." The closing prayer was offered by moderator David Sullivan.)

"May we through our mind-heart extend this hope to the entire world. I would now ask you to extinguish your candle by bringing the light inside yourself, and then out into the rest of the world. I would like everybody to exchange an appropriate gesture of peace with your immediate neighbors in the gathering. Peace to you all.

On behalf of the members of the family of the Providence Zen Center, I would like to thank all of you for coming and participating in this service. May you find the power to bring peace and joy to all the beings of the world. Go in peace." □

Representing the Buddhist tradition, Zen Master Seung Sahn: Just now the candle is burning. It gets shorter and shorter and soon will disappear. So the Diamond Sutra says, all formations are impermanent. If you view all appearances as non-appearance, you can see your true nature. In our tradition we have chanting meditation, a form of prayer. We chant the words "Kwan

Soen Nakagawa Roshi 1907-1984

On March 11 at Ryutaku-ji Monastery in Japan, one of the greatest contemporary Japanese Zen Masters influencing American students died just eight days short of his 78th birthday. Abbot of Ryutaku-ji for many years, Soen Nakagawa Roshi first visited this country in 1949. Eido Roshi, his Dharma heir in America, whose relationship with him spanned 31 years, wrote a moving tribute in the Zen Studies Society periodical, in the issue entitled "A Memorial Edition for Soen Roshi, parts of which we quote:

"Because he was a man of such extraordinary vitality and energy, I was truly shocked to hear of his death. With his passing there goes a very special personality, a powerful karmic energy which attracted good and evil, joy and sorrow far more dramatically than the ordinary person.

I vividly recall our first encounter; I was a young monk attending several Roshis in a room filled with lively conversation. Some were smoking, and all seemed absorbed in their various discussions, and as I offered tea, none took particular notice of me, except Soen Roshi who put his palms together in silence and gratitude. This simple gesture made a very deep impression on me, and shortly thereafter, I became his student and remained at Ryutaku-ji under his guidance for eight years."

"One of my deepest intuitions about him was that his was an ancient soul, tried and tested and strengthened through many lives."

Memorial services for Soen Roshi were held in Japan and at New York Zendo Shoji. Here is one of Soen Roshi's poems.

A man who looks like our Patriarchs—
Bodhidharma, Rinzai, Hakuin—I
don't know—
Passed over the ice of Dai Bosatsu
Lake
Without leaving a trace.

Conference on Women and American Buddhism

On September 15 and 16, seven women Buddhist teachers from all over the country will gather at the Providence Zen Center for a two-day conference on the issues surrounding women and American Buddhism. As of May 1st, the teachers attending are: Maurine Myoon Freedgood Roshi, Zen Master at the Cambridge Buddhist Association; Toni Packer, teacher at Genesee Valley Zen Center; Jan Chozen Soule Sensei, one of Maezumi Roshi's Dharma heirs; Ruth Denison, founder of the Desert Vipassana Meditation Center; Gesshin Myoko Midwer, founder of the International Zen Institute of America; Master Dharma Teacher Barbara Rhodes, Providence Zen Center; and Jacqueline Schwartz Mandell, Vipassana teacher.

In hosting this conference, The Providence Zen Center is providing an unusual opportunity for dialogue and shared practice with some of the major women teachers from the American Buddhist tradition. Some of these teachers live a family life, others are single, still others are nuns, but all are concerned about bringing balance and compassion to our lives as human beings.

The conference will include periods of formal practice led in the different traditional or non-traditional styles of the teachers attending, talks, workshops, informal discussions and relaxation together. Costs are \$75 for the weekend, or \$40 per day, with lower rates for School members. If interested, please contact Providence Zen Center, 528 Pound Road, Cumberland, RI 02864.

Arrangements will be made to provide child care for the two days of the conference. Cost will be \$10 per day, with a \$5 deposit required to arrange child care registration. Please inform Providence Zen Center by September 10.

BIOGRAPHIES OF THE TEACHERS:

MAURINE MYOON FREEDGOOD ROSHI, a concert pianist, began practicing Zen in the early 1960's while living with her husband and three children. She studied with Yasutani Roshi, Eido Roshi and Soen Roshi, and was ordained a Rinzaï priest in 1977 by Eido Roshi. She and her family moved to Cambridge about ten years ago, and for the past few years she has been teaching and leading retreats at the Cambridge Buddhist Association. She received confirmation as a Roshi in September, 1982 from the late Soen Roshi during his last trip to the United States.

TONI PACKER is the resident teacher at Genesee Valley Zen Center, Rochester, NY. Born in Germany in 1927, she then lived in Switzerland, where she married an American student. They moved to the United States in 1951, where she studied psychology at the University of Buffalo. In 1967 she became a student of Kapleau Roshi. In 1971 she was asked to begin counseling at the Rochester Zen Center, and in 1976 to take on additional teaching duties. Her encounter with the work of Krishnamurti led her to a deep questioning of all the established forms and traditions, including those of Zen Buddhism. She left the Zen Center in 1981 when she felt she could no longer work within the boundaries of the Buddhist tradition. In 1982 Genesee Valley Zen Center was founded, where Toni now teaches and administers, together with the resident staff.

JAN CHOZEN SOULE SENSEI is a pediatrician, acupuncturist and mother of three teenagers, as well as a Zen teacher. She began sitting in 1973 with Maezumi Roshi at Zen Center of Los Angeles. In 1975 she took lay Buddhist precepts, and in 1979 was ordained as a nun. Last summer she officially became a teacher and was recognized as one of Maezumi Roshi's Dharma heirs. This summer she will move to Portland, Oregon, to do a personal retreat for two years, a sabbatical from teaching in order to do more sitting. She will work as a pediatrician part-time.

RUTH DENISON, founder of the Desert Vipassana Meditation Center (Dharma Dena) in Joshua Tree, CA, also teaches regularly at Insight Meditation Society, Barre, MA, and leads other retreats around the world. In the early 1960's she studied Vipassana meditation with the renowned meditation master Sayagji U Ba Khin at the Insight Meditation Center in Rangoon, Burma. In the following years she made several return visits to study with him and is one of

only four Western disciples to be given his permission to teach Vipassana. She has been teaching for over ten years and has always kept in close contact with the students. This has led her to the discovery of the use of sensory awareness as a great support for the principles of practice.

GESSHIN MYOKO MIDWER trained as a Zen nun for 15 years under Rinzaï Zen Masters both in the United States and Japan. She has been director of several Zen monasteries in America and is founder of the International Zen Institute of America. Well known as a spiritual teacher in the United States and Europe, she travels frequently giving lectures, seminars and leading Zen retreats. She is active in ecumenical dialogue and in training non-Buddhist priests and ministers in meditation. In addition, she is a poet and artist.

MASTER DHARMA TEACHER BARBARA RHODES was one of Zen Master Seung Sahn's first American students. She has been studying with him since 1972 and was given his authority to teach in 1977. She leads retreats and gives talks at centers of the Kwan Um Zen School around the world. A registered nurse since 1969, she has been working as a charge nurse in the Jewish Home for the Aged in Providence, RI, for the past ten years. She lives at Providence Zen Center with her husband and two daughters.

JACQUELINE SCHWARTZ MANDELL has studied for the past twelve years in both the Zen and Theravada traditions, with Mahasi Sayadaw, Taungpulu Sayadaw and Joshu Sasaki Roshi. She leads Vipassana retreats around the world, and until last October was a Dharma Teacher at Insight Meditation Society, Barre, MA, from which she resigned. In deciding to no longer represent the Theravada tradition, her strongest reason was "the non-recognition of the equality of women" within that tradition. She now teaches on her own and is currently writing a book. In March of this year she married Allan Mandell and moved to Austin, Texas.

School Classifieds

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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.

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THE ASHES OF SUZUKI ROSHI were formally installed in a forest stupa April 29 on the grounds of Genjo-ji (Sonoma Mountain Zen Center) in California. The ceremony was attended by over 200 guests, including Suzuki Roshi's wife and son (and Dharma heir) from Japan, Hoitsu Suzuki Roshi, many priests and former students, and members of other sanghas. Soen Sa Nim was among honored guests officiating, having made a special trip from Hawaii to attend. He had selected a favorable site for the stupa, using principles of geomancy, the Korean science of wind-water geography.

The ceremony acknowledged Genjo-ji in continuing Suzuki Roshi's lineage. Hoitsu Suzuki Roshi, in his first Dharma talk at Genjo-ji the day before the ceremony, emphasized the wishes of his late father in recognizing the transmission proceeding from Suzuki Roshi to Jakusho Kwong Roshi, Abbot of Genjo-ji.

SUBSCRIPTIONS to The Vajradhatu Sun.

THE VAJRADHATU SUN is a bi-monthly Buddhist newspaper reporting on the growth and ferment in the contemporary Buddhist world, both in the West and in Asia. Regular features include a Buddhist News Summary, interviews with leading teachers and scholars, profiles of artists and writers, book reviews, up-to-date coverage of the arts, psychology, science, health, and the on-going dialogue between the East and West. Plus news of the Vajradhatu Sangha.



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Sangha News

Seattle Dharma Center... June 17 to July 1 Master Dharma Teacher Mu Deung Sunim led a two-week retreat at Vashon Island off the coast of Seattle. About 16 people attended, with 7 sitting the full two weeks. The retreat was held in an old restored church one quarter of a mile from Ellen Cote's apartment. Sitting right on Puget Sound, the church was beautifully restored with a loft, bedroom, and meeting rooms. The interview room had octagonal windows facing the water. John Barazzuol was Head Dharma Teacher. For work periods the participants formed a landscaping crew, cutting down brambles and digging flower beds. Mu Deung Sunim gave several public talks during the retreat, which attracted some of the islanders.

Tahl Mah Sah Zen Center... Soen Sa Nim gave a talk at Buddha's Birthday celebrations May 5 at the International Buddhist Meditation Center in Los Angeles. Attending the joint celebration at which Maezumi Roshi also spoke, were members of Zen Center of Los Angeles, Tahl Mah Sah Zen Center, Community Meditation Center, Monjuji Desert Retreat and International Zen Institute. This "Coming Together of the Sangha for Buddha's Birthday" (Vaisakha Sangha Sabhs) was initiated on the West Coast six years ago by the Ven. Thich Thien An's suggestion that the three Buddhist traditions in Los Angeles (Vietnamese, Japanese and Korean) join together each year for the celebration. The Zen Centers take turns hosting the event...Do Gam Larry Sichel is working with realtors investigating possibilities for a new Zen Center, as the current quarters have been sold and are scheduled to be torn down this summer to make way for construction of a Korean temple...Among the 8 full time residents are new comers. Becky Noreen formerly of New Haven Zen Center, and Martin Park. Jane McLaughlin recently returned from a 100-day solo retreat on the East Coast, Mike Quinn is the new Director...Mu Ryang Sunim accompanied Soen Sa Nim to Korea and Brazil.

Empty Gate Zen Center... Members participated in a program on Zen and Judaism at Hillel at the University of California...Stephen Mitchell, editor of Soen Sa Nim's first book in English, **Dropping Ashes on the Buddha**, gave a poetry reading at Zen Center in June...Maurine Freedgood Roshi of Cambridge Buddhist Association visited and gave a talk in late June.

Hawaii Dharma Sa... Jim Pallet is a new resident and Head Dharma Teacher. A Bodhisattva monk, Jim is waiting to take the Hawaii Bar Exam in order to practice law...Soen Sa Nim and Mu Ryang Sunim stopped over for several days vacation in mid-June before leaving for Brazil. Dharma Master Dr. Choi accompanied them.

Kansas Zen Center... In order to refinance the Zen Center house, members undertook extensive interior renovations. Director Dennis Duermeir writes: "Labor often extended into night-long marathons of hammering, drywalling, sanding, stripping, painting and wallpapering." Dennis reported unusually heavy rains in June...Judy Roitman recently returned from a mathematics conference in Warsaw. She was able to meet with many members of the Polish sangha who gathered eagerly to hear the news. She reports heavy censorship of mail and some public criticism of Buddhists...Her husband, Stanley Lombardo, traveled to Greece and Italy for two weeks...In May Frank Norman graduated from Kansas University with a degree in biology.

Chicago Meditation Center... Director Dhananjay Joshi's wife, Bansi, finally received her U.S. visa and arrived from India in June after more than a year's wait since their wedding...Dhananjay and Dixie Ray attended a teacher's retreat at Insight Meditation Center in Barre, MA, led by the elderly monk Sayadaw U Pandita, one of the greatest living Vipassana teachers. Interviews, held in Burmese, had to go through a translator and took up to six hours...Alan Clements from Barre and Achan Sobin will

lead separate week-long retreats this summer.

Ann Arbor Shim Gum Do Group... There are currently 6-8 members, many of whom recently completed a 100 day special practice period in which they did either 500 bows daily or 10,000 kwan seum bosals... One member recently built a small 3-level altar for the group, which was installed in a ceremony in June along with the group's first Buddha and bell, given by Founding Master Chang Sik Kim.

Lexington Zen Center... 12 people from Indiana, Ohio, Tennessee and Kentucky attended a retreat led by Master Dharma Teacher Bobby Rhodes in June. Bobby and the Genthner's older daughter Gretchen helped Mara Genthner with child care, enabling her to sit a good part of the retreat. Zen Center members thanked Bobby for her "warmth, good feedback, and gentle loving spirit"...Plans for a new Zen Center have been delayed by zoning problems with one of the possible properties.

Maryland Zen Group... Nancy Paige Smith, professor at St. Mary's College, St. Mary's City, MD, has started a Zen group. Local people come on Sunday evenings and Wednesday mornings to sit.

Chogye International Zen Center... Members are 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...Several members attended an East-West workshop of cultural sharing held at Shoreham High School, NY, in May...Tim Simmons is a new resident at Providence Zen Center...Soeng Hae Sunim, Abbot of the New York Korean Buddhist Community, is living at the Zen Center and teaching calligraphy classes...Jeff De Castro is a new housemember.

New Haven Zen Center... Yu In Sunim, the Korean monk in residence, is visiting Korea, Taiwan and Hong Kong this summer. He will return in the fall to resume classes...Neil Pregozen recently visited Tahl Mah Sah and Empty Gate Centers...Abbot Rusty Hicks hiked in the White Mountains in New Hampshire in June...A farewell party was held June 26, for Dr. Steve Cohen, long-term member of the Zen Center. Steve and his family are moving to New York City for Steve's new medical job...The Zen Center elected new officers at its an-

nual meeting: Rusty Hicks, president; Barry Gorfain, vice president; Neil Pregozen, secretary; and Michael Olak, treasurer.

Providence Zen Center... Charley Grey and Dorothy Grananda from San Francisco, participants in the 'Fast for Life' last year as a protest against the proliferation of nuclear weapons, visited May 28 and gave a talk...On June 8 a group of native American Indians from Connecticut played drums and sang traditional and contemporary songs on the deck of the new monastery. The energy was very similar to a chanting (kido) retreat...Mu Nyeom Sunim, bookkeeper and PZC housemaster, left June 16 to do a 100 day solo retreat in the White Mountains of New Hampshire. His brother, Eric Harrington, also a PZC resident, helped him backpack his supplies in...Marc Fortin, long-time instructor at Shim Gum Do Zen Sword Center in Brighton, MA, has been in residence since January and is offering free Shim Gum Do and karate classes. He has 6 local students as well as some PZC residents...PZC hosted a very successful one day workshop on 'Zen and the spirit of martial arts' on June 16, attended by 35 people. Workshop teachers were David Mott, Cold Mountain Dojo; Miguel Palavecino of Aiki Kempo Karate School in Toronto; Maria Kim, Shim Gum Do Zen Sword Center in Brighton, MA; and Marc Fortin, Providence Zen Center. Participants were lavish in their praise of the workshop teachers...The bunker in the woods on PZC grounds has become a popular solo retreat place, in almost constant use since its renovation in May...Framing of the monastery's interior rooms is almost complete and electrical wiring is being installed. The sky blue roof tiles have arrived from Japan, after clearing customs in Boston. They were shipped in containers via Seattle. Installation of the 15 tons of tiles has started. The monastery will formerly be opened in a ceremony July 28 during the School Congress weekend...PZC is gearing up for the many sangha members and visitors expected for the Second Annual Kwan Um Zen School Congress.

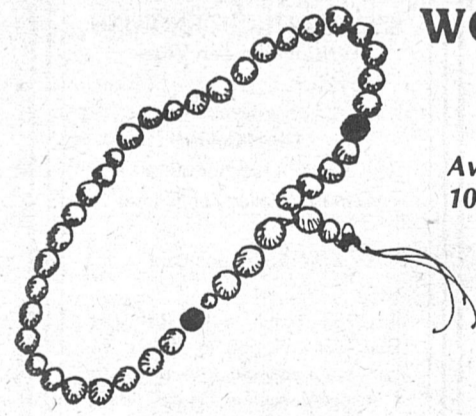
Cambridge Zen Center... Mark and Dyan and Mandy Houghton have moved into the new family apartment in the fourth townhouse unit. Renovation of the remainder of this unit is well underway. Detail work remains in the other three units...The new Dharma room held its first retreat since the installation of the new jade green rug.

Continued on next page

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ONLY DON'T KNOW



THE TEACHING LETTERS OF ZEN MASTER SEUNG SAHN

Dropping Ashes on the Buddha
 The Teaching of Zen Master Seung Sahn
 Compiled and Edited by Stephen Mitchell



Dropping Ashes on the Buddha, The Teaching of Zen Master Seung Sahn

A delightful, irreverent and often hilarious record of the encounters of Zen Masters Seung Sahn with his American students. Consisting of stories, formal Zen interviews, Dharma speeches, and the Zen Master's spontaneous interactions with his students. (Grove Press, 1976) \$4.95.

Bone of Space, Zen Poems by Master Seung Sahn

Since the T'ang Dynasty, poetry has been used to express the experience of Zen. These poems by Zen Master Seung Sahn continue that tradition of using words to point to original nature. (Four Seasons Foundation, 1982) \$4.95.

BONE OF SPACE
 ZEN POEMS BY MASTER SEUNG SAHN



These books can be found at your local bookstore or at your nearest Zen Center.

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.

Continued from previous page
Master Dharma Teacher George Bowman led the retreat in June. Congratulations to the following residents: Sam Landsberger who recently completed Ph.D. qualifying exams for MIT's engineering school; Ken Pietrzak and Nancy Brown, graduates of nursing school; Paul Chapman who finished Ph.D. exams at MIT (he still needs to complete his thesis); and Linda Hemingway who completed her second year of medical school...Nancy Brown is the new Director, replacing Ken Pietrzak. Beverly Feldt is new Housemaster...On June 1 the Zen Center held a seaweed festival, in which Linda Parker from Cape Ann Zen Group demonstrated how to cook different seaweeds. Linda has had a seaweed business in Gloucester, MA for several years...On June 5 about 40 people attended a talk at the Zen Center given by Swami Prem Paramahansa.

Ontario Zen Center...David Mott and Kim Ratcliffe recently received a fourth degree and first degree black belt, respectively, in tests at the Uechi Ryu Karate School in Boston...You Hong Chung is taking an intensive English course that runs for 24 weeks, 5 days a week, all day long...The Zen Center now combines Zen sitting practice with martial arts training, thanks to the Cold

Continued on page 12

Seoul Zen Center...from left, Mu Ryang Sunim, Gi Gong Sunim (formerly Veronique LeGuyader who lived at Providence Zen Center this past winter), a Bosal Nim from Hwa Gye Sah, and Mu Shim Sunim (formerly Josh Lea of Providence and Cambridge Zen Centers). After arriving in May with Soen Sa Nim, Mu Ryang Sunim and David Ledebor, the nucleus of a new Zen Center and language school is being formed in Seoul with temporary quarters at Hwa Gye Sah. Gi Gong Sunim and Mu Shim Sunim are studying Korean daily and taking a language course at Yonsei University. Mu Sang Sunim, who is also part of the group, is doing a retreat at Jong Hae Sah on Dok Sahn Mountain. The group was banquetted at several nun's temples, traveled extensively and met many interesting people including a number of well-known Zen Masters. They also made excursions to Sorak and Odae Mountains, and attended a ceremony commemorating the death of Zen Master Tan Huh, who attended the World Peace Assembly at Providence Zen Center in 1982. Soen Sa Nim and Mu Ryang Sunim left for Brazil and Los Angeles in mid-June...Temporary address for the Seoul Zen Center is: Hwa Gye Sah, Su Yu Dong 487, To Bong Ku, Seoul 132, Korea.

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RETREAT CALENDAR

July	31-Aug. 19	Providence Summer Kyol Che
August	10-12 17-19 24-26	New Haven Cambridge New York
September	1- 3 7- 9 14-16 21-23	Empty Gate Tahl Mah Sah Providence Seattle Ontario Cambridge Kansas Lexington
October	5- 7 12-14 19-21	Providence Tahl Mah Sah Empty Gate New Haven Cambridge New York
November	2- 4 9-11 16-18	Providence Tahl Mah Sah Ontario Kansas New Haven Empty Gate Seattle Cambridge Lexington

Please call the Zen Center in advance to confirm these dates. Make your reservations for retreats at least two weeks in advance.

The 21 day Summer Kyol Che sitting at Providence Zen Center in August has a schedule similar to Winter Kyol Che, with talks and interviews by Zen Master Seung Sahn and the Master Dharma Teachers. Registration is for a minimum of two days.

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c/o Warsaw Zen Center



continued from page 11

Mountain Dojo downstairs...Renovations are complete on the annex, a 2-story building with a 2-bedroom apartment which will be available for renting to Zen Center residents or members.

Palma Zen Center... Abbot Joan Insa writes that the Palma group is getting more energy. New Head Dharma Teacher is Pedro; Moktak Master is M. Jaume; doing the bell chants is Pepita. Pedro was slightly burned when his robes, made from flammable Spanish cloth, caught fire while he was lighting the altar candles...Goals for this year include finding a house or apartment where people can live and practice; finding a publisher for a Spanish translation of Soen Sa Nim's **Dropping Ashes On The Buddha**; obtaining religious status; and getting enough mats and cushions to accommodate more people, especially during retreats...At a recent monthly meeting, mem-

bers planted two trees commemorating the first year of the Zen Center.

Poland... We have recently received letters from a number of members of our Polish sangha. There are now four Zen Centers Warsaw, Gdansk, Krakow and Lublin and three Zen groups: Lodz, Torun and Wnecław. On May 13 in Falenica, the Warsaw Zen Center held a Buddha's Birthday Ceremony attended by about 300 people representing the sanghas of Vajrayana, Maezumi Roshi, Philip Kapleau, Amida and the Warsaw Zen Center (Soen Sa Nim). The outdoor service featured chanting and practice from the various traditions, a vegetarian dinner, and two music concerts. Aleksandra Porter, secretary of the Warsaw Zen Center, wrote "The feeling was very loving...and later there was dancing and "discoing." The most impressive thing was the altar specially put together for the occasion, which stood impassive yet protective throughout the day."

She reported that the architectural plan for the temple at Falenica which will be built adjacent to the present house, is complete and most of the building materials have been purchased and stored. Once the Zen Center obtains permission to build, which can take quite a while, it will take from 2 to 5 years to complete...Members living in Warsaw have been looking for a room or small flat that can function as a daily Center "where everyone can practice together after work and still have time at home." (Warsaw is about one hour away from Falenica.)

Andrzej and Ala Czarnecki live upstairs at the Warsaw Zen Center and three men and a woman live downstairs. Visitors come regularly from all over Poland for talks and practice. Some Dharma Teachers from Gdansk are staying to help run things...Due to cramped living conditions, Jacob and Bozena Brzeninski have left the Warsaw Zen Center and are living in Lodz...Andrzej recently returned from a 21-day solor re-

treat in a small unheated wooden house with bitter cold temperature outside...A resident has started a carpentry and furniture workshop in the garden...Andrzej expressed the profound regret of the sangha that Master Dharma Teacher Linc Rhodes was unable to make his scheduled visit in March, because his visa was refused.


Brazil Zen Group... The Comunidade Zen de Sao Paulo opened its doors in mid-June, directed by Dharma Teacher Diana Clark who has been living in Sao Paulo since last November. The new Zen Community is subletting a house which used to be the only Korean Buddhist temple in the city, and where Diana stayed when she first arrived. The sublease avoids the difficulty and expense of finding a financial guarantor (required of foreign renters). Diana writes, "It has a large Dharma Room, light and airy, two bedrooms, one fairly large, nice big kitchen, bathroom, terraces front and back. It is at the top of a duplex, at the end of a dead-end street, right next to a lovely park with a lake...a veritable oasis in the midst of this huge, ugly cement city." Monthly rent is only \$200 (reasonable by U.S. standards, but expensive for Brazil) but a telephone will cost around \$800...There are two other residents besides Diana: Graziela, a 24 year old from Buenos Aires, and Carlos Fujiya, a university student...Soen Sa Nim arrived June 21, accompanied by Dr. Danette Choi of Hawaii Dharma Sa, Ezra Clark, Jacob Perl, and Mu Ryang Sunim, for 10 days of workshops, a retreat, public talks, sightseeing and visiting. The first Brazilian retreat led by Soen Sa Nim was held at the new house and attracted 25 people. Soen Sa Nim then officiated at an opening ceremony, made festive by a contingent of Koreans bringing food and flowers. The new Zen Center is called "Bo Kwang Sah" (Dharma Light Temple).

Marriage

July 15, 1984 Dharma Teacher Jan Peter Sendzimir of Gainesville, FL, and Giesela Bosch.

Deaths

April 3, 1984, Regine Gwozdz, resident of the Gdansk Zen Center.
June 28, 1984, Seymour Klinger, father of Providence Zen Center Do Gam David Klinger.




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