

watching the squirrels play, and noticed that a squirrel running across a branch stopped for a moment and looked at us. I don't suppose that the squirrel ever for a moment wondered what it means to be a squirrel, or how he or she might be a better squirrel. She manifested as the perfect squirrel, without thinking. Just a complete squirrel. Somehow we human beings aren't quite as confident about what our job is or what it means to be a human being. We seem to get quite confused. We get lost in our desires, in our anger, in our delusion — looking away from the way things are and getting confused. But our work in this practice is to stop and reflect and look deeply within ourselves; to be silent and attentive and see that in fact we are one body. In realizing this, we can go forward and manifest it in whatever manner we choose.

It is my deepest hope that each one of us can realize that we cannot put our feet in the same place twice. May our realization allow us to live sanely, breathe deeply in gratitude, and fulfill our Bodhisattva vows: Sentient beings are numberless, we vow to be of service, to appreciate, care for and nourish this boundless life that flows through us. Thank you.

□

What is World Peace?

Comments from participants at the Whole World conference

Robert Genthner, *Ji Do Poep Sa Nim*, turned into a roving journalist during the "Whole World Is A Single Flower" conference in Korea. He interviewed a number of people from around the globe on world peace.



Won Shim Sunim
Sister Paola Kim

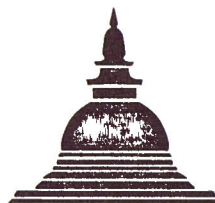
Sister Paola Kim, a Korean Christian nun:

RG: Why did you come to this conference?

Sr. Kim: I'm very interested in programs where people are not for themselves. It's interesting for me to hear people who care about the community of the world and not just themselves. This conference is to help people get out of their ego-centered lives. Most people

make boundaries for themselves; they make religions. God did not make religion; man did. So I am interested in things God made, not artificially set up by man. This conference seems to be dealing with this.

Continued on next page



WISDOM PUBLICATIONS

Wisdom offers the largest selection of Buddhist books available, as well as sacred art and practice items.

Wisdom Catalogue of Buddhist Books.

The Catalogue includes books, tapes, transcripts, and art from all Buddhist traditions: history, biography, philosophy, East-West, art, children's books, language books, etc. \$3.95. Our books and art are also available at our Boston bookshop. Please visit.

WISDOM, 361 Newbury St., Boston, MA 02115.
Orders (800) 272-4050, Tel (617) 536-3358.



FREE CRYSTALS WITH PURCHASE
OF \$5 OR MORE

BE HERE NOW
BOOKSTORE
10 STATE STREET
BRISTOL, RI 02809
401-253-4099

call for directions
NEW LOCATION!

- new & used Buddhist books
- psychology & philosophy
- world religions
- video rentals
- new age
- crystals/jewelry
- tarot readings
- special orders accepted

OPEN 7 DAYS!
MON. - SAT. 10 - 6 (FRI 'TIL 9)
SUN. 12 - 5

Dialogue Among Faiths

THE EMPTYING GOD

A Buddhist-Jewish-Christian Conversation

Edited by John B. Cobb, Jr. and Christopher Ives
Scholars respond to Masao Abe's seminal essay, "Kenotic God and Dynamic Sunyata." Abe replies in this stimulating three-faith encounter.
No. 670-7 Paper \$14.95

THE SILENCE OF GOD

The Answer of the Buddha

by Raimundo Panikkar
"Panikkar understands Buddhism with a depth that may surpass that of any other Christian. . ." — John B. Cobb, Jr.
No. 446-1 Paper \$16.95

THE MEANING OF CHRIST

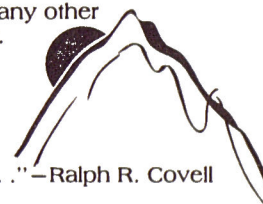
A Mahāyāna Theology

by John P. Keenan
"A creative, pioneering work. . ." — Ralph R. Covell
No. 640-5 Paper \$16.95

TOTAL LIBERATION

Zen Spirituality and the Social Dimension

by Ruben L.F. Habito
Unique study linking Zen Buddhist and Christian spiritualities, and both to an Asian theology of liberation.
No. 537-9 Paper \$12.95



ORBIS BOOKS
Maryknoll, New York 10545
MC/Visa call toll free 1-800-258-5838
In NYS call collect 914 941-7687



The Whole World is a Single Flower Conference 1990

What is World Peace?

Continued from previous page

RG: Is world peace possible?

Sr. K: I believe peace is possible if people will collaborate with each other and respect plurality in unity. Christ is one body. For example, if Iraq wants to be the eye, and America also wants to be the eye, that is no good. America is the nose, Iraq is the eye, Russia is the mouth, Korea is the knee. Each is



© 1990 Jane L. Wechsler

Temple guardian.

one part of the whole body and each part is equally important and valuable; if everyone wants to be someone other than what they are, this is not the real world. People think that power is very important, both physical and political power. They want to have dominion over others. If people keep themselves as they are, then there will be peace; but if they use force to be something else, then problems will appear. Also, people want to help others only for their own benefit, to get merit or get some gain. Everyone wants you to see as they see, to become like them, to reform people in their own image. We should be as we are. Letting people be, this is world peace. Maybe we can teach people what freedom is, but not force them to be what we want them to be. The mountain cannot be the lake or the sea; the mountain can only be the mountain. So when things are as they are, this is world peace.

RG: Do you think human beings can save this planet? Is it possible or is it too late?

Sr. K: Yes, I think only human beings can do it, no one else. The tree cannot save, because it doesn't have love. Only human beings have love. Nobody, not even God can save; only human beings can do it, only human beings can save the planet.

RG: But is it too late?

Sr. K: No, it's never too late. Where is the late? Show me the late, show me your late.

Marianne Hvidsten, Oslo, Norway:

RG: Why did you come to this conference?

MH: I wanted to see Korea and the country where Zen Buddhism, which is my practice, has its roots. I wanted to see the temples where the tradition of Zen Master Seung Sahn and Dae Poep Sa Nim has come from. I am a social anthropologist and so seeing all this is very interesting to me.

RG: Could you say what you believe world peace is?

MH: When people are in harmony together and tolerate each other. But this is difficult to answer without saying to attain it. I believe world peace can only be accomplished through spiritual practice. If you are more positive, you have more compassion for other people. If you have a lot of negative thinking, you can't really help anyone.

RG: You say that world peace can only be accomplished through practice; what is your practice?

MH: I do 108 bows every morning and then I do something called "smiling practice." For three minutes every day I smile in front of a mirror. In the beginning it was very hard to smile for three minutes in the morning but now it's fine. If you can't smile at yourself, how can you smile at other people? It opens up something positive in you and after a while, when you get used to it, it becomes a very good start to the day. I find now

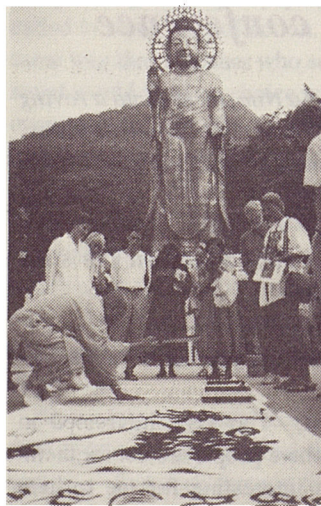
that it's much easier to smile at other people and in that way I get in easy contact with people, and people begin to relate to me in a different way than they did before. It's because I am more positive than I was before.

RG: What kind of a smile do you do? Is it a big smile, or a little smile, a subtle smile?

MH: It's a big smile. You really give yourself up to the smile.

RG: Has this practice helped?

MH: Yes, it has really made a difference, and other people tell me that I have changed a lot. For instance,



© 1990 Jane L. Wechsler

Maitreya Buddha statue, Poep Ju Sah Temple.

when you go downtown and accidentally hit someone with your elbow, at first they may get angry but when they see your face and feel your positive energy, they relax and smile; sometimes they even get surprised.

RG: Is this all of your practice?

MH: This is all I can do in the morning because I have a

daughter and I have to get her ready for school. Later I do two thousand mantras during the day, sit for twenty minutes and do what's called "samadhi practice." In my samadhi practice, I connect with my teacher, Dae Poep Sa Nim.

RG: How do you do your mantra practice?

MH: Sometimes, in my imagination, I write the mantra just below my belly button. I have learned to write it in Korean letters and I write it backwards so that someone facing me can see it. This practice makes me more positive because at that time I am not filled with negative thinking. Also, it helps me to do this practice because you have to really concentrate and there's no room for thinking.

RG: So the mind is very one-pointed?

MH: Yes.

Do Gong Sunim, a Canadian monk in our sangha, living in Korea for the last five years:

RG: Why did you come to this conference?

DGSN: I came to help.

RG: In your own words, can you say what world peace is?

DGSN: Sitting on my butt, watching my mind; it naturally empties and I don't have to be concerned with thinking.

RG: Do you think that human beings have what's necessary to save this planet?

DGSN: I believe if there's going to be a revolution, it must happen inside. If we're willing to make changes from within, then we can do it.

Frank Reed, an 80-year-old Unitarian from Providence, Rhode Island, and a world-traveler:

RG: Well, how can we save this planet?

FR: Recently, the Dalai Lama's interpreter came to Brown University and talked about his experience of accompanying the Dalai Lama around the world. Everywhere the Dalai Lama went, he spoke the same line. The line was that everyone wants happiness and freedom from suffering. The interpreter said he kept hearing this line time and time again until he became quite uneasy and irritated. Then all of a sudden he saw what it really meant: you and I are identical. We both want happiness and an end to suffering. I can't find anyone in the universe who wants to suffer. This seems to be the same message that Zen Master Seung Sahn and Venerable Maha Ghosananda give out.

Anthony Osler, South Africa:

RG: What is world peace?

AO: It would be people sitting down, putting themselves aside and just being together without separating or holding on

Continued on next page

Survey Information Requested

Allergy sufferers and asthmatics frequently require that they practice and study in locations where there are no cats.

I am compiling a list, national in scope, of Buddhist temples, Dharma study groups, and meditation centers suitable for such people. If your group offers a cat-free environment for practice, or you know of other organizations which do, please contact me.

The list will be distributed, at no cost, to individuals and support groups requesting it. Drop me a line if you would like a copy of the list when available.

Philip Rosenblatt
40 St. James Avenue, Norwood, MA 02062
(617) 762-4924

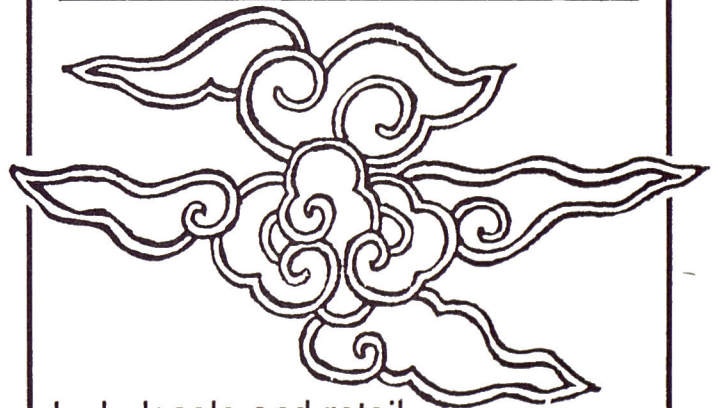
Richard Shrobe, C.S.W., A.C.S.W.

Psychotherapist

Specializing in the Gestalt Approach

201 East 34th St., 5th Floor
N.Y., N.Y. 10016 (212) 689-7740

DRAGON MAMA



I wholesale and retail

- Zafus and Zafu mats
- Yoga mats
- Buckwheat hull pillows
- Custom futons and window seats

For more information (415) 644-1826
or 729 Heinz Ave, Berkeley CA 94710

The Whole World is a Single Flower Conference 1990

What is World Peace?

Continued from previous page

in any way. In South Africa, that's a very particular need. People in South Africa have grown up in this very complete separation; that's all we have in common. Just being together, working together, in very unfussy ways, that's how I see it happening in South Africa. The work that I do is very much on the forefront of the political readjustments that are going on there, and it will be interesting to see if I or anyone holds on to any rules of what peace should be, or how peace should be; if we do, then we'd kind of screw it up.

Mu Ryang Sunim, Abbot of Dharma Zen Center in Los Angeles:

RG: Why did you come to this conference?

MRSN: I came because we had a huge plumbing problem at Dharma Zen Center, my car



Won Shim Sunim

Mu Ryang Sunim

broke down, and this was a perfect escape for me.

RG: What do you see as world peace?

MRSN: I read about these crises in the newspaper and they are real interesting to me but I can't connect with them as much as I connect with my own checking, thinking or unhappiness, or lack of satisfaction. So I'm still working on that one. When I solve that I'll think about Iraq and the ozone layer.

Interview with Richard Shrobe, Ji Do Poep Sa Nim:

RG: What do you think world peace is?

RS: I don't want to be glib about it, but the question, "What is world peace?" is an immense kong-an. There are many answers that people give to what world peace is; none of them satisfies me. World peace has to start with an openness, a not-knowing of what world peace is. And to stay in that state of not-knowing is a big struggle, and it's painful. I think world peace will come out of that groping, step by step, with the pain, and not knowing what it really is, because that's where humility and sensitivity will really begin. □

Donors to the Kwan Um School of Zen 1989-90

Patrons

Bruce Blair
Michael Elta

Mark and Dyan Houghton
Edward Kwan and Juliet Soon Rim

Friends

Bob Blankfield
Henry Choi
Mr. and Mrs. Sook Kyung Chung
Richard Coddair
Steven Connors
Mary Fabri
Terry Kinzel
Christina Lee
Richard Madden
Jean McCoy
Gary Nakararado
Meg Nicks
Jon Solomon
Yoo S. and Jae Shin Song
Marjorie Soule
Nancy Tamarisk
Marion Wagner
Paula Waterman
John Zahody

Supporting Members

Lois Beard
Paul Best
Mark Cassidy
Dennis Duermeier
Pat Ghany
Roland Gray
Rusty Hicks
Jeff Kitzes
Soon Bae Lee
Greg Mattingly
David Mott
Jacob and Grazyna Perl
Jan Potemkin
Bob Powers

Thomas Riihimaki
Richard Scott
Jan Sendzimir
Richard Shrobe
Ellen Sidor
Paul Stevenson
Richard Stoll
Richard Streifeld
Llewain Scott Van Doren
Jeffrey Vandergift
Steve Warren
Sunny Won
Joan Wye
Richard Yakavonis
Jon Yanow