

what *this [points to body]* is, then that's portable; we carry it with us everywhere. And it's difficult in the sense that distraction is easy. Cultivating distraction is tempting, and then it becomes habitual, and then it feels like we have no choice. It's easy in this sense: *[hits the floor with Zen stick]* that's clear. Nobody mistook it for a duck. When you walked through the door, you didn't come through the wall, but instead you sat on the cushion, and you didn't try and sit on the ceiling. How can that be? It's actually kind of simple.

So with this sense of simple-difficult, if we start to direct our energy toward appreciating what it is to occupy this space, that changes the perspective on everything else. Because we like to distract ourselves, we have to make some effort to create circumstances that support the intention of attentiveness and clarity. It's a powerful yet fragile intention, like most of our intentions. So we help each other. We made a room, we bought a house. And then we put out cushions, and some of us wear lay robes. Some of us take precepts to live life in a particular monastic way. Together, we have practice. Oh, you're a nun, that's wonderful, how can I support that? That's me practicing generosity, because it's good for me. She gives me an opportunity to practice being decent with another human being. Oh, she wears those robes, so I'm supposed to be decent with her. Maybe I think, him, I don't care, but I'll get bad karma if I'm not decent with her.

If I recognize that her presence is my opportunity for practice, so I'm grateful to her for doing it, then I get better at practicing that, so maybe I can be nicer to Paul. Sunim, on the other hand, practices the same thing from the other side of the coin, for which I'm grateful. So we support each other by taking different jobs. And we recognize that this is a good thing. Chanting is a good thing. Bowing is a good thing. Having interviews is a good thing. Sharing meals together is a good thing. Working together is a good thing. All of these opportunities in this space are opportunities to practice what we know is most important, but we try to avoid. We do it here so we get good at the simple form of it, so we can do it someplace else.

If we make that kind of energy and intention to practice, we find a way for it to persist beyond the cushion. A couple of years ago I just decided to carry beads around all the time, because I'm a little stupid, so I need a reminder to practice. I found a way that works for me. This is good; we have to remember. So I want to thank everybody for remembering to come here. I want to remind us that this is a place to come where the more of us who come, as you walk through the door, there's a feeling that it's really good to sit in a room with all these Buddhas. Not just that one, on the altar, but that one and that one and that one. Everybody here is Buddha. Everyone outside of here is Buddha. Remember to look. ♦

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## Iceworld

White full moon in the sky  
White snow on trees,  
meadows and pagoda

Did the world become ice?  
Did the mind become ice?

Stone pagoda licks  
Ice full moon

Crack, crack, crack

Steps on frozen snow at night

—Arne Schaefer JDPSN