

# ROOT & BRANCH

Newsletter of the Original Root Zen Center  
March 2010

## Renaissance of Rummage

9 a.m. to 3 p.m., Sat., March 20

Returning this year is the Renaissance of Rummage! Come for antiques, collectibles, oodles of baby items and clothes, books, household goods and more! **To donate items for the sale**, call Sue Jaimes at (262) 637-3885 by Feb. 28. Donations to ORZC are tax deductible.

## A Bodhisattva Culture, 3rd Point:

Give effort that authentically shows gratitude for Sangha through using one's social tools without making these tools different or less. Give Valentine's Day cards to the Sangha. Have movie night and show Napoleon Dynamite instead of another documentary about the Dalai Lama. Have poker night where the worse hand wins and all proceeds go to the Zen Center. *By Abbot Mathew Somlai*

curse missed opportunities  
am I part of the cure  
or am I part of the disease  
*Coldplay, 'Clocks'*

Chicago. My kind of town. Although, with all apologies to Frank, I prefer visiting here to living here.

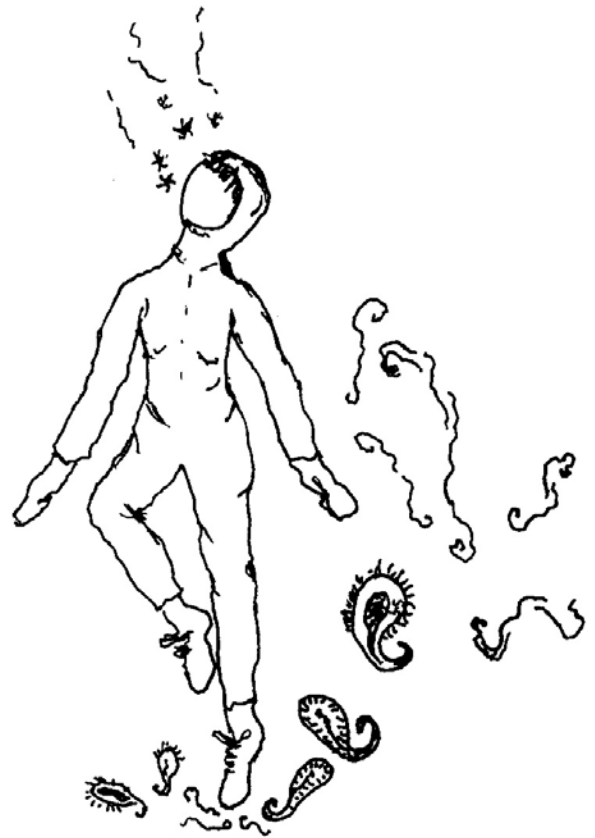
I am sitting at a Starbuck's, facing out to the street. People stand under the awning outside, waiting for the bus as the snow falls. On the bus, off the bus. The wheels on the bus go round and round. Footstep after footstep. Some touch and green paisleys of laughter explode. They look up when they walk. They smile and catch flakes. They find joy in the tops of buildings and outdated signs.

Some touch and red exclamations spark off. Amy and I are down here for a class we are co-teaching on Music Theatre. The kids are giddy, and fun. Amy and I crossed the street, not at a crosswalk, but there were no cars to be seen, and a man raced out of the parking garage and headed right for us. I turned to face him and held up my hand. He screeched just short, and revved. I smiled and waved and saw how he hesitated for one moment. He thought about hitting the gas and running me down and contemplated killing me for one moment. So I smiled again. And waved again. And quietly walked on with Amy. Tire squeals of anger and hatred. This sound is growing in the rush of people who never feel comfort. Only feel the rush.

Most steps are yellow pulses of 'have to'. There is certainty, even some strength. But these steps are only led by have to. At times, my step of have to is woken into green with an accidental surprise of happiness. A man buying lunch for another man who happens to be homeless. The step of green expands to others. A ripple of jade vibrance. Eventually, though, it meets steps of red percussive grenades. Opposing wavelengths that wash into a pulse, wave, wave, wave, wave, wave, of yellow.

I was stepping green yesterday and decided to see what would happen if I just stopped walking. Three people yellow-stepping the butt in front of them rammed right into me. One stepped out into green. The other two in red. I tried to keep green for my fellow verde amor amigo.

But I fell back to yellow this morning. It happens. Sometimes it's the first step out of bed, and it is almost impossible to step back into green. "We are going to tow all three vans if you don't get down here now!" Yellow.



# You are what you help

By Master Teacher Anton Somlai

Sitting alone and writing at a café is like being a magnet to people who want to connect. A homeless fellow, carrying everything he owns in a plastic Target bag, approaches my table with, "Hey Dude, can I buy a cigarette from you for a quarter?" Of course, I know that he doesn't have a quarter and he knows that I am most likely to give him the cig for free. And yet his offer is something he feels is socially appropriate. It's a nice way for him to protect his self-respect as he sees it. Since I am also homeless, rambling through the cosmos with the people I love, I know that he is a close friend. He asks, I give. I ask him how he is doing and he says not so well. Then I see that he is in a café without a coffee. No problem. We walk up to the barista and I treat my friend to an extra large coffee with cream and a cranberry-orange scone. We chat for a couple of minutes about the Packers, politics (he is further to the left than me), and he shares which shelters provide the best breakfast. As he gets ready to leave I give him a couple more cigs. I wish him happiness and hope that life brings him an easier path. He apologizes for interrupting my writing and hopes that it will help others. We will meet again.

She stands next to my table and clears her throat to gain my attention. I look up and see a short woman in her 50s with a big smile. She points to the white mala on my left wrist and asks if I am a Buddhist. Thinking that this will lead to her asking for a cig I say yes and wait. Then she says, "I think I saw you give a talk one time at the UU church a few years ago." I nod and affirm her hunch. "Well then, you are more than a Buddhist, you're some kind of Buddhist teacher," she says. I respond with a nod and say, "Yes, you are right, I'm some kind of Buddhist teacher." She laughs and asks where I get my malas. I point to my black bag and say, "From there." "From your black bag?" I reach into the top of the bag and take out a small black set of beads I use when driving. "Here, they are yours." "Oh my," she says, "I didn't mean for you to give me beads." I tell her it's no problem, that's what Buddhist teachers do. She smiles and thanks me very much for the beads. I'm surprised she didn't ask me for a cigarette.

There are times in our lives, as well as our practice, when things are not going quite how we would like. The tendency is to disconnect and blame others for our misfortune. That comes from the suffering realm of being a human and thinking too much about how things should be. No matter what my life situation in this café, at this time, I am a homeless, smoking, Buddhist teacher who hands out cigs and malas. Now that's something you will never read about in Tricycle magazine. But that is where my life is and what I do. I help and I am what I help. Nothing comes between us and there is no reason to create a separation.

I spent the first 20 years of my life wanting separation from others. I wanted to be noticed, loved, respected, honored, wanted, and seen as intelligent. And the path I took created much suffering for others in pursuit of happiness through desire and ignorance. Most of my early years were spent being angry and dissatisfied. Now, after many years of practice, and looking deeply within my own heart I recognize how we all make suffering through our desire, anger, and ignorance. I don't say that in a pejorative sense because it isn't a judgment. I simply acknowledge what is present to me at this time. However, it hurts my heart to see people using these suffering strategies that we should have left behind a long time ago. I also thought that my parents, friends, and teachers were stupid. I was wrong because it was my ego that kept getting in the way. I couldn't see the truth clearly and helped no one in the process. I learned that anger was about me and not about helping. I found that desire was about me and not about helping. I found that I was ignorant as to the path that might help me out of this. And forty years from now, wherever I may be, I will reflect upon this time and wonder how I could have been so ignorant. The work is never done and the insight grows and grows.

We are what we help. If the story is only about me then I am only helping myself and that is at the expense of others. If the story is only about my happiness then there will be much suffering for others and me. And if I really believe that everyone else is wrong and I alone am holy, I am trapped in my own stupidity. What have I learned to this point in time? I am what I help. And this insight makes each day, each moment, each breath, happy. After all, I am what I help.



If the story is only about me then I am only helping myself and that is at the expense of others.



# Top ten questions about the spring peace garden

*An interview with Master Teacher and ORZC Garden Master Linda Somlai  
(Questions by MT Tony Somlai)*

## **What impressed you most about this year's winter garden?**

The winter garden received the most help from a few humans who have never seen the summer garden. This year's snow plowing crew, at the DeKoven Center, was meticulous, kind, and aware of the sidewalk's end and the edges of the garden. The crooked cypress tree at the corner didn't get bent and buried by piles of snow from the parking lot. There was no salt laid down anywhere near the garden.

## **Here it is the middle of winter, why worry about the spring garden?**

The winter garden has already begun to leave. And the spring garden - therefore - has begun its appearing. Start watching the tips of trees and shrubs; perhaps not yet buds, but those tips are swelling. Smell the air and feel the sun's angle. All are clues.

## **What is the number one concern right now (February 14) for the spring garden?**

As the snow recedes we will begin to watch for days when it's dry enough to at least walk the path and begin trimming some of the trees and shrubs. As the ground further dries we can remove the old soggy leaves that protected during the winter. It will also be a perfect time to clean away the old seed hulls from beneath the bird feeders - bags and bags and bags.



## **What color best describes the spring garden and why?**

Blue. This may seem strange at first because there is very little blue in flowering plants. Wisconsin winters are very gray and spring is always blue sky. Working in the garden at that time of year a cloudless day brings the immense blue sky directly to the garden.

## **What kinds of clothes should garden volunteers wear in the spring garden and what kinds of tools should they bring?**

Oh. What kind of clothes should they wear? What a silly question. Go outside and test the temperature and dress comfortably. Remember, the ground is still wet and the dirt is certainly below 40 degrees. Rakes and snips will help the most. The most important tool is our love for the smallest of critters which allows our true nature to bloom.

## **What is the spring garden mantra this year?**

Shadow. Light.  
Open. Heal.  
Giving nature appears.

Notes from the Garden *continued on page 6*

# Introductions.

By Holly Johnson and Mathew Somlai.

Been a kid? Have a kid? Had a kid that's grown up? Want a kid? Cheap? Then this column is meant for you. We are going crazy, and we like it. Cause we know the bad crazy, and we aren't going back there. This is the good crazy.

We enjoy trying to figure what "My heart's upside down and I have hurt feelings," means. Or a two year old at the table yelling, "My feet are shrinking!" The first was Ami, Holly's daughter, explaining to her Mom that she was not happy with how she did the Valentine's Day cards the day before. The second was Adi, Mathew's daughter, explaining that her feet fell asleep. Lovely crazy.

We are not experts on child raising in any terms. We make mistakes. We learn. We try again. We both have extremely supportive and loving partners that deal with our mistakes and make their own. We all laugh at ourselves and each other. We find great joy in being on this path together.

However, we are Senior Teachers at this school. So we honor the path that is willing to be vulnerable, to bare our entire beings for oth-



Adi and Ami

ers, and share the entire truth. So get ready! We will be sharing our stories in future columns. It's not enough to share the mistake. Rather, you must also share how you were pretending like you knew when you made the mistake. That's the whole truth. Each time this ego

arises, we return to our practice. It is important to not only open our hearts, but also to make sure that our family does not become closed off and insular, hiding the fear that others will see our big mistakes.

This column is the result of this practice, as well as how we practice. We disagree, and will share that here. We agree, and will share that here. We are afraid, but that doesn't stop us. This will come out even more in the homework we provide every week.

We are truly looking forward to sharing this column with you, and want you to know that while we are writing the column, none of it is possible without the support, patience, and love of our partners, Michael and Brie. Their voices are here too.

Potty training? "Mama, I would rather flush you down the toilet and then you'll go in a big hole and then I'll have no Mama."

Went shopping for your partner's birthday gift with your child? "Mama, guess what? We bought you a gift today. It's a camera!" Good crazy.

## Buddhist News from around the World

*This column brings you the latest global news about Buddhism. We hope you find it enjoyable and helpful in understanding Buddhism nationally and internationally. Compiled by MT Tony Somlai.*



**1**

Yvonne Tahana for the New Zealand Herald News (2/11/2010) reports on her recent trip to Shaolin temple at Mt Shaoshi in China. Chinese Zen

Buddhism started at Shaolin temple in 497. Yvonne found it to be a place of stillness and frenetic energy.

**2**

The Chicago News - abc7chicago.com (2/8/2010) reported on a New York hospital going Zen. The New York Zen Center is the first Buddhist organization to provide chaplaincy at a New York hospital (Beth Israel Medical Center). The Contemplative Care Program is made up of student chaplains visiting staff and patients and conducting weekly group meditations. Through this program Beth Israel is offering Zen at work for employees and patients who may be under stress.

**3**

Ben Stocking of the Canadian Press (1/25/2010) reports on Zen Master Thich Nhat Hanh's plea for religious freedom in Vietnam. Hanh said that the communist leaders of Vietnam had lost touch with their revolutionary ideals and Buddhist traditions. On September 27, 2009

Vietnamese authorities forcibly evicted students in Nhat Hanh's

school from the Bat Nha monastery and Phuoc Hue temple. The Vietnamese government tightly controls religion, and only officially sanctioned churches are allowed to operate. In 2007 Thich Nhat Hanh meet with Vietnamese President Nguyen Minh Triet and asked that authorities abolish government control of religion. Nhat Han's followers believe that they have been harassed ever since.

**4**

PRNewswire (2/8/2010) reports on a new book by David Elliot titled "Healing." He defines healing as "the journey back to our natural state of balance and harmony that is called love." He believes that the United States as a country is taking on the personal characteristics of people who are empty of love. The book shares many healing exercises. His first book "The Reluctant Healer" published in 2005 provides his personal journey to becoming a healer. His current book can be downloaded for free at <http://www.DavidElliot-Healing.com>. [The reporting of this story is not an ORZC endorsement of David Elliot or any of his books.]

# Practice Corner: Chanting

By Janine Anderson

Chanting is together-practice.

Saturday morning is a popular practice time – and one of two times each week where we chant.

Even if you don't know the chant, when you're in the room with everyone's voices, it makes it easier to start. Follow the sound and the rhythm, and before long, it sounds familiar. There isn't sheet music to read, and chanting doesn't require a "good" voice—just use what you have.

While voice is where chanting begins, that's not where it ends. Use your senses: Listen to the voices of everyone chanting, feel the vibration of the voices together, look at the words on the page, breathe together.

As soon as you chant the first note, reach out, with sound, to everyone else. Your vocal cords vibrate the air which hits someone else's eardrum. Those vibrations keep going, out to the universe.

Chanting is an ancient practice. It is easy to see how chanting and songs grew out of stories told around a fire. Chants, like songs and stories, were passed down, one generation to another.

Whenever we chant, we do the same thing – it connects us in the present with our past and our future.

Chant alone, and still connect to that which is eternal.

Take a breath, and let it out, chant.



## The Heart Sutra

This is spoken at every practice, and chanted Saturday mornings and Wednesday evenings. The most fundamental Buddhist teachings are included there. Let go, let go.

## The Great Dharani

This is chanted Saturday mornings and most Wednesday evenings. It is an energy chant and one that focuses the together-ness of chanting.

## Kwan Seum Bosal

Most often done on Wednesday nights, and during kido retreats. Kwan Seum Bosal—listen to the sound of the universe. It is also a chant used when healing energy is needed.

## Evening Bell Chant

The sound of the bell is a call to wake up, and the chant is a reminder of our job: Help all beings.

## 1,000 Eyes and Hands

This chant links the Sanskrit mantras with English translations, and includes the Great Dharani. It is also a place to look for mantras to use with practice.

## Joy Path Sutra

This is a call-and-response chant made up of mantras given to the community by ORZC's Master Teachers. This is another place to find mantras.

## Kido chanting

Kido means "energy path." This is an intense practice.

## Special energy chanting

There is an interconnectedness that begins to happen. Your chanting reflects your breath, and everyone is in harmony.

Ready to jump in? We chant on Saturday mornings and Wednesday night. Saturday practice starts at 7 a.m. and Wednesday chanting starts at 6:30 p.m.

## Bodhisattva Culture *from page 1*

Click, click, click, click, click.

Take a moment to follow the guided meditation below. Imagine all of your most immediate relationships as if a strand goes from you to them, and you are at the center of this web. Imagine only loved ones and friends and family first. Green the string if the first thought that arises for a particular relationship is what you can do for them. Yellow the string if you would like some small change in the relationship, or in that person. Don't analyze whether the change is good, or if you really intend this change for the betterment of that person. Simply yellow the string. Red the string if you can only think about what this person needs to do for you. Maybe you are thinking that this person simply does not 'get it', and maybe never will, and needs to give you what you need or get out of the way. Red.

Now color-code this intimate web. Green. Green to yellow. Yellow. Yellow to red. Red. Its ok if the color is a little muddy. What is the overall tint and tone?

Now expand the web to supporting actors in your play. Co-workers. Extended family who you see once a month. Acquaintances. Color-code every strand, and eventually this larger web. What is the color now?

Finally, extend the web to all those who will pass in and out of your consciousness today. All the drivers you pass, or who pass you. Customers you deal with. Telemarketers. People you park next to. People on the bus with you. The guy who just asked you for a dollar. The people who see, read, hear, use, the product or piece of art or article that you are creating. Color each string. Now what is the overall color of this larger web?

What is the overall color of your entire web?

Now imagine that everyone has a similarly color-coded web as you. Imagine that each step reverberates the major color given their present context. For example, if they feel close to home and intimate, what color will they step and reverberate? How about if they feel further from home, or in the territory of the 'Other'? Imagine everyone stepping the same color as you given similar contexts. We deal with each other, not one on one, but through the frames of where others belong on our web, and the color of our steps that we think they deserve.

Imagine that all these steps effect each other's vibrations in minor amounts. A green in a sea of yellow without focused intention and effort will slowly return to yellow. There may be explosions of green here and there, jazz riffs, but the drone eventually wins out. Om is not yellow. Mind habit is yellow. Red is an ego shriek of 'pay attention to me' that has no path or concern with compassion. It is simply afraid of the yellow, rightfully, but does not know any other way out but anger and confusion and hatred. And red is getting louder.

Remember the day when you stepped green and after awhile got so fed up with everyone's yellow drone that you simply fell back to yellow. Now empathize, and remember the time where someone greeted you with a smile and you red thought, "What are you smiling at Happy Jack?"

What would happen if every step we took were green, and everyone we interacted with were firmly and vigilantly placed in our web of green?

Moment to moment awake. Or moment to moment asleep. It only takes one. One moment. One step. One person. Only one.

And now? And now? And now?

I am afraid of only one thing, if anything.

That we are missing our opportunity.

# When world tragedy gets our attention

By Rev. Teacher Dustin Block  
and Master Teacher Linda Somlai

*A contemplative practice offers a new way of seeing the world. Quieting the mind pierces the “form” of the world to reveal our true nature of compassion and loving-kindness. Each month, Buddhist Perspective will explore an issue in the news from a contemplative viewpoint. I’ll interview one of ORZC’s senior teachers and recreate our conversation here. The column is meant to start a discussion about issues we encounter in our day-to-day lives. It is not meant to serve as a definitive “Buddhist” viewpoint on any issue. This month, I interviewed Master Teacher Linda Somlai about the charitable response to the earthquake in Haiti.*



More than 200,000 people in Haiti died in January following a series of earthquakes on the Caribbean Island. In response, charity drives were soon organized for victims and billions of dollars poured in for Haiti. But much of the giving missed a simple truth: Help is needed this moment in our everyday lives, the Master Teacher said.

“Every moment beings are leaving this planet,” she said. “Every single moment, thousands and thousands of beings are in pain, are homeless, are harming each other. If that’s happening every moment, why are we not seeing it directly in our lives?”

Contemplative practice helps break through a habituated mind that turns away from suffering instead of reaching out to help. There’s nothing wrong with donating to Haiti, the Master Teacher said, but that can’t be the end of the investigation. If it is, the money is a distraction to buy off feelings we don’t want to feel.

“Rather than really have this kind of a situation hit us so we can use it directly in our lives, we give a quick \$20 to the next horrible world event so we don’t have to feel the sorrow or sadness,” she said. “If we look directly in our lives, we see the same kinds of needs that appear all of the time. Human suffering is human suffering. Suffering is suffering. What can you do to directly help?”

The Master Teacher offered two questions for contemplative practice in response to worldwide tragedies:

## 1. Where am I the source and cause of suffering?

“Where is our craving, our attachment, our ignorance?” the Master Teacher said. “Each of us individually cause as much suffering as an earthquake, a great wave, a hurricane. These big events are multiplied so they get our attention quickly. That’s why it’s important to slow down, have some quieting and see truly how these situations and conditions connect. Not some quick sound bite that hits at a feeling level. Truly perceiving what do you see? Touch? Feel? this moment.”

People attached to the idea of Haiti will ponder jumping on a plane to help in the earthquake’s aftermath. People acting from True Nature will connect with and support loved ones in their immediate lives because that’s who appears, she said.

## 2. What am I doing right now?

The Master Teacher said this question comes from her direct practicing experience. “As my effort and energy deepened into, ‘What am I doing right now?’ I began to see fear and habituated nature dissolve,” she said.

If your direction is to help Haiti, then your True Nature will guide you to Haiti. But the same goes for being an artist, a writer, builder or electrician. The mistake is thinking your next project will be to build the new World Trade Center. The Master Teacher said she’s had young artists to her studio who say they want their own studio that’s exactly the same. What they miss is the lifetime of work it took to create the studio, including the many years when she worked in small corners because that’s what she had available.

Asking, “What am I doing now?” requires patience and effort to cutoff grand ideas and return attention to present moment. “Where do we come from? Where do we go?” is another form of this question that hits at the big fear that accompanies a tragedy like Haiti - soon it will be our time to crossover, too.

“It’s not at all important to come up with another idea or philosophy,” the Master Teacher said. “It’s immensely important to respond to this moment through a contemplative question.”

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## Notes from the Garden *continued from page 3*

### **The peace garden is a healing garden. What types of healing occur in the spring peace garden?**

The work will be strong with effort. Moment to moment we will nurture through achy muscles and still minds; healing flows from being to being.

### **You always have a garden surprise. What surprise will you have in the spring garden?**

Watch for something woven of crimson red.

### **What should we hear when walking and working in the spring garden?**

We are an urban garden, but are surrounded by woods on three sides and Lake Michigan on the other side. We should join these natural sounds in a gratitude mantra. What would that sound like in your heart?

### **What did I forget to ask you about the spring garden?**

Sound, smell, taste, touch. I don’t think you forgot anything. If you forgot we will both laugh at our silly forgetfulness.

# The Bare Bones

ORZC's upcoming classes, ceremonies and community events

## This Month! Will You Sit With Me? 7 p.m. Sat. March 27

The world is closing its heart to the poor, underserved, and victimized. And yet, the world yearns for peace. Buddhists firmly believe that peace appears when the heart and mind are empty of attachments, opinions and judgments. Sitting together with a quiet community helps us realize that peace is right in front of us. Another year has passed and still no peace. Another year has gone by and more ideas about peace have floated into our consciousness. Why not try another approach; the opportunity to sit in peace. Please join Master Teachers Anton and Linda Somlai for an evening of sitting in peace. It is a simple gift to give the world, but you can attain it only with some effort. You have one question to answer in order to open your heart to peace - will you sit with me?

### Kido Retreat 10 a.m.-4 p.m. Sat., March 13

Walk the energy path of sound and silence during this intensive chanting retreat led by Master Teacher Linda Somlai and Senior Reverend Teacher Holly Johnson. Please bring a percussion instrument. Reverend Teacher Jenou Somlai will lead a rhythm workshop at 8:30 am the morning of the retreat.

### Women's Retreat Planning Meeting 6 p.m. Wed., March 17

All women are welcome to help plan this year's Women's Retreat.

### Spring Intensive 5 p.m. Fri., March 19

Quiet your thinking mind with an evening of work practice! Helpers are needed for this evening retreat to prepare for ORZC's famous rummage sale.

### Renaissance of Rummage 9 a.m. to 3 p.m., Sat., March 20

Returning this year is the Renaissance of Rummage! Come for antiques, collectibles, oodles of baby items and clothes, books, household goods and more! To donate items for the sale, call Sue Jaimes at (262) 637-3885 by Feb. 28. Donations to ORZC are tax deductible.

### Buddha's Birthday Ceremony 9 a.m. Sun., April 11

Over 2,500 years ago a baby was born in India. All of these years later, the loving-kindness direction of this birth resonates through the universe. The Original Root Zen Center celebrates the birth of the historic Buddha on this day.

### Remaining Nameless Retreat 10 a.m.-4 p.m. Sat., April 17

We are often required to go to classes, courses, seminars, and retreats where we become further certified, labeled, and inscribed. These classes usually have a nice name with a colon, and you receive a paper at the end telling you exactly what you can call yourself. For one day, please come and participate in the question, 'Is this retreat remaining nameless or am I?' Certification guaranteed. Led by Abbot Mathew Somlai and Senior Rev. Teacher Holly Johnson.

### Women's Retreat Planning Meeting 6 p.m. Wed., April 21

All women are welcome to help plan this year's Women's Retreat.

### First Moment Retreat Fri., April 23-Sun., April 25

We love stories of a "first moment" - the moment we touch love, wisdom and humor. A Zen Buddhist practice is to make every moment a first moment. Come practice this wondrous way of seeing the world at this weekend retreat at ORZC. Retreat begins at 7 p.m. Friday night with dharma talk. Led by Abbot Mathew Somlai and Rev. Teachers Dustin Block and Kim House.

### Garden Work Retreat 10 a.m.-4 p.m. Sat., May 8

In the spring we really "don't know" what will be present in the garden. The transformation of the spring garden guides us to a sacred space that heals. This garden retreat will help us discover the deep sensing of life under last year's dead leaves. The teachers for this retreat guarantee that with a bit of effort and a deep breath participants will find the roots of peace. No previous gardening experience is needed because we will simply plant seeds, nurture them, and then watch them grow. Please bring your garden tools. This is a no cost retreat but bring a lunch. Led by Master Teachers Linda and Tony Somlai and Rev. Teacher Dustin Block.

## Daily Schedule

*Meditation practices last about one hour and are held at ORZC, 600 21st St., unless otherwise noted.*

**Monday:** Practice from 6:20-7 a.m.; Dharma talk at 7 p.m. at ORZC.

**Tuesday:** Practice from 6:20-7 a.m.; 10 Direction Energy Helix, Sitting, 7 p.m.

**Wednesday:** Practice from 6:20-7 a.m.; Chanting, 6:30 p.m.; Sitting meditation at 7 p.m.

**Thursday:** Practice from 6:20-7 a.m.; Peace Grub at 5:30 p.m.

**Friday:** Morning Peace Practice from 6:20-7 a.m.

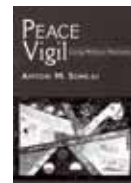
**Saturday:** Bows at 6:20 a.m. practice at 7 a.m. followed by breakfast out with the community

## Monthly Schedule

**Practice dialogues:** Practice dialogues with senior teachers are held on Tuesday and Thursday morning, Wednesday nights and the last Saturday morning of the month. Dialogues are also available upon request.

**Community dinner:** First Friday of the month at a local restaurant. Sign-up at the Zen Center.

**Game Night:** Friday nights at a community member's house. See schedule at ORZC.



*Peace Vigil - Living Without Hesitation*  
by Anton M. Somlai

Available now at:

[www.dragonmountainpress.com](http://www.dragonmountainpress.com)

## Root & Branch

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March 2010

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Original Root Zen Center

## Progressive Dinner 2010!

Progressive Dinner is an annual celebration of community and generosity. Members of ORZC's sangha chose to open their homes to share a meal and togetherness. On January 24, the Somlai and Allen families treated progressive dinner travelers to appetizers served in ORZC's community room. Cheeses and spreads from Tenuta's and Debie's homemade bread began the four-course meal. Next, community gathered at the Block residence where they, along with the Mollerskov family, served broccoli bisque and miso soups, alongside a salad bar with myriad toppings. The final destination, dessert at the Martin-Roy home. The dining room table was filled with an assortment of yummy treats including Chris' fried cheesecake, rice pudding, deep chocolate pudding, and Janine's melt-in-your-mouth cooked apples.



*(Above)  
Community  
during  
Progressive  
Dinner on  
Jan. 24.  
(Right) Adi  
and Ami tie  
up their pris-  
oner, Dustin.*



*(Above) Chris makes cheesecake even yum-  
mier by deep-frying it!*