

PRIMARY POINT

PUBLISHED BY THE KWAN UM ZEN SCHOOL

528 POUND ROAD, CUMBERLAND, RI 02864

VOLUME 1, NUMBER 1

WINTER 1983/84

Strong Taste of Nothing

(The following talk was given by Zen Master Seung Sahn at the close of the first School Congress July 31, 1983 at Providence Zen Center, celebrating the founding of the Kwan Um Zen School.)

Thank you very much, everyone for coming here to do this special training, and to help us with the birth of the new School. We have been meeting here for three days and the new School has appeared. What is the correct function of this School? To help other people.

This world is always changing, but the process is sometimes slow, sometimes fast. Old people experience this sense of slow or fast time, but young people never do. They don't understand what time and space are and that's their right. Old people have a right to the past.

When you climb a mountain, you walk up the side for a long time, then you arrive at the top. Going up, we don't understand what is happening. What are human beings? What is the world? But when you get to the top, you can see everywhere. You can understand what human beings are, as well as time, space and this world. But understanding and attaining are different.

Several years ago, I became very sick. Bobby (Master Dharma Teacher Barbara Rhodes) checked my heart and said, "Soen Sa Nim, you have an irregular heartbeat. If you don't go to the hospital, you might die soon." So I went to the hospital. The doctor told me I must meditate. "Yes sir! What kind of meditation?" He didn't know I was a Zen Master, so he said "You are moving around too much, so you have this heart problem. Don't move at all. Correct meditation is necessary." "Yes sir!" So I did correct meditation, only one mind, lying in my bed, not moving.

(Bobby: Except that he did 108 bows every morning!)

That's right. (laughter) They checked me. They put a monitor on my chest so that my heartbeat appeared on their office television. So I stayed in bed, but I did

bows. I could see my heart action on the TV and when I would turn this way and that way, my heartbeat wasn't so good. But when I did bows, my heartbeat was very good. I checked this by watching the TV signal. The doctor didn't like this, but I did "correct meditation" for 10 days.

Then I was almost well. The doctor was very surprised. "You are a good meditator! Most of the people with this ailment stay in a hospital for 3 or 4 months. You are almost well after only 10 days." It was only after this that he discovered I was a Zen Master. Then he asked, "What is Zen meditation?" So I lectured in the hospital.

When I was in the hospital I experienced strong questions: What is death? What is life? What is this body? I understood these things before, but I had not experienced them. I never used to think about my body, I just pushed it very hard, not checking it. As long as my body was ok, there wasn't a problem. Dying was ok, too. But then my heart developed a problem. I wasn't caring for my body correctly, pushing it too fast, not getting proper food or enough sleep. You must make everything correct, moment to moment. If you don't consider your body, then your body will tell you, "You're not taking care of me. Sometime soon you and I will be separated!" (laughter) So I said, "Yes, I'm a little late. We have a job to do together and it's not finished, ok?"

In the hospital, there was a very old man in the next bed to me. He was wealthy, successful, and he was an intellectual. He had studied philosophy, so he had some understanding. Sometimes his wife, who was also very old, came to visit him. He didn't know when he would die, perhaps soon, but he

continued on page 2

New Monastery

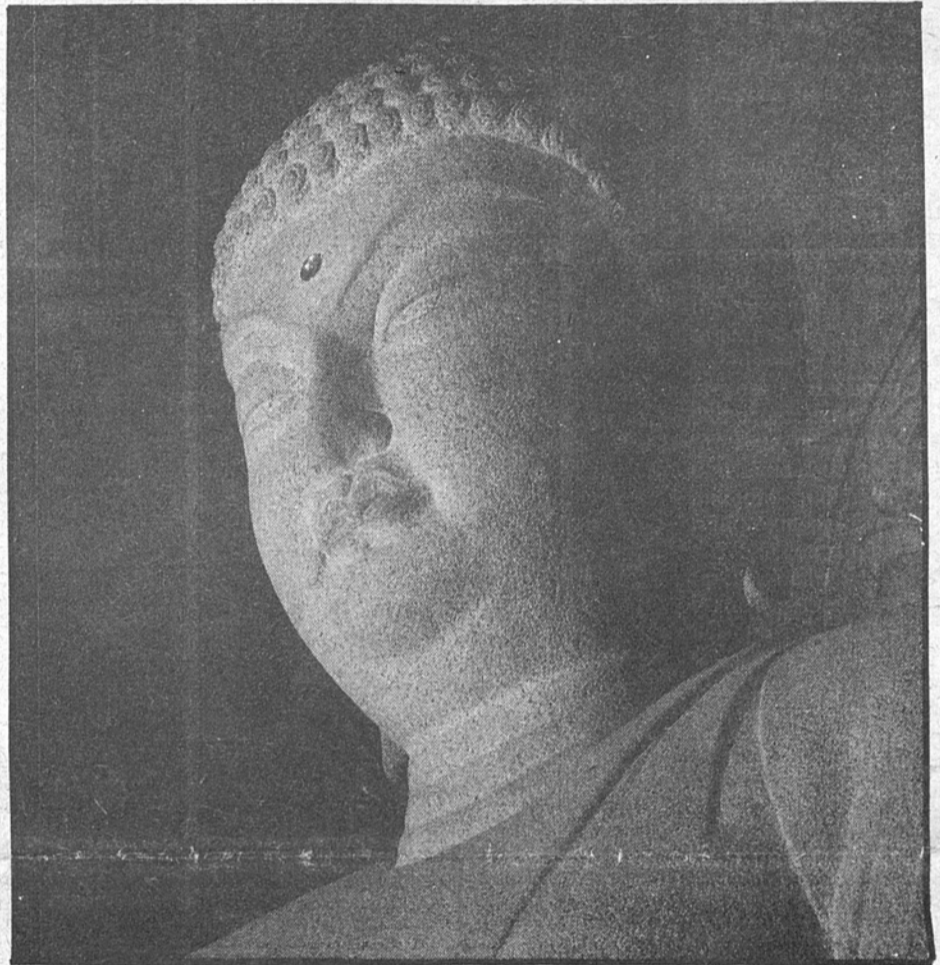
At Soen Sa Nim's direction, the first American monastery in the Korean tradition is now under construction on the property of the Providence Zen Center, in Cumberland, Rhode Island. Its proper name will be Joen Bok Sil Kwan Um Seon Won, and its common name will be Diamond Hill Zen Monastery. Thanks to a generous contribution by Mrs. Joen Bok

Sil, a student of Soen Sa Nim's from Kyoto, Japan, construction began in July, 1983, and is scheduled to be completed by August 1984. Soen Sa Nim has appointed Providence Zen Center Abbot Lincoln Rhodes to supervise the design and construction of the building. The design will be a blend of traditional Korean temple style with American construction techniques.

The new monastery will join the handful of Buddhist monasteries in North America,

most of which have appeared in the last ten years, such as Dai Bosatsu Zendo in the Catskill Mountains of New York; The City of 10,000 Buddhas near San Francisco; and Gampo Abbey, the new Tibetan monastery to be built in Nova Scotia. These are distinct from most of the other residential Buddhist centers in America, which primarily support lay practice. Unlike Zen Centers where single and married people

continued on page 9



The Bodhisattva Ideal

A talk given by Master Dharma Teacher Barbara Rhodes during the winter 1982 Kyol Che intensive meditation retreat at Providence Zen Center.

People often ask me what does the Bodhisattva vow—to save all people from suffering—really mean? A student said to me last week, "I really want to practice and help people. How can I keep this mind?" "What you have right now is wonderful," I told him. "All you have to do is try to keep it; just try. There's no formula." But he

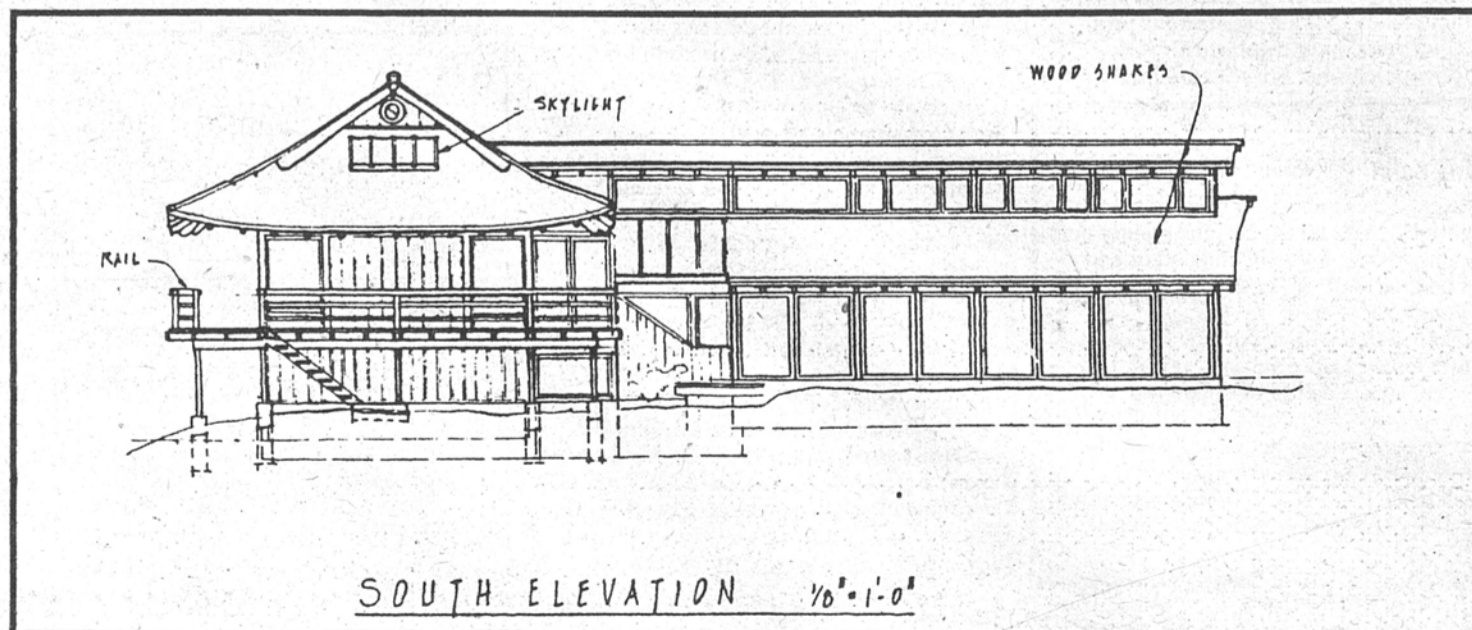
didn't really believe that. He thought there was possibly something else that I could hand him.

I often feel frustrated with my own practice, questioning how much I'm able to affect other people's lives, or the quality of my own. That's what Soen Sa Nim calls "checking." You start to look at what is happening with your practice, your friends, family, or your Zen Center: but the Buddha said, "I have every kind of medicine to help people no matter what their problem is, but I can't make them take it." We are Buddha, we have Buddha's mind, so we have every remedy for every kind of suffering. We are Bodhisattvas and all we have to do is accept our "Bodhisattvaness" and it will seep out. Any thought of how long it will take or how much we can do—any single thought—is not practicing.

In an old story, Zen Master Huang Po was walking with a man. When they reached a river, the man walked right across the water without breaking stride. Huang Po said, "If I had known he was that kind of man, I would have broken his legs before he reached the water." He meant that this act was completely unnecessary. You have a physical body and sometimes an obstacle like a river appears and slows you down. Then you have to either get wet, or build a bridge. In itself, that's not good or bad, that is just water, slowing you down.

Huang Po said, "Your practice is like being an insect with very sensitive antennae." Your mind, your consciousness, your perceptions are like antennae. If your checking mind moves those antennae feelers even the smallest amount, then you've lost your way. Huang Po was saying, don't check. Don't think in terms of opposites, or of yourself

continued on page 7



Monastery

continued from page 1

with their families live and practice together, and often hold jobs in the surrounding community, the life at this new Zen monastery will follow traditional Korean monastic rules.

Monks will be required to shave their heads and wear the grey clothes and robes traditionally worn in Korea. When they take novice precepts, they are given a Buddhist name by Soen Sa Nim, and addressed as "Su Nim" (an honorific term). In Korea, the meditation periods are 90 days in summer and winter, and are called "Kyol Che" or "tight Dharma." After each Kyol Che in the spring and fall comes a 90-day period called "Hae Jae" or "dispersing to the winds." This style of practice will also be offered at the Diamond Hill Zen Monastery beginning in December of 1984 with a winter Kyol Che. During Hae Jae the monks will leave to live and teach in the Zen Centers of the Kwan Um Zen School.

There are currently six traditional monks in the School. Soen Sa Nim has proposed that people who wish to practice Kyol Che in the monastery or to experience the life of a monk, without making a lifetime commitment, may do so for a limited time, and then return to their regular life. This style has been used in Tibet, Thailand, and other Asian countries where large portions of the populations do this at some point in their lives.

Soen Sa Nim has wanted to build such a monastery almost since he arrived in the United States in 1972, but other possible sites never worked out. He finally decided to build it on the property of the Providence Zen Center, so that the already established Zen Center and the new monastery could provide mutual support. It is interesting to note that the town of Cumberland in rural northern Rhode Island is the site of several other religious centers. The international motherhouse of the Sisters of Mercy is located here, as well as the retreat centers of the Oblate Fathers and the Franciscan Friars of the Atonement.

The local Hayden Library was formerly St. Joseph's Trappist monastery.

Construction of the Diamond Hill Zen Monastery uses the old style of heavy timber framing, explains Larason Guthrie, a long-time friend of the Providence Zen Center who helped design the monastery. It is similar to methods used in Korean temples, but not as elaborate. The walls are framed with posts and beams, joined together and supporting heavy timbers which carry the roof. This kind of construction must be done meticulously, and so is very labor intensive, compared to standard construction methods. But if built properly, says Guthrie, the monastery should last "as long as a wooden building could possibly last. In Japan and Korea similar structures with tile roofs have lasted 500 to 600 years."

Heavy timber framing has been little used in this country according to Guthrie, since the advent of sawmills and metal hardware. In Korea, "brackets" are used which make the joints rigid, a method known as "corbelling." "We are corbelling with heavy timber instead of brackets," Guthrie explains. The beams being used in this monastery (8" x 8", 8" x 12") are hewn from 100 year old yellow pine, and were purchased from Duane's Wrecking Company in Quincy, MA. This type of wood is difficult to find nowadays. The roof of the Dharma room will be gracefully curved, and may be covered with tiles.



Mu Guak Su Nim

Traditional rice-paper lattice doors are among the decorative features planned for the interior.

The building itself will be in two parts, shaped like a T. The head of the T will be two stories, with a 46' x 20' Dharma room upstairs and monks' living quarters downstairs. In the tail of the T will be the kitchen, three bedrooms and bathrooms. The monastery will be heated by a wood-burning furnace.

Early last year Soen Sa Nim chose the site on a wooded hill behind the pond on the 50-acre tract of the Zen Center. Korean temple sites are usually selected according to the principles of geomancy, a system of divination indigenous to Korea, which takes into account the "wind water geography." As a result, most temples are located close to a body of water (mountain streams are most propitious) and on elevated ground.

The location required extensive work before the building could begin. A Zen Center crew last winter sawed down trees and cleared the site, and was later helped by the Holly Farms Construction Company of Cumberland, owned by Frank Hvizdos. Albert Desrossiers then bulldozed a supply road around the pond and up the hill to the site. He also excavated drainage ditches and a road over the hill and down to Pound Road, so that Blackstone Valley Electric Company could install an underground power line to the monastery.

"PRAYER AND MEDITATION IN THE NUCLEAR AGE"
Ecumenical Conference
April 6-8

Speakers from Catholic, Protestant Jewish and Buddhist traditions

For more information call 401-769-6464

or write: Providence Zen Center
528 Pound Road
Cumberland, RI 02864

Sponsored by the Kwan Um Zen School and the Providence Zen Center

Anderson Contracting and Supply Company of North Smithfield was hired to do the necessary blasting of rock ledges to sink the foundations into the hill. J.M. Forms Company of Cumberland, owned by Frank Marszalkowski, poured the footings and forms for the cement foundation. Frank's brother from Pawtucket, Mike, poured the concrete floors, assisted by his faithful dog who never sets her feet in wet cement.

There was a warm feeling between the Zen Center construction crew and these firms, many of whom have done work previously for the Zen Center. Garden vegetables were traded, and one man regularly brought coffee and doughnuts for the Zen Center crew.

The remaining construction of the monastery will be done by the skilled Zen Center construction crew, led by Abbot Lincoln Rhodes. Bill Highsmith, a journeyman boat builder, and Master Dharma Teacher George Bowman, a skilled carpenter, are lending their expertise to the heavy timber framing process, along with Tracy Dolge, a carpenter and former resident of the Farm, and David Klinger, head of Zen Center Maintenance and a licensed electrician.

By late November the huge posts had

continued on page 11

What Have We Got

continued from page 3

where there is no Buddha, no idea. At that time form is emptiness, and emptiness is form. In Zen books we read about how we must give up our body and our mind so that we can have freedom. What have we got to hold onto in this life? What people think or don't think about me? A girlfriend? My children? My parents? The words "Dharma" or "Buddha?" Or the words "no Dharma, no Buddha?" I wish I could find out.

A lot of you saw the movie "Apocalypse Now." I saw it four times. I went to see it the fourth time because something caught me. I sat through the whole movie trying to figure out what it was. Finally at the end of the movie the executioner takes a big hatchet to Brando's headquarters and he's killing him. In all of this nightmarish scene, one word struck me. Brando says, "The horror of it all."

Some Zen students might think, "What kind of speech is that?" But look outdoors. Somebody might say, "Oh wonderful, the sky is blue, the tree is green. That's stillness and bliss." What's the difference between "stillness and bliss" and "the horror of it all?" We make that. Words are only words; they have no substance. Only what you do has substance. One second after that, what you were doing has no substance, no meaning, no choice.

Q: Why are we always more ready to believe

what's outside of us, than what's inside? Why don't we trust our immediate perceptions?

MDSN: Because we think we know something, we can't believe ourselves. We think we know the correct way, the correct life, or something, it doesn't matter what, we think we know it. Buddha said everything has Buddha nature. Why separate anything?

Q: The more I practice, it seems the more I become like litmus paper, absorbing the whole thing. A movie like "Apocalypse Now" or a martial arts movie just wipes me out.

MDSN: Well, that's correct. If you go to a kung fu movie, and feel like you got your head smashed against a wall, that's correct because that's what they're doing in that movie. That's together-action.

Q: Are all 'I wants' a mistake?

MDSN: Also, 'I don't want' is a mistake. What are we doing here now? Occupying our time. We call ourselves Zen students, other people call themselves executives. We all practice life and we feel comfortable doing it. So why not? But we must believe it. Executives have executive problems. Students have student problems. Executives think that when they reach the top and become president of the corporation, all their problems will disappear. We think

when we become Zen Masters, all our problems will disappear. Are they the same or different?

You must only find your way. There are many different schools of Zen. Some sit hard. Some don't put so much stress on sitting, and do other things. All teachers, all Zen Masters—from what I've read in books—have their own style.

A Korean man in our School told me that his grandmother used to practice Buddhism in Korea, so he learned a lot about different Korean schools. Also he had studied the history of Korean Zen, out of his own curiosity. He told me, "You know, Soen Sa Nim's mind is the craziest of them all, because his teachers—Kyong Ho Su Nim, Mang Gong Su Nim, Ko Bong Su Nim—all did some outrageous things. Schools who grew up from the same transmission line before it branched went a different way. In one school they sat and did what we would call beneficial things for society. In another school at the same time, they lived as hermits in the mountains. So there are many different ways, but they all help people.

A long time ago in Korea, a sutra master was giving a speech and said you should always keep good company. Kyong Ho Su Nim stood up in the audience and said, "Then who will save the whores? Who will save the robbers? If you only have good friends, what about all the other people?" When Mang Gong heard that, he immediately became his student. So there is no good or bad.

Q: Some people drink alcohol and say it helps them practice. Do you agree?

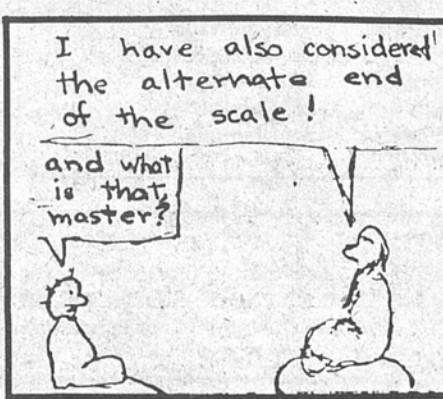
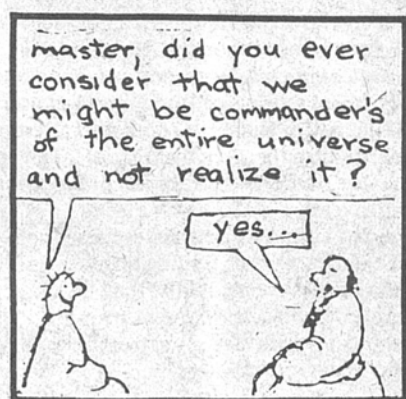
MDSN: Why not? I think sometimes it's necessary. Sometimes we must relax, or let it all hang out if it really doesn't harm anybody.

Q: I had a friend who stopped being a monk. Now he's very angry at our School. That upsets me.

MDSN: It doesn't matter, because you said this person was once a monk. That means he's conscious of "try-mind." His try-mind was sincere at that time. But some karma appeared, and his try-mind went away from his original idea. Once somebody spends that amount of time trying, they can't forget it. It will appear again, I think. More suffering is necessary before you can just give up your life.

You know, sometimes we have to take this as a joke. Sometimes it's very funny. We must still find our own way, not dependent on anything. Soen Sa Nim is here to teach us and steer us, but the end point is for us to find our own way. The point of teaching is not to have you end up what he wants you to be, but to show you how to find your way.

I don't believe anything I said today—do you know that? It's only my job. So if you don't understand, only go straight don't-know, get enlightenment and save all beings from suffering. ■



contributed by Tim Anderson, editor of a junior high school newspaper

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 is married and lives at PZC with his wife and two sons. 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 two 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 novice monk in 1983.

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**.

ZEN CENTERS AND AFFILIATES

MEMBERS

Cambridge Zen Center
199 Auburn Street
Cambridge, MA 02139
(617) 576-3229

Chogye International Zen Center
39 East 31st Street
New York, NY 10016
(212) 683-5049

Empty Gate Zen Center
1800 Arch Street
Berkeley, CA 94709
(415) 548-7649

Gdansk Zen Center
Slowackiego 25/56
Gdansk-Wrzeszcz
POLAND

Krakow Zen Center
ul. Boguslawskiego 2/18
Krakow
POLAND

Lawrence Zen Center
1115 Ohio Street
Lawrence, KS 66044
(913) 842-7010

Lexington Zen Center
345 Jesselin Drive
Lexington, KY 40503
(606) 277-2438

Lublin Zen Center
ul. Jarzebinowa 51
20-141 Lublin
POLAND

New Haven Zen Center
193 Mansfield Street
New Haven, CT 06511
(203) 787-0912

Ontario Zen Center
515 Logan Avenue
Toronto, Ontario
CANADA M4K 3B3
(416) 466-5652

Palma Zen Center
c/o Joan Insa
Tte. Lizasoain, 1,4,2
Palma de Mallorca
SPAIN
(34 71) 238-289

Providence Zen Center
528 Pound Road
Cumberland, RI 02864
(401) 769-6464

Seattle Dharma Center
1147 NW 57th Street
Seattle, WA 98107
(206) 783-8484

Tahl Mah Sah Zen Center
3511 West Olympic Boulevard
Los Angeles, CA 90019
(213) 732-9301

Warsaw Zen Center
04-962 Warszawa Falenica
ul. Malowiejaska 24
POLAND

Calendar

January	6-8	Empty Gate
	7-8	Providence
	13-15	New York Tahl Mah Sah
February	20-22	Cambridge New Haven
	27-29	Empty Gate
	3-5	Providence Lawrence
March	17-19	Cambridge Lexington
	24-26	Ontario
	2-4	Tahl Mah Sah Providence New York
April	5-11	Cambridge
	9-11	New Haven Empty Gate
	16-18	Chicago Seattle
April	23-25	Lawrence
	13-15	Empty Gate Lexington Cambridge
	27-29	Ontario Tahl Mah Sah

Please make reservations for these retreats at least two weeks in advance.

Winter Kyol Che (Providence Zen Center)

January	2	First period
	23	Second period
February	12-19	Intensive week
	19	Third period
March	11	Fourth period
April	1	Closing ceremony

AFFILIATES

Ann Arbor Shim Gum Do Zen Group
c/o Michael Elta
6 Geddes Heights
Ann Arbor, MI 48104
(313) 761-3770

Cape Ann Zen Group
c/o Linda Parker
2 Stage Fort
Gloucester, MA 01930
(617) 283-9308

Cheong Gak Zen Center
c/o Nicholas Battye
4c Mecklenburgh Street
King Cross
London WC1N 2AH
ENGLAND

Chicago Meditation Center
5049 North Major, #1
Chicago, IL 60630
(312) 286-4699

The Dharma Buddhist Temple of Hawaii
1294 Kalani-iki Street
Honolulu, HI 96821
(808) 373-3408

Lodz Zen Group
c/o Warsaw Zen Center

Ojai Foundation
P.O. Box 1620
Ojai, CA 93023
(805) 646-8343

Shim Gum Do Zen Sword Center
203 Chestnut Hill Avenue
Brighton, MA 02135
(617) 787-1506

Torun Zen Group
ul. Swierczewskiego 96/11
86-300 Grudziadz
POLAND

Monastery

continued from page 9

been erected and the sub-floor of the Dharma room laid down. Underneath, five monks' rooms had been marked off. The tail of the T, the future kitchen section, has already been roofed so that interior work can proceed during the winter.

The pattern of Buddhist monastic life to be followed in the Diamond Hill monastery originated in India during the time of Buddha over 2500 years ago. A "sangha" of monks grew up around him at the Deer Park, near Varanasi, the site of his first sermon. The community gathered during the rainy season to listen to Buddha expound on his teachings. This was followed by a period of private witness when each monk went out to walk alone or in pairs, spreading the word about the Eightfold Path leading to enlightenment. The period of dispersal helped carry

Buddha's message to the far corners of the sub-continent of India.

There was, however, no physical monastery. The mild climate of eastern and southern India allowed monks to live under trees and open sky. In his later years, Buddha made his headquarters at the bamboo groves of Jetavana, near the city of Sravasti. In a rudimentary sense, the Jetavana became the first Buddhist monastery.

After the death of Buddha, a set of rules or precepts known as the "vinaya" held the sangha together, prescribing everything from the color of the robes to the kind of food monks were allowed. When Buddhism was transplanted to China, the centralized T'ang government (618-907 A.D.) sought to control monks by imposing severe penalties for the breaking of precepts.

In India and in early T'ang China, the monastic sangha was basically itinerant. The Fourth Patriarch in China, Tao Hsin

(580-651 A.D.) is said to have been the first "dhyana" (Ch'an or Zen) master to settle down in one place and nurture a group of students. As Ch'an masters became increasingly distinguishable from the leaders of other Buddhist sects and Ch'an itself grew to large proportions, particularly in southern China, Ch'an temples underwent a transformation. The great Ch'an master Huai Hai Pai Chang (720-814 A.D.) began the first wholly Ch'an monastery and formulated a set of monastic rules that are still followed today in Zen monasteries throughout the world. The core of Pai Chang's monastic rules was that meditation was to be integrated with physical labor: "A day without work is a day without eating."

It is said that early Ch'an monasteries had no Buddha-hall or place of worship; rather they had a Dharma hall or lecture room in which the master gave regular talks. These talks were followed by spirited

exchanges with his students. Some of these exchanges have come down to us in two collections, the *Mu Mun Kwan* and the *Blue Cliff Record*. Apparently there was no enforced study of traditional Buddhist literature in these Ch'an monasteries.

Ch'an masters of T'ang China established their monasteries on mountain-tops. They derived their own name and the name of their temple from the mountain itself. This practice continued in Korean Zen, which is known as "Chogye," a name derived from Mount Chogye where the Sixth Patriarch, Hui Neng, had his temple. During the unified Silla period in Korea (668-935 A.D.), nine major schools of Zen developed, all located on mountains, and came to be called the Nine Mountain Schools. The Korean Zen tradition continues to be nurtured in these mountain temples, and will be carried on by the new **Diamond Hill Zen Monastery in Cumberland.** ■