

PRIMARY POINT

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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

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New Monastery

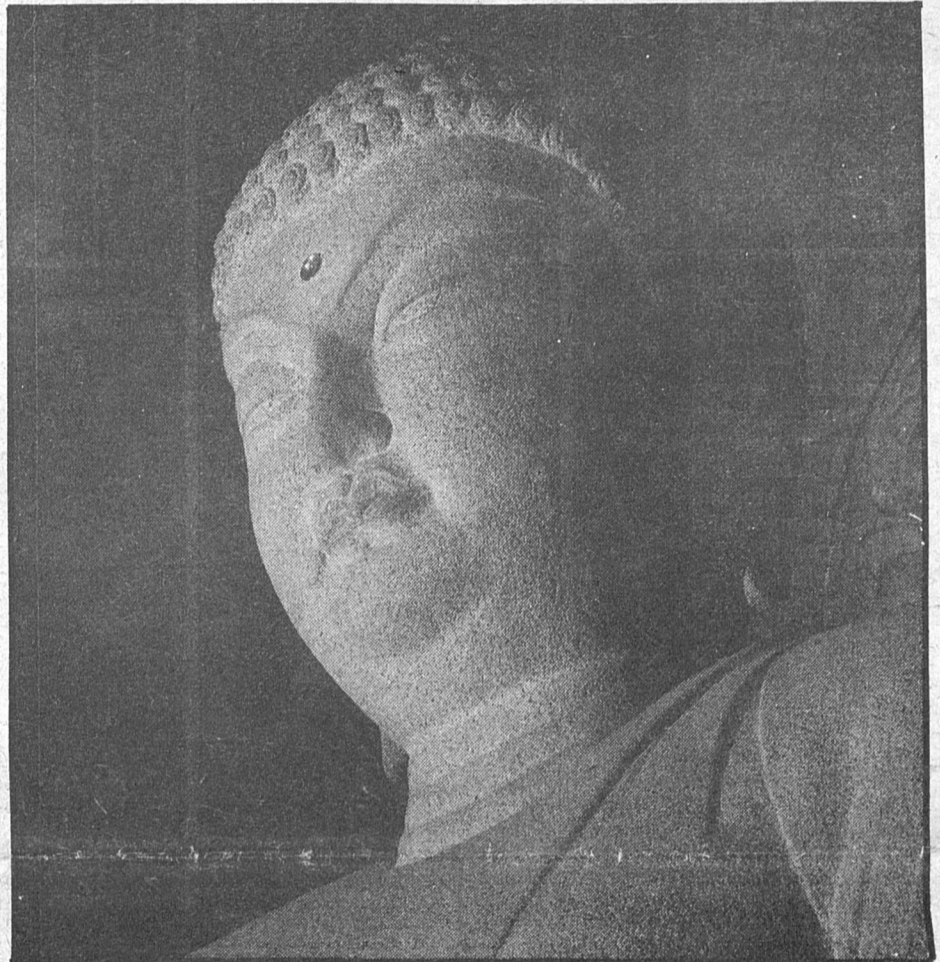
At Soen Sa Nim's direction, the first American monastery in the Korean tradition is now under construction on the property of the Providence Zen Center, in Cumberland, Rhode Island. Its proper name will be Joen Bok Sil Kwan Um Seon Won, and its common name will be Diamond Hill Zen Monastery. Thanks to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

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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

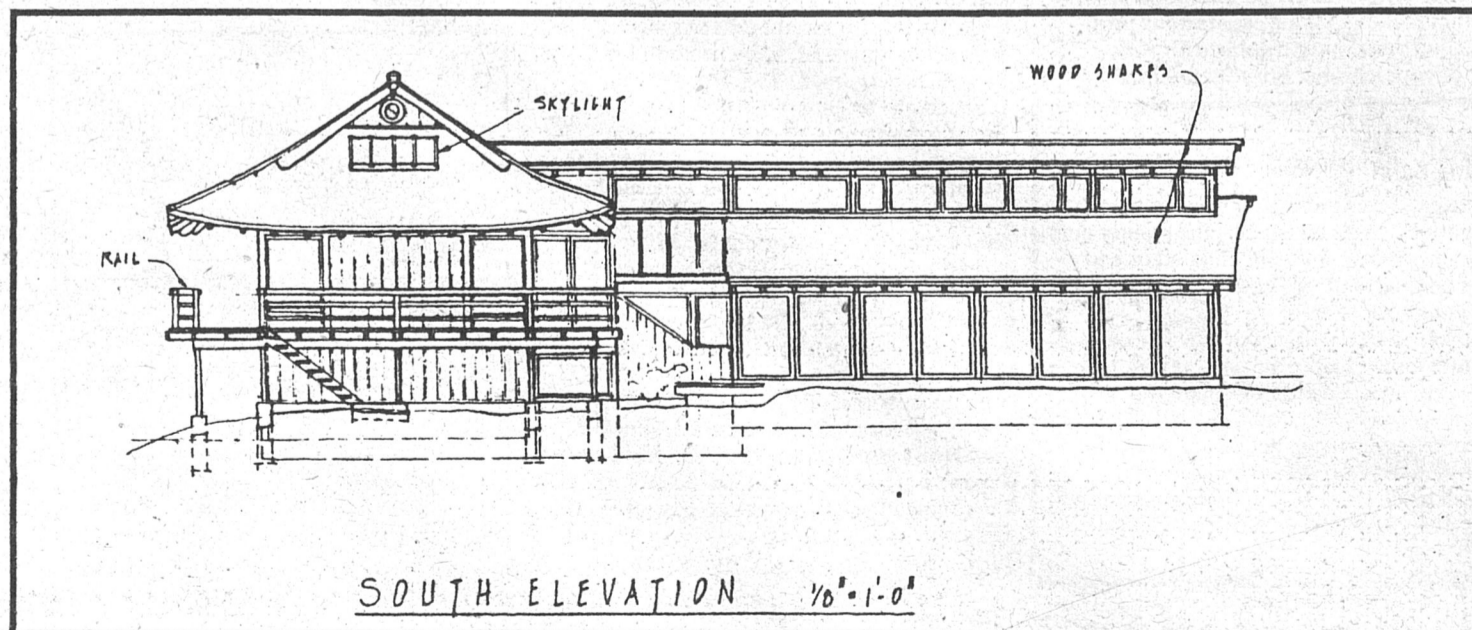
didn't really believe that. He thought there was possibly something else that I could hand him.

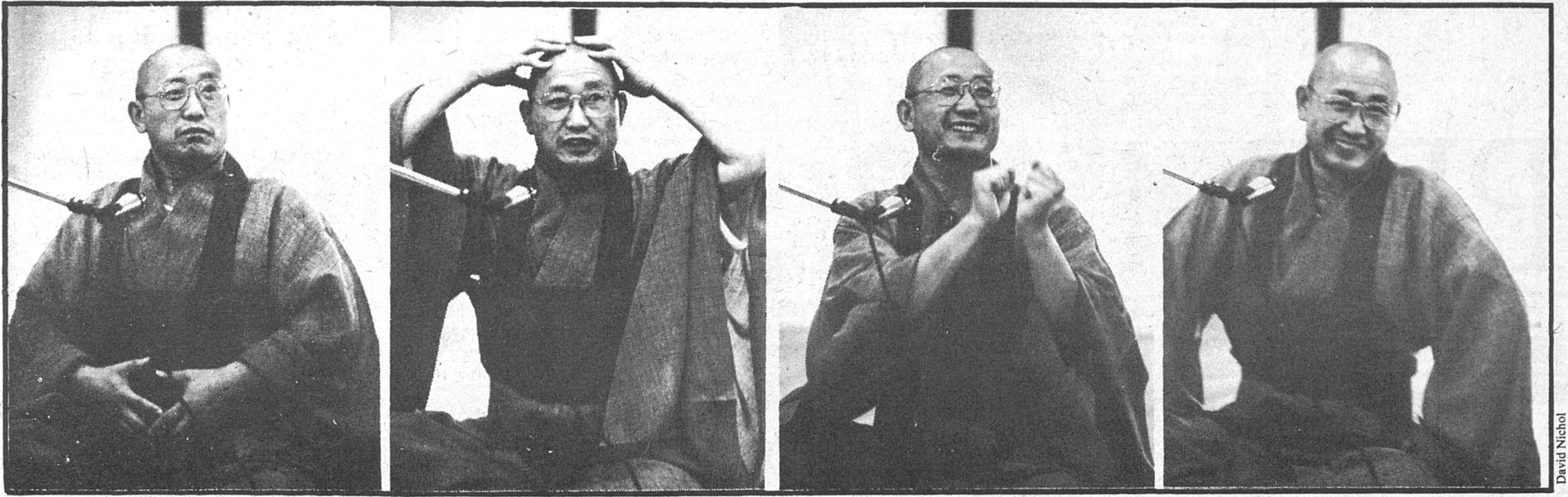
I often feel frustrated with my own practice, questioning how much I'm able to affect other people's lives, or the quality of my own. That's what Soen Sa Nim calls "checking." You start to look at what is happening with your practice, your friends, family, or your Zen Center: but the Buddha said, "I 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

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David Nichol

Taste of Nothing

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had a very clear mind. I asked him, "When you were young, you were very strong, you made a lot of money and studied a great deal. You have a clever mind. Now your body is very sick. Maybe you will die tomorrow or the day after."

"Yes, I don't know when."

"So in your whole life, what did you get?"

"Nothing!"

"That's primary point," I told him.

"You found it. You studied philosophy but you couldn't attain this nothing. Just now, you attained nothing. But if you hold nothing, then you will have a problem."

"What do you mean by 'holding nothing?'"

"It's very sad if you are holding nothing. All your lingering attachments will press on you. If you are not attached to nothing, you will attain nothing and there is no life or death. If you are nothing, then life and death are nothing. You are already beyond them."

"Oh, that's wonderful!" he said. "I didn't understand that until now."

It was an interesting conversation. He was old, rich and very well-known, but he said he had gotten nothing. As you get old, this nothing gets bigger. Before you come

into this world, there is nothing. When you are young you don't understand "nothing," just the words. But by the time you are 40 or 50 and a good friend has died, or your mother and father have died, then you have experienced nothing. You have tasted nothing. If you practice hard, the taste is very strong, and you are free to help other people. But if you are holding something in your mind, you can't taste "nothing." If you want freedom, you must taste nothing very intensely. What is the taste of nothing?

A long time ago in China many great scholars used a special meditation which a great Zen Master developed, called "corpse practice." Turn your self into a corpse: "I am a corpse." Try doing that. "What do you want, corpse?" "Cemetery!" "When? Right now!" If you are not a corpse, you have problems, but if you turn your self into a corpse, all problems disappear. You can help other people without difficulty. Complete Bodhisattva action is possible.

If you can become like a corpse, you can take away all your desires, even your deep lingering attachments. Sometimes a condition will appear, and bang!—out of the blue—you can't understand what's happening. You can't control yourself. Where did this come from? This is a lingering attachment. Some of them come from a previous life. You can continue for many years, even many lives, holding something. We also call it "deep karma." Most people don't understand it. A good Zen student may do hard practice and everyone thinks, "Wonderful!" Then one day a condition appears, and bang! The good student falls apart.

You must find your lingering attachments and remove them. But if your attitude is that "everything's no problem," then your lingering attachments are hidden. You won't see them, even if you do hard training. It's fine to do daily Zen practice and work, but you also need special practice: perhaps bowing 500, 700 or 1000 times every day, or sitting two extra hours each day, or doing a special mantra practice, maybe 3,000 or 10,000 Kwanseum Bosals. Every day, do regular practice with everyone together, and special practice. It's very important. If you try this, you will see your lingering attachments. If you do special practice every day, your center will get stronger and when lingering attachments appear, you can control them.

Everyone has their own karma. Some people's karma is anger, or checking, or holding. Holding karma causes body problems. You might have trouble with your back or your legs, but it's your holding

mind that is the problem. Desire is ok; anger is ok. Let them be. But also make an effort to do this special practice. It will not help you to only perceive desire, anger and ignorance. Make your practice stronger every day, then these things will become weaker and you can control them. When desire appears, you can say, "Maybe tomorrow," and tomorrow doesn't have to appear. That's what we call "Dharma energy."

We have almost finished this School Congress. I hope we will make a strong organization. We have made the outside Kwan Um Zen School appear, but everyone already had the inside Kwan Um Zen School a long time ago, even before Shakyamuni Buddha appeared. How can we connect these two, the inside and outside School? If you practice in your usual way, plus special practice, then it's possible to connect the two. The outside School then will bring everyone into harmony. In

died; only his body had died. Everything is by natural process. You will also die someday. That's no problem. If you love your son, you must just chant Ji Jang Bosal for him so he will get a good place in the next life. If you try that you will soon stop crying. That is mind light. Any place you go there will be no problem.

A long time ago, somebody wanting to kill the Sixth Patriarch came up behind him with a knife. The Sixth Patriarch saw the intruder without looking and grabbed him. That is mind light. Another Zen Master once was sleeping when someone came in the night to kill him, but he woke up and stopped him. His body was asleep, but not his mind. Anytime someone appeared with energy, it woke up the Zen Master.

You decide you want to wake up at 4 o'clock, then you go to sleep. Somebody bangs on the door. "Wake up!" You sit up. No one is there, but it's 4 AM. That's mind

"If you want freedom, you must taste nothing very strongly."

Buddhism we call that "amita," meaning infinite time, infinite space ocean. This world is a suffering ocean. It must change into a Dharma ocean.

If you put on a light, it's bright and you can see sick people, happy people, everything. Without light you can't see anything. The world is the same either way, it's only whether we have light or not that makes a difference. If it's dark, everyone is fighting each other and suffering. Everyone cries, "Where is the door? I want to go outside!" But with the light on, why would people fight? "Oh, there's door here, a road there; one person can go here, another person can go out there."

How do we get out of this suffering ocean? With mind light. When it appears, you can go out the door and down the road. Mind light changes the suffering ocean into the Dharma ocean. Everyone becomes harmonious, like happy children. Everyone gets true, unchanging happiness. Some people call this "pure light" or "Nirvana." If you attach to Nirvana, you will have a problem. But if you attain the correct function of Nirvana, you can save all beings in this suffering ocean.

So it's very important that this new School has appeared. Each person's light by itself is very small. The stronger your practice, the brighter your light becomes. Putting everyone's light together means there will never be any hindrance. Together we multiply our light, and this Dharma light is better than the sun. If a cloud appears, the sun cannot shine through it. Mind light has no such hindrance. If you see smoke, you know there's fire. If you see horns beyond the stone wall, you know there's an ox. That means your mind light can already see without hindrance.

Suppose somebody telephones you and their voice is sad. You will quickly understand the sadness. If they call you from Japan, you can hear them and understand their mind. The sun cannot do that; the sun isn't shining there. Suppose your son has died and you are very sad. But he has not

light waking you up. I often experience that. Sometimes I am up late, after midnight, but even though I am tired, I still wake up at 3 AM and bow every morning. At 3 o'clock somebody hits me or bangs on the door. That's mind light.

Mind light is your original light. It is also try-mind. It's not special, everybody has it, but many people don't want it. Everyone wants something outside. If you go inside, deeply inside, then you will lose everything. If you go outside you only get things: this cup, this money. Someday the cup and the money will disappear. What can you do? Nothing. So go inside, to primary point. Then the whole universe is yours. Your inside school will then connect with the new outside School, and saving all people is possible. Thank you. ■

*The Great Way is not difficult
Only do not make distinctions
Take away likes and dislikes
Then everything is perfectly clear*

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What Is Primary Point?

by Zen Master Seung Sahn

When you have a scale and there is nothing being weighed, the indicator points to zero. You put something on it, and the pointer swings to "one pound." You take it off, the pointer goes back to zero. This is primary point. After you find your primary point, when good or bad feelings come, your pointer swings in one direction or another, but this doesn't matter. Don't check it. When the feeling is over with, the pointer swings back to zero.

If you haven't found your primary point, it's like taking a heavy object off the scale and having the pointer stay at "ten pounds." Or, the pointer moves back only part way, it doesn't go completely back to zero. Then your scale does not weigh correctly. If you put a heavy object on it, it may completely break.

So first you must find your primary point, and keep it very strongly. A taxi has weak shock absorbers, so it's very steady. If you keep your primary point, your mind will become stronger. When you meet a big problem, your mind will move less and less, and soon return to primary point. Finally, your mind will be very strong, able to carry any load. Then saving all people is possible.

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What Have We Got to Hold Onto in this Life?

(A Question and Answer talk given by Master Dharma Teacher Mu Deung Su Nim during a Yong Maeng Jong Jin at Providence Zen Center October 1, 1983.)

Adeline: I have a friend named Terry who is missing. She was in a small plane that crashed in the sea. So everyone assumes she died. But if she is dead, where is she?

MSDN: What are you doing now?

Adeline: Sitting here talking to you.

MDSN: So you know where your friend went.

Adeline: I don't understand.

MDSN: So where did Terry go? Where did my father go? Don't-know. Before this, Adeline talked about having some idea about our life that makes our life seem substantial. It gives us some reason for living, some direction. What am I doing here? Why am I a monk? Don't-know. But when you have no idea, only one question appears: What is this? Why do I spend my time working? Right now it's the job that has to be done. But as for some deeper meaning than that? I only have an idea. Maybe her friend Terry went to heaven. Maybe she went to hell. Does it really matter what my idea is? If I hit you, what do you say?

Adeline: Ow! Do you hear something if I say "Ouch?"

MDSN: Say "Ouch."

Adeline: Ouch. Did you hear that?

MDSN: I don't know 'anything.' Today my speech comes from where? It comes from my heart, ok? It has no Dharma, it has nothing at all. It cannot answer any question, or do anything. It has no idea. It cannot see, hear, think, taste, touch. But I am only sitting here talking to you. About what? Who knows? I have no Dharma. I have nothing at all. I can't figure out what I'm doing here. Can you? If you can, please tell me!

Q: But there is taste and touch and hearing, even if you say "I don't taste or touch or hear."

MDSN: That's only naming, made by you, by me, by all of us. That's only an idea. I say I see you: you must attain that. That has no name or form. That's not dependent on hearing, on like or dislike, correct or incorrect, good or bad. It's not dependent on anything at all. "The wall is white" is not dependent on any philosophy. My eyes seeing you is not dependent on anything. Seeing, hearing, tasting, touching, thinking, feeling, moving—are not dependent on anything. We make it dependent on something. You go to a movie and it's a bad one. Your eyes don't like it. But your eyes didn't not like that movie, either. Your eyes have no opinion. Your eyes, ears, nose, tongue, body, mind—are not dependent on anything. You make it dependent on something; so it is dependent on something. If it depends on anything, then you have suffering.

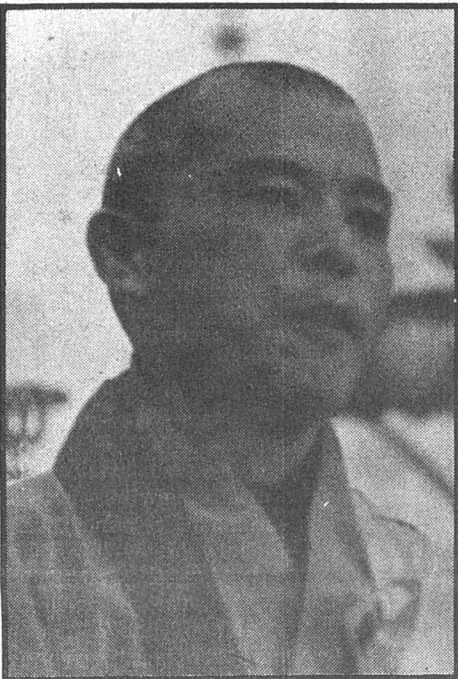
Q: Recently a lot of us have been learning about the medical consequences of a nuclear war. My question is, if you have a

friend who is drowning or if you're aware that a nuclear bomb can wipe out all your friends, what is the correct thing to do?

MDSN: You must practice very hard.

Q: But if you are sitting on the shore, practicing very hard, then your friend will drown.

MDSN: If you are practicing very hard, then you will be able to jump into the ocean and save your friend—no problem. This life is very funny. What do we want? We say we want to attain our true self. We say we want to attain freedom from life and death, to save all sentient beings. That's what we say we want as Zen students. Not only Zen students, but other people say this. But if you want to do that, then you must really do that.



Mike Olak

In China there was a government official who later became a Zen Master, during the Tung dynasty. His name was Chi Su. He was in charge of handling all the money that came into the Emperor's treasury. He was very smart, and everyone liked and trusted him. People valued his opinion. Then one day he took a huge amount of money out of the treasury and just gave it away to a lot of people. It was a great crime.

The other men in his department said, "We like Chi Su and trust him, but this is crazy! As honest men, what can we do?" So they told the Emperor what Chi Su had done. The Emperor said, "There must be some ulterior motive for this action. But it's our law that there are certain ways of appropriating money. This was a big mistake on his part. Take him to court."

Chi Su was tried and sentenced to execution. Nobody wanted to do it; but they had decided on their law, and he had broken it. The day of the execution came. The Emperor called the executioner, a great swordsman, a man who could cut off your head so cleanly and quickly that there was no suffering. The Emperor said to him, "When you raise your sword and are ready to cut off his head, first look at his face. If his face shows any signs of regret or remorse or puzzlement, cut off his head quickly. If not, don't cut."

On the appointed day, Chi Su put his head on the block. The swordsman lifted his sword, ready to cut off his head. He looked down and saw Chi Su smiling. Smiling! Chi Su, seeing the bewilderment on the swordsman's face, looked up at him and said, "I dedicate this next birth to all sentient beings"

So of course he didn't have his head cut off. A messenger ran and told the Emperor, who was very proud of Chi Su. He knew there had been some ulterior motive for Chi Su's action. So he called for Chi Su and said, "I am very happy. But we in the government want to understand why you gave all that money away."

Chi Su said, "For a long time now I've been thinking about quitting my government post, giving alms to the people, and only practicing Buddhism. So I decided that in my next life, if you killed me now, I would be reborn as a Zen student and only practice Buddhism."

At that time it was very difficult to get out of a government post, especially a high-ranking one. You couldn't just quit your job. It had to be approved by the Emperor, and Chi Su didn't think that would happen. He did this action without any concern about whether he would get a reprieve or not.

The Emperor said, "I will give you a new name, Yen Shu, which means 'prolonged life.' Yen Shu became a Zen student, and a short time later, maybe five years, became a Zen Master.

Chi Su said, "I dedicate this next birth to all sentient beings." Because he had enough faith, he gave himself up. Because of his determination, he had faith that he would be born as a Zen student and not as a government official. He was willing to risk his life to find out: What is this? Just once you must want to give up your life. Whether you do it or not doesn't matter.

Dogen Zenji says that if in this lifetime we have not once gotten that taste, we cannot enter Buddhism completely. Just one taste. But we all hold our opinions and say we want that taste, but how much are we really willing to let go? How many of us are really willing to try for 10,000 years? So you see, it doesn't matter where Adeline's friend went. It doesn't matter what I'm doing now. All that matters is that we try completely.

At the top of a 100 foot pole Dogen Zenji says that you must even forget about saving all beings. You must walk past the place

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What is one thing?

Zen Master Ku Sahn (1910-1983)

The Ven. Ku Sahn Su Nim, Zen Master of one of Korea's most famous temples, Song Gwang Sa, died on December 16, at the age of 73.

A few days before he died, he recited the following:

"Samsara and Nirvana are originally not two;
As the sun rises in the sky
It illuminates the three thousand worlds."

Under Ku Sahn Su Nim's leadership, Song Gwang Sa (also known as Vast Pines Monastery) attracted monks and nuns from many Western countries, including America. Ku Sahn Su Nim was noted for his efforts in revitalizing Korean Buddhism; he often traveled around Korea speaking to lay Buddhist groups. He established two temples in America: in 1972, the Korean Buddhist Sambosa (Temple of the Three Treasures) in Carmel Valley, CA; and in 1980, Korea Sa, a branch temple of Song Gwang Sa, in Los Angeles. He is also the author of *Nine Mountains*, a collection of his Dharma talks.

Ku Sahn Su Nim was born in 1910 and worked as a barber until age 28, when he became a monk under Zen Master Hyo Bong, one of the celebrated Zen Masters of his era. After seven years of hard practice, Ku Sahn Su Nim was certified by Zen Master Hyo Bong, who transmitted the Dharma to him four years later. Ku Sahn Su Nim worked at National Sangha Headquarters in Seoul, and then returned to his hermitage for another three years of hard training.

On behalf of the whole sangha of the Kwan Um Zen School, Zen Master Seung Sahn offers profound condolences on the occasion of Ku Sahn Su Nim's death. He prays that the Zen Master will keep the Great Vow, return to this world again, attain the great work, and save all beings from suffering. Zen Master Seung Sahn wrote the following poem to mark Ku Sahn Su Nim's death.

Where does the great Zen Master Ku Sahn stay now?

Do you understand that?

Aigo Aigo! Aigo!

Chogy Mountain is always blue.

Chogy Stream never stops flowing.



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The Life and Times of Won Hyo

by Mu Soeng Su Nim, Director of the Providence Zen Center

From 37 B.C. to 688 A.D. the Korean peninsula was divided into three warring kingdoms: Koguryo, Paekche, and Silla. Chinese Buddhism was first introduced into Koguryo, the northernmost of the Three Kingdoms, in 372 A.D. Twelve years later (348 A.D.) the Indian monk Marantara brought Buddhism to Paekche. It wasn't until 150 years later that Buddhism was officially recognized as the state religion of the Silla kingdom. This belated recognition reflected the conservative nature of Silla society at that time. Silla's geographical location in the south, far from the influence of the Chinese continent, made it less open to influences from Taoism, Confucianism and Buddhism. However, once Silla embraced Buddhism, no effort was spared in promoting it. Believing that Buddhism would protect the state and bring good fortune, the ruling Silla elite lavished state funds on temples and Buddhist images.

King Chinhung of Silla was instrumental in constructing several major temples, and in founding the "Hwarang-do," a kind of West Point, a paramilitary youth corps for training the nobility. Some of Silla's ablest leaders were shaped by this austere military training and the Buddhist and Confucian ideals embodied in the "Hwarang."

Coming through India and central Asia as well as China, Buddhism brought not only a religious ideology but also an artistic culture which resulted in an artistic renaissance in the Three Kingdoms, finding its fullest flowering in the Unified Silla period

(668-935) known as the Golden Age of Buddhism in Korea.

The monk Won Hyo set the shape and form of Silla Buddhism and was the dominant figure in the Korean Buddhist tradition as well. Along with two other famous Korean Buddhists, Chinul and Sosan Taesa, Won Hyo was one of the most influential thinkers Korea has ever produced. It is said he authored some 240 works on Buddhism; of these, 20 works in 25 volumes still exist. During his lifetime he dominated the intellectual and religious arenas both inside and outside Korea. He made extensive commentaries on all the different schools of Buddhism that were competing for supremacy at that time.

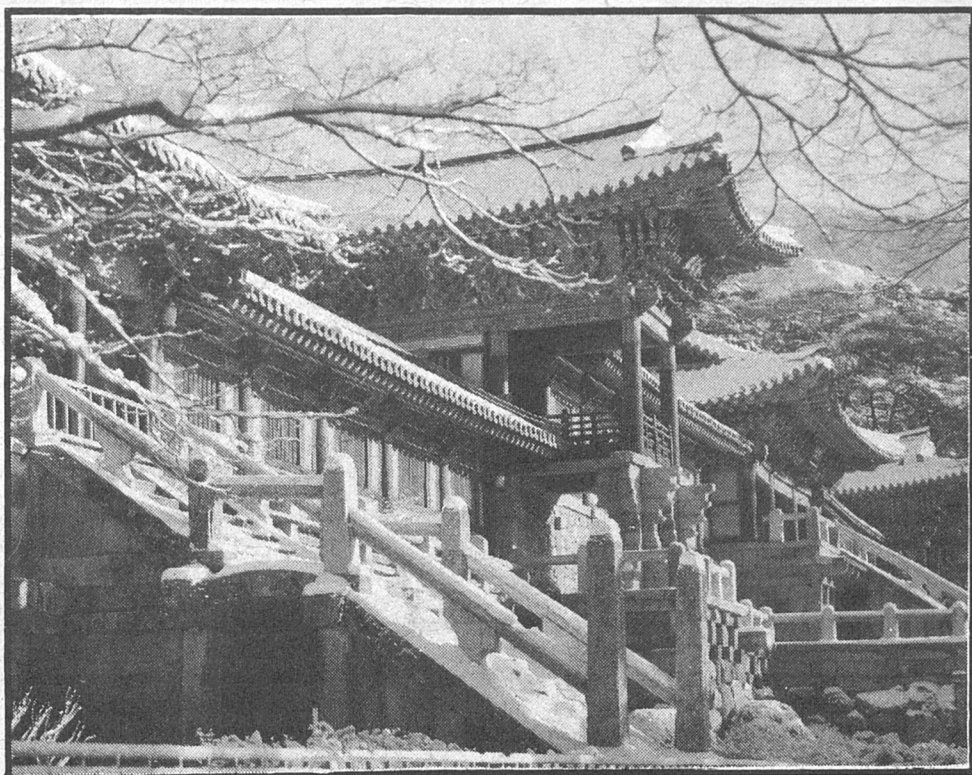
Won Hyo was born in 617 A.D. in the town of Za-in-myon in Kyongsang Province in Silla. One legend has it that Won Hyo's mother, while pregnant with him, was passing by a sala tree when she suddenly felt birth pangs. Without having time to reach her home, she gave birth to Won Hyo right there. A five colored cloud hung in the sky. This story is similar to the legend that Shakyamuni Buddha died under a pair of sala trees in northern India. The mythmaker's aim seems clear: to glorify Won Hyo as the greatest Buddha born in Silla.

Civil war marked the period of Won Hyo's birth and childhood. China launched unsuccessful attacks on Koguryo in 598 and 612. T'ang dynasty also sent unsuccessful expeditions against Koguryo in 645 and 647. Then China allied with Silla and attacked Paekche. By 660, T'ang had destroyed Paekche, and then with Silla, turned on Koguryo, defeating it in 668. Silla was able to thwart the T'ang dynasty's effort to rule the Korean peninsula, and established its own rule. A unified country finally existed and became known as the Unified Silla period.

Won Hyo was born 100 years after Buddhism was officially recognized by Silla. National policy was being reshaped in line with Buddhist ethics, and Buddhism was coming into its own as a national religion. An apocryphal Chinese Buddhist scripture, the "Scripture for Wise Royalty and National Protection," was frequently preached.

A legend asserts that Won Hyo, as a young man, took part in a bloody civil war and saw many of his friends slaughtered and homes destroyed. Most sources agree that he became a monk at the age of 20. One story says he remodeled his home as a temple which he named Ch'ogae-sa; another says he shaved his head and went into the mountains to live as a monk. It is not clear which teachers he studied Buddhism under. Some say it was Nangji on Yong-ch'wi Mountain, others say he was a disciple of priest Popchang at Hungnyun-sa. Still another legend has it that he learned the Nirvana Sutra from Podok, a Koguryo priest in exile in Silla.

A major event in the history of Buddhism at this point, and one which was to affect Won Hyo, was the return to China of the scholar Huan-Tchuang, after 17 years of Buddhist studies in India. His return was a



turning point for the translation of Buddhist scriptures. Buddhist priests from Silla travelled to China to study him. In the year 650 when Won Hyo was 33 years old, he set out for T'ang China in the company of his friend Uisang, who later became the National Teacher of Korea. Both had been inspired to study under the famous Buddhist scholar. Their journey was smooth, except in Koguryo near the Chinese border when they were mistaken for spies by the Koguryo sentries and barely escaped being captured. One of the most famous stories in Korean Buddhism concerns Won Hyo's enlightenment during this attempted journey to China.

"One evening as Won Hyo was crossing the desert, he stopped at a small patch of green where there were a few trees and some water. He went to sleep. Toward midnight he awoke, very thirsty. It was pitch-dark. He groped along on all fours, searching for water. At last his hand touched a cup on the ground. He picked it up and drank. Ah, how delicious! Then he bowed deeply, in gratitude to Buddha for the gift of water.

The next morning Won Hyo woke up and saw beside him what he had taken for a cup. It was a shattered skull, blood-caked and with shreds of flesh still stuck to the cheek-bones. Strange insects crawled or floated on the surface of the filthy rainwater inside it. Won Hyo looked at the skull and felt a great wave of nausea. He opened his mouth. As soon as the vomit poured out, his mind opened and he understood. Last night, since he hadn't seen and hadn't thought, the water was delicious. This morning, seeing and thinking had made him vomit. Ah, he said to himself, thinking makes good and bad, life and death. And without thinking, there is no universe, no Buddha, no Dharma. All is one, and this one is empty.

There was no need now to find a master. Won Hyo already understood life and death. What more was there to learn? So he turned and started back across the desert to Korea."

His friend, Uisang, continued on to China and learned the doctrines of the Chinese school Hwa-om (in Chinese: Hua-yen) and later established this school in Korea when he returned.

Back in Silla, Won Hyo wandered the streets one day, chanting a mysterious song. "Who dares lend me an axe without a handle? I'll hew down the pillars supporting the heaven." No one in the streets knew what he meant, but when King Mu-yul heard the song, he interpreted it to mean that Won Hyo was anxious for a noble woman and a bright son. The king invited him to Yosok Palace and arranged for Won Hyo and Princess Kwa to fall in love. The result of their liaison was the child Sol Ch'ong, who became one of the great Confucian

scholars of the Silla period. His annotations of the Confucian scriptures in Korea remained the standard reference work for many centuries.

Won Hyo's re-entry and life in the secular world was complex and brilliant. Some of his most notable religious activities took place after he left the priesthood. His life in this period was filled with prodigious scholarly work and a life-style that was shocking to both his religious and secular contemporaries. He never presumed to be a renunciate monk, but called himself "Sosong Kosa" or "small layman."

This small layman had no scruples about eating and sleeping in the houses of nobles or the lowly. He didn't conform to the accepted social code, didn't care about his language, and had no hesitation about visiting drinking houses or brothels. He played the zither at shrines, and used to drum on an empty gourd singing, "Only a man with no worries and fears can go straight and overcome life and death or transmigration." This was a phrase borrowed from the Hwa-om sutra, to which he made extensive commentary. He often went to mountains and streams to meditate. At the same time, he was involved in the military activities going on around him. It is said that he interpreted a letter of military secrets from one of the T'ang generals.

He named his trousers "no obstacle" and wearing them, wandered around villages and hamlets, singing and dancing. A story from this period of his life, perhaps apocryphal, sheds light on his transformation from an ordinary monk to an unorthodox personality.

"There was a great Zen Master in Silla—a little old man with a wisp of a beard and skin like a crumpled paper bag. Barefoot and in tattered clothes, he would walk through the towns ringing his bell. De-an, de-an, de-an, de-an don't think, de-an like this, de-an rest mind, de-an, de-an.

Won Hyo heard of him and one day hiked to the mountain cave where he lived. From a distance he could hear the sound of extraordinarily lovely chanting echoing through the valleys. But when he arrived at the cave, he found the Master sitting beside a dead fawn, weeping. Won Hyo was dumbfounded. How could an enlightened being be either happy or sad, since in the state of Nirvana there is nothing to be happy or sad about, and no one to be happy or sad?

He stood speechless for a while, and then asked the Master why he was weeping. The Master explained he had come upon the fawn after its mother had been killed by hunters. It was very hungry. So he had gone into town and begged for milk. Since he knew no one would give him milk for an animal, he had said it was for his son.

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DHARMA AND DEVELOPMENT

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by

Joanna Macy

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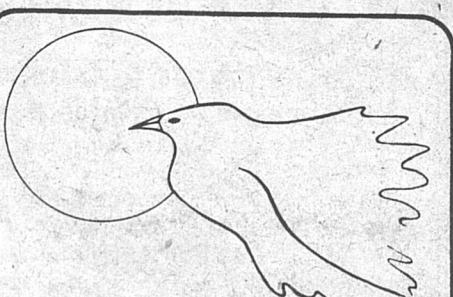
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The Feminine in Buddhism

The following is a report of a one-day conference held at Providence Zen Center in June, 1983 on "The Feminine in Zen Buddhism." This and the Naropa Institute conferences of the previous two summers have been among the few public forums to focus on women's roles in American Buddhism. Excerpts from some of the talks at this conference were published in the Winter 1983 issue of *Kahawai*, Journal of Women and Zen.

A few of the first generation of American women Buddhist teachers, uniting the Vipassana tradition and Japanese and Korean Zen traditions, came together for an all-day conference at the Providence Zen Center on Saturday, June 11, 1983. Over 70 guests joined the PZC family for a relaxed and friendly day of lectures, workshops, and an informal lunch by the pond.

Jacqueline Schwartz, a Vipassana teacher from the Insight Meditation Society, opened the program with a guided meditation.

Power and integrity were key points in the talk given by Jacqueline Schwartz. She said she finds herself in the position of wanting to help empower women. "What the Dharma has to offer to ourselves and to power is integrity, i.e. freedom from greed, ignorance, and delusion... In the moment of awareness, we are free of these." She told a story about a woman teacher from India who travels by herself a great deal, in a country and culture where this is not very acceptable for women. Asked how she dealt with people who would limit her, this teacher replied, "I just de-authorize them!"

The afternoon featured workshops run by five speakers. In Maurine Freedgood Roshi's group the participants were asked to speak to the question, "How do you act with compassion and wisdom in your everyday, practical life?" During the hour of discussion, Roshi answered many personal questions about whether to live at a Zen Center or not, having patience with oneself—always striking the heart of the

question—and questioner.

Trudy Goodman, a child psychotherapist and Zen student, led the workshop on "Work and Family Life." "The whole question of family life is the work of lineage and transmission..." "Finding our lineage and deciding what it is that we want to transmit is an important step." "Our lineage is not something that only happens in beautiful calligraphies in the Dharma room, starting with the Buddha and ending with the Zen Master. It's in our family albums and our family photographs right now..." In a very moving ritual, she chanted the names of many important women in her life, adding after each name a Japanese honorific. "Practice and work are not something that we impose on ourselves so that we have to be someone other than who we are. If we take a really good look at ourselves, we can try to find work which expresses who we are."

Susan Murcott's "Sexuality and Buddhism" workshop provided a format for people to discuss the difficulties they encountered with sexuality in Buddhist communities. "In some Zen communities," she said, "there has been an inability to speak openly about sexuality." One participant summed up the workshop, saying, "Zen practice needs to integrate, not repress, our very real needs for intimacy in various ways, and open discussion should be encouraged in community life."

Barbara Rhodes gave some of the background of the Providence Zen Center community in the workshop on "Community Living." Zen Master Seung Sahn came from a monastic system, where monks or nuns lived together and had a regular daily practice. For the first time in his life he encouraged lay people to live together under one roof. "In a very simple way community living—in supporting a spiritual practice—helps you let go of your personal opinions and desires and helps you to be exposed to many different ideas. It's fuel to learn about yourself." Group members aired their concerns about problems of families living with single people, and how to create the time and energy to nurture a marriage.



l. to r. Barbara Rhodes, Jacqueline Schwartz, Susan Murcott and Maurine Freedgood Roshi.

Jacqueline Schwartz led the workshop on "Empowerment and Personal Acceptance." Group members were asked to mention qualities that they had been working on that empowered them and difficulties which were still ongoing.

Susan Murcott delivered the closing talk on "The Feminine in Buddhism." She was concerned with the "male-oriented imagery, myth and teaching in our Zen form," because "we live (to some extent) according to the myths we choose..." "Much can be gained from immersing oneself in the practice of an inherited tradition. But we have the power, even the responsibility, especially as the first Buddhist generation in the West, to shape our own forms, to translate and interpret from that inheritance in the context of our own culture, creating a practice that truly fits." "I've sat zazen for years in the tropics with a gentle old man. I've sat zazen with the heavy Rinzaï style of no sleep and bitter cold. It's all Zen. It doesn't matter. We can shape our style."

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Maurine Freedgood Roshi of the Cambridge Buddhist Association gave a powerful opening talk. Some quotes follow. "Within our own time...and in our own American culture, we are making a work of art...we must know our backgrounds—Korean, Japanese, or Theravadin—and have been trained in them thoroughly, and then we will be free to make our own American expression, either as men or women."

"We are not here to imitate each other. One of the frightening things I see sometimes is people who are destroying differences. What a pity. To reduce everything to a sameness in the cause of equality is foolish. We are here to speak about the feminine in Buddhism, which in no way excludes the masculine."

Roshi, who has been a concert pianist for many years, strode back and forth in front of the audience as she answered questions. The audience, which included a number of men, responded with lively attention and laughter.

When someone asked, "Roshi, does your spouse meditate?" she replied, "No, he does not. Once upon a time I was away at sesshin and somebody said, 'Does your family engage in this?' And I said somewhat shamefacedly, 'I'm sorry; they do not.' And Soen Roshi (her teacher) jumped up and said, 'One in the family is enough!'"

Master Dharma Teacher Barbara Rhodes gave a talk on "Nurturing Ourselves and Our Families." With some delightful stories about her own life, she talked of the many important teachers she has had, who helped her accept both the masculine and the feminine in herself. She said, "Nurturing ourselves (and our families) is hard. We can't nurture ourselves unless we know who we are, and we can't know ourselves unless we let ourselves be. That can come about through sitting practice, but it also means opening up to the teachers that are here right now, whether they are Zen Masters or not." In conclusion, she said, "Find that state of mind where we are no longer comparing, no longer feeling like a self, but being with what we are experiencing."

On September 15 and 16, 1984, the Providence Zen Center will be hosting a two-day conference on the role of women in the evolution of American Buddhism. The conference will focus on their contributions, hopes, problems, and potential, and will include talks, group discussion, work, and practice together. Dharma Teacher Suzanne Bowman, conference organizer, said that so far, the following have accepted the invitation to come and speak: Maurine Freedgood Roshi, Toni Packer Sensei, Ruth Denison, Jan Chosen Soule Sensei, Jacqueline Schwartz, and Master Dharma Teacher Barbara Rhodes. More women teachers are being contacted. If you are interested in attending, reserve these dates on your calendar and send your suggestions for the conference to Suzanne Bowman, c/o Providence Zen Center, 528 Pound Road, Cumberland, RI 02864.

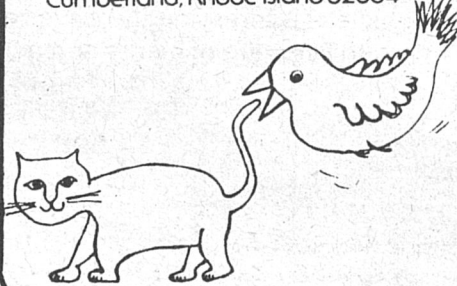
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Creation of the Kwan Um Zen School

The first annual congress of the Kwan Um Zen School in July, 1983, at Providence Zen Center, was an occasion for celebrating many events: Soen Sa Nim's birthday, the taking of precepts, seeing old friends, and the establishment of a new school of American Buddhism.

Officially created on Friday, July 29, 1983, the Kwan Um Zen School was the culmination of half a year of study and planning to answer the demands of a rapidly growing network of Zen Centers and affiliates under the direction of Soen Sa Nim. In January of 1983, the Dharma Teachers Association (DTA) governing board appointed a study group to consider a reorganization of the existing school structures. By April, after several all-day meetings, extensive research, and with the help of Jay Voght, an organizational consultant, the study group produced a series of major proposals creating a School organization aimed at relieving the Head Temple of sole financial responsibility for

On the weekend of July 29, 1983, over one hundred visitors from Zen centers and affiliates all over North America and from several foreign countries assembled for the first annual school congress. The new School, named the Kwan Um Zen School by Soen Sa Nim, was formally approved and began its first year of operation. Soen Sa Nim, in his opening talk on Saturday morning, described the school as a very heavy baby born after a long and difficult labor...the baby was born fine and cries 'Kuaah!' ('Save me please!'). But Kwan Um Zen School shouting is not 'kuaah' but 'kuyoh', 'save you'. The energy and strength of the baby were apparent in the speeches that followed.

The panel on the creation of the Kwan Um Zen School featured Soen Sa Nim, Abbot Linc Rhodes, Director Mu Guk Su Nim, and Financial Manager, Shana Klinger. Abbot Linc Rhodes explained that the school was created as the central coordinating organization to support the



Ruth Klein

the growing school, clarifying school-wide decision-making, and creating an organization to support Soen Sa Nim, the Master Dharma Teachers, and the Zen centers and affiliates in their work of spreading the Buddhist teaching and practice throughout the world.

The proposals were approved by Soen Sa Nim and then discussed at length by the governing board of DTA at a meeting at Providence Zen Center on April 9. The board, represented by the seven North American centers, created an interim school organization until July, with an executive council composed of the Master Dharma Teachers, one representative from each Zen center, and a representative from DTA, Bodhisattva Monks Association, and the traditional monks. Chaired by Master Dharma Teacher Lincoln Rhodes, this council met monthly to discuss school-wide issues, to resolve basic issues in the creation of the school, and to propose a one-year plan for the school's operation, August 1983-July 1984. Representatives explained to their respective Zen centers the new organization which would depend strongly on members' commitment. Mu Guk Su Nim was elected as the School Director, to supervise office operations and administrative support.

teaching of Soen Sa Nim and the Master Dharma Teachers, and to support and communicate with all the groups connected with his teaching, which includes Zen centers, Buddhist temples, groups, and affiliates.

Kwan Um means perceive world sound, taken from the name of the Bodhisattva of Compassion, Kwan Se Um Bosal (Avalokitesvara). Soen Sa Nim told the sangha, "If you perceive, that means *only* perceive. You must be able to hear any sound. Then you must use your correct job, your correct speech, to save all beings in the world. That is our school; our school becomes harmony."

The school council will be the main governing body under Soen Sa Nim, meeting quarterly to decide policy issues for the school. It will be composed of the Master Dharma Teachers and representatives from the Zen centers and school organizations.

The School office will be located at the Providence Zen Center in Cumberland, RI, with several volunteer staff travelling with Soen Sa Nim or living on the West Coast. The office will arrange the teaching schedule of Soen Sa Nim and the Master Dharma Teachers, who lead retreats throughout North America and Europe. The office will also oversee the publication of newsletters, newspapers, pamphlets, and books.

Mu Guk Su Nim explained that the creation of the school will allow the Providence Zen Center to become another Zen center in the school and more fully develop its role as a retreat and training center. DTA will be able to concentrate on its role of authorizing and training Dharma Teachers.

Throughout the rest of the weekend, people enjoyed a variety of workshops, talks, and the celebration of Soen Sa Nim's birthday. On Sunday morning Master Dharma Teacher Linc Rhodes spoke about "Families and monasteries and everything in between." He recalled the changes that have occurred over the years in Zen center living. "Bodhisattva monks, traditional monks, Dharma Teachers, people who live and work outside Zen centers; hopefully we'll have all these ways." That hope was confirmed in the precepts ceremony that afternoon when 28 people of all ages and life situations took five, ten, 48, and novice monk precepts. ■

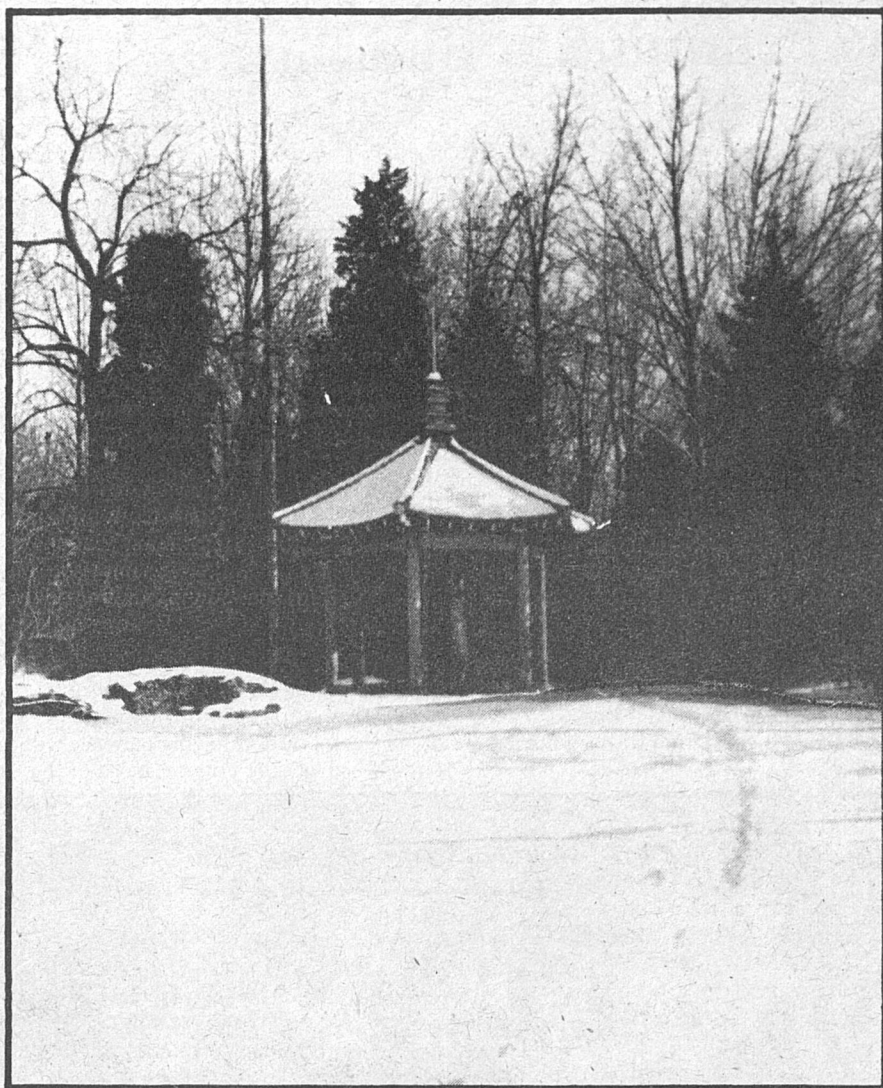
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Bodhisattva

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as separate from anything. Only completely perceive; believe in what you have already. You are already Buddha. Just give yourself to everything.

We make hindrances for ourselves. We also make "The entire universe is suffering." What does it mean to ask, "How can I save all people?" There is a story about one of Buddha's disciples. One day, as he was meditating, this man had an intuition that the Kapila Kingdom would be destroyed by a war in seven days. He wanted desperately to stop that war. He said to Buddha, "Do you know that next week many of your people are going to be killed?"

"Yes."
 "Then why don't you save them?"
 "I can't."
 "But you have magical powers. Why can't you save them?"
 But Buddha said, his mind not moving at all, "You can't make merited karma disappear."
 But Buddha said, his mind not moving at all, "You can't make merited karma disappear."

Then the man did an incredible thing with his wisdom and power. He shrunk the whole kingdom, put them in a small bowl and took them up to a high heaven where it was very safe. After seven days when he thought it was safe, he brought the bowl back to earth. But when he took the cover off and looked inside, he saw that the miniature country had been destroyed by a miniature war.

Buddha's Enlightenment Day—1983

*In deep night—cannot see green tree.
 In deep mountain—cannot hear bird's song.
 In deep mind—only complete stillness.
 Then why does the star sparkle in space?
 Why is the sky blue by day and dark at night?
 Who made that?*

*If you have eyes but no light—cannot see.
 If you have ears but no air—cannot hear.
 If you have nose but no wind—cannot smell.
 You and something make everything.
 Subject plus object equal Enlightenment.
 Not special. Very simple.*

*You plus sky equal what?
 You plus dog equal what?
 You plus sugar equal what?
 You already understand.
 But understanding cannot help you.
 Must become yours!*

*What is Yours?
 Did you get it?
 The stone lion is scornful.
 Heh! Heh! Heh!
 Calendar reads December 8.
 Buddha's Enlightenment for you.*

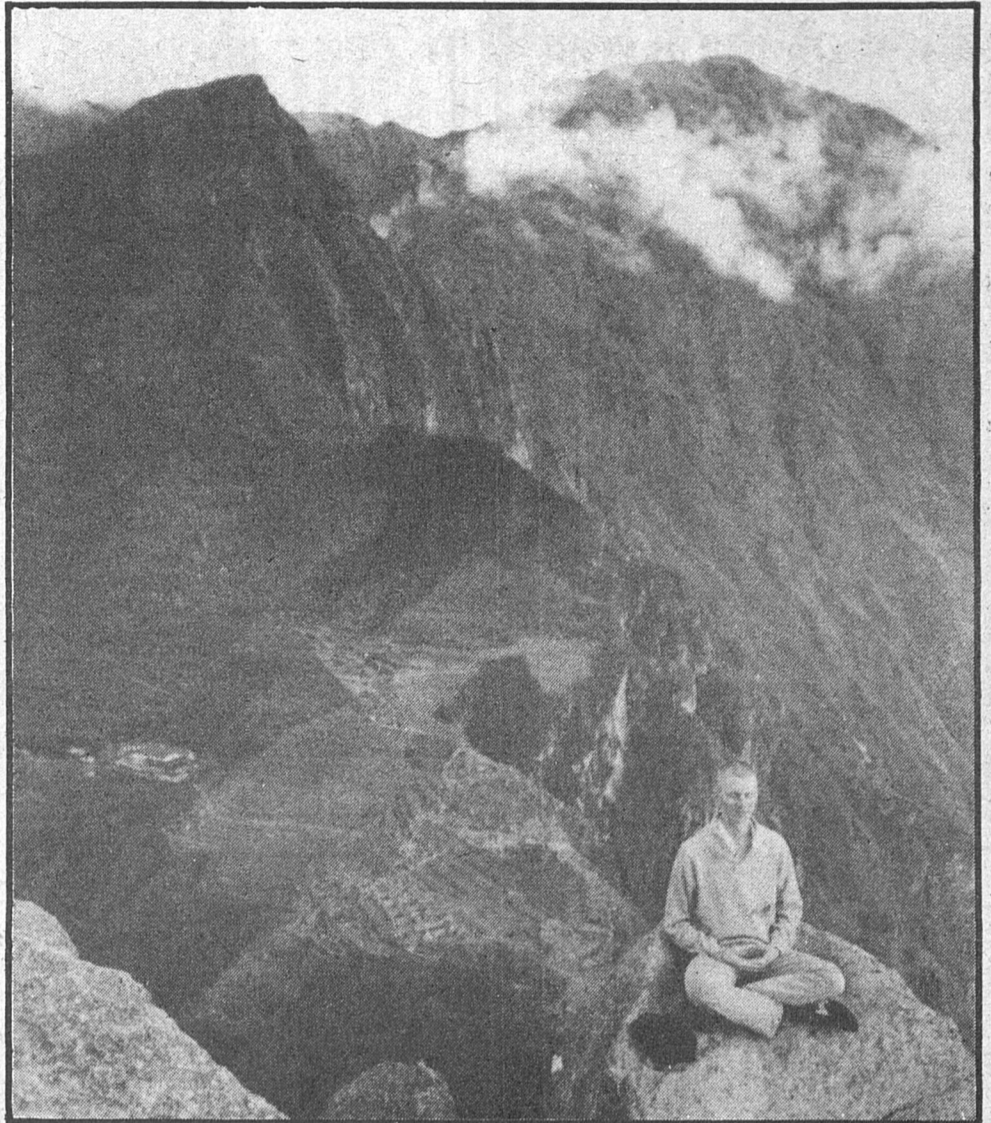
by Zen Master Seung Sahn

understand his life.

This is why the question, "How can I keep this mind that wants to help?" impressed me so much. The student who asked it really wanted to learn. We don't have to worry about losing that mind, because we already have it. Complete sincerity is all that's necessary. As we practice more, we learn to see what helping means. I can see now that there is no way we can intellectually grasp how to save all beings from suffering. It's a waste of time even to try to measure whether it's possible. As Soen Sa Nim says, "I hope you soon get enlightenment and save all beings from suffering." I grab that once in a while, but we don't even have to think about it. We just have to try becoming empty mind and get correct view and correct practice.

At work I am trying to become more of a correct nurse. Last week I saw how I could be doing more, and it's on such a simple scale. I often think of work as being 5 or 6 hours of busy work, and then an hour or so of free time. I've started to see what nonsense that is. I get paid for 8 hours, so why don't I give the nursing home the whole 8 hours? If I don't do that at work, there's no way I'm doing it anywhere else. So last week I started to do that—be more of a correct nurse. That night driving home was a complete experience. I wasn't feeling guilty about anything; I was just driving home. I knew I had done a good job that day. Having that mind, you are ready for the next step. If someone appears in front of your car, you're ready to put on the brakes. You have to give yourself to each situation: correct view, correct practice.

I work with a lot of under-educated people at the nursing home. Some of them steal and cheat and fight each other. It would be ridiculous for me to preach to them. Some of the people know I'm a Zen teacher, but they're too embarrassed to ask about it. A lot of them think it's cultish or that I'm a real goody-goody. So when a girl at work asked me for advice one day, I was excited about it, but I tried not to say too much. She is a hyperactive sort of person and gets things confused, so I told her to try taking just 10 minutes a day to relax and



Diana Clark

SOUTH AMERICAN TEACHING TOUR

In November Soen Sa Nim and his traveling staff visited Mexico City to meet with a number of professional and business people interested in Zen practice. Their host was Michelle Barnett, sister of Robin Selby, one of Soen Sa Nim's New York students. The group visited the famed Pyramid of the Sun in Teotihuacan, among other sightseeing highlights.

Hosts in Rio de Janeiro were Linda and Albano Carvalho, who have started a Zen group, soon to become a Zen Center. Soen Sa Nim gave a public talk in Rio and then flew to Sao Paulo, one of Brazil's largest cities, "a blend of Europe and the Orient" according to trip director Diana Clark, who is staying in Rio to coordinate development of the Brazilian Zen program. Soen Sa Nim was met at the airport by an enthusiastic crowd of Koreans, including the Korean consulate. He visited the only Korean Buddhist temple in Sao Paulo, and gave several well-attended public talks and a retreat at the Tai Chi Academy of Roque Severino. Brazilian Zen students have translated Dropping Ashes on the Buddha into Portuguese and are looking for a publisher.

reflect on her life a little, to see what's happening. She said, "Yeah, that's a good idea." The next day as I walked by her I overheard her complaining to somebody about how she always got confused. I said, "Well, don't you remember what I told you to do?" She had completely forgotten what I had said!

It was good teaching for me. I was really hoping that finally, after working at this place for eight years, somebody was going to ask me for advice and get helped by it. I used to be on the day shift and people still come to me and say, "You were the best nurse we ever had on the day shift. I wish you would come back." Then I realize that my practice has helped people just by making the quality of life a little better.

It's our lazy mind that makes this idea of saving all people something difficult. We don't want to realize that we can do it, and that it's right in front of us. As long as we think it's something far away that only special people can do, we don't take the responsibility for doing it. If you can completely be here right now and give energy to your practice, you can do it any

time. Don't try to measure how long you will live, or how big is the universe. It's completely impossible.

When I was little I used to think there must be a wall somewhere with nothing on the other side. How could life and time be infinite? We don't understand where we're going and where we come from, and we don't need to. We just need (claps her hands) to hear that, then we know. So keep listening. ■

Feminine
continued from page 5

The day ended with a brief practice representing each of the Buddhist schools at the conference: A loving kindness meditation led by Jacqueline Schwartz, the four great vows, chanted by Roshi in Japanese, and the four great vows in English led by Barbara Rhodes as all held hands in a circle. After the conference, many people lingered on the grounds and stayed for dinner. The relaxed feeling from earlier in the day remained. Many people asked that the conference be repeated, perhaps for an entire weekend next time. ■



Mike Olak

I was very relieved when I first heard that story, because it pointed out that even special magical powers can't help people if they aren't ready. This story taught me that we don't need to develop special abilities or perform miracles. Becoming a Billy Graham isn't going to help, either. Even if you have tremendous charisma, the other person has to want to practice. Buddha said, "You can hand somebody medicine but you can't make him take it. Soen Sa Nim has said, "The only way to make karma disappear is for your consciousness to become empty; then there are no miracles, only correct view and correct practice. This is the true miracle."

We often hear: "correct view, correct practice." But until our mind completely digests it and knows there is nothing beyond that, we aren't going to be able to do what we can in this lifetime. There is a story about a man in India who came from a caste that slaughtered cattle. His grandfather did it, his father did it. His job was to hit the cattle over the head with a hammer and kill them. But his mind was very pure. He always asked himself, "What is this? Why am I...?" He hated the job, but he had this question all the time. One day, at the instant he killed a cow, he got enlightenment. From the outside, his life looked miserable; all day long he slaughtered sentient beings. But his outside action wasn't important; it was how he kept his mind. He wanted to help people and



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Sangha News

Master Dharma Teacher News... The Polish authorities did not approve travel visas for Master Dharma Teachers Linc and Bobby Rhodes and their daughter, Annie, for mid-December. The trip will hopefully be re-scheduled for March. Linc is supervising the design and construction of the new monastery... Master Dharma Teacher Mu Deung Su Nim is recovering at Providence Zen Center from a heart attack suffered in December. His mother flew from Hawaii to be with him. The sangha wishes him a continued recovery... Master Dharma Teacher George Bowman will do a solo retreat in Maine during January and February. He has been working on construction on the new monastery in Cumberland, RI.

Seattle Dharma Center... Two former members of Providence Zen Center have moved to Seattle Dharma Center: John Barazzuol is new Director and Scott Restivo is new Head Dharma Teacher. At the October membership meeting, it was unanimously decided to move in the direction of becoming a full-fledged Zen Center. This will involve a period of transition—new practice schedule, alterations to the houses, etc.—and is a very exciting step for the growing number of Soen Sa Nim's students in the Seattle area... Ellen Falconer has moved to Jeff Tipp's property on Vashon Island, which in the future may become a retreat facility in the countryside. Approximately 40 people attended the Thanksgiving weekend retreat led by Soen Sa Nim.

Hawaii Dharma-Sa, Honolulu... Soen Sa Nim led a workshop in October at a high school near Dharma-Sa, a residential home turned into a Buddhist temple. The resident teacher Dr. Choi, is from a school which uses the Lotus Sutra as its main tenet. She now incorporates much of Soen Sa Nim's teaching, and would like a Dharma Teacher to live there... Later in October a talk and retreat were held on Kona, the big island of Hawaii. There is much interest in starting a Hilo Zen Group.

Chicago Meditation Center... Achan Sobin, his wife Nanda, and the two CMC Directors, Bob and Dixie Ray, are visiting Theravadin meditation centers in Asia. Bob and Nanda will return in late January, Dixie by April. Achan is writing a book and assisting Dixie in finding a suitable facility for long-term practice. They will visit Thailand, Burma and India, practicing with Vipassana masters and visiting meditation centers and Bodh-Gaya, the place of Buddha's enlightenment.

Shim Gum Do Zen Sword Center... The Center has rooms available for people who want to live there and practice Zen and martial arts. Morning practice is the same as Providence Zen Center, evening practice is 10 minutes of chanting, five minutes of sitting, and an hour of martial arts training. Contact Maria Rowe at the Center, (617) 787-1506.

New Haven Zen Center... Mary Olson is the new director of New Haven Zen Center. Dharma Teacher Louise Sichel moved to Los Angeles in late November and will be affiliated with Tahl Mah Sah Zen Center. A two-day Yong Maeng Jong Jin was held in December at Killam's Point, a coastal wildlife refuge on the Connecticut shore. John and Stephanie Galvin, both Dharma Teachers, and their two young sons are renting the apartment below the Zen Center.

Ontario Zen Center... The Center took possession in October of larger new quarters which will become a combination Zen Center and martial arts dojo. It is owned and rented to the Zen Center by Head Dharma Teacher David Mott. Seminars, lectures and dance and yoga classes will be held in the first floor dojo. Paul Green and Grant Porter are living in the Zen Center on the second floor. Located on a residential street near a new Chinatown and working class area, the house is over twice as large as

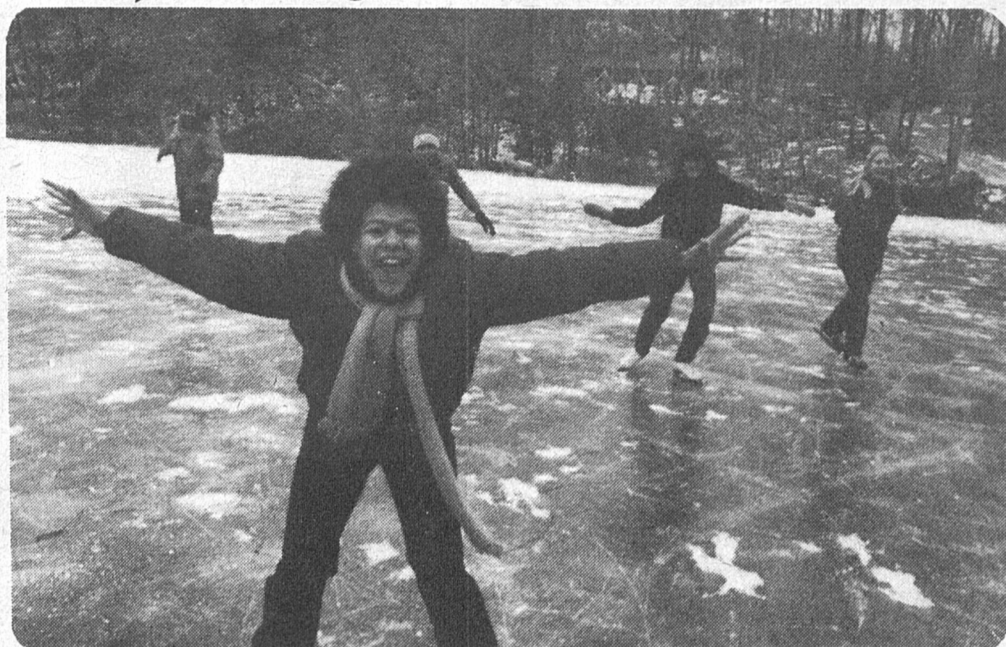
the previous Zen Center, and has a carriage house with separate apartments for rent.

Cambridge Zen Center... Culminating over a year and a half of intensive effort, the Cambridge Zen Center received final approval from the Cambridge Zoning Commission and the Rent Board of Cambridge to occupy their new quarters near Central Square. They moved into the 40-room townhouse and adjacent three-story house in late November, after a massive renovation of the 100 year old complex. Walls and floors had to be removed, insulation and new ceilings added, and a large Dharma room and kitchen are being constructed. With help from members and friends and crews from the Providence Zen Center, enough work was completed so that the residents could move in, but a great deal of work remains to be done. Donations and volunteer help are gratefully accepted. The Zen Center now owns an entire block, including a 12-car parking lot and a fenced in back yard. For many months now, the Center has had to turn away people from monthly retreats because their Dharma room and facilities were too small. Now the Center will be able to accommodate more people for retreats and other public events, and residents. The new location is just a block from Central Square in Cambridge, a business and educational center of Cambridge. Near a major transit stop, the center is within easy commuting distance of a number of universities and secondary schools, and joins a growing number of spiritual groups in the area.

Bath Zen Group... Master Dharma Teacher Mu Deung Su Nim led a Yong Maeng Jong Jin in Dresden, Maine in late October. Seventeen people participated in the retreat, many of whom had never done a retreat or had interviews before. It was held in the home of Taffee Field, a member of the Bath Zen Group. Colin Faye and Bob Kalish coordinated the group, which meets on Monday evenings.



Happenings in our School



People who took the precepts At Warsaw Zen Center, June 19, 1983 5 Precepts

Anna Arsenjuk
Maciej Barbich
Slawek Bialy
Marek Bielawski
Anna Burzynska
Adan Czaplinski
Elzbieta Dabrowska
Anna Duda
Grzegorz Galkowski
Regina Gwozd
Barbara Hudzik
Miroslawa Ludorowska
Ferdynand Mardyla
Jolanta Pawlak
Stanislaw Poltorak
Kyzysztof Runowski
Jolanta Skrzypczynska
Aleksander Skwara
Krzysztof Supliki
Jacek Szepan

Eugeniusz Szlyk
Michal Tempczyk
Emil Wacior
Jarek Wittman

10 Dharma Teacher Precepts

Names are not available for 4 people.

At Providence Zen Center, July 31, 1983

5 Precepts

Bob Anderson
William Brown
Harold Chung
Lucie Couture
Dennis Duermeier
Ellen Falconer
Christine Federici
John Giglio
Jean LeSage
Michael Quinn
Betsy Ross
Robin Rowedder
Rebecca White
Hae Jeong Woo

10 Dharma Teacher Precepts

Susan Burger
Michael Elta
Herbert Graetz
Bill Moher
Beth Ottenstein
Linda Parker
Eileen Repucci
Scott Restivo
Ellen Sidor

Novice Monk Precepts

Peter Harrington (Mu Nyeom Su Nim)

At Seattle Dharma Center, November 26, 1983

5 Precepts

Madelon Bolling
Tom Bolling
Ray Lipovsky
Rebecca Schmidt

At Providence Zen Center, Dec. 10, 1983

5 Precepts

Michael Atkinson
Gloria Dank
Tracy Dolge
Bill Evans
Patti Goodwin
Erik Harrington
Harly Isgur
Veronique LeGuyader
Syndria Mecham
Elizabeth Moore
Richard Stoll
Joan Wye

Novice Monk Precepts

Erik Berall (Mu Ryang Su Nim)

250 Full Monk Precepts

Mu Guk Su Nim

Empty Gate Zen Center, Berkeley, CA... A West Coast Precepts Ceremony will be held January 29 at Empty Gate Zen Center in Berkeley, following the Dharma Teachers Yong Maeng Jong Jin. Five, 10, and 48 precepts ceremony will be officiated by Zen Master Seung Sahn. For people interested in taking 5 precepts, the deadline for applications is Jan. 16. Please send to the Dharma Teachers Association, Providence Zen Center, 528 Pound Road, Cumberland, RI 02864... A number of people have recently moved into the Zen Center. Diana Clark, former West Coast Coordinator and Trip Director for Soen Sa Nim, is living in Sao Paulo, Brazil, to coordinate the development of Zen groups in several cities there.

Providence Zen Center, Cumberland, RI... The steering committee of the Nuclear Self-Education Group gave a presentation to

residents in November. Winter maintenance and renovations are underway. Winter Kyol Che opened January 2, led by Soen Sa Nim and Master Dharma Teacher Mu Deung Su Nim. A number of housemembers will be sitting parts of the retreat.

Lawrence Zen Center, Lawrence, KS... The Zen Center is enjoying its new quarters, a three-story, 100 year Victorian house on Mount Oread near the University of Kansas. The building was subdivided into apartments for student housing. Renovations were underway throughout the summer and fall. This is the Lawrence group's first permanent location and residential center. Dennis Duermeier is the new director of Lawrence Zen Center.

Three Zen Centers are having opening ceremonies this winter, officiated by Soen Sa Nim: February 17-19, The Lexington

Zen Center; February 24-26, Ontario Zen Center, and March 23-25, Lawrence Zen Center.

OTHER EVENTS

Deaths

June 8, 1983 Sumana Dharma, former resident of Tahl Mah Sah Zen Center.
Oct. 22, 1983 Trish Copen, friend of New Haven and Providence Zen Centers.

Births

Sept. 27, 1983 John Paul to John and Stephanie Galvin of New Haven Zen Center.
Dec. 2, 1983 Samuel Towson to Barry and Carole Marshall of Providence Zen Center.

Jan. 5, 1984, James Albert Highsmith IV, to Nancy and Bill Highsmith of Providence Zen Center.

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 "Kyo Che" or "tight Dharma." After each Kyo 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 Kyo 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 Kyo 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.

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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?

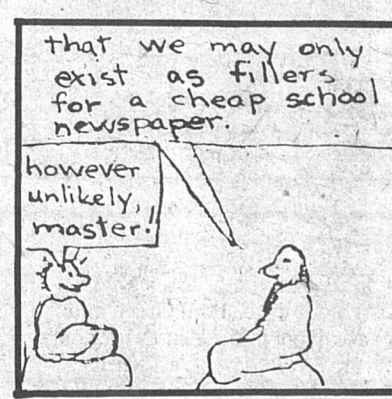
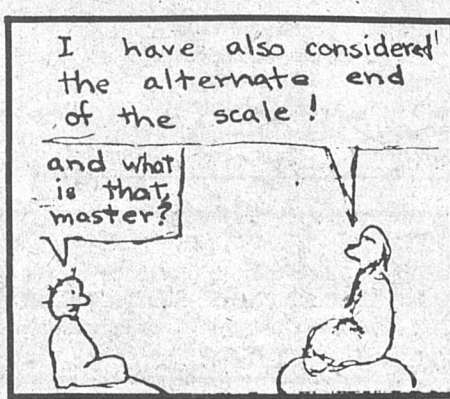
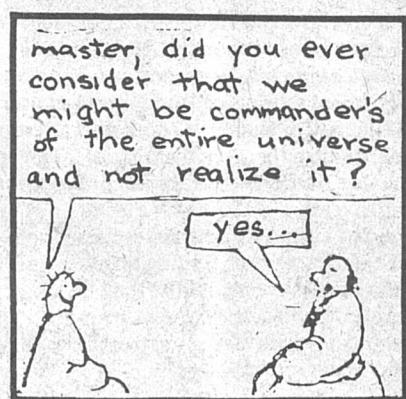
MDSN: Why not? I think sometimes it's necessary. Sometimes we must relax, or let it all hang out if it really doesn't harm anybody.

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

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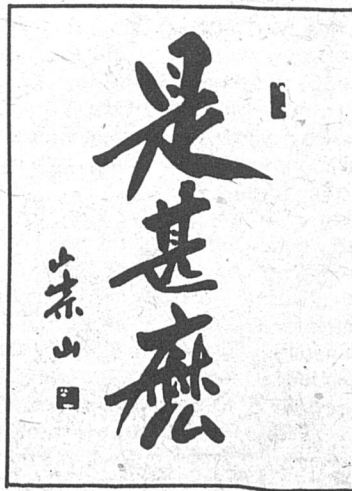
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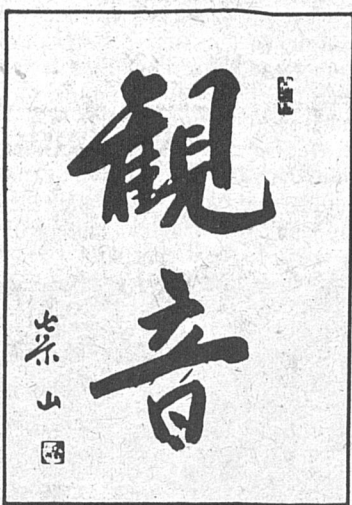
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Won Hyo

continued from page 4

"A monk with a son? What a dirty old man!" people thought. But some gave him a little milk. He had continued this way for a month, begging enough to keep the animal alive. Then the scandal became too great, and no one would help.

He had been wandering for three days now, in search of milk. At last he found some, but when he returned to the cave, his fawn was already dead. "You don't understand," said the Master. "My mind and fawn's are the same. It was very hungry. I want milk, I want milk. Now it is dead. Its mind is my mind. That's why I am weeping. I want milk."

Won Hyo began to understand how great a Bodhisattva the Master was. When all creatures are happy, he was happy. When all creatures were sad, he was sad. He said to him, "Please teach me." The Master said, "All right. Come along with me."

They went to the red-light district of town. The Master took Won Hyo's arm and walked up to the door of a geisha-house. De-an, de-an, he rang. A beautiful woman opened the door. "Today I've brought the great monk Won Hyo to visit you." "Oh! Won Hyo!" she cried out. Won Hyo blushed. The woman blushed and her eyes grew large. She led them upstairs, in great happiness, fear and exhilaration that the famous handsome monk had come to her. As she prepared meat and wine for her visitors, the Master said to Won Hyo, "For twenty years you've kept company with kings and princes and monks. It's not good for a monk to live in heaven all the time. He must also visit hell and save people there, who are wallowing in their desires. Hell too, is "like this." So tonight you will ride this wine straight to hell."

"But I've never broken a single Precept before," Won Hyo said. "Have a good trip," said the Master. He then turned to the woman and said sternly, "Don't you know it's a sin to give wine to a monk? Aren't you afraid of going to hell?" "No," said the woman. "Won Hyo will come and save me." "A very good answer!" said the Master.

So Won Hyo stayed the night and broke more than one Precept. The next morning he took off his elegant robes and went dancing through the streets, barefoot and in tatters. "De-an, de-an, de-an! The whole universe is like this! What are you?"

At this point while Won Hyo was living the life of a hippie monk, he was also writing extensive commentaries on the sutras. In spite of his lifestyle, it is said he was the trusted adviser to the king of Silla, and preceptor to the noblest and most powerful families. Apparently he lived in different temples around the capital and was completely accessible to the common people, who would listen to his spontaneous talks. These missionary activities were greatly responsible for popularizing Buddhism in Silla.

Won Hyo died at 70 in the year 686, nine years after the unification of the Korean peninsula under Silla. His body laid in state by his son, Sol Ch'ong, at Punhwang-sa temple.

Won Hyo is formally credited with being the founder of the Popsang (Dharma-nature) school of Buddhism, a uniquely Korean school of thought. He made extensive commentaries on sutras belonging to different schools of Buddhism and was the first major Buddhist thinker to attempt to harmonize them. In his treatise "Ten approaches to the Reconciliation of Doctrinal Controversy" (Sim-nun hwajaeng non), he aimed to harmonize the different schools and explore ways of finding an all-inclusive vision of these sects. At the time he preached and lived a popular form of Buddhism which directly affected the lives of his ordinary followers.

What mattered most to Won Hyo was not interpreting words or demonstrating wide learning, but understanding the central spirit of the scriptures. To him, Buddhism was no longer Indian or Chinese, it was his, the everyday religion of a Silla subject.

Won Hyo's scholarly reputation was secured by his theory of "One Mind and Two Doors" in Kishinnon (Awakening of Faith). Clearly dissatisfied by trends current among contemporary Buddhist scholars, he wrote in the beginning notes on "Kishinnon:"

"Only a few of those who presume to interpret the deep meaning of this theory understand all the essential points. Most of them are busy with preserving what they have learned and quoting phrases, not prepared to explore the main core openly and freely. Without attributing to the intentions of the theoretician, they stray near tributaries, although the source is nearby, or let go the trunk, holding onto leaves, or sew the sleeves with cloth cut from the collar."

Won Hyo authored many works on Kishinnon, but only two still exist: "Taesung Kishinnon So" (Treatise on the Awakening of Faith) and "Taesung Kishinnon Pyolki" (Special Commentary on Taesung Kishinnon). The two works are inseparable, the former containing his main theories on Kishinnon, the latter revised annotations. Together they are known as the "Kishinnon Haedong Sogi."

Won Hyo gave a brilliant series of lectures after his re-entry into the secular world, on the Kumgang-sammaegyong sutra. One day the Silla king invited all the noted scholars, including Won Hyo, to a gathering at the royal palace. Disturbed by Won Hyo's care-free and unorthodox lifestyle, the other monks asked the king not to invite Won Hyo. The king agreed, but sometime later fell ill, and his illness lingered. He asked Won Hyo to come see him in the palace, requesting that he give a public lecture on the Kumgang Sammaegyong sutra. Within a very short time, Won Hyo completed a five-volume annotation on the sutra. It was believed that only the monk Tae-an, who also practiced the truth of "no obstacles," could compile this scattered sutra, and only Won Hyo could append notes to it. However, jealous monks stole the manuscript. In three days, Won Hyo had restored the first three volumes and lectured on them at the Hwangnyong-sa temple before the king, ranking court officials, monks and laymen, displaying profound learning. (This three-volume annotation still exists.) After the lecture, Won Hyo declared, "When they needed a hundred rafters some time ago, they omitted me. This morning, they needed one large beam. I was the only person possessing the function."

This display of learning was a vivid reminder of how great an influence Won Hyo's practice of "no obstacle" could be on the Buddhist world of his time, bound as it was by such formality. The three volumes of Kumgang Sammaegyong So, considered to be one of Won Hyo's major works, was introduced to China, where it was printed and received as a truly great treatise.

Won Hyo's great historical significance lies in his role as a harmonizer and founder of the syncretic trend in Korean Buddhism, a trend which has dominated its entire historical development. His personality combined a major intellect and a talent for popularizing Buddhism. His life-style led not to polarization but to a spirit of harmony. Won Hyo's spirit is his most lasting legacy. Even today it continues to have an immeasurable impact on Buddhist thinkers and monks.

Footnotes:

- (1) **Dropping Ashes on the Buddha: The Teaching of Zen Master Seung Sahn**, edited by Stephen Mitchell (Grove Press, New York, 1976) pp. 60-61.
- (2) *Ibid.* pp. 61-63.
- (3) **The Korean Approach to Zen**, Robert Buswell, Jr. (published by University of Hawaii Press, Honolulu 1983) pp. 7-9.

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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

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ul. Boguslawskiego 2/18
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Lexington Zen Center
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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

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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
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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.** ■



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THE HUMAN ROUTE

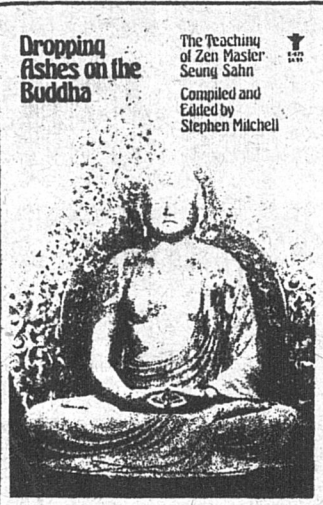
*Coming empty-handed, going empty handed—that is human.
 When you are born, where do you come from?
 When you die, where do you go?
 Life is like a floating cloud which appears.
 Death is like a floating cloud which disappears.
 The floating cloud itself originally does not exist.
 Life and death, coming and going, are also like that.
 But there is one thing which always remains clear.
 It is pure and clear, not depending on life and death.*

Then what is the one pure and clear thing?

3 Books by Zen Master Seung Sahn

Dropping Ashes on the Buddha and **Only Don't Know** are collections of teaching correspondence between a great Zen Master and his students.

Dropping Ashes on the Buddha is published by Grove Press, New York, 1976.



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