

PRIMARY POINT

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THE ROOTS OF AMERICAN BUDDHISM

By Zen Master Seung Sahn

(This article was drawn from a talk given at the end of the Second Annual Congress of the Kwan Um Zen School in July 1984.)

Thank you very much for coming here to the School Congress. This is the second year of our new school. We are planting seeds in the ground, the seeds of American Buddhism. It has taken twelve years to make this particular form of American Buddhism, so it's important for people to understand the significance of this new school. The Kwan Um Zen School represents the correct roots of Bodhidharma's teaching. As the School grows up, and as American Buddhism grows up, many other forms will appear: one, two, one hundred flowers. But these different forms will be no problem as long as we keep the original roots.

Twelve years ago Korean Buddhism came to the United States and our new school appeared, a type of Zen school that does not exist in China or Korea or Thailand. In Korea, celibate monks control Buddhism, and lay people follow their ideas. The Kwan Um Zen School, which has created many different positions within it (Master Dharma Teacher, Senior Dharma Teacher, Dharma Teacher, Bodhisattva monk, single monk) is not just a monk's idea, but a human idea. This is the American style, but it has the original roots.

Our school has branches in many different countries: Poland, Spain, Brazil, Canada. If we just brought an American idea to them, they wouldn't necessarily like it or accept it. Our School is not just an Ameri-

can idea. The correct American idea is that when you go to another country, you must understand that country has its own idea of what is correct for it. American Buddhism is like Buddhism anywhere; it is universal.

Many people have fixed ideas about what is American, but in fact there are countless ideas. Some of these ideas lead to difficulty, and some help many people. If we cling to one idea of what is American, we become narrow-minded and the world of opposites will appear, just as communism and capitalism appear in the political realm. The true American idea is no idea. The true American situation is no situation. The true American condition is no condition.

When any religion is brought into the United States, it's digested, and a new style appears. For example, Hare Krishnas do not exist in India. Indian Hinduism came here and an American style of Hinduism developed. This is true of any religion, philosophy, or business that comes to the United States: it mixes with what's here and a new style appears. The correct idea, situation or condition in any country doesn't matter; it's all the same. The direction and meaning of our school is to let go of your opinion, your condition, your situation. Practice together, become harmonious with each other, and find our true human nature. Find our correct direction, truth, and correct life.

So these are our new seeds, just planted. In the second year some growth has appeared, and next year the plant will grow

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Bodhidharma, brush painting by Pom Ju Sunim, famous artist-monk and former Abbot of Tahl Mah Sah, Los Angeles.



FORMAL OPENING OF DIAMOND HILL ZEN MONASTERY

On July 28 opening ceremonies for the new monastery were held. Honored guests included Mrs. Joen Bok Sil, whose generous donation made construction of the monastery possible. She has known Soen Sa Nim for 16 years, and lives in Kyoto with her husband and five children. The new monastery has the formal name, "Joen Bok Sil Kwan Um Soen Won" in her honor. Its common name is the Diamond Hill Zen Monastery.

Other honored guests included Yanasae Roshi, Abbot of Hoto Zenjin Koenji Tem-

ple in Saidama (50 miles north of Tokyo), who became a monk in the Rinzai tradition at age 30 and received transmission from Kozan Roshi; Wol Chu Sunim, the ex-president of the Chogye Order (Korean Buddhism); Bo Soeng Sunim, ex-abbot of Song Gwang Sa, the premier temple in Korea (where the late Ku Sahn Sunim was the Zen Master); Po Bon Sunim, Abbot of Won Gak Sa in New York, and ex-vice president of Dong Guk University in Seoul, Korea; Kwang Ok Sunim, Abbess of Bul Kwang Sa in Toronto, Canada; In Hwan Sunim, ex-abbot of Dae Gak Sa in Toronto, Canada, and now professor of Buddhist studies at Dong Guk University in Seoul; and Sung Hae Sunim, Abbot of Chogye Sa in New York and ex-abbot of a temple in Cheju-do, Korea.

Soen Sa Nim gave a formal Dharma speech in which he said that both having and not having an opening ceremony were mistakes. He asked, "What is a correct opening ceremony?" Bill Highsmith, foreman of the construction crew building the monastery, spoke about the challenges and hardships involved. Mrs. Joen Bok Sil offered flowers and incense to the Buddha and gave a short talk. Soen Sa Nim and Kwan-



Photo by Mike Olak

Ribbon cutting ceremony on July 28 opening the new monastery.

Um Zen School Abbot Lincoln Rhodes presented her with a plaque for her strong devotion to Buddhism.

The monastery is scheduled to be occupied in early December in time for the opening of its first winter Kyol Che, a 90-day intensive meditation retreat starting December 9. The monks have begun gathering supplies to set up household in their new

quarters. They need everything from pots and pans and cleaning supplies to maintenance tools, bookcases, shelves and other household furnishings. If you would like to donate any items or find out what is needed, please contact Mu Guk Sunim or Do Mun Sunim at the Kwan Um Zen School, 528 Pound Road, Cumberland, RI 02864 (401) 769-6476. □

In Our Next Issue:

On September 14, 15 and 16 The Providence Zen Center hosted a well-attended conference on "Women and American Buddhism" featuring six of the most notable women teachers of Buddhism in this country. The conference combined lectures and workshops as well as working and practicing together, with periods of sitting. The proceedings of this unusual gathering, which attracted over 100 registrants, will be printed in the winter issue of PRIMARY POINT.

THE ROOTS

Continued from page 1

even more. But everything has roots, whether it is a religion, story, house, family or any kind of group. If a plant has no roots, it will fall over. So what kind of roots does our school have?

A long time ago in India one man appeared and got enlightenment: Shakyamuni Buddha. That's our root. Then the 28th Patriarch, Bodhidharma, came to China. At that time there were already many kinds of Buddhism being taught, including the sutras, but Bodhidharma brought something new, the teaching of how to correctly perceive mind, or Zen meditation. When he came to China he didn't bring anything. He only taught "don't-know." So the transmission of this "don't-know" teaching came from China and Korea and then here to the United States. The teachings of Bodhidharma are the roots of American Zen.

If you have strong roots, a great tree will appear with many branches, leaves, flowers, and eventually many fruits. So it is important to examine our roots, and understand how we are supported by them.

Nowadays in China there is communism, where there used to be many kinds of Buddhism. Bodhidharma's roots have already disappeared in China; there are no longer any Zen Centers. There used to be great Zen Centers in the mountains of China, and a great meditation masters too, but they have not reappeared.

Japanese Zen has a different story. About 100 years ago in the Meiji dynasty, there was a great general who liked Western culture, any kind of Western education or clothing or forms of society. So he invited many Westerners to Japan, and over the next 40 years, everything started changing to a new style. Instead of samurai style with a topknot and kimono, men began to wear their hair short, Western style, and to wear neckties and shoes and suits. Then the general said all the monks could get married. The monks were delighted. After all, monks have desires too. If marriage was the new style, why not get married? It was irresistible. Many monks got married, and now you can hardly find celibate monks in Japan. That's Japanese style Zen.

What is Korean style Zen? It's an important issue for our new school, which has Korean roots. Back in the Li dynasty (starting in 1392), and for a period of 500 years, there was intense persecution of Bud-

dhists by the ruling Confucians. It was so great at one time that no monks were allowed to enter the capital city of Seoul. There were four gates to the city, each guarded by the army. If you were a monk you were not allowed in. Even a dog could come and go, but the Li dynasty considered monks less than human beings.

At that time there was an old Confucian tradition of wearing special mourning clothes for a period of three years following the death of your parents. Part of the clothing was a hat which completely covered the head, so it was impossible to tell if someone was a monk or not. Only in this manner,



wearing mourning clothes, could monks pass through the gates of Seoul.

But persecution is a strong force, and it pushed great people to appear. Many great monks and Zen Masters appeared in Korea during that time. Korean monks also got the reputation of being strong fighters. In one famous series of battles in the 1600's, during the Hideyoshi invasion, Korean warrior monks helped repel a Japanese force so decisively that the Japanese had to retreat. As a result, the Japanese were still afraid of Korean monks even in 1910 when the Japanese became colonial rulers of Korea.

When the Japanese occupation began, the Soto school of Japanese Zen wanted to control Korean Buddhism, so they proclaimed that all Korean monks could get married. They allowed monks to travel freely, to cut or not cut their hair, and to wear any kind of clothes. They told the monks, you control the minds of your countrymen, so anything you do is no problem. You can make money, come and go in Seoul without hindrance, and do any kind of business. These proclamations made the monks very happy.

In a very famous story about the Korean Buddhism, the Japanese governor Minami Chun Dok was in control of Korea at the time. He invited all the abbots of the 31 large temples of Korea to a great assembly at the government house in Seoul. Zen Master Mang Gong, my grand teacher, was abbot of the head temple of the Chogye Order then, so he and the other abbots came to this meeting. The Japanese governor told them that Japan wanted to help Korea and asked how it could help Korean Buddhism. He spoke to the abbots, telling them they were great monks and leaders of their people. They were very flattered by this, and told him about the severe persecution during the Li dynasty. Because they had had so much suffering before, and now felt free, the monks had only good things to say about the Japanese government. Perhaps their personal feelings for the Japanese were not so good, but at least their words were complimentary.

At this important meeting, Mang Gong was the last to speak. He pointed at the Japanese governor, Minami Chun Dok, and said, "Mister Minami, you have already gone to hell! The Amita Sutra says, if someone breaks the precepts of even one

monk, he will go to hell. You have broken the precepts of three thousand monks, so you will go to hell!"

There was a murmur of horror in the assembly. Why had this crazy monk made a speech like that? The Japanese governor grew angry. Mang Gong continued. "Originally this world is pure and clear. Why then do the mountains, the river, the sun and the moon appear? KATZ!"

Now the translator had a terrible problem. If he translated correctly, perhaps the governor would become even more furious and have all the monks killed. They too were afraid of the effect of Mang Gong's speech. The governor ordered his translator to make an accurate translation. "Yes sir!" The poor man did his job, translating correctly. Then there was a great hush in the assembly. At last Minami, who was a Buddhist, bowed deeply to Mang Gong and said, "In Korea, there is still one great Zen Master." He wanted to give Mang Gong many gifts and do many things for him, but the Zen Master would accept nothing and soon departed. After that meeting there were no further difficulties with the Japanese government. This is a famous story about our lineage, the Chogye Order.

After the Second World War, there were 7,000 married monks but only 600 single monks. The Chogye Order, which consisted of single monks, fought the family monk order for control, and after much fighting won control of Korean Buddhism. The family monks went off to start different schools, some going to Taiwan. In Korea now, the whole Chogye Order is only single monks. That is our lineage, and the roots of the Kwan Um Zen School. In America now we are making single monks, Bodhisattva monks who can marry, as well as Dharma teachers and precepts students all living together. That is Korean Buddhism coming here and changing its form. But roots never move. So yesterday we had an opening ceremony for our first monastery, which will be the home for single monks. These roots, which are the correct roots from Bodhidharma, almost died in Korea.

Although they were almost lost, in Korea these roots have been kept, and now they

fruit fight each other, if trunk and root fight, the tree will soon die.

As our Zen Centers grow up, many opinions, many likes and dislikes will appear. This is not so good. If someone disagrees with you, follow them without hindrance. This style of mind will be necessary. "No, I won't change until I die!" This style of mind is a big problem.

Please let go of your opinions, and help each other. If you say, "I am a Senior Dharma Teacher, so you listen to me!" you are creating difficulties. Just ordering people around won't work. So don't hold anything. Our school's direction is putting down our opinions, conditions and situations and only helping other people. If you don't help each other, you make problems. Single monks are the original root for our whole school. If we support them, we support the whole tree. So how can we help each other? We must understand our job correctly, and do it. That's the correct job, no matter what your position is.

We have been meeting here for two days, doing hard training. Our school is already 13 years old, so it has problems. Becoming a teenager means even more problems. These future years until we are 21 are very dangerous years. Be careful!

The correct American idea is no idea. The correct American condition is no condition. The correct American situation is no situation. No idea, no condition, no situation means great idea, great condition, great situation. Everyday mind is Zen mind. The American idea is also the Zen idea. So please everyone, put it all down. Moment to moment, what is your correct idea, correct condition, correct situation? Find that and do it; then you will have no hindrance.

I often use these basic kong-ans: why do you eat every day? Why is the sky blue? When does sugar become sweet? These are simple, but they have great meaning. Zen Master Joju often said "Go drink tea." But why drink tea? That's very important. Just one action. What is Buddha? Zen Master Guji held one finger. That one finger is primary point. One finger-mind is the whole universe, all Buddhas and Bodhisattvas. But one finger is just one finger. Dry

"As American Buddhism grows up, many other forms will appear: one, two, one hundred flowers. This will be no problem as long as we keep the original roots."

have come to the United States. In building a monastery, the Kwan Um Zen School now has correct roots, from which will come correct seeds. This is very important. Some people have asked me why must we support this monastery. But this is not correct thinking, not the original style of Buddhism. For example, if you go to Thailand and you become a monk, all the people will help you. Every morning some people make food, take it into the city and give it to the monks. Perhaps our style of support will be different, but that's original Buddhism.

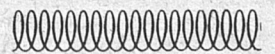
In Buddha's time, there was no cooking in the monastery. All the monks went begging for food, and then they would eat. Other Buddhists would help the monks. So we have a new form appearing, and it's not a good attitude to think, "I like this style," or "I don't like this style" of having monks. Also, don't judge the monks. Whether a monk is good or bad or even crazy, it doesn't matter. A single monk is a single monk. Support is necessary. If you say, "I only want the fruit, but I don't like the root," you will have a problem.

If you support these roots, the tree of American Buddhism will be strong. Leaves, flowers, fruits will appear. But if you do not support these roots, the tree will fall or soon rot and die. In the future, American Buddhism means supporting each other, we must help them. We must help each other. After all, what is the root? The tree? The branch? The flower? What is the fruit? This is a very important question. If flower and

shit on a stick is just dry shit on a stick. Three pounds of flax is three pounds of flax. My hand is my hand. That is what we call correct view.

When you see east, don't make west. East is east, west is west. Don't add your idea. If you do, west changes to east, and then you have problems. West is west. Don't change it into east. This is a very important mind to keep. If you add your idea, everything changes. So put down your ideas. Just sit, just hear, just smell, just taste, just touch, just think. An eminent teacher once said, "Without thinking, just like this is Buddha." That means, without thinking, when you see, everything is correct, everything is truth. Then use this truth to make your life correct. That is our correct direction.

So the American idea and the Zen idea are never different. I hope everyone will put down their ideas of whatever sort, help each other, find human nature, get enlightenment and save all people from suffering. Thank you. □



FOUR GREAT VOWS

Soen Sa Nim and the School Council have approved a new English version of the Four Great Vows:

Sentient beings are numberless;
We vow to save them all.
Passions are endless;
We vow to extinguish them all.
The Teachings are infinite;
We vow to learn them all.
The Buddha Way is inconceivable;
We vow to attain it.

PRIMARY POINT

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We wish the best of luck to Becky White, who has left as production editor for a new position in a printing firm. Becky was involved with the beginnings of the Kwan Um Zen School and this publication, as well as being editor of the School newsletter. Thank you, Becky for your hard work! We also want to welcome Laurie O'Connell to the School office and to this publication as the new production editor.

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If you would like additional free copies of this issue, please contact The School office.

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PRIMARY POINT

WELCOMES LETTERS TO THE EDITOR: your agreements, disagreements, and alternative viewpoints on the articles we run; as well as statements you may wish to make on issues you feel will interest other readers.

POLAND

IN SEVEN DAYS WILL I UNDERSTAND WHO I AM?

From left: Bodhisattva monk Dorota Krzyzanowska, Master Dharma Teacher Mu Deung Sunim, and Bodhisattva monk Andrzej Czarnecki overlooking the Vistula River in Kazimierz, Poland. Master Dharma Teacher Mu Deung Sunim has been to Poland twice to teach and lead retreats at the 7 Polish Zen Centers and affiliate groups, once in 1982 and most recently in August 1984. In August he led a 21-day intensive sitting retreat at the Warsaw Zen Center, taking a few days aside to give talks outside the Center. This talk was given at Providence Zen Center on August 27, upon his return to the United States.

Two days ago in Warsaw Zen Center we finished a 21-day summer Kyol Che. 55-60 people attended the first 7 days and between 35-40 for the remaining days. It's funny to be giving a talk here when just two days ago there were talks in Poland. Now it seems like just a dream, a name and form changing dream, that's all. It was wonderful to have been there.

Poland's different sanghas as a community are very wide. All the different Buddhist groups in Poland work together; they have known each other for a long time and help each other as they can. While I was there, a man from a Polish television station, a cultural network, came and wanted permission to do a film on our sangha in Warsaw. I wondered who would sponsor such a program and just what the film was for.

"Oh, it's funded by a branch of the Polish government," he said. "With no outside commentaries in the film by anyone." In Poland, he explained, although most people think the Catholic church is the only religion, there are about 40 different religious groups from outside the country, and more than 50% of them are Buddhist. He told me that 15 films had already been done documenting these groups and our sangha was next.

I told him that if he waited until November our teacher Zen Master Seung Sahn would be there and he would get a very good idea of what our school was like. He replied, "We don't care so much about your teacher. We care about the Polish Sangha. It would be nice to film your teacher and get some perspective on where this

have so little of it they appreciate it a lot and go for it.

We sometimes take it for granted. We have so much that we ignore it, and think it will be there for us tomorrow. But one day tomorrow won't be here. It's hard for us to imagine that something we're used to every day will be taken away from us. But when you go to a country like Poland and see the sincerity, you begin to understand that nothing is guaranteed. You begin to understand, "Maybe this chance will be taken away some day."

We all say "tomorrow." Zen Master Won Hyo said, "Tomorrow also comes, without fail, but few tomorrows are given to good actions." Soon next year is here. Years pass rapidly, and soon you find yourself at death's door. A broken vehicle can-

"After we practice for a while, we find the edge of our search, our big confusion, is gone. We are content with that and think we have found the way. In Poland, the edge is always there."

Mu Deung Sunim

teaching is coming from, but we're most interested in what your sangha does day to day. 1) What do they believe in? 2) How do they perform their religious practice? 3) What are their personal experiences? 4) Most important: How does their practice affect human beings' attitudes towards each other?

When I was there in August, also visiting was Kapleau Roshi, a lama from Denmark, and a lecturer from Tokyo for Jodo Shinshu. Genpo Sensei was due to arrive the day I was leaving Warsaw to do a 2-day workshop and a 3-day sesshin at our Zen Center. Nonstop, just after a 21-day retreat, a workshop and sesshin for three days! Because they don't know when again this teaching will be available, they're hungry for it. They

not run; an old man cannot practice. Tomorrow will be what tomorrow is, but it's important not to fool ourselves. It's important to try our very best whatever that is, even for just one moment to do it 100%.

One thing that impressed me was that most of the Polish Zen students didn't care much whether or not they came with "good" or "bad" answers to interviews. The experience of interview was of primary concern. We've often heard Soen Sa Nim say that "Good and bad answers don't matter. What matters is how much you believe in yourself."

What does it mean, how much you believe in yourself? Does it mean how much you hold your answer, what you think is correct? I used to think that was believing

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NEWS OF THE POLISH SANGHA

(The following is excerpted from an article written by Senior Dharma Teacher Judy Roitman of the Kansas Zen Center. She visited the Warsaw Zen Center this June while on an international mathematics conference.)

This June I went to Warsaw for a professional meeting, and while there had the good fortune to spend some time not only with the Warsaw Zen Center family, but also with Zen students from other cities in Poland. It did take some fortune—the Warsaw Zen Center is not in Warsaw proper but in the suburb of Warszawa Falenica, and city cab drivers claim they can't find the place. The telegraph operator who telegraphed my predicament to the Zen Center transposed some digits in my phone number and address. But eventually Bodhisattva Monk Dorota Krzyzanowska from Gdansk appeared on my doorstep with a bouquet of flowers and a Falenica cabdriver. This was on the last afternoon of an all-Poland School Congress, so I got to meet Zen students from Gdansk, Krakow and Stecin as well.

the Czarnecki family in two rooms with two small children; there is a bathroom and an improvised kitchen with a hot plate and a small refrigerator. Also upstairs is the guest room/interview room/entertaining room.

Downstairs is the Dharma room, with a huge Buddha and a temple bell from Korea, a women's dormitory room, a men's dormitory room, a room off the kitchen, a bathroom, and the kitchen. The single residents come and go. I was never quite sure about who lived there during my visit, but was told at the time there were three men and three women. Some of the single residents are fairly long-term, others are short term. Because they do not have private rooms their physical situation is closer to a monastic one than most American centers.

We tend to romanticize the Polish Zen students as being incredibly fierce in their commitment and perfect in their practice. To my surprise, I found that they romanticize us in the same way. Neither image is true, and we shortchange each other by holding onto stereotypes. Zen students in both countries range the gamut both in their commitment and in the way they

"We tend to romanticize the Polish Zen students as being incredibly fierce in their commitment and perfect in their practice. To my surprise, I found that they romanticize us in the same way."

The Warsaw Zen Center itself is quite lovely. Falenica is a heavily wooded suburb, and the house is on a large tract of land with trees and a large garden plot. The house was renovated before the Zen Center bought it, with bright light interiors and fine lightly colored woodwork, including some high and extremely useful cabinets. One of the Zen Center members makes simple and elegant furniture, and his work can be found throughout the house.

Upstairs is the family quarters. Two families used to live there, but now it is just

manifest it.

The Kwan Um Zen School is represented not only by the Zen Center in Falenica, but also by non-residential centers in Gdansk, Lublin, Lodz, Turin, Krakow and by various other small groups. Some of these groups have one or two students living in their rented space (the Falenica center is the only house owned by a Buddhist group in Poland); others just rent meditation space. Three Buddhist groups have official recognition from the government: the Warsaw Center, a Vajrayana group, and a group of

Kapleau Roshi's students.

The Buddhist community is remarkable in their friendly relations and the close contact the various groups have with each other. Many of Soen Sa Nim's students feel a close affinity to the Vajrayana group, and with a particular teacher of theirs who visits from Denmark. I met a Pole who recently was ordained as a monk in Japan; he was

obviously a good friend of the Warsaw group.

Leaders of the various Buddhist groups make a point of getting together to work on common projects. For example, they will all help build the new Dharma room at the Warsaw Zen Center. All teachers are received with gratitude; all practices are supported. □

FROM A POLISH ZEN STUDENT

(The following excerpt is from a letter written in July by Dorota Krzyzanowska to Master Dharma Teacher Barbara Rhodes. Dorota, an artist and Bodhisattva monk, lives at the Zen Center in Gdansk, Poland.)

"Two days ago I received a letter from a good friend now in Japan. He does not believe Soen Sa Nim now is his teacher, for he saw him cold and impersonal. That sounds familiar to me, although I have a feeling that Soen Sa Nim is my teacher always. I've got an idea that as we don't see Soen Sa Nim for a long time, we are lucky. We don't have problems how is he, only try following his teachings. The life is here instead of the Zen Master—but when we follow Soen Sa Nim's teaching, IT WORKS, so we believe in him as our teacher very deeply.

Now we are accustomed that he is not around and when he comes rarely, we are happy but we don't need him to be such and such. He could be warm or cold and it doesn't matter because he soon goes away again, and we feel, I believe, that his teaching will stay with us for the rest of the year and this counts. Besides that we love Soen Sa Nim!

Chogyam Trungpa Rinpoche discussed the above mentioned kind of disappointment, that the Master seems to be icily cold and impersonal. He, he! Nothing to hold on to, yeah! If my friend writes me again I will tell him how I felt in 1981 at Providence Zen Center. In fact I came mostly because I wanted to meet this legendary person, whose teaching I lived on since 1978. In 1980 I met a lama who was very



warm, and in 1981 I met Soen Sa Nim who showed me his conventional smile and conventional "A good Zen student, good Zen student." I would prefer that he kills me instead of that. He, he! But I was lucky. He was a Zen Master and that was enough. I didn't need him to be as I liked. In some time, Soen Sa Nim showed me that he is able to be not only warm, but hot when necessary." □



TIBETAN TEACHER-ARTIST CARVES A BUDDHA

Chagdud Tulku Rinpoche, a well-known Tibetan Buddhist lama based in Cottage Grove, Oregon, spent several weeks in September at the Providence Zen Center creating a 15 foot high Shakymuni Buddha statue in cement. The work, which will be completed over the next months, is a gift to Soen Sa Nim and his students from Rinpoche and his assistants, who refused any pay for their work. Rinpoche has created six major statues of Tibetan meditational deities since he came to the United States in 1979. This is his first work on the East Coast. The largest statue, a representation of Guru Rinpoche, is located in an isolated forest in southern Oregon. Rinpoche offers these works for the benefit of all beings.

Rinpoche received instruction from the great Buddhist scholars and yogis of the 1930's in Eastern Tibet and spent many years in meditation retreats. He has professional skills in Tibetan medicine, tantra, ritual, paintings, sculpture and folk arts, and works as medical consultant in Eugene. His permanent seat is the Chagdud Gonpa, where he has a small resident sangha.

The work on the Buddha statue began with the arrival of Rinpoche's assistant Glenn Sandvoss, who helped Rinpoche on previous statues. Glenn arrived at Providence Zen Center a week before Rinpoche to begin the groundwork for the sculpture: preparing the site, ordering supplies, and beginning construction of the internal wire armature for the Buddha. He brought Rinpoche's specifications for the dimensions of the Buddha. Correct proportions for the Buddha have been handed down for centuries.

Glenn began working in the PZC sculpture studio, building a wire armature (internal skeleton) with rebar and wire mesh. Once Rinpoche arrived, work pro-

ceeded from 7 in the morning until 11 at night for two weeks. When the armature was complete, fast-setting cement was applied to the mesh and carved in its semi-moist state into the proper shapes for the Buddha's body and curves of his robe. Hands and feet were constructed separately. A wide variety of tools was used in the process, from a simple kitchen paring knife and clay tools for the wet cement (which has a consistency like clay), to rasps and files and traditional stone carving tools (hammer and chisels) once the cement was hard.

The knots of hair on the Buddha's head were made in a separate mold, ground into

and climbed a ladder to the top of the throne. Assisted by Master Dharma Teacher George Bowman and Lincoln Rhodes, Rinpoche directed the placement of the vase inside the throne, along with other objects including a hunting knife, silk cloth in various colors, handmade objects and clothing, and a child's toy. Then the throne was sealed with cement.

Rinpoche explained that the insertion of precious and sacred objects in the Buddha and the throne makes the statue powerful. A solid copper rod was inserted into the Buddha torso, symbolizing the central spiritual channel in the body. Wrapped around the rod were many precious relics and copies of mantras.

A week later, amid much good humor, the Buddha torso (now weighing at least a ton, minus the head) was lifted by ten men onto a truck and driven up to the throne site. Bill Highsmith, master builder for the



Photo by Sonia Alexander

final shape and added one by one. The hands and head were constructed on small armatures and built up in painstakingly thin layers of cement, applied with a cement bonding glue.

At one point it was discovered that some of the Buddha's parts were not symmetrical. Rinpoche thought it would be too arduous to correct the problem in the usual way: laborious rasping and grinding off of excess cement. At that point Ellen Sidor, the resident stonecarver, picked up a stone hammer and chisel and demonstrated in a few minutes how inches of cement could easily be removed in what had before taken hours. The Buddha carvers have now incorporated this new skill into their repertoire, and the ring of chisels on cement could be heard often late into the evening.

One lengthy part of the statue process is the carving of numerous panels for the base of the throne. Each panel has to be carved separately in semi-moist cement and then fixed to the throne.

Once the hollow torso of the Buddha was complete, Rinpoche called for the next phase, which is traditional in Tibetan Buddhism, the collection and blessing of various precious personal and sacred objects to be inserted in the Buddha and throne. Over several days his assistants went about gathering gifts and donations from housemembers to be placed inside a vase to be put inside the throne. Deshung Rinpoche, a Tibetan lama from Boston, sent many personal offerings of relics and mantras. A beautiful vase two feet high with Chinese painting was purchased. When all was ready, Rinpoche gathered his assistants in the PZC Dharma room to hold a ceremony. The objects were blessed, put into the vase, covered with oil, and sealed with wax.

When the vase was ready, Rinpoche led a procession up to the statue site in the woods

new monastery and a former boat builder, rigged up a block and tackle to a nearby tree. A heavy manila line was tied around the Buddha torso, which was then slowly hauled up a wooden ramp into position on the cement throne. Then the head was added. A cheer went up among the watchers as the Buddha on the throne took its place beside the new monastery.

Glenn Sandvoss stayed on until October to make sure the work was proceeding properly. At some future date a decorative roof may be constructed to protect the statue from the elements. Final decorations to be carved in cement are still underway by new PZC resident Jeff de Castro, a sculptor formerly from Chogye International Zen Center of New York. Others who helped on various stages of the statue were Peter Harrington, Tim Simmons, Hella Patros, and Ellen Sidor, all of PZC; Ed Howell, Sonia Alexander, Ken Pietrzak, Nancy Brown, and Beth Ottenstein, all of Cambridge Zen Center.

Members of the sangha wish to express their gratitude to Rinpoche for his extraordinary gift.

Zen poems

*I eat at rear of Zen center
I see the bamboo grove
bamboo leaves wave
eat rice, drink tea*

*I chop bamboo
from rear of zendo
a monk sits and watches
I chop bamboo*

*with bamboo
I feel stronger
carrying bamboo
dropping bamboo neatly*

*with bamboo
I carve an existence
Katsu! Life has ended
the master walks into rear of zendo*

*bamboo ruins
poetry ruins
I grow older
food never ruined before now*

*bamboo grove
stick fighting
the master points
I have lost a year*

*down in the bamboo
a cat stalks a rat
I sit back of zendo
I try zazen*

*down in bamboo forest
Sekuin wires some dynamite
he releases the charge
broken bamboo timbers crash near by*

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*"Just being together with an
open mind and heart, appreci-
ating this fragile life, is basically
what meditation is."*

Jakusho Kwong Roshi



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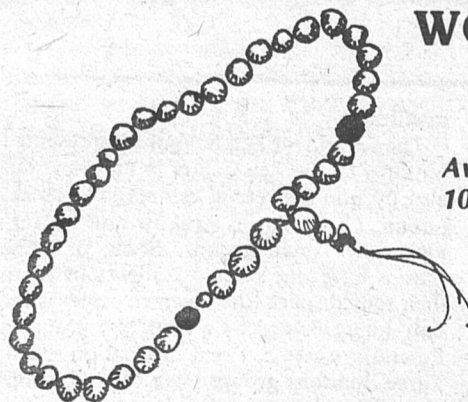
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THE EAGLE PHOENIX PAPER

(The following translation of a calligraphy by the great Korean Zen Master Hyo Bong was sent to us by Ham Wol Sunim, a monk who recently returned to Song Gwang Sa, a famous Korean temple, from New Zealand. He is working on a book about Korean Buddhism for Australian and New Zealand readers.)

by Hyo Bong Dae Soen Sa, Zen Master, Sunlit Peak, 1888-1966.

Our ancestor, Bodhidharma, came to East Asia from Persia and India and showed people how to practice the Tao. A phoenix and an eagle, (1) he grasped the Hwadu substance, that which is beyond words and the origin of thought. Those who took the precepts and studied without quitting won his esteem. To begin study and keep studying forgetful of the trials is to be an eagle-phoenix, a Bodhidharma: such students can taste the Hwadu.

Settling into study unlimited by common thought, gives muscles the strength of a lion and mind the power of a bull elephant. Since slicing blockages and reveries in two makes the body-mind brave and sharp. Take up the great question "What (is my nucleus which sees as well as hears?)," directly probing for the Buddha nature, and do not be a namby-pamby. Push aside the trite, the posy, the superficial, and sense the noble spirit that fills the universe.

Without the will to overtake all the Sages of the Past, and without shining as brightly as they did—if not more so—the actions of Compassionate Ones cannot spring forth.

Exhausted salmon under waterfalls and hawks tumbled into reeds do not catch up with those ahead. (2) What is the use of mimicking a feeble horse roped to a post or a blind donkey set to watch a stick? (3)

To wind beyond these stages drop needless thoughts and probe the vital phrase or question. Seeing through the question in a flash gives constant alertness and true ease. Manufacturing idle concepts has never liberated anyone.

In order to be able to help others as a Buddha or Bodhisattva, keenly inquire into the Hwadu question.

This is the best thing to do.
1946.10.15

(1) The mythological phoenix dies in, and is reborn from, a fireball. Eagles will spend as long as three days incubating, and later carefully teach their young.

(2) Swamped in discursive ideas, people cannot attain Buddhahood.

(3) Sit in meditation without counting the hours so spent; mindfulness, not drowsiness precedes Awakening.

(footnotes by Ham Wol Sunim)



"In seven days, will I understand who I am?"

Continued from page 3

yourself 100%. But 100% means, moment to moment changes, depending on no thing, idea, or belief, but on something which for lack of a word we may call "don't know."

I gave lectures at different places to an audience of wide backgrounds. People would ask questions, and after a while I began to understand that they didn't care so much about my answers; they were concerned about my sincerity. Not how strong I was, or how much I believed in what I thought I knew, but how sincere I was. It was a really strange experience. Not "What

experience; where is it coming from? Even with that "no idea," just how sincere are you, buddy?

Then I realized (speaking for myself) how in America we can get very lazy. We have a good situation, we have freedom to do almost anything. We practice in a beautiful Dharma room, and our lives are fairly stable.

Though we once had a big question, after we practice for a while we find that the edge of our search, our big confusion, is gone. Not that we've found anything, but the

harsh edge is gone and we are content with that and think we have found the way. We know we can practice again if things get rough, and again just dull the edge, but we never really get to the bottom of it. In Poland the edge is always there. They have no choice. The razor's edge is always there, so they are sincere, and they can sense that in others.

One young man came for an interview and asked with everything he had, "In

can you teach me?" or "How strong is your practice?" or "How well do you answer questions?" but, "Where is it coming from?"

They could not believe in ideas, because in their country everything is changing all the time. They are looking for something that remains stable, not dependent on name and form. They don't believe speech or philosophy or beautiful stories. They are looking for something else. They believe in their

THE POLISH SANGHA

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.

seven days, will I understand who I am?" I had not experienced that in a long time. He was 100% sincere. He ended up staying for 21 days and just tried. He didn't know. He didn't care about the idea of enlightenment or easing his suffering or attaining Nirvana or kensho. He had no idea that perhaps if he found out who he was he would be happy and peaceful; that didn't matter. He didn't know what to expect. All that mattered was "What am I?" That's all he cared about.

Three students who sat for three days and wanted to start a group in a small seaside

town invited me to give a talk there. It wasn't scheduled but we made time and went anyway. One of them had told her mom all about sitting and what a wonderful experience she had. Her mother came to the public talk to see for herself. After the talk a group of us went out to dinner.

We were sitting there eating and she started to season my food and make sure I had enough Coca-Cola to drink. As she was doing that I said, "You are a good mother!" And right away she said, "Only my children can say that!" Bang! she had hit me! Simple and quick—"Only my children can say that." She had perceived it as a compliment and small talk and not really my truth, so her words came out. She had no intention of hitting me, just that keen simple observation and wisdom. That's the kind of sincerity they were demanding.

"We must learn not to fool ourselves. It is easy to fool ourselves if we desire something."

Mu Deung Sunim

The people I met practiced very hard. They gave me inspiration and showed me that this mind—thinking and checking and wanting to be clever—cannot really help. It would soon be exposed. They really confirmed that thinking, no matter how much you know, even if your answers are seemingly correct, may not be 100% complete. If it still holds even a hair it is only words or being clever or repeating what someone has taught you, but it means nothing, has no substance. It is only understanding.

All of us have already experienced that. Although understanding can sometimes help it is not the bottom line. Zen Master Nam Cheon already pointed out, "Understanding is illusion, not understanding is blankness."

We must learn not to fool ourselves. It is easy to fool ourselves if we desire something. During interviews people would come, present correct answers in speech or action but even though aware it was basically correct they understood something was missing and would blurt out immediately "Not enough!" They already understood. They didn't need someone else to tell them, so they were not so afraid of being right or wrong, just "how is it just now" completely. It was an amazing experience for me.

Many people I met, including myself, have sometimes made answering kong-ans their priority. They check themselves on that basis. If they've answered 20 kong-ans, that's how much they've gotten closer to enlightenment or to getting something or attaining wisdom. Their primary concern is how many kong-ans they can check off as correctly answered. But what is correct, anyway? If we make anything, already we are dead.

An older man whom I met when I was there a few years ago was really quick.

friends, themselves, everybody and everything.

I hope we can find that, but I don't think we can find that. You can't look for sincerity and get it. You can't make it. I don't know how to get it, but I hope you get it. I think practicing don't know does it. We've all heard that don't-know cuts off all thinking. That's our usual style of Dharma talk: "If you don't understand, only go straight don't-know, then your mind becomes clear."

Maybe there is something in don't know. I hope we all return to that sincerity we had when we first started practicing. I hope we get back that big question, that big doubt, and that don't-know that we had when we first came and asked, "Help me understand...What is this?" □



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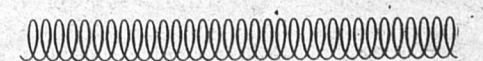
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Personal Questions?

If you have personal questions about your life or Zen practice we encourage you to write to any of the four Master Dharma Teachers. Soen Sa Nim will continue answering his mail, but his extensive traveling, especially outside the United States, often forces considerable delays in his response.



A ZEN STUDENT WRITES TO HIS HINDU FATHER

(The following letter to his father in India was written in 1980 by Dhananjay Joshi, a director of the Chicago Meditation Center, shortly after he sat his first Zen meditation retreat with Soen Sa Nim at Providence Zen Center. Following this retreat, Dhananjay and Dixie and Bob Ray started the Chicago Meditation Center, which offers a blend of Vipassana and Zen teaching. When asked if it was a problem practicing Vipassana and Zen together, Dhananjay said he didn't find a difference. "Coming from India, forms don't intimidate me. You can always look behind the form and see the unity. What Vipassana teaches and what Soen Sa Nim teaches is the same.")

Dhananjay was brought up in India and came to the United States in 1970 when he was 23. His was a devout Hindu household in which his father performed a daily Puja (devotional service) to the deities and to the family teacher represented on the altar in the family shrine room. In Indian philosophy, Dhananjay explained, a man goes through four stages: the son, the student, the householder, and the spiritual life. He must complete the responsibilities of each stage before he enters the next. In the household stage, the son has the duty of caring for his parents who have entered the spiritual life, or renunciation stage.

Dhananjay's father was amused by the following exchange between his son and the Zen Master, but felt the retreat was a very moving experience for his son.)

Dear Dada,

I received your letter yesterday as I returned from my trip to Providence Zen Center. I wanted to just sit at the airport and write to you right then. It was such a wonderful trip. There is so much to tell you that I don't know where to start. I went on a retreat led by Korean Zen Master Seung Sahn. He is no doubt an enlightened soul and it was a wonderful experience talking to him, especially during interviews.

I don't know how familiar you are with Zen practice. The schedule was like the one I sent you, getting up at 4:30 a.m. and ending at 10 at night. Zen is direct pointing to reality. The key is stop the thinking mind. The question one asks is, "What is the nature of the mind before thinking?" or "What am I?" The mind before thinking is the clear mind which reflects the truth: "The sky is blue and the grass is green." The truth is just like this. It is pure and clear.

What is the nature of enlightenment? When I am hungry, I eat. When I am sleepy, I sleep. It is that simple. One has to put down everything to understand this. The clear mind is what Soen Sa Nim calls "don't-know" mind. The practice is to keep don't-know mind throughout the day and then there is no problem. On the one hand, Zen is very simple, like a child. On the other hand, it seems so difficult when you try to think rationally about Zen state-

ments. When someone asked Zen Master Joju about the nature of the soul, he replied, "It is windy this morning."

What do you think about this statement?

So Zen is living with don't-know mind moment to moment. Meditation is to establish this primary point. It is also like the zero balance point of a scale. Clear mind is always returning to that primary point. Clear mind just reflects the changing nature of the universe.

The sittings emphasize not moving, so that inner and outer can merge. There is an interesting ritual during Zen sittings. When sitting starts, one person very slowly and mindfully walks to the statue of the Buddha, bows, and picks up a long flat stick. Holding it in front of him, he walks slowly without disturbing anyone in front of people in meditation. We sit with our eyes half closed and looking out at about a 45 degree angle, observing the breath rising and falling, or just trying to keep clear mind.

We may feel drowsy and droopy and nod off. If the stickmaster sees this while he is in front of you, he will gently touch you on the shoulder with his stick. Then you wake up and both of you bow to each other. You stay in the bowed position and he gives you two hard swats on the back. You bow to each other and he continues on his walk.

Everyone takes turns doing the stickmaster's duty. I think there is a great significance to this: wake up! At the end of the day everyone get these two swats administered by the Head Dharma Teacher. It signifies the dream nature of the world and tells you to wake up to the world of enlightenment.

You may also ask to be hit if you notice your own sleepiness. You put your hands in the namaskara (hapchang) position. Then the stickmaster knows what you want and bowing to you, administers the HIT. It is said that many Zen Masters attained enlightenment at the instant of the HIT. The waking up was instantaneous. Of course, a true teacher would know the exact moment when the student was ready to be HIT.

There is a lot of bowing in Zen. That is to lessen the small I. It is not that one bows to anyone in particular, but the small I bowing to the big I, until only the big I remains.

Now to tell you about the interview. Each participant gets a personal interview with Soen Sa Nim. The method is rather intense questioning and answering, and if followed correctly and with full attention, it can point out very clearly where you are. I went in, and after bowing three times, sat in front of Soen Sa Nim. He always has a pretty thick stick in his hand.

"Where do you come from?" said Soen Sa Nim.

"India."

Touching my hand with his stick, he asked, "Whose hand is this?"

"Mine."

Touching my leg, he asked, "Whose leg is this?"

"Mine."

"So the person whose hand and leg this is, comes from India. Where does your true self come from?"

"Nowhere."

"Nowhere?" Turning to Bobby Rhodes, the Head Dharma Teacher, he said, "Everywhere, I think."

He explained what don't-know mind was. Then he asked, "When the mind is don't-know, is the substance of this stick and your substance the same? If you say the same, I will hit you thirty times. If you say different, I will hit you thirty times. So, what is the answer?"

I kept silent.

Hitting me, he said, "Stop thinking. You are always thinking, thinking. Ask Bobby."

I asked Bobby the question. Instead of answering, she hit the floor.

Soen Sa Nim said, "That is the correct answer. When don't-know mind is there, all substance is the same. Your don't-know mind and my don't-know mind are the same. But there is no speech, because there is no one to speak. So only the demonstration, only the sound of hitting the floor to indicate the truth."

And so it went on, the questions confronting you until you are completely stuck, and also getting hit if you try to rely on your thinking to find an answer.

So here I am, somewhat in a state of amazement and also wonder and awe! What does all this really mean? It is like a spiritual review being taken somewhere deep inside me. Where have I been and where am I going?

I remember the days when you taught me how to do Puja at our house and I was just a kid. It was such a thrill that I had the honor to replace you in that duty which is so big. As I grew up and studied and thought about things and read the Bhagavad Gita, I remember questioning everything as I sat on the bank of the river at the Engineering College. (You thought I was attending classes. Now you know!) I went everywhere with mother, meeting many holy people, asking questions. Yet the questioning mind remained. How many times we sat and discussed the path of devotion and the path of knowledge, and the discussion always ended with a call to the dinner table!

I am wondering if you would think that a devout Hindu son has strayed a bit. Knowing you, I am sure you won't. In one sense it all blends together like a lovely tapestry. All substances, all philosophies, all teachings: what's the difference?

Right now, I am just very grateful! With love and affection,
Dhananjay

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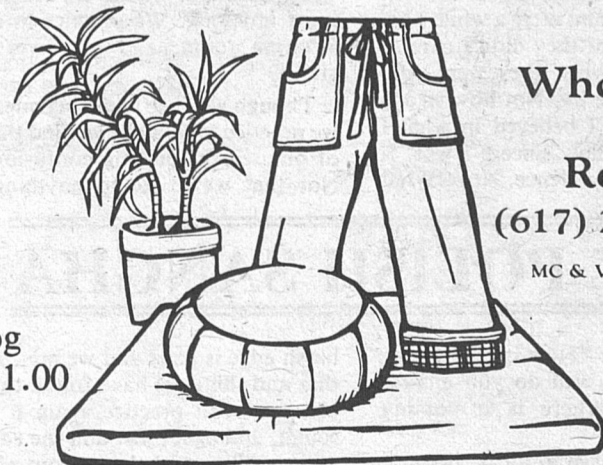
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MR. SNAKE CAME TO SAY GOODBYE

(The following excerpt is taken from an account of a several month trip through Thailand, Burma and India last winter by Dixie Lee Ray, a director of Chicago Meditation Center. Dixie, who has been studying Vipassana for 8 years, and her husband Bob, also a CMC director, accompanied Achan Sobin, a former monk from Thailand who teaches at CMC, and his wife Nanda, on this retreat and pilgrimage trip to Vipassana centers. Dixie looked for a place to do an extended retreat, and at the end of the tour chose the Boonganjaranam Meditation Center in Pattaya in northern Thailand, where she stayed for seven weeks.)

During the stay in Burma we found accommodations were quite comfortable in Western guest cottages, which were empty due to visa problems. Currently, a visitor to Burma can get a visa for only seven days. The two meals served every day were good and plentiful.

Meals are often given as a *dana* (offering) by lay devotees, who often have to wait for months for the privilege of donating food for the monks, nuns and yogis. Serving those who practice meditation is traditionally considered a way to gain merit. When the offering is given, large groups of people observe the meal. It takes some getting used to, especially since the Burmese do not see many Westerners. One must eat under the watchful stare of many pairs of eyes.

But because there aren't many Westerners, we received the royal treatment. This was also true in Thailand and India. The meditation centers were happy that yogis would come from so far away to practice meditation and endure the various discom-

forts and inconveniences. People tried to make up for this in every way they could. Except in Burma, there weren't many people practicing meditation at these centers. Even though Vipassana is a foremost ideal of these countries, few people actually do it, including the monks!

Thailand is a very beautiful country. Tropical climate—hot, humid and lots of rainfall makes for a lovely lush foliage and flowers, and also for a lot of human discomfort. The large temples and landscaped compounds are beautiful, well maintained and generously supported by the King as well as the laypeople of Thailand.

Boonganjaranam is a beautiful meditation center surrounded by coconut groves, mango trees and many other fruit trees and flowers displayed on sandy ground. The center has individual cottages where meditators live and practice. There is no group practice, so you practice according to your own schedule. Usually you go to see the teacher once a day for interviews and discussion. Meals are brought to your cottage and are very good. The people in charge were very helpful and attentive.

The teacher was Mr. Chau Jantrapon, a student and friend of the late Achan Naeb for nearly 30 years until her death last December at age 84. She was a highly respected Vipassana teacher in Thailand, which wasn't easy for a woman. She was the only woman teacher included in Jack Kornfield's book, "Living Buddhist Masters." Mr. Jantrapon and his wife had built this center about 20 years ago primarily for Achan Naeb.

I felt attracted to her method of teaching insight meditation, and wanted to learn some techniques little known outside Thailand. Mr. Jantrapon spent much time

teaching theory as well as the practical application. However, the day I arrived, the translator, Miss Vitoon, was taken to a hospital where she stayed until just a week before I left. Mr. Jantrapon's daughter, who had lived in the United States for 10 years, came once a week from Bangkok for two hours of discussion, but she didn't know Dhamma. I had more and more questions and doubts arising and no way to resolve them. This became quite a hindrance to my practice.

Another problem was that the method was presented as the only way, the correct way, and all other methods were wrong! This aroused quite a bit of resistance—another hindrance.

In addition, I had difficulty adjusting to the environment. It was very hot and humid. There were many insects, lizards and other creatures in great abundance. When nighttime came about 7 p.m., the whole area came alive both inside and outside the cottage. Though there were screens on all the windows and doors of this new cottage, insects, huge spiders and lizards would come inside through openings all over the cottage. Also the noise of the various creatures outside banging on the roof and screen doors was really loud most of the night. This was too much for me!

Initially I was full of fear and aversion. How could I practice with all this? Eventually I mustered enough courage to capture spiders in a can and put them outside, only to see another one—or was it the same one?—in the bathroom an hour later.

My experience was observing mental states of fear, aversion, anger, frustration, but according to the method, I was supposed to observe only matter and not mind. It was quite a test. I wanted to give up many times.

Not until a week before I left did I realize my expectations were too high and full of

ego. I hoped to learn the theory and application of this method and be able to do it as I knew it should be done, then perhaps teach others when I returned to Chicago. I couldn't do it, and it is fortunate that I couldn't. As Miss Vitoon aptly put it, "It is wisdom to know when you have failed." I felt a great relief.

The total experience was very beneficial. Through this difficult time I observed many unwholesome mental states and the suffering inherent in them. That's why I was there, as Mr. Jantrapon put it, "To observe suffering."

What is the cause of suffering? Desire—with unwholesome roots of greed, hatred and delusion. To come to an end of suffering, we must eradicate these defilements of mind. The way is to understand and practice the noble Eightfold Path.

My understanding of what I was doing generally deepened. I learned a new method of observation. Now it was time to leave. I felt grateful for the Experience. I had tried my best and had finally accepted the limitations of myself and the situation.

On the last day, after a parting discussion with Mr. Jantrapon, I was walking back to my cottage with an English-speaking friend, Suwaporn. Just short of the cottage she grabbed my arm and pointed. There, just ahead, was the white snake I had heard so much about—same color as sand, head erect, out in the open in the hottest noon-day sun. No one I talked to had actually seen one. Suwaporn had told me there was no antidote to this snake's bite and the poison slowly weakened the victim, so that it sometimes took three years for the victim to die.

There it was, just ahead!
I was stunned. It was a fitting climax to the whole experience. As we walked on, Suwaporn said, "Mr. Snake came to say goodbye."

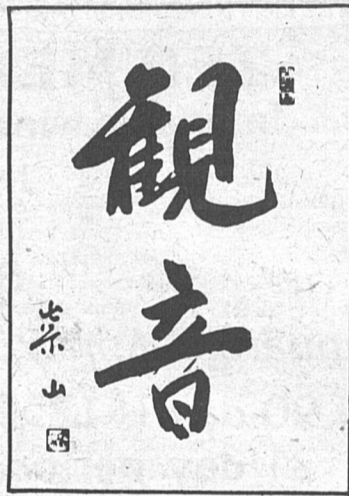
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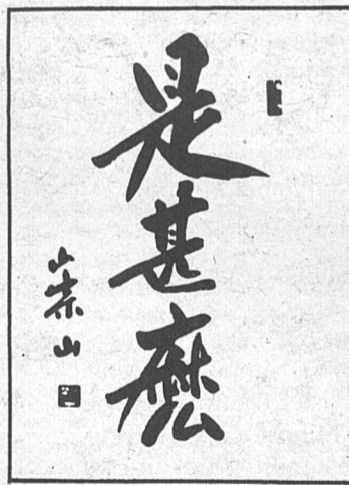
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"What Is This?"

PHOTOGRAPHS

Pictures of Zen Master Seung Sahn, 3½x5 or 8x10. Soen Sa Nim wearing a hat (color), with a walking stick (taken in Korea, color), with a Zen stick (by Steven Silks, B&W), at the Dharma room bell (B&W).

BACK ISSUES OF THE NEWSLETTER

These spiral bound issues of monthly newsletters are treasure-troves of early Dharma talks, photographs and Zen Center history. The first five volumes, 1972/73 through 1977 are \$4.00 each. The second five volumes, 1978 through 1982, are \$8.00 each. (15% discount for the whole set \$51.00)

These items are now available from Zen Centers of the Kwan Um Zen School or may be ordered by mail from the KWAN UM ZEN SCHOOL, 528 Pound Road, Cumberland, RI 02864. Enclose your check or money order, made out to the KWAN UM ZEN SCHOOL. Include postage. **Canadian and foreign customers:** We cannot accept your personal checks unless they are drawn on a U.S. bank. Please send Canadian Postal Money Orders in U.S. dollars, International Postal Money Orders, or bank checks payable on any U.S. bank or banker's agency. Foreign orders are shipped surface mail. Please allow 6-8 weeks for delivery.

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SECOND ANNUAL SCHOOL CONGRESS

The School Congress July 27-29 this year focused not only on the state of the Kwan Um Zen School, but also on the wider issues confronting Zen students in America. There are many challenges facing this first generation of American Zen. Soen Sa Nim focused on the roots of American Zen in his closing talk (published on the front page of this issue) and many speakers throughout the weekend addressed the issues. Because of the opening of the new Diamond Hill Zen Monastery, we were also fortunate to have a number of Japanese and Korean visitors (see monastery story printed in this issue).

The Congress opened Friday, July 27, with welcoming remarks by School Director Mu Guk Sunim, followed by a circle talk in which everyone present introduced themselves. It was quite an international group! David Mott, Head Dharma Teacher from Ontario Zen Center and the Cold Mountain Karate School, closed with a short, bright jazz piece on his saxophone entitled "Ko Bong's Heedless Cow."

The Saturday program opened with a talk by School Abbot Linc Rhodes on how Buddhism takes different forms as it goes to different countries. A panel on "What is Zen?" featured Soen Sa Nim, Master Dharma Teacher George Bowman, and a visiting Zen Master from Japan, Yanasae

Roshi. Soen Sa Nim said that Zen mind is everyday mind, and that it is important to use our kong-an practice to help other people. George Bowman read the poem "Human Route" from Compass of Zen. Yanasae Roshi said that in the 21st century Christians and Buddhists will practice together, and emphasized the importance of keeping a "not moving" mind.

Next was a panel on Zen in America, moderated by Richard Shrobe. EGZC Director Loie Rosenkrantz, who has lived and practiced in the Bay Area of California for a number of years, talked about student-teacher relationships, and discussed the relationship of dependency on a teacher, sexual misconduct, and the patriarchal tradition of Buddhism. She pointed out that many people idealize Zen forms and Zen teachers and then are afraid to discuss problems openly for fear of censorship and from not believing in themselves strongly enough. She said people gain a sense of power and strength from association with a male teacher, but it is necessary for us to change these traditions from Asia and try out new things in America. She felt that as more women teachers appear, this will help address the imbalance in male-female relationships. She emphasized our accountability for problems that arise around us.

Bodhisattva monk Sonia Alexander said

that Zen is doing what you do every day, including any job that seems to go flat, until it becomes rich. She said she thought we were going to find "Buddhism in America" at this Congress, until she realized that Soen Sa Nim had already given it to us.

Soen Sa Nim talked about the hierarchy of teachers he has set up in the Kwan Um Zen School and how each one is supposed to function. He said, "Teachers must understand meticulously human relationships and how human beings function." He emphasized the importance of giving without expecting anything in return. People living in Zen Centers, he said, are already making a contribution. Those living outside need to support Zen centers and monasteries as part of Bodhisattva mind.

student-teacher relationships, led by David Klinger; and Zen Center inner structure, led by Linc Rhodes.

Following the small groups the assembly reconvened in the Dharma room to hear the annual reports from each Zen Center and group. Judy Roitman spoke about her trip to Poland in June (printed in this issue) and Jacob Perl related his trip to Brazil in July, which resulted in another Zen group being started in Recife, northern Brazil, in addition to the existing groups in Rio and Sao Paulo.

On Sunday Master Dharma Teacher Bobby Rhodes led a discussion of common mistakes in form. Correct form was demonstrated by Mu Ryang Sunim.

In the report from the School Council,

"American Buddhism means supporting each other. If other Zen schools need something, we must help them."

Zen Master Seung Sahn

Abbot Lincoln Rhodes addressed the issues of finding and supporting places to practice. He pointed out that Zen Center businesses, while providing jobs for people who practice, can be a mixed blessing. He also discussed how easy it was to become dependent on living at a Zen Center and feeling comfortable, not becoming independent.

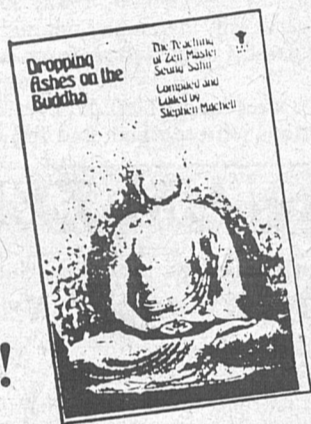
Monastery opening ceremonies took place in the afternoon, followed by an informal dinner to celebrate Soen Sa Nim's birthday. A huge cake was served and Soen Sa Nim received a cash gift from the School.

In the evening, people broke up into small discussion groups. The topics were: introduction of new Dharma Teachers, led by Bobby Rhodes and Dyan Houghton; speaking skills with use of video tape, led by Mike Olak; group process: new models for community decision making, led by Ken Kessel and Richard Shrobe; Christian social action and Buddhism, led by Rusty Hicks;

Abbot Linc Rhodes noted that the School had incorporated, received non-profit status from the IRS, began publishing the new quarterly PRIMARY POINT, arranged for the first time for Soen Sa Nim's health insurance and health care costs to be covered, increased our membership and successfully fundraised for all our operations. Council Representative Nina Crumm Davis spoke on priorities for the coming year: supporting Soen Sa Nim and allowing him some rest time, and supporting the Master Dharma Teachers so they can spend more time teaching.

Closing remarks were made by Director Mu Guk Sunim who commented on the international form the School is taking. Linc Rhodes observed that the School grows because people make contributions to it, and thanked everyone. The Congress ended with Soen Sa Nim's talk on the roots of American Zen. Everyone then bowed to him three times in gratitude for his teaching. □

YOU CAN HELP! YOU CAN HELP!



In its first year (1983-84) the Kwan Um Zen School:

- Held over 70 intensive meditation retreats, including a 21-day and a 90-day intensive sitting retreat.
- Hosted an ecumenical conference on "Prayer and Meditation in the Nuclear Age" with 22 guest spiritual leaders.
- Extended communication and technical support to 25 Zen Centers and groups in America and abroad.
- Established new centers in Brazil, Spain, Korea and Poland.
- Began publishing the new quarterly, PRIMARY POINT.
- Incorporated and received IRS approval as a tax exempt organization.

In its second year, the School hopes to continue supporting Zen Master Seung Sahn and his four American Master Dharma Teachers in their teaching here and abroad. We plan to host a second ecumenical conference, to publish Soen Sa Nim's fourth book in English, and to publish a pamphlet on "Buddhist Perspectives on World Peace," as well as support the growing number of groups seeking to practice Zen.

Our fund raising goal for 84-85 is \$80,000 out of a total budget of \$119,000. You can help by sending us a donation or pledge with the form below, to the Kwan Um Zen School, 528 Pound Road, Cumberland, RI 02864. Thank you!

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Providence Zen Center, a residential and retreat Zen center, located on 50 acres of woods and fields in rural Rhode Island, is offering a 90-day winter Kyol Che, an intensive Zen meditation retreat. The retreat will be led by Master Dharma Teacher Mu Deung Su Nim, who will give Dharma talks and personal interviews on a regular basis.

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AROUND, AROUND

Seattle Dharma Center...the Center has formed a permanent Board of Directors, consisting of two center residents and four members from the extended community: Doug McLean, Tony Jucevic, Jeff Tipp, Madelon Bolling, Jerome Rosen, and Ellen Cote, who is the new Director. Ed Howell, SDC's representative to the School Council, spent the summer at PZC helping build the new monastery on a work scholarship. He is now living at CZC...16 people attended the September retreat led by Master Dharma Teacher Mu Deung Sunim, including Meg Nicks from Alberta, Canada, who rode 20 hours on the bus to get there...Among guests who attended a recent potluck dinner at Jeff Tipp and Francie Allen's Vashon Island property was the Rev. Katsufumi Hirano, Novice Master at Eiheji Temple in Japan. A yearly island visitor, he said he is looking forward to leading a retreat at Jeff & Francie's in the future.

Empty Gate Zen Center...The Zen Center hosted the first Western Region meeting of the School on Oct. 20 and 21. Representatives of the West Coast centers met to discuss ideas of mutual interest, including a long retreat, a possible retreat center for group and solo retreats, a kido (chanting

Tahl Mah Sah Zen Center...The Zen Center has purchased a new building about two miles from the old location. Moving in will be contingent on the old building being sold. The new house, which is 1/3 larger than the old one and needs no renovations, is in a quiet, clean neighborhood...Joan Chapman and Elizabeth Van Dusen are new residents. Jane McLaughlin is Do Gam, and Becky Noreen, formerly of New Haven Zen Center, is housemaster...Many residents attended the Western Region meeting in Berkeley, Oct. 20-21.

Hawaii Dharma Sa...The temple is expanding and is on the verge of buying an adjacent house and is looking for new residents...Bodhisattva Monk Jim Pallet passed the Hawaii bar exam and is working in a law office in Honolulu...There are two new residents, Lonnie Alix and Thomas Kirkpatrick...Residents recently added a room by renovating a carport at the side of the house, with materials contributed by an outside member who owns a construction firm...Practice at the temple, which is in Poep Sa Nim's (Dr. Choi's) house, is twice daily and follows the School style with the addition of chanting the Lotus Sutra, which Poep Sa Nim has studied and taught for many years.

red and black on white Bodhidharma with our name around his head as he gazes up apprehensively." His wife Carol's art studio is almost complete and she has joined a local window treatment and energy conservation group which manufactured insulated window quilts...The Zen Center has two poetry reading evenings planned for October and November.

Ann Arbor Shim Gum Do Group...Four members traveled to Boston to participate in the Tenth Anniversary celebration of the Shim Gum Do Zen Sword Center in Brighton, MA...Six people attended the August retreat which included bowing, regular and kido chanting, sitting and sword free fighting...A second meditation room was put together in October on the third floor of Michael Elta's house and is used for early morning practice, currently two days a week. The group also sits on Wednesday and Friday evenings and Sunday mornings...A Shim Gum Do demonstration will be given in Ann Arbor this fall. In preparation for taking his Fifth Star sword test in November in Boston, Michael Elta is doing a 100 day special practice.

Lexington Zen Center...Master Dharma Teacher Bobby Rhodes led a retreat in September and gave an evening talk focusing on women. About 25 local women attended...The current Zen Center is for sale and residents are looking for a larger place...Director Bob Genthner recently completed the first of a series of workshops for the School, a couples workshop at Providence Zen Center. Six married couples attended. The next workshop is tentatively scheduled for January 26 on the West Coast, and May 11 on the East Coast. These communications workshops are sponsored by the Dharma Teacher Association and are restricted to Dharma Teachers, Bodhisattva monks and traditional monks. Bob, a clinical psychologist, gives mental health tips once a week on Kentucky TV.

Ontario Zen Center...Resident You Hong Chung has moved out for several months to help relatives in another part of Canada...15 people sat a retreat in September, including two new participants, with Master Dharma Teacher Bobby Rhodes. George Mattson, who introduced Uechi Ryu Karate to North America, taught at the Cold Mountain Karate School (part of the Ontario Zen Center) in mid-October.

Chogye International Zen Center...Former residents Jeff de Castro, a sculptor, and Hella Petros moved to PZC on staff scholarships in August. Hella brought her polarity therapy skills, and Jeff is working on the 15-foot cement Buddha statue underway at PZC (see story elsewhere in this issue). 17 people sat on August retreat with Soen Sa Nim. The two new Senior Dharma Teachers at the Center, Jacob Perl and Ken Kessel, offered practice sessions...Soeng Hae Sunim, the Korean abbot residing at the center, has completed a series of 7 lectures on the Lotus Sutra in Korean. He also offers classes in calligraphy three nights a week at the Zen Center...The Chogye building on E. 31st Street has been sold and another building is being sought. The Korean and American communities are meeting together to help find a suitable place...On October 13, three carloads of people went to Washington, N.J. to hear the Dalai Lama speak...Steve Cohen, former Head Dharma Teacher at New Haven Zen Center, has moved with his family to New York and is a new member of the center.

Kansas Zen Center...Interior renovation of the house is almost completed, including repairs to the roof...Two new residents are teaching yoga classes, David Schamle and Kim Lacey. Macrobiotic cooking classes will be offered. David, a former long-time student of Eido Roshi, initiated free-style sitting with no chanting on Thursday and Sunday mornings, for three 25-minute periods, which has attracted some new people...Director Dennis Duermeier's introductory class in Zen has doubled to total 12 people. The Zen Center has been putting copies of PRIMARY POINT with the Center's name and address on it in a local restaurant and feels this may have helped boost attendance...Master Dharma Teacher George Bowman has his first retreat there in 2 years and drew an enthusiastic crowd to an evening talk and 12 retreat participants...Senior Dharma Teacher Judy Roitman, her husband Stan Lombardo and their 4-year old son Benjamin moved out in August and bought a house across town. Stan has begun studying Korean at Kansas University with Ki-June Park, a black belt instructor of Tae Kwan Do, Hapkido and Sam-do, an ancient Korean meditation technique...The Zen Center is offering T-shirts for sale, to quote Dennis, "classy

retreat), the West Coast Coordinator job, the relationship between the Zen centers and their extended communities of non-residents, as well as other practicing communities. Empty Gate held a "Medical Aid to El Salvador" party on Oct. 5 with a talk and slide show...Soen Sa Nim will be leading a Dharma Teacher's training retreat Feb. 2-3, the once a year opportunity on the West Coast for eligible members to become Dharma Teachers. He will also be celebrating New Year's with a ceremony on Jan. 5 at Empty Gate...Former Head Dharma Teacher Michael Steinberg moved out after 5 1/2 years. Betsy Ross is moving out...On September 16 Dharma Teacher Jeff Kitzes married Sheridan Adams in a ceremony held at the Zen Center and officiated by Director Loie Rosenkrantz. 100 guests joined in the ceremony which included the playing of Tibetan bells, the telling of a metaphor, a wedding talk by Loie, the sharing of a 108-bead mala by the wedding couple, the recitation of vows they had written themselves, and the breaking of two glasses. Music, food and champagne followed the ceremony. Jeff has moved out of the Zen Center to join his wife. Also in September the Center was host to Vicki Chang who spoke on traditional Chinese medicine and healing.

CLASSIFIED ADS

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HAWAII! The Dharma Buddhist Temple of Hawaii is expanding and has space for new residents. The Center is growing under the guidance of Soen Sa Nim's close Dharma friend, Abbot Ji Kwang Poep Sa Nim. Daily Zen practice in the Kwan Um Zen School way. Please come and visit us. Preferred minimum stay two weeks. Aloha. Contact Dharma Buddhist Temple of Hawaii, 1294 Kalani-iki Street, Honolulu, HI 96821. Telephone (808) 373-3408.

HALF-TIME ADMINISTRATIVE ASSISTANT needed for the Kwan Um Zen School office. Includes working closely with the Abbot, typing, learning word processing, general office work. Room and board or equivalent as a stipend, FICA, membership dues paid. Contact School Director Mu Guk Sunim for details. Kwan Um Zen School, 528 Pound Road, Cumberland, RI 02864. (401) 769-6476.

ZEN STUDENT looking for marriage partner. 36 year old woman seeks man with strong direction and commitment to practice. Reply Box A, PRIMARY POINT.

New Haven Zen Center...The New Haven Register recently featured an article about the Zen Center and Dharma Study Group of New Haven, as well as a companion article on Abbot Rusty Hicks in his dual role as a Zen Center abbot and Congregational minister...Rusty and Robin Rowder recently returned from a month in Korea touring Zen temples with Soen Sa Nim...Zen Center monk Yu In Sunim returned from his early fall trip to Korea, Hong Kong and Taiwan with a beautiful gift for the center: a large brilliantly colored painting to be installed above the altar in the Dharma room...Neil Pregozen attended the Spiritual Summit meeting in New York City at the Cathedral of St. John the Divine in which His Holiness the Dalai Lama was one of the featured speakers. The three-day conference drew hundreds of people.

Continued on page 10



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

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AROUND, AROUND

Continued from previous page

Shim Gum Do Zen Sword Center...The Center celebrated its Tenth Anniversary on Sept. 15 with a celebration and demonstrations of Zen Sword. Founding Master Chang Sik Kim gave a formal speech from the high platform... Maria Kim, who recently passed the Seventh Star Test in Shim Gum Do and is Head Teacher for the Center, announced that final design, and typesetting is underway for a book to be titled, "The Art of Zen Sword: the history of Shim Gum Do, part one." The book, which will include the philosophy and history of this martial art as well as photographs and drawings, will be available this winter... Intensive sitting retreats will be held once each month on a Saturday... Sword study groups or clubs are being offered at Amherst College; the YMCA in Newburyport, Ma; San Jose, CA; Lynn, MA; and the Providence Zen Center. Master Maria Kim is teaching an introductory course at the Boston Center for Adult Education.

Cambridge Zen Center...CZC started a pilot practice schedule in August to give people the option of sitting before and/or after evening sitting several evenings a week. They have also added a Sunday morning sitting from 9:30-12. This is to open practice times to non-resident members as well as give residents more flexibility in their practice schedules... A small "just family" opening ceremony with Soen Sa Nim officiating was held August 19 at the new quarters. On October 28 a larger open house ceremony was held, which included formal talks, volleyball in the back yard, tours of the buildings, supper, music and dancing... Andrea Feit has been standing in for Eileen Repucci as outside director, while Eileen took a much-needed vacation in Europe... CZC is offering a family package for the Saturday of each retreat, which includes sitting 9-4, interviews, lunch, and childcare. Cost is \$20 for one parent, \$30 for two parents... Master Dharma Teacher George Bowman has moved in to be resident teacher after 12 years at the Providence Zen Center... Jon Solomon and Ed Howell are new housemembers. Ed is a former resident of Seattle Dharma Center and PZC... CZC will be hosting a monthly Wednesday night guest speaker series starting in December. The first three speakers will be Sharon Salzberg from Insight Meditation Society, John Kabab-Zinn, and Maureen Freedgood Roshi.

Providence Zen Center...Summer Kyol Che was a wonderful solid retreat led by Master Dharma Teacher George Bowman. Six people sat the entire retreat and 8 to 19 others sat shorter periods. Participants helped in the PZC garden and kitchen during work periods... The PZC construction crew has completed the conversion of the pottery studio into a two bedroom apartment for Master Dharma Teachers Linc and Bobby Rhodes and their daughter Annie, who started kindergarten this fall. The Rhodes' other daughter, Kuei-Ai Chou, began college at the Rhode Island School of Design... On the weekend of Sept. 15-16 PZC hosted a two-day conference on "Women and American Buddhism" featuring six prominent women Buddhist teachers. It was an inspiring weekend with about 130 participants attending the program of talks, workshops, formal practice and informal get-togethers. Proceedings will be published in the next issue of PRIMARY POINT... About 55 people attended the Open House Sept. 29 at PZC, the first in several years, to take their first look at the new monastery and the center... On Oct. 1 David Klinger resigned as Do Gam (Vice Abbot) to work outside in a wood shop. David, a Bodhisattva monk, has lived at PZC over 5 years and was Do Gam for 2 years, contributing to every building project and to the growth of the center. His daily contribution will be missed... Gardenmaster Shirley Collins finished her job Sept. 30 with total produce of 2½ tons! For the remainder of the season, harvest and winter preparations will be done during work periods. Shirley has moved to the Zen Community of New York, where she will train as a baker...

Other long term residents who have moved out are Dharma Teacher Anne Sandperl, to the New Haven Zen Center and a job as a nurse's aid; PZC Director Mu Soeng Sunim, to Korea to help form the new Zen Center in Seoul; Mu Nyeom Sunim, former housemaster, who returned his monk's robes in ceremony Sept. 29 and became Peter Harrington again, to his parents' home in Baltimore to pursue his painting career; John Giglio to the Cambridge Zen Center. New residents are Dharma Teacher Gillian Harrison, PZC bookkeeper and financial manager; Hella Petros, PZC receptionist; Laurie O'Connell, KUZS staff; Tim Simmons and Jeff de Castro, monastery construction crew. Rona Rollins, 12, has joined her parents in the white house and is attending school in Cumberland. Inga Sidor, 13, has joined her mother and is attending school in Providence... Tony Sager became PZC Director Sept. 1 replacing Mu Soeng Sunim. Tracy Dolge is Housemaster.

Palma Zen Center...The following is from Joan Insa, dated Sept. 26: "The Zen Center energy is picking up and we are becoming energetic. Maybe the visit of Soen Sa Nim had something to do with it. Antonia and I went for a little vacation to my hometown on the peninsula. I like the place very much. It is in the middle of the mountains, very high and quiet, nice energy... There is a group close to Barcelona that wants very much to have Soen Sa Nim as its teacher. For the next trip, I think we can have two retreats, one in Barcelona and one here... The Palma Zen Center is doing very well. We have a core of about 10 people. What I find most interesting is that there is starting to be another group of people—those who come little, but always come to events or some activities. It is very nice..." Soen Sa Nim is scheduled for six days at Palma in late November. Activities are to include a retreat, precepts ceremony, and several public talks.



Mrs. Joen Bok Sil, benefactor of the new Zen monastery in Cumberland, RI.

Comunidade Zen de Sao Paulo...From a letter by Senior Dharma Teacher Diana Clark dated Sept. 18: "We've been going through some changes here. At first, everyone wanted a bigger place because a doctor, Sidney Zeneige and baby, Edouardo, wanted to move in with us. We finally found a possible place, but when it came right down to it, some people did not want to move for a variety of reasons. Since it was such an important decision, we couldn't really do it without everyone's full support... so we are staying here in this two-bedroom house for now. The little family moved into my room last weekend and I moved into the alcove of the Dharma Room. The two girls, Graciela Amelia and Luiz stay in the Dharma Room when they come there two or three nights per week. Carlos Kajiya moved out—his school and his Waldorf School work were just too pressing. For a while we also had an American woman staying with us, a Vipassana practitioner who has been at Barre and

also was a monk briefly at a temple in Santa Cruz, CA... So, you can see that we have an interesting small group all of whom are participating in the Zen Center as their own particular karma permits... I'm finally beginning to let that be "enough"—What IS, is already complete..." Diana plans to return to the States in mid-November for the winter.

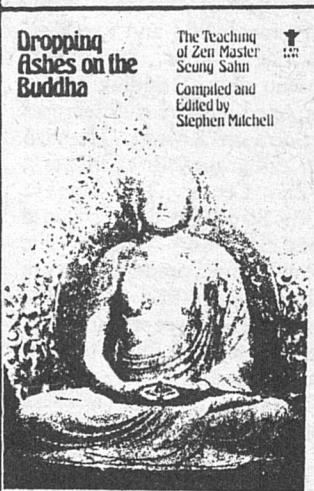
Seoul Zen Group...During Soen Sa Nim's May visit, the publishing company Bo Rim Sa organized a gala reception for over 1,000 monks and lay people at the Shilla Hotel in Seoul to celebrate the publication of Soen Sa Nim's fourth book in Korean, entitled "Korean Bodhidharma: Eminent Zen Master Seung Sahn, Compass of Zen Teaching." The book came from a series of lectures Soen Sa Nim gave in Korea at Tahl Mah Sah temple in Los Angeles... Soen Sa Nim sent a postcard recently in which he said the traveling tour was visiting beautiful mountain temples and eating delicious Korean food during the month-long Korean tour in September and October. He was accompanied by Kwong Roshi, Abbot of Sonoma Mountain Zen Center (Genjo-ji) in California; Rusty Hicks, a Christian minister and Abbot of New Haven Zen Center; Mu Soeng Sunim, former PZC director; Mu Ryang Sunim, Soen Sa Nim's personal secretary; Ji Gong Sunim, Mu Shim Sunim and Mu Sang Sunim, of the Seoul Zen group; David Ledebor, Robin Rowedder and others... Soen Sa Nim left for Tokyo Oct. 11 and will be traveling through Europe, due back on the East Coast of the United States Dec. 4... Mu Sang Sunim has been doing a retreat at Jeong Hye Sa, a small mountain temple with close connections to Soen Sa Nim. Mu Sang Sunim writes: "Up here at Jeong Hye Sa it's been wonderful. Everyone is really kind and helpful and Hae An Sunim, the Do Gam, speaks some English and has been to PZC (for the 1982 World Peace Assembly) and other points abroad. That helps enormously. We just had a Hae Jae ceremony here (8/11). Beautiful chanting, very warm feelings, with monks and nuns from Su Dok Sa and the nuns' temples on the mountain (Duk Sahn mountain). Zen Master Byok Jo said, "If there's a crack in the beginning, it will become as wide as from sky to ground." He also said, "Don't think of this as finishing. Always begin."

Dharma Teachers Association...People came from Cambridge, New Haven, Chogye International and Providence Zen Centers to DTA's first annual get-away-from-it-all overnight picnic at Killam's Point, Connecticut on August 11 and 12. Everyone stayed in a big house built on the rocks right on Long Island Sound. People swam, hung out together, kayaked, explored the tide pools, sang, played music, told ghost stories and generally enjoyed being there and being together... DTA is sponsoring a series of communications workshops around the country for Dharma Teachers, Bodhisattva monks and traditional monks of the School. The workshops are led by Dr. Bob Genthner, a clinical psychologist and director of the Lexington, KY Zen Center. □

3 BOOKS BY ZEN MASTER SEUNG SAHN

Only Don't Know, The Teaching Letters of Zen Master Seung Sahn

Contemporary letters of Zen Master Seung Sahn, the first Korean Master to live and teach in the West, in which he responds to Western students' questions about daily life. Zen Master Seung Sahn carries on an extensive correspondence with his students worldwide, personally answering every letter written to him. Only Don't Know contains a rich choice of letters representing the broad range of the modern Zen student's concerns and the responses of a master. (Four Seasons Foundation, 1982) \$6.95.



Dropping Ashes on the Buddha

The Teaching of Zen Master Seung Sahn
Compiled and Edited by Stephen Mitchell

Dropping Ashes on the Buddha, The Teaching of Zen Master Seung Sahn

A delightful, irreverent and often hilarious record of the encounters of Zen Master Seung Sahn with his American students. Consisting of stories, formal Zen interviews, Dharma speeches, and the Zen Master's spontaneous interactions with his students. (Grove Press, 1976) \$4.95.

Bone of Space, Zen Poems by Master Seung Sahn

Since the T'ang Dynasty, poetry has been used to express the experience of Zen. These poems by Zen Master Seung Sahn continue that tradition of using words to point to original nature. (Four Seasons Foundation, 1982) \$4.95.

These books can be found at your local bookstore or at your nearest Zen Center.



ONLY DON'T KNOW

THE TEACHING LETTERS OF ZEN MASTER SEUNG SAHN



BONE OF SPACE

ZEN POEMS BY MASTER SEUNG SAHN

Photo by Mike Olak

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 Chogyo 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 stu-

dents 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 and is now living at Cambridge Zen Center. 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 three 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 full monk in 1984.

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 this quarterly, PRIMARY POINT. The most up-to-date calendar information is available through the newsletter. Non-members can subscribe to it for \$6.00 per year.

ZEN CENTERS

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(Comunidade Zen de Sao Paulo)
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(213) 732-9301

WARSAW ZEN CENTER
04-962 Warszawa Falenica
ul. Malowiejska 24
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RETREAT CALENDAR

Month	Dates	Location
November	2-4	Seattle Providence Ontario Tahl Mah Sah
	9-11	Kansas New Haven Empty Gate
	16-18	Cambridge Lexington
December	30-Dec. 2	Empty Gate New York
	1-7 -9	Providence Opening of Kyol Che, 90 day intensive at Diamond Hill Monastery
January	14-16 -15	Cambridge New Haven
	4-6 -6	Empty Gate Opening of Kyol Che, 90 day intensive at Providence
February	11-13	Seattle Lexington
	18-20	Tahl Mah Sah Cambridge New Haven
February	1-3	Providence New York
	8-10	Ojai

Please call the Zen Center in advance to confirm these dates. Make your reservations for retreats at least two weeks in advance. The 90 winter Kyol Che at Providence includes talks and interviews by Master Dharma Teacher Mu Deung Sunim. Registration is for a minimum of three weeks.

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Precepts

A new category of student called "Senior Dharma Teacher" was begun this July after a year of discussion. Soen Sa Nim wishes to recognize his senior students and offer them more teaching responsibility. They will be asked to counsel students (but not give kong-an interviews) during retreats and at other times, travel with Soen Sa Nim on their own to newer and smaller Zen Centers, and give talks more frequently. (The term "Senior Dharma Teacher" should not be confused with "Master Dharma Teacher," someone who has been given inga by Soen Sa Nim to lead retreats and teach kong-an practice.) The minimum eligibility requirements for Senior Dharma Teachers are five years for active Dharma Teachers, two years for Bodhisattva monks, and one year for traditional monks. The candidates wrote papers and took 16 precepts at the Precepts Ceremony during the School Congress, with two candidates receiving their certificates in absentia because they were abroad teaching.

People who took the precepts at Providence Zen Center, July 29, 1984:

- 16 Precepts (Senior Dharma Teacher)
 Diana Clark
 Dyan Houghton
 Mark Houghton
 Ken Kessel
 David Klinger
 David Mott
 James Pallet
 Jacob Perl
 Judith Roitman
 Richard Shrobe
 Mu Guk Sunim
 Mu Sang Sunim

10 Precepts (Dharma Teacher)

- Robert Caplin
 Paul Chapman
 Mara Genthner
 Robert Genthner
 Ed Hathaway
 Linda Hemingway
 Nancy Herington
 Jane McLaughlin
 Richard Scott
 Rebecca White

5 Precepts

- Marni Bassiri
 Ken Berman
 Shirley Collins
 Catherine Crimmins
 Jeffrey de Castro
 Thomas Dickinson
 Hartley Ferguson
 Michael Goodwin
 Ed Howell
 Margot Kimball
 Hella Petros
 Tim Simmons
 Jon Solomon
 Richard Streitfeld
 Berneal Williams

48 Precepts (Bodhisattva Monk)

- Sol Sandperl
 Scott Restivo

Novice Monk Precepts

- Do Mun Sunim (Larry Sichel)

At a private ceremony in Korea in April 1984, the following person took Novice Monk Precepts:
 Ji Gong Sunim (Veronique LeGuyader)

In a private ceremony on September 29, 1984 at Providence Zen Center Mu Nyeom Sunim returned his monk's robes and became Peter Harrington again.



Photo by Sonia Alexander


Do Mun Sunim taking novice monk vows.

September 2, 1984 at Empty Gate Zen Center

5 Precepts

- Anne C. Brown
 Joan Chapman
 Toni Ehrlich
 Jeff Forrester
 David Longerbeam





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